



By understanding the stages of the ancient wedding customs, we can understand how they play out in the CREATOR'S feasts. The importance of this knowledge is paramount in understanding JAHUAH's covenant with His people.

Just as there are three Pilgrim Feasts required **Pesach**, **Shavuot** and **Sukkot** - there are three main parts to the wedding customs- These are the Arrangement (*shiddukin*), Betrothal (*Eyrusin*), and the Wedding (*Nissuin*). Each of these stages have components of fulfillment that must be accomplished before moving on to the next stage.

JAHUAH gives explicit instructions for each of these feasts and calls us to observe a Holy Convocation- Qodesh Miqra.

Exodus 12:15 You shall eat unleavened bread seven days; even the first day you shall put away leaven out of your houses. For whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exodus 12:16 And on the first day shall be a **holy gathering/convocation**, and in the seventh day there shall be a **holy gathering/convocation** for you. No manner of work shall be done in them, except that which every man must eat, that only may be done by you.

The Words Holy Convocation lend to the idea of a Consecrated, Sanctified **Rehearsal**. We see this clearly when looking at the root Hebrew words.



Holy- Qodesh ^{H6944} From H6942; a *sacred* place or thing;

H6942- Qadash A primitive root; *make, pronounce* or *observe* as *clean* (ceremonially or morally): consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate.

Convocation- Miqra ^{H7477} *called* out, that is, a public *meeting* (the act, the persons, or the place); also a *rehearsal*:

What are we rehearsing in our generation? Our selection, betrothal and wedding to the Kinsman Prince and future King!

THE FIRST PASSOVER -The Husband

Shiddukin -The Arrangement

The **shiddukin** (*arrangement-selection*) begins the wedding process. The father, or his representative would begin the process, sometimes very early in an individual's life. If a young man has sufficient means to make it possible for him to provide a *Bride Price*, then his parents select the girl and the negotiations begin. But this process can begin even earlier, even when the children are not even born yet- if the marriage of the two individuals is for the purpose of bringing the two families together, usually for power or position.

Song 8:8 We have a little sister, and she has no breasts. What shall we do for our sister in the day she shall be spoken for?

Song 8:9 If she is a wall, we will build a turret of silver on her. And if she is a door, we will enclose her with boards of cedar.

In the Middle East, it is not customary for men and women to select their own spouse. This is normally the prerogative of the father. It is he who feels the ultimate responsibility for procuring a bride for a son and sees that his daughter gets married.

Remember, this was a distinctly patriarchal society. In Genesis 15, Abram and JAHUAH enter into a shiddukin covenant even before the birth of Isaac.

Genesis 15:5 And he took him out into the open air, and said to him, Let your eyes be lifted to heaven, and see if the stars may be numbered; even so will your seed be.

Genesis 15:6 And he had faith in JAHUAH, and it was put to his account as righteousness.

Genesis 15:13 And he said to Abram, Truly, **your seed will be living in a land which is not theirs, as servants to a people who will be cruel to them for four hundred years;**

Genesis 15:14 But I will be the judge of that nation whose servants they are, and **they will come out from among them with great wealth.**



Genesis 15:18 In that day JAHUAH made an agreement with Abram, and said, To your seed have I given this land from the river of Egypt to the great river, the river Euphrates:

JAHUAH certainly has sufficient means for His bride, offering land and wealth. The families are now under agreement but at this point either party can still withdraw from this promise of marriage, it is not yet binding at this point.

When the bride is finally old enough to be married the next stage of the marriage sets in motion.

Ezekielk 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 JAHUAH.

The Deputy- Shadkhan

Who doesn't love that song from the "Fiddle on the Roof" ...? I can hear it your head now... Oh, matchmaker... matchmaker...

The father calls in a man who acts as a deputy for him and the son. This deputy is called, *shadkhan* -the Matchmaker or Marriage Broker.

Genesis 24:1 And Abraham was old, going on in age. And JAHUAH had blessed Abraham in all things.

Genesis 24:2 And Abraham said to **the oldest servant of his house, who ruled over all that he had**, I pray you, put your hand under my thigh. (*Make an oath*)

Genesis 24:3 And I will make you swear by JAHUAH, the Elah of Heaven and the Elah of the earth, that you shall not take a wife to my son of the daughters of the Canaanites, among whom I dwell.

Genesis 24:4 But you shall go to my country and to my kindred, and take a wife to my son Isaac.

A man does not expose himself to refusal. If he is not certain that his proposal will be well received, he sends the deputy to the girl's home to make a preliminary inquiry. The deputy is fully informed as to the "Bride Price" the young man is willing to pay for his bride.

Exodus 3:2 And the Angel of JAHUAH appeared to him (Moses) in a flame of fire, out of the midst of a thorn bush. And he looked. And behold! The thorn bush burned with fire! And the thorn bush was not burned up.

Exodus 3:6 And He said, I am the Elah of your fathers, the **Elah of Abraham (whom I made a contract with)**, the Elah of Isaac, and the Elah of Jacob. And Moses hid his face, for he was afraid to look upon Elah.

Exodus 3:7 And JAHUAH said, I have surely seen the affliction of **My people who are in Egypt...**



Exodus 3:8 And I am coming down to deliver them out of the hand of the Egyptians, to bring them up out of that land, to a good land, a large land, to a land flowing with milk and honey... *(The Bride price I promised their father Abraham)*

Exodus 3:10 And now go, and I will send you to Pharaoh, that you may bring forth My people, the sons of Israel, out of Egypt. *(JAHUAH is choosing Moses to be His deputy)*

Exodus 3:21 And I will give this people favor in the sight of the Egyptians. And it shall be that when you go, you shall not go empty.

Exodus 3:22 But every woman shall ask of her neighbor, and of her that stays in her house, jewels of silver and jewels of gold and clothing. And you shall put them upon your sons and upon your daughters. And you shall plunder the Egyptians.

This is exactly what JAHUAH said He would do as a part of the Shiddukin ... *But I will be the judge of that nation whose servants they are, and they will come out from among them with great wealth.*

If the bride's family answer that he is welcome, he is sure that they wish the marriage to take place. Then, together with the young man's father, or some other male relative, or both, he goes to the home of the young woman. The father announces that the *shadkhan* will speak for the party, and then the bride's father will appoint a deputy to represent him.

Exodus 4:10 And Moses said to JAHUAH, O my Elah, I am not a man of words now, nor since You have spoken to Your servant, but I am slow of speech and of a slow tongue.

Exodus 4:11 And JAHUAH said to him, Who has made man's mouth? Or who makes the dumb, or deaf, or the seeing, or the blind? Have not I, JAHUAH?

Exodus 4:12 And now go, and I will be with your mouth and teach you what you shall say.

Exodus 4:13 And he said, O my Elah I pray You, send by the hand of him whom You will send.

Exodus 4:14 And the anger of JAHUAH was kindled against Moses. And He said, **Do I not know Aaron the Levite, your brother that he can speak well?** And also, behold, he comes forth to meet you. And when he sees you, he will be glad in his heart.

Exodus 4:15 And you shall speak to him, and you shall put words in his mouth. **And I will be with your mouth and with his mouth...**

Exodus 4:16 And he shall speak for thee to the people, and he shall be thy mouth, and thou shalt be for him in things pertaining to Elah.

The stage is set now for the negotiations. Aaron will be the mouth- the spokesperson and Moses will be the one who performs the things of JAWAH. Together they will face the bride's illegitimate father-Egypt or Pharaoh as it were; to proposition her release from his headship to the headship of JAHUAH her Groom.

When the two deputies face each other the negotiations begin in earnest.



Exodus 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith JAHUAH Elah of Israel, Let my people go, that they may hold a **feast** unto me in the wilderness.

Exodus 5:2 And Pharaoh said, Who is JAHUAH, that I should obey his voice to let Israel go? I know not JAHUAH, neither will I let Israel go.

Exodus 5:3 And they said, The Elah of the Hebrews has met with us. Let us go, we pray you, three days' journey into the desert and sacrifice to JAHUAH our Elah, lest He fall upon us with plague or with the sword.

There must be consent for the hand of the young woman and agreement on the amount of the Bride Price to be paid for her.

The Bride Price -Mohar

Often unmarried daughters would tend the flock of their father, or they would work in the field, or render help in other ways, so when the bride's parents give their daughter in marriage, they are actually diminishing the efficiency of their family and increasing the efficiency of her husband's family. Therefore, a young man who expects to get possession of their daughter must be able to offer some sort of adequate compensation. This compensation is the "Mohar" or Bride Price. It was not always required that the Mohar be paid in cash, it could be paid in service.

Just as we see with Jacob. He could not pay cash for Rachel so he traded his services.

Genesis 29:18 "I will serve thee seven years for Rachel".

King Saul required the foreskins- thus the lives of one hundred of the enemy Philistines as the Bride Price for David to secure Michal as his wife.

I Samuel 18:25 And Saul said, You shall say this to David, **The king does not desire any bride price** except a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. (BBE)

So, Pharaoh the illegitimate father of JAHUAH's bride did not want to lose his labor force by allowing the Hebrews to attend the wedding feast in the wilderness. He knew if he let that happen then he would lose his headship over the Hebrew nation.

Exodus 5:4 And the king of Egypt said to them, Moses and Aaron, **Why do you keep the people from their work? Get to your burdens!**

Exodus 5:5 And Pharaoh said, Behold, **the people of the land now are many, and you make them rest from their burdens.**

Exodus 5:6 And Pharaoh commanded the taskmasters of the people and their officers the same day, saying,

Exodus 5:7 You shall no more give the people straw to make brick, as before. Let them go and gather straw for themselves.



Exodus 5:8 And you shall lay upon them the number of bricks which they have made before now. You shall not take away from it. **For they are idle**; therefore they cry, saying, **Let us go sacrifice to our Elah.**

Exodus 5:9 **Let more work be laid upon the men, and let them labor in it.** And do not let them regard vain words.

Dowry vs. Bride Price

So what is the difference between the dowry and the bride price? The bride price is what it sounds like – a specific price (property, money, etc.) *paid by the bridegroom* (or his family) to the bride's parents. Depending on the society and the period, this could be either a set price for all brides (virgins having a higher price) or a negotiated price based on the perceived worth of the girl (beautiful or especially industrious women being more highly valued).

In the Torah, a set price seems to be assumed though this certainly does not rule out negotiation.

Exodus 22:16 If a man takes a virgin, who has not given her word to another man, and has connection with her, he will have to give a bride-price for her to be his wife.

Exodus 22:17 If her father will not give her to him on any account, he will have to give the regular payment for virgins.

Deuteronomy 22:28 If a man sees a young virgin, who has not given her word to be married to anyone, and he takes her by force and has connection with her, and discovery is made of it;

Deuteronomy 22:29 Then the man will have to give the virgin's father fifty shekels of silver and make her his wife, because he has put shame on her; he may never put her away all his life.

A better interpretation of the bride price is that it is a means for the bridegroom to prove his worthiness as a suitor that he is capable of adequately providing for his bride. This is especially the case in those societies that practice a set bride price – often a nominal, quite attainable price.

So, in effect, the bride price is the groom's way of demonstrating his suitability as a provider for his wife. This may be equivalent in today's terms, of the young woman's family requesting that the prospective groom get a job and have some financial stability before marrying their daughter. The bride price would be an agreed-upon attainable sum to be presented to the young woman's family as a demonstration of this financial stability.

When my husband and I got married (*not first marriages for either one of us*)- as a token my new husband gave my father a very old silver dollar to represent the 'Bride Price' he was paying.



The Dowry, on the other hand, is the wealth a woman brings to her husband as a part of the marriage. The idea behind the dowry is to aid the beginning of the new household, aiding the new husband in the provision for his wife. Interestingly, the dowry has usually been greater than the bride price in those cultures practicing both traditions, suggesting that the concept of “buying” a wife mistakes the notion behind such transactional marriages.

In addition to helping the young marriage start off well, the dowry also aimed to provide for a young woman in the event of her husband’s untimely death or a divorce.

Generally the dowry would need to be returned by the husband, making it financially difficult to divorce. Modern “alimony” payments derive from this concept and the related concept of the “dower,” which was sort of like an ancient pre-nuptial agreement.

Also, since in many past societies women did not receive an inheritance from their parents, the dowry served as a substitute for the woman’s inheritance. Upon the death of a woman, the value of her dowry was to be divided only among her children and was not to go to any of her husband’s other children, if he had any. This would be in addition to any personal gift from the bride's parents.

Laban’s stinginess in this area was certainly not lost on Leah and Rachel.

Genesis 31:14 Then Rachel and Leah said to him in answer, “What part or heritage is there for us in our father's house?”

Genesis 31:15 Are we not as people from a strange country to him? for he took a price for us and now it is all used up.”

Laban had the benefit of Jacob's fourteen years of service, yet he did not make at least an equivalent part of it as a dowry to Leah or Rachel.

When Rebekah left her father's house to be the bride of Isaac, her father gave her a nurse and also damsels who were to be her attendants.

Genesis 24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

Genesis 24:61 And Rebekah rose up, and her young women, and they rode upon the camels and followed the man. And the servant took Rebekah and went his way.

And Caleb gave to his daughter a dowry of a field with springs of water.

Judges 1:15 And she said to him, Give me a blessing. For you have given me a south land. Give me also springs of water. And Caleb gave her the upper springs and the lower springs.

In the Orient a divorced wife is entitled to all her wearing apparel, for this reason much of her personal dowry consists of coins on her headgear, or jewelry on her person. This becomes wealth to her in case her marriage ends in failure. This is why the dowry is so



important to the bride, and such emphasis is placed upon it in the negotiations that precede marriage.

Indeed, JAHUAH gave a special Mohar for his bride- it was blood. Moses' wife Zipporah gives us a reminder as to the blood covenant between Abraham and JAHUAH. Remember in a contract one must do something in order for the other to do something in return. After JAHUAH had obtained the services of Moses to be His shadkhan there is a strange passage in the scripture that seems to be out of place.

Exodus 4:20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of JAHUAH in his hand.

Exodus 4:21 And JAHUAH said to Moses, When you go to return into Egypt, see that you do all those wonders which I have put in your hand before Pharaoh; **but I will harden his heart, that he shall not let the people go.**

Exodus 4:22 And you shall say to Pharaoh, Thus says JAHUAH: **Israel is My son, My first-born.**

Exodus 4:23 And I say unto thee, **Let my son go, that he may serve me:** and if thou refuse to let him go, behold, **I will slay thy son, even thy firstborn.**

Exodus 4:24 And it came to pass by the way in the inn, that JAHUAH met him, and sought to kill him.

Exodus 4:25 Then Zipporah took a sharp stone, and **cut off the foreskin of her son,** and cast it at his feet, and said, The blood of the circumcision of my male child is stopped.

Exodus 4:26 And the angel went forth from him, for she said, The blood of the circumcision of my male child is stopped.

Blood Covenant with Abraham

The two participants in the cutting of the covenant are called "covenant heads." The covenant remains in effect until both covenant heads die. If one covenant head dies, the other will extend the benefits and blessings of the covenant to the family of the deceased covenant head. In essence, a blood covenant not only joins the two covenant heads together but also joins the families as well.

In the entire Word of JAHUAH there are only two Blood Covenants cut for mankind, the one with Abram and the one with Jahusha as Messiah. JAHUAH made covenants of promise to Noah, David, Levitical priesthood, and others... He only cut the blood for Abraham, and Jahusha.

In the East, cutting a covenant in blood is a familiar procedure. The nearest ceremony to this procedure in non-eastern cultures *is the marriage ceremony*. When a covenant is cut, there are covenant laws, promises and benefits that are made known and agreed upon before entering into covenant relationship.



All children born into the family of the covenant heads are automatically in the covenant relationship. They do absolutely nothing to become a member of the covenant except to be born into the family of the covenant maker.

Genesis 17:1 And when Abram was ninety-nine years old, JAHUAH appeared to Abram and said to him, I am the Almighty Elah! *Walk before Me and be perfect- (Covenant law)*

Genesis 17:2 And I will make My covenant between Me and you, and will multiply you exceedingly.

Genesis 17:3 And Abram fell on his face. And JAHUAH talked with him, saying,

Genesis 17:4 As for Me, behold! My covenant is with you, and you shall be a father of many nations- *(promise)*

Genesis 17:5 Neither shall your name any more be called Abram, but your name shall be Abraham. For I have made you a father of many nations

Genesis 17:6 And I will make you exceedingly fruitful, greatly so, and I will make nations of you, and *kings shall come out of you- (benefit)*

Genesis 17:7 And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant, to be a Elah to you and to your seed after you

Genesis 17:8 And I will give the land to you in which you are a stranger, and to your seed after you, all the land of Canaan, for an everlasting possession-*(promise)*. And I will be their Elah -*(benefit)*.

Genesis 17:9 And JAHUAH said to Abraham, And you shall keep My covenant, you and your seed after you in their generations.

Genesis 17:10 This is My covenant, which you shall keep, between Me and you and your seed after you. **Every male child among you shall be circumcised.**

Genesis 17:11 And you shall circumcise the flesh of your foreskin. And it shall be a token of the covenant between Me and you- *(covenant law)*

Genesis 17:12 And a son of eight days shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with silver of any stranger who is not of your seed.

Genesis 17:13 He that is born in your house, and he that is bought with your silver, must be circumcised. And My covenant shall be in your flesh for an everlasting covenant.

Genesis 17:14 And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My covenant- *(covenant law)*

JAHUAH would not let Moses go down to Egypt without putting his sons under the covenant. But more than that, it is through **the blood** that the bride of JAHUAH is selected. JAHUAH was fulfilling a portion of His covenant.

Exodus 6:2 And JAHUAH spoke to Moses, and said to him, I am JAHUAH.



Exodus 6:3 And I appeared to Abraham, to Isaac, and to Jacob as Elah Almighty. But I was not known to them by the name JAHUAH.

Exodus 6:4 And I also established My covenant with them, to give them the land of Canaan, the land of their travels, in which they traveled.

Exodus 12:7 And they shall take some of **the blood** and strike on the two side posts and upon the upper door post of the houses in which they shall eat it.

Exodus 12:13 And **the blood shall be a sign** to you upon the houses where you are. And when I see the blood, I will pass over you. And the plague shall not be upon you for a destruction when I smite in the land of Egypt.

Fulfillment of the Shiddukin

Exodus 12:43 And JAHUAH said to Moses and Aaron, **This is the ordinance of the Passover. No stranger shall eat of it-** (*covenant law*)

Exodus 12:44 But every man's servant that is bought for silver, when you have **circumcised** him, then he shall eat of it.

Exodus 12:45 A foreigner and a hired servant shall not eat of it

Exodus 12:46 **It shall be eaten in one house.** You shall not carry any of the flesh out of the house. Neither shall you break a bone of it.

Exodus 12:47 **All the congregation of Israel shall keep it.**

Exodus 12:48 And when a stranger shall stay with you, and desires to keep the Passover to JAHUAH, let all his males be circumcised, and then let him come near and keep it. And he shall be as one that is born in the land. And **no uncircumcised person shall eat of it**

Exodus 12:49 There shall be one law to the native, and to the visitor that stays among you.

Exodus 12:50 So all the sons of Israel did. Even as JAHUAH commanded Moses and Aaron, so they did.

Exodus 12:51 And it happened the very same day, that JAHUAH brought the sons of Israel out of the land of Egypt by their armies.

FEAST of UNLEAVENED BREAD

The Purification

Prior to the marriage the bride takes time to purify and ready herself for her groom. Feast of Unleavened Bread, is the feast of purification of the bride. She must learn to come out of sin and all aspects of falseness. It's one thing to have the blood of the Lamb spread on your doorpost to free you from Egyptian (sin's) bondage. It's quite another to walk free of sin and in righteousness, represented by eating unleavened bread for seven



days. Blessing that bread without leaven (leaven depicts sin) every day of the feast in communion, along with the wine blessed as the blood covenant brings home the lesson that we need to have faith in JAHUAH's promise for us to be the **First Fruits**.

Exodus 13:1 And JAHUAH spoke to Moses, saying,

Exodus 13:2 Sanctify all the First-Born to Me, whatever opens the womb among the sons of Israel, of man and of beast. It is Mine.

Exodus 13:3 And Moses said to the people, Remember this day in which you came out of Egypt, out of the house of bondage. For JAHUAH brought you out from this place by the strength of His hand. There shall be no leaven eaten.

Exodus 13:6 You shall eat unleavened bread seven days, and in the seventh day shall be a feast to JAHUAH.

Exodus 13:7 Unleavened bread shall be eaten seven days. And there shall be no leavened bread seen with you, nor shall there be leaven seen with you in all your borders

The Counting of the OMER

Courting

The time between Pesach and Shavuot are the "courting days" ... The common thread that ties Pesach -the shiddukin- and Shavuot- the betrothal- together is the Counting the Omer. This is the time when the bride and groom get the chance to be acquainted with one another. Each of the 49 days of the counting of the *omer* is the incremental cycle moving toward unification of the male and female.

The book of Ruth shows us this is the time of courting as her story takes place during the shift from barley harvest to wheat the time between Pesach and Shavuot- The counting of the Omer.

Ruth 2:23 And she kept close by the maidens of Boaz to glean until **the end of barley harvest and of wheat harvest**. And she lived with her mother-in-law.

The story implies that Boaz is much older than she. We do not know whether he was a bachelor or a widower, but we do know that he was a man of JAHUAH.

Ruth 3:10 And he said, Blessed be you of JAHUAH, my daughter. You have shown more kindness in the latter end than at the beginning, in that **you did not follow young men**, whether poor or rich.

When Naomi and Ruth had arrived in Bethlehem, the problem facing them was how to find enough food to eat. JAHUAH had made a gracious provision in the Mosaic Law for folks in their predicament. Farmers were not permitted to reap the corners of their



grain fields nor gather the gleanings; they were to leave them for the poor, for foreigners, for widows and orphans.

Almost any way you look at it, Naomi and Ruth were qualified. They were poor widows and Ruth was a foreigner.

Since Naomi was getting a little too old to work in the fields, Ruth asked if she might go and find the field of some kind man who would allow her to glean. Naomi gave her permission.

Ruth 2:3 So she departed and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

The work was not easy – stooping and bending all day long as she gathered the grain into her long flowing cloak, the burden getting heavier with each stalk she gleaned, and the sun beating down on her back. Some of the men seemed to be trying to put their hands on her.

Ruth 2:9 Let your eyes be on the field that they reap, and go after them. Have I not commanded the young men that they shall not touch you? And when you are thirsty, go to the vessels and drink of that which the young men have drawn.

Every impulse in Ruth’s body urged her to flee to the purple mountains of Moab which she could see in the distance. That was home; that was where she belonged. But with quiet courage, simple modesty, and total unselfishness, she labored on.

We fully expect Boaz to notice her. And he did.

Ruth 2:5 And Boaz said to his servant who was set over the reapers, Whose girl is this?

Ruth 2:6 And the servant who was set over the reapers answered and said, It is the girl from Moab who came back with Naomi out of the country of Moab.

Boaz lost no time in doing some nice things for Ruth. He invited her to stay in his fields and glean as much as she wanted, and to drink freely from the water pitchers provided for his own workers.

Nowhere does it say that Ruth was a beautiful woman like Sarah, Rebekah, or Rachel. We do not know whether she was or not, but we do know that she had an inner beauty, a meek and quiet spirit, an unpretentious humility that made her one of the loveliest women in Scripture. She bowed low before Boaz in genuine gratitude and said,

Ruth 2:10 “Why have I found favor in your sight that you should take notice of me, since I am a foreigner?”

It looks as though Boaz is getting more interested in this lovely woman as the day goes on.

Ruth 2:13 “You have comforted me and indeed have spoken kindly to your maidservant, though I am not like one of your maidservants”.



At mealtime he invited her to join him and his reapers for lunch, and he made sure she was served all that she wanted. When she finished eating and got up to return to work, Boaz said to his servants,

Ruth 2:15, 16 "Let her glean even among the sheaves, and do not insult her. And also you shall purposely pull out for her some grain from the bundles and leave it that she may glean, and do not rebuke her".

So Ruth continued to glean until evening. And when she beat out what she had gleaned, it was nearly a bushel of barley. It seems as though Boaz was a kind man, thoughtful, considerate, and gentle. There are not too many of them around anymore.. Some men have the strange notion that kindness and gentleness are effeminate traits and they go out of their way to avoid them. Not at all! They are Messiah-like traits. And the Messiah Jahusha was a rugged man's man. Surveys show that kindness and gentleness rank near the top of the characteristics women are looking for in a husband. They would be good traits for men to ask JAHUAH to help them develop.

Well, it was time to make a move. And strangely enough, in that culture it was Ruth's move. You see, JAHUAH gave another interesting law to the Hebrews that required a man to marry the childless widow of his dead brother. The first son born of that union would bear his brother's name and inherit his brother's property (*Deuteronomyt. 25:5-10; Lev. 25:23-28*). It was called the law of the "levirate" marriage, from the Hebrew word for "brother." If no brother was available, a more distant relative might be asked to fulfill this duty. But the widow would have to let him know that he was acceptable to be her "goel," as they called it, *her KINSMAN-REDEEMER and PROVIDER*.

Naomi told Ruth exactly how to do that. Ruth listened carefully and carried out her instructions precisely. Boaz would be sleeping on the threshing floor that night to protect his grain from thieves. After he went to sleep; Ruth tiptoed in, uncovered his feet, and laid down. By this act she was requesting Boaz to become her goel. Needless to say, Boaz was somewhat startled when he rolled over in the middle of the night and realized there was a woman lying at his feet.

Ruth 3:9 "Who are you?" he asked. She answered, "I am Ruth your maid. So spread your covering over your maid, for you are a close relative".

Spreading his cloak over her would signify his willingness to become her protector and provider. His response was immediate:

Ruth 3:10, 11 "May you be blessed of JAHUAH, my daughter. You have shown your last kindness to be better than the first by not going after young men, whether poor or rich. And now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence".

It is important to understand that there was nothing immoral in this episode. This procedure was the custom of the day, and the record emphasizes the purity of it.

Ruth 4:13 "So Boaz took Ruth, and she became his wife, and he went in to her. And JAHUAH enabled her to conceive, and she gave birth to a son."



Collecting the Bride!

After the marriage covenant had been established, the groom would leave the home of the bride and return to his father's house. There he would remain separate from his bride for a period of time- usually a year or more, in this case it was four hundred years! Just as JAHUAH told Abraham it would be.

Exodus 6:6 Therefore say to the sons of Israel, I *am* JAHUAH, and I will bring you out from under the burdens of the Egyptians, and I will rescue you out of their bondage. And I will redeem you with a stretched-out arm, and **with great judgments**.

Exodus 6:7 And **I will take you to Me** for a *BRIDE*- , and I will be to you a *HUSBAND*-. And you shall know that I am JAHUAH your Elah, who brings you out from under the burdens of the Egyptians.

During this period of separation the groom made preparations for living accommodations in his father's house to which he could bring his bride. At the end of the period of separation the groom comes to take his bride to live with him.

Exodus 6:8 And **I will bring you in to the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob**. And **I will give it to you for a heritage**. I am JAHUAH!

Exodus 12:14 And this day shall be a memorial to you. And you shall keep it as a feast to JAHUAH throughout your generations. You shall keep it as a feast **by a law** (*for the fulfilling of the covenant*) forever.

Exodus 12:25 And it shall be, **when you have come to the land which JAHUAH will give you, according as He has promised**, that you shall keep this service.

The taking of the bride usually took place at night!

Exodus 12:29 And it happened **at midnight** JAHUAH struck all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne to the first-born of the captive that *was* in the prison; also all the first-born of cattle.

Exodus 12:30 And Pharaoh rose up **in the night**, he and all his servants, and all the Egyptians. And there was a great cry in Egypt, for *there was* not a house where there was not one dead.

Exodus 12:31 And he called for Moses and Aaron **by night**, and said, **Rise up! Get away from my people, both you and the sons of Israel! And go serve JAHUAH, as you have said**.

Exodus 12:32 Also take your flocks and your herds, as you have said, and go. And bless me also.

Exodus 12:33 And the Egyptians were urging the people, that they might send them out of the land in a hurry. For they said, *We are* all dead.

Exodus 12:34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.



Exodus 12:35 And the sons of Israel did according to the word of Moses. And **they asked articles of silver, and articles of gold, and clothing from the Egyptians.**

Exodus 12:36 And JAHUAH gave the people favor in the sight of the Egyptians, and they granted their request, and they plundered the Egyptians.

The groom, best man and other male escorts would leave the groom's father's house and conduct a torch light procession to the home of the bride.

Exodus 12:38 And also a mixed multitude went up with them, and flocks, and herds, very much cattle

Song 3:6 Who *is* this who comes up out of the wilderness like columns of smoke, sacrificing *as incense* myrrh and frankincense, from all powders of the merchant?

Song 3:7 Behold his bed, Solomon's! Sixty mighty men *are* around it, of the mighty men of Israel.

Song 3:8 They all hold the sword, instructed in war; each man has his sword on his thigh from dread in the night.

Song 3:11 Go forth, O daughters of Zion, and see King Solomon with the crown *with* which his mother crowned him on his wedding day, even on the day of the gladness of his heart.

Although the bride was expecting her groom to come for her, she did not know the exact time of his coming. As a result the groom's arrival would be preceded by a shout. This shout would forewarn the bride to be prepared for the coming of the groom.

Exodus 12:40 And the time that the sons of Israel lived in Egypt was four hundred and thirty years.

Exodus 12:41 And it happened at the **end of the four hundred and thirty years, even it was on this very day, all the armies of JAHUAH went out from the land of Egypt.**

Exodus 12:42 It is a night to be much kept to JAHUAH for bringing them out from the land of Egypt. This is that night of JAHUAH to be kept by all the sons of Israel in their generations.

SHAVUOT- The Betrothal

What is the difference between a promise and a betrothal? A promise of marriage as we learned is just the arraignment or selection of the bride long before she is ready for marriage. It is a promise but not contractual- it means an engagement without anything definite. There could be a number of engagements broken off.

Ketubah

The fathers have agreed to the marriage but there are things that must be done before the marriage can be completed. First, the betrothal process must take place. A marriage contract, called a ***Ketubah*** is drawn up. This is a marriage contract that outlines the



roles, duties and expectations of the bride and the groom. It is similar to our modern marriage vows, but at the same time so incredibly different. The husband promises that he will do thus and thus and the wife promises that she will do such and such, this will be his role and that will be hers. This is the foundation that they will build their home and their family upon.

Contained within the ketubah is property for the wife, the dowry, that will be a source of her provision, this cannot be taken away from her – ever. This is her pledge, her comfort. Once the ketubah is drawn up by the groom and the fathers it is submitted to the bride for her approval. Granted she can request modifications to the ketubah if she is not comfortable with something in it, or if she would like something added to it.

It is the shadkhan of the bridegroom that is responsible to deliver the ketubah and to explain the terms of the contract should the bride have any questions or concerns. **He is the one that delivers messages to the groom from the bride when necessary.** The shadkhan of the bridegroom is then somewhat responsible for the bride until he delivers her to the groom on the day of their wedding. He is the one who has access to both the bride and the groom and he is the one that the groom has entrusted the bride with until he comes.

Exodus 19:3 And Moses (*the shadkhan*) went up to Elah (*Groom*), and JAHUAH called to him out of the mountain, saying, You shall say to the house of Jacob, and tell the sons of Israel:

Exodus 19:4 You have seen what I did to the Egyptians, and I bore you on eagles' wings and brought you to Myself.

Exodus 19:5 And now if you will obey My voice indeed, and **keep My covenant** (*ketubah*), then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine.

Exodus 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which JAHUAH commanded him.

Exodus 19:8 And all the *people* (*Bride*) answered together and said, All that JAHUAH (*the Groom*) has spoken **we will do**. And Moses returned the words of the people to JAHUAH.

The Eyrusin

The word eyrusin means - Betrothal. The period is also called - kiddushim - meaning "sanctification" or "set apart." This word really defines the purpose of the betrothal period - it is a time in which the couple is to set side to prepare themselves to enter into the covenant of marriage.

Exodus 19:10 And JAHUAH said to Moses, Go to the people and **sanctify them** today and tomorrow, and let them wash their clothes.



Exodus 19:14 And Moses went down from the mountain to the people, and **sanctified the people**. And they washed their clothes.

The couple would appear together under the Chuppah and in public they would express their intention of becoming betrothed.

Exodus 19:11 And be ready for the third day. For the third day JAHUAH will come down in the sight of all the people upon Mount Sinai.

While under the Chuppah the couple participated in a ceremony in which some items of value were exchanged - such as rings, and the ketubah is read aloud and given to the bride.

Exodus 20:1 And JAHUAH spoke all these words, saying,

Exodus 20:2 I am JAHUAH your Elah, who has brought you out of the land of Egypt, out of the house of bondage.

Exodus 20:3 You shall have no other gods before Me.

Exodus 20:4 You shall not make to yourselves any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth.

Exodus 20:5 You shall not bow yourself down to them, nor serve them. For I JAHUAH your Elah am a jealous Elah, visiting the iniquity of the fathers upon the sons to the third and fourth generation of those that hate me,

Exodus 20:6 and showing mercy to thousands of those that love Me and keep My commandments.

Exodus 20:7 You shall not take the name of JAHUAH your Elah in vain. For JAHUAH will not hold him guiltless that takes His name in vain

Exodus 20:8 Remember the Sabbath day, to keep it holy.

Exodus 20:9 Six days you shall labor and do all your work.

Exodus 20:10 But the seventh day is the Sabbath of JAHUAH your Elah. You shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates.

Exodus 20:11 For in six days JAHUAH made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore JAHUAH blessed the Sabbath day, and sanctified it.

Exodus 20:12 Honor your father and your mother, so that your days may be long upon the land which JAHUAH your Elah gives you.

Exodus 20:13 You shall not kill.

Exodus 20:14 You shall not commit adultery

Exodus 20:15 You shall not steal.

Exodus 20:16 You shall not bear false witness against your neighbor.

Exodus 20:17 You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor's.



A cup of wine was shared to seal the betrothal vows.

Exodus 24:11 And of the chosen ones of Israel there was not even one missing, and they appeared in the place of JAHUAH, and did eat and drink.

After the ceremony - the couple was considered to have entered into the betrothal agreement. This period was to last for one year sometimes longer. During this time the couple was considered married - yet did not have sexual relations - and continued to live separately until the end of the betrothal.

The betrothal is binding, rather than a mere promise of marriage. The promise might be set aside, but a betrothal entered into was considered as final.

Ezekiel 16:8 ... I swore to you and entered into a covenant with you, says JAHUAH. And you became Mine.

The Betrothal was not the same as the Wedding. These two events must not be confused.

Deuteronomy 20:7 "What man is there that hath betrothed a wife, and hath not taken her?"

Two events are differentiated here: betrothing a wife, and taking a wife, i.e., in actual marriage.

The Revelation at Sinai was the moment of the betrothal between JAHUAH and all of Israel; the Torah was the ketubah, the marriage contract. They are now legally Husband and Wife, although not consummated.

Ezekiel 20:5 And say to them, Thus says JAHUAH Elah: In the day **WHEN I CHOSE ISRAEL** and **LIFTED UP MY HAND** and swore (a **vow was made by JAHUAH**) to **THE OFFSPRING OF THE HOUSE OF JACOB (that's us)** and made Myself known to them in the land of Egypt, when I lifted up My hand and swore to them, saying, I am JAHUAH your Elah,

The Couple's Responsibilities During the Betrothal

During betrothal the groom's responsibility was to focus on preparing a new dwelling place for his bride and family: The Rabbi's determined that the place to which the bride was to be taken must be better than the place she had lived before.

A typical saying in ancient Israel is "**ONLY THE FATHER AND THE ANGELS KNOW WHEN**" because the Father would decide when the new dwelling place was ready.

It was not the groom's duty to determine when the place he was preparing for the bride was ready - his father would make that determination and give the go ahead to receive his bride.



Lev 20:24 But I have said to you, You will take their land and I will give it to you for your heritage, a land flowing with milk and honey: I am JAHUAH your Elah who have made you separate from all other peoples.

Ezekiel 20:6 In that day I gave my oath to take them out of the land of Egypt into a land...flowing with **MILK AND HONEY**, the glory of all lands:

The bride also was to keep herself busy in preparation for the wedding day - specifically wedding garments were to be sewn and prepared.

Shavuot is the place where **ALL MUST CHOOSE THEIR BETROTHED HUSBAND**. It is the place all pagan gods must be eliminated from our lives, which includes the very **NAMES OF THESE gods**. JAHUAH will not tolerate the use of their names in His presence. The golden calf worship of the moon and the seven planets remains the god of the counterfeit Jews and those following in their steps instead of the steps of Jahusha.

The Betrayal

JAHUAH promised to lead His bride directly to the land of Canaan, and establish them there to fulfill His covenant. But those, to whom it was first preached, went not in "because of unbelief." They are barely betrothed and their hearts are filled with murmuring, rebellion, and hatred, and JAHUAH could not fulfill His covenant with them.

Just as with any relationship there are bumps in the road, disagreements, and hurt feelings. This is no different with JAHUAH's relationship with Israel. After time, there is forgiveness. That is unless the actions are unforgivable.

Leviticus 21:7 They shall not take a wife who is a whore, or defiled. Neither shall they take a woman put away from her husband...

Ezekiel 16:15 But you trusted in your beauty, and **played the harlot** because of your name, and poured out your fornications on all who passed by; it was his.

Ezekiel 16:16 And you took from your clothes and adorned your high places with different colors, and fornicated on them, such as had not come, nor shall be.

Ezekiel 16:17 And you have taken beautiful things of My gold and of My silver, which I had given you, and made images of males, and fornicated with them.

Ezekiel 16:18 And you took your embroidered dresses and covered them, and you have given to their face My oil and My incense.

Ezekiel 16:19 Also My food which I gave you, fine flour and oil and honey with which I fed you, you have given it to their face for a soothing aroma. And it happened, says JAHUAH.

Ezekiel 16:20 And you have taken your sons and your daughters, whom you have borne to Me, and you gave these to them for food. Are your fornications small?



Ezekiel 16:21 You have slaughtered My sons and gave them to cause these to pass through the fire for them.

Ezekiel 16:22 And in all your hateful deeds and your fornications **you have not remembered the days of your youth, when you were naked and bare, and squirming in your blood.**

Ezekiel 16:23 Woe, woe to you says JAHUAH! For it happened after all your evil,

Ezekiel 16:24 that you have also built yourself a mound, and you have made yourself a high place in every street.

Ezekiel 16:25 You have built your high place at the head of every way, and have made your beauty to be despised, and have opened your feet to everyone who passed by, and have multiplied your fornications.

Ezekiel 16:26 You have also whored with the Egyptians, your neighbors great of flesh, and have multiplied your fornications **to provoke Me to anger.**

Ezekiel 16:27 And, behold, therefore I have stretched out My hand over you, and drew back your portion. And I gave you to the will of those who hate you, the daughters of the Philistines, who are ashamed of your wicked way.

Ezekiel 16:28 **You have whored** with the Assyrians, without your being satisfied; yea, **you whored** and **yet you were not satisfied.**

Ezekiel 16:29 And **your whoredom is idolatry** in the land of Canaan, to the Chaldean, and yet you were not satisfied with this.

Ezekiel 16:30 **How weak is your heart** (*We made marriage vows, you said you loved me*), says JAHUAH, since you do all these, the work of a woman, an overbearing harlot;

Ezekiel 16:31 in that you build your mound at the head of every way, and make your high place in every street. Yet you have not been as a harlot, scorning wages. (*You are doing it for no pay, of your own will*)

Ezekiel 16:32 **Like the adulterous wife**, instead of her husband, she takes strangers.

Ezekiel 16:33 They give a gift to all harlots, but you give your gifts to all your lovers, and bribe them to come to you from all around, for your fornication.

Ezekiel 16:34 And in you was the opposite from those women in your fornications, since no one whores after you, and in your giving wages, and hire is not given to you. In this you are opposite.

Israel paid her lovers with the good things given to her by her husband and sacrificed her children to her lovers. They forgot what JAHUAH had told them.

Deuteronomy 12:28 **Be careful to hear all these words which I command you, so that it may go well with you and with your sons after you forever**, when you do the good and right in the sight of JAHUAH your Elah.

Deuteronomy 12:29 When JAHUAH your Elah shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land, (*the place I made ready for my bride*)



Deuteronomy 12:30 take heed to yourself that you **do not become snared** by following them, after they are destroyed from before you, and that you do not ask about their gods, saying, How did these nations serve their gods, that I too may do likewise?

Deuteronomy 12:31 You shall not do so to JAHUAH your Elah. **For every abomination to JAHUAH, which He hates, they have done** to their gods; even their sons and their daughters they have burned in the fire to their gods.

Deuteronomy 12:32 **All the things I command you, be careful to do it.** You shall not add to it, nor take away from it.

Israel's weak heart is the cause of her adultery:

Jeremiah 31:32 not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says JAHUAH;

The Separation

Through Isaiah, JAHUAH states that He had not given Israel a certificate of divorce, He had merely sent her away. This period of separation was a period of withholding His blessings from her.

Isaiah 50:1: Thus says JAHUAH: "Where is your mother's **CERTIFICATE OF DIVORCE**, with which I sent her away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities you were sold, and for your transgressions your mother was sent away.

Isaiah 50:2 Who knows why I have come, and no one is here? I called and no one answered. Is My hand shortened at all so that it cannot redeem? Or have I no power to deliver? Behold, **at My rebuke I dry up the sea, I make the rivers a wilderness; their fish stink, because there is no water, and die for thirst.**

Isaiah 50:3 **I clothe the heavens with blackness,** and I make sackcloth their covering.

The Divorce

There is only one allowance for divorce, ADULTRY.

One hundred years of separation did not produce the needed repentance in Israel, so the certificate of divorce was issued through the prophet Jeremiah. The entire book of Jeremiah could be viewed as a certificate of divorce.

Jeremiah 3:8: The rebellious House of Israel played the **harlot**. I had put her away, and gave her a **BILL OF DIVORCE**; yet her treacherous sister Judah was not afraid, but went and played the harlot also.

Hoses 1:9 Then said Elah, Call his name Lo-ammi: for you are not my people, and I will not be your Elah.



Hosea 2:2: Rebuke your mother, rebuke her, for **SHE IS NOT MY WIFE**, and **I AM NOT HER HUSBAND**. Let her remove the whoredom from her face and the adulteries from between her breasts.

In order for a husband to divorce his wife under the Mosaic law, he had to write out a certificate of divorce and give it to his wife. The divorce was then final.

Deuteronomy 24:1 When a man has taken a wife and married her, and it happens that she finds no favor in his eyes, because he has found some uncleanness in her, then let him write her a bill of divorce and put it in her hand, and send her out of his house.

The Punishment

Cause for punishment-

Ezekiel 16:35 Wherefore, O harlot, hear the word of JAHUAH:

Ezekiel 16:36 Thus saith JAHUAH Elah; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; (*idols*)

Punishment described:

Ezekiel 16:37 behold, therefore I will gather all your lovers, with whom you have been pleased, even all whom you loved, with all whom you have hated; I will even gather them against you from all around, and will uncover your nakedness to them, and they will see all your nakedness.

Ezekiel 16:38 And I will judge you with judgments of adulteresses, and with shedders of blood. And I will give you blood and fury and jealousy.

Ezekiel 16:39 And I will also give you into their hand, and they will tear down your mound, and will demolish your high places. They shall also strip you of your clothes, and shall take your beautiful things, and leave you naked and bare.

Ezekiel 16:40 They shall also raise a company against you, and they shall stone you with stones, and cut you with their swords.

Ezekiel 16:41 And they shall burn your houses with fire, and execute judgments on you in the sight of many women. And I will make you stop whoring; and also, you shall not give hire again.

Punishment necessary because Israel broke the marriage contract:

Ezekiel 16:58 You are bearing your wickedness and your abominations, says JAHUAH.

Ezekiel 16:59 For so says JAHUAH Elah: I will even deal with you as you have done, who have despised the oath in breaking the covenant.

Hosea 2:6 Therefore behold, I will hedge your way with thorns, and wall up her wall, that she shall not find her paths.



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

Nevertheless, Israel was not to remain in her divorced condition; she was to be rebetrothed and restored, to her married state as Hosea later declares:

Hosea 2:16 And it shall be at that day, saith JAHUAH, that thou shalt call me **Ishi** (*good man; Husband*); and shalt call me no more **Baali** (*My Master*).

Hosea 2:19 And **I will betroth thee unto me forever**; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

Hosea 2:20 I will even betroth thee unto me in faithfulness: and thou shalt know JAHUAH.

JAHUAH considers this apostasy as marrying a different husband, and according to Torah, once a woman has been divorced and married to a 2nd husband, the first husband can never remarry her.

Deuteronomy 24:1 This is what you must do if a husband writes out a certificate of divorce, gives it to his wife, and makes her leave his house. He divorced her because he found out something indecent about her and she no longer pleased him.

Deuteronomy 24:2 She may marry another man after she leaves his house.

Deuteronomy 24:3 If her second husband doesn't love her and divorces her, or if he dies,

Deuteronomy 24:4 her first husband is not allowed to marry her again. She has become unclean. This would be disgusting in JAHUAH's presence. Don't pollute with sin the land that JAHUAH your Elah is giving you as your property.

Matthew 19:9 And I say to you, Whoever shall put away his wife, except for fornication, and shall marry another, commits adultery; and whoever marries her who is put away commits adultery.

This theme of the redemption of Israel from her divorced or widowed condition is continued in
Isaiah

Isaiah 54:4 Do not fear; for you shall not be ashamed, nor shall you blush; for you shall not be put to shame; for you shall forget the shame of your youth, and shall **not remember the reproach of your widowhood any more**.

Widowhood- ^{H491} 'almañuñh (al-maw-nooth') Feminine of H488;

H488- 'almañ al-mawn bereavement; discarded (as a divorced person): - forsaken.

Isaiah 54:5 For **your Maker is your husband** (this word is **Baal Master- not Ishi Husband**); JAHUAH of Hosts is His name; and your **Redeemer** is the **Holy One** of Israel; the Elah of the whole earth shall He be called.

Redeemer- ^{H1350} ga'al A primitive root, to redeem (according to the Oriental law of kinship), that is, to be **the next of kin** (and as such to buy back a relative's property,



marry his widow, etc.): avenger, deliver, (do, perform the part of near, next) kinsfolk (man), purchase, ransom, redeem (-er), revenger.

Isaiah 54:6 For JAHUAH has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were rejected, says your Elah.

Isaiah 54:7 For a little moment I have left you; but with great mercies I will gather you.

Isaiah 54:8 In a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you, says **JAHUAH your Redeemer**.

The Remarriage with Restored Blessings

Ezekiel 16:60 But I will remember My covenant with you in the days of your youth, and I will establish to you an **everlasting covenant**.

Ezekiel 16:61 And you shall remember your ways and be ashamed, when you shall receive your sisters, your older and your younger (*the ten tribes*). And I will give them to you for daughters, but not by your covenant.

Ezekiel 16:62 And I will establish My covenant with you; and you shall know that I am JAHUAH;

Ezekiel 16:63 so that you may remember and be ashamed; and it will not be possible to open your mouth anymore because of your shame; in that I am propitiated for all that you have done, says JAHUAH Elah.

Jeremiah 31:31 Behold, the days come, says JAHUAH, that I will cut a **new** ^(H2319) *chadash-* renew) covenant **with the house of Israel, and with the house of Judah,**

Jeremiah 31:32 not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a **husband** (*Baal- Master*) to them, says JAHUAH;

Jeremiah 31:33 but this shall be the covenant **that I will cut with the house of Israel:** After those days, says JAHUAH, I will put My Law in their inward parts, and write it in their hearts; and I will be their Elah, and they shall be My people.

Jeremiah 31:34 And they shall no more teach each man his neighbor and each man his brother, saying, Know JAHUAH; for they shall all know Me, from the least of them to the greatest of them, says JAHUAH. **For I will forgive their iniquity, and I will remember their sins no more.**

A new marriage contract is necessary because the old one has been broken.



Second Passover- The Kinsman Redeemer

Why is there another Passover in the second month? Why does JAHUAH allow for us to have that second chance in partaking of the lamb? When we partake of something it becomes one with us and us with it. Whether it is partaking of food, which enters our body and becomes a part of us or an activity which we partake in which we become one with the action. This other Passover represents the Kinsman redeemer that JAHUAH sent in order for us to have a second chance to partake in the blood-marriage covenant that was broke.

KINSMAN: From Websters 1847 dictionary, kinsman is simply defined as '*a man of the same race or family; one related by blood.*'

From Strong's Concordance, the Hebrew word for kinsman is ga'al (#1350) the same word as for redeemer...and means "to redeem, i.e. to be the next of kin (and as such to buy back a relative's property, marry his **widow** (*forsaken; divorced*) etc.): avenger, deliver, purchase, ransom, revenger."

John 14:6 Jahusha said to him, I am the Way, the Truth, and the Life; **no one comes to the Father but by Me.**

The Bride Groom

Revelation 19:7 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready."

Revelation 19:8 And 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.

Revelation 19:9 And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'"

The Messiah Jahusha is the Kinsman sent to fulfill the covenant with the forsaken House of Israel.

Matthew 15:24 But He answered and said, I am not sent except to the lost sheep of *the* house of Israel.

JAHUAH had a covenant with Abraham and His descendants **only- Period**. They are the covenant people reserved and set apart for Elah.

This is a whole new marriage with a different bridegroom, so He too must follow the rites of the marriage covenant.

Shiddukin -The Arrangement

2 Corinthians 11:2 I am jealous for you with a godly jealousy. **I promised you to one husband**, to Messiah, so that I might present you as a pure virgin to him.



The Deputy- Shadkhan

In the Torah JAHUAH's shadkhan was Moses and in the Brit Chadasha, it was John the Baptist. This is why John speaks of himself in John 3:29 as being the friend of the bridegroom or as we would term it today Jahusha's best man.

John 3:28 You yourselves bear witness to me that I said, I am not the *Bridegroom*, but that I am sent before Him.

John 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. Then my joy is fulfilled.

The Bride Price -Mohar

The Bride Price need to once again be paid for this Bride. She had once been bought with blood so only the Price of blood can be had.

The groom paid the bride price to the father of the bride.

1Peter 1:18 knowing that you were not redeemed with corruptible things, silver or gold, from your vain manner of life handed down from your fathers,

1Peter 1:19 but **with the precious blood of Messiah**, as of a lamb without blemish and without spot;

Abba JAHUAH set the price and required it of Kinsman, who was the only one capable of paying such a price.

SHAVUOT- The Betrothal

Kiddushin

The second step and first official stage of marriage is the 'Kiddushin' or betrothal. During the betrothal ceremony the Ketubah was read, signed by both parties and given to the father of the bride who then handed it to the bride. In this contract the groom outlined how the woman would be provided for financially in the marriage, what her duties and his duties were, what happened if the marriage covenant was broken and any other stipulations he wanted to include.

John 3:15 so that **whosoever believes in Him** should not perish, but **have everlasting life**.

John 14:13 And whatever you may ask in My name, that I will do, so that the Father may be glorified in the Son.



John 14:14 If you ask anything in My name, I will do it.

John 14:15 If you love Me, keep My commandments.

John 14:16 And I will pray the Father, and He shall give you another Comforter, so that He may be with you forever,

John 14:21 He who has My commandments and keeps them, he it is who loves Me. And he who loves Me shall be loved by My Father, and I will love him and will reveal Myself to him.

After the signing of the Ketubah the groom made a verbal declaration that the woman was his wife.

After the announcement they both drank wine from a cup. He drank first and then gave it to her. Jahusha does this also.

Luke 22:20 ... He took the cup... saying, This cup is the new covenant in My blood, which is being poured out for you.

Before he left the groom also gave his bride a gift, which had to be something of substantial value not frivolous or trivial. She accepted the gift signaling that she accepted the groom as husband including the contract and all its terms. The gift given by Jahusha to his own is the Ruach Ha Qodesh, a priceless gift.

John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Ruach Ha Qodesh:

Ephesians 1:13 in whom also you, hearing the Word of Truth, the gospel of our salvation, in whom also believing, you were sealed with the Ruach Ha Qodesh of promise,

Ephesians 1:14 who is the earnest of our inheritance, to the redemption of the purchased possession, to the praise of His glory.

Act 2:4 And they were all filled with the Ruach Ha Qodesh, - **GIVEN ON SHAVUOT!**

When that matter was settled the groom would depart. He would announce to his bride, "I go to prepare a place for you," and he would return to his father's house. Back at his father's house, he would build her a bridal chamber.

John 14:2 In My Father's house are many mansions; if it were not so, I would have told you. **I go to prepare a place for you.**

John 14:3 And if I go and prepare a place for you, I will come again and receive you to Myself, so that where I am, you may be also.

We should appreciate that this was a complex undertaking for the bridegroom. He would actually build a separate building on his father's house. The bridal chamber had to be beautiful –one doesn't honeymoon just anywhere; and it had to be stocked with provisions since the bride and groom were going to remain inside for seven days. This construction project would take the better part of a year, ordinarily, and the father of the groom would be the judge of when it was finished. (We can see the logic there – obviously, if it were up to the young man, he would throw up some kind of modest structure and go get the girl!). But the father of the groom, who had been through this



previously and was less excited, would be the final judge on when the chamber was ready and when the young man would go to claim his bride.

The bride, for her part, was obliged to do a lot of waiting. She would take the time to gather her trousseau and be ready when her bridegroom came. Custom provided that she had to have an oil lamp ready in case he came late at night in the darkness, because she had to be ready to travel at a moment's notice. During this long period of waiting, she was referred to as "consecrated", "set apart", "bought with a price." She was truly a lady-in-waiting, but there was no doubt that her groom would return. Sometimes a young man would depart for a very long time indeed, but of course he had paid a high price for his bride; even though there were other young women available, he would surely return to the one with whom he had made a covenant.

SUKKOT- The Wedding

The wedding (nissuin) is the next stage of this marital process. The father's releasing of the groom to go for his bride begins a great processional to the bride's home. Typically, this processional occurs at night. The groomsmen and other attendants carry large torches through the streets which illuminate their path. There is a great clattering as the processional moves towards their destination.

1 Thessalonians 4:16 For Jahusha himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of JAHUAH...

Shofars are blown and shouts of "Baruch hava ha'shem JAHUAH" (Blessed is he who comes in the name of JAHUAH) are proclaimed. The bride and her attendants would be able to hear the approaching party giving her a few minutes to get ready. In the final minutes of readiness, the bride is to put on her veil. The bridal veil is a symbol of authority. By placing the veil upon her head she is demonstrating to herself and the whole world that she is coming under her husband's authority. Interestingly, we can again see the details involved in this covenant fulfillment. The covenant with Abraham was in part concerning multiplicity.

JAHUAH told Abram that his offspring would be as numerous as the stars in the sky. We read in Malachi 2:15 that JAHUAH brings a couple together, that he might seek a godly seed.

Malachi 2:15 And did He not make you one? Yet the vestige of the Spirit is in him. And what of the one? He was seeking a godly seed. Then guard your spirit, and do not act treacherously with the wife of your youth.

So as the processional walks through the night under the stars in the sky they have a picture before them in the heavenlies of Abraham's covenant. It is clear to them what is the purpose of this processional – to help fulfill the promise given to Abraham for they are, heirs according to the promise if they are followers of Messiah Jahusha.



Galatians 3:29 And if you are Messiah's, then you are Abraham's seed and heirs according to the promise

The processional conveys the bride back to the Chuppah where the marriage ceremony will take place. This Chuppah traditionally is made from four trees that were planted when the groom was born. The mainstays of the Chuppah are the trunks of these trees. Rich fabrics, a tallit, and leafy boughs also are part of the Chuppah. The leafy boughs are arranged so that the couple can see the stars in the sky as a further reminder of the Abrahamic covenant.

The Groom approaches the Chuppah first. Just as JAHUAH approached Moshe first in a cloud and as Jahusha will return in a cloud to gather His people, the Groom is waiting on the Bride.

She then joins him under the Chuppah and stands on his right side.

Psalms 45:9 Kings daughters were among thy honorable women: upon thy right hand did stand the queen in gold Ophir.

Notice that this is all backward from our man made wedding traditions. As the bride approaches, she encircles the groom three times.

Hosea 2:19-20 And I will **betroth** thee unto me forever; yea, I will **betroth** thee unto me in righteousness, and in judgement, and in mercies. I will even **betroth** thee unto me in faithfulness: and thou shalt know JAHUAH.

This passage in Hosea gives a good indication of JAHUAH's character: righteousness, judgement, mercy, and faithfulness. These too are qualities of a good husband.

This betrothal, like all betrothals is entered into forever. Yes, the Groom and Bride are indeed like a King and Queen. They are adorned in royal wardrobes.

Isaiah 61:10 I will greatly rejoice in JAHUAH, my soul shall be joyful in my Elah; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels.

Psalms 45: 13-15 The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into a king's palace.

Both the Groom and the Bride wear golden crowns.

Song 3:11 Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him on his wedding day, and in the day of the gladness of his heart.

We can see another purpose for this crown in the book of James.

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which JAHUAH hath promised to them that love him.



You see, it is not enough for the bride to be a virgin upon their wedding day. The groom too is to be pure as our Heavenly Bridegroom is pure. We need to train our young men to “endure temptation” so that they can receive the “crown of life”.

Jahusha cried out "It Is Finished"

