

CONTAINS FRESH
CUTTING-EDGE REVELATION

The Bible: The Good News – The Story of Two Lovers

YHWH'S SET-APART FEAST DAYS ARE THE OUTLINE OF THAT LOVE STORY — A PLAN OF REDEMPTION

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INTRODUCTION

SOME IMPORTANT POINTS TO KEEP IN MIND BEFORE WE LAUNCH INTO OUR STUDY

- Our American society is infatuated with love and romance. This is reflected in the movies Hollywood produces and most of the popular songs that are written.
- The Creator of the universe, the Set Apart One of Israel, the Author of the Scriptures, is captivated by the concept of love and romance as well. Much of the Bible is devoted to this subject.
- The most popular verse in the Scriptures for Christians is John 3:16, which many Believers feel encapsulizes in one verse the entire message of the Bible, is about love. It states, “For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
- Do you realize that a good percentage of the Bible is written in poetic form – Hebrew style? Most of the Hebrew Scriptures, including all of the Psalms, Proverbs, Job, Song of Solomon and Prophets are pure Hebrew poetry? Much of the Apostolic Writings are written poetically, as well. It does not always come through in our English Bibles, but it is there in the original languages. Poetry has always been the language of love.
- When we are referring to the love as taught in Scripture we are not talking about the illicit “love” of the world, for Scripture says in Heb. 13:4 that, “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers Elohim will judge”. Instead we are referring to a covenantal and righteous love expressed between a man and a wife.
- In the Scriptures The Song of Solomon is a tender and romantic story about the great love between a man and his bride. Many believe this is an allegory about YHWH-Yeshua and his bride, Israel, the Body of Believers called the Saints.
- In Eph. 5:21-33 Paul talks about the marriage relationship between a husband and wife and how that is a picture of Yeshua and the Body of Believers (the Saints). He then goes on to say in verse 32 that, “This is a great mystery: but I speak concerning Messiah and the church.” The word *mystery* here in the Greek refers to *secret or hidden things relating to the deep and wise counsel of YHWH which is hidden to ordinary individuals and revealed only to a select or special group of people, in this case, the Saints.*
- In Rev. 19:9 John talks about the marriage supper of the Lamb and says in verses 7 and 8 that the marriage of the Lamb has come and his wife, the Saints who have the testimony of Yeshua and keep his commandments has made herself ready by putting on the clean and white wedding garments which is the righteous acts of the saints. These Saints will rule and reign with Yeshua the Messiah forever and ever in his kingdom.

- Do you realize that when Yeshua talked about his upcoming (re)marriage to his bride in the Parables of the Ten Virgins (Mt. 25:1-13) and The Wedding Banquet (Mt. 22:1-14) that this was the Good News or Gospel of the kingdom that he preached which was summed up by the often repeated Scriptural phrase “Repent for the kingdom of Elohim is at hand”? His kingdom on this earth is established at the point in time where he will be (re)married to his bride, the Body of Believers who have been redeemed by the blood of the Lamb and who keep his commandments as stated in Revelation chapters 12 and 14. At this remarriage to Israel there will be a renewal of vows (a ketubah) called the Renewed Covenant (mistranslated from the Hebrew of Jer. 31:31 by Christians and called the “New” Covenant) between YHWH-Yeshua and his bride, Israel, the Body of Believers who are no longer Greek nor Jew, but who are one new man in Yeshua Messiah (Eph. 2:11-16).
- Did you also know that Yeshua already married this same bride, Israel, once before about 3500 years ago. Yes, when Yeshua, in his pre-incarnate state, thundered his Torah-law commandments from Mt. Sinai in the wilderness he was making a marriage covenant with the Israelites. Yes, that was Yeshua there speaking to the Children of Israel. Yeshua, who the Christian church calls Jesus, was also the one who led them in the wilderness. Acts 7:38 says so. This same verse also refers to the Israelites as the “church or assembly in the wilderness.” The Church did not start on the day of Pentecost in the book of Acts. It started on the day of Pentecost 1500 years earlier at the foot of Mt. Sinai. The Jewish, first-century Believers were simply a continuation of that body of Believers.

THE GOOD NEWS: PART 1

THE FEAST DAYS REPRESENT THE SEVEN STEPS OF YHWH’S PLAN OF REDEMPTION/SALVATION FOR MANKIND

If you had to sum up the entire message of the Bible in one word what would it be? Probably words such as love, hope, salvation, eternal life or heaven are coming to your mind. But I challenge you to find a better word than the following: r-e-c-o-n-c-i-l-i-a-t-i-o-n – the reconciliation of YHWH’s people back into a covenantal love agreement (Hebrew: *ketubah*) with him. The dictionary defines *reconciliation* as “to restore to friendship or harmony, to settle or resolve a quarrel, to make consistent or congruous.” When man chose to rebel against YHWH and to give in to sin at the Tree of the Knowledge of Good and Evil at the very beginning, he chose the path of separation from his Heavenly Father. Sin causes man to be separated from a totally holy, righteous and sinless Creator. Since that time YHWH has been endeavoring to reconcile man to himself. He has laid out criteria for man to follow for this to occur – for man to once again have a friendly, loving and intimate relationship with his Heavenly Father as did Adam before he sinned.

The Set-apart Feast Days of YHWH are prophetic shadow-pictures or symbols of the steps man must take to be reconciled to his Heavenly Father. They are the complete plan of salvation or redemption rolled up into seven easy-to-understand steps. Though a child can understand these steps, the truths contained therein can at the same time be expanded and unfolded until one literally has rolled out before oneself the entire message of the Bible from Genesis to Revelation – a message which to the human comprehension is staggering, deep and rich beyond understanding. These Feast Days are literally the skeletal structure upon which the truths of the entire Bible hang. The message of redemption, sanctification, salvation, the atonement, glorification, eschatology, the history of Israel, the entire Gospel message, the covenants, the marriage of the Lamb, the Bride of Messiah and Yeshua the Messiah are all prefigured within the glorious spiritual container of YHWH’s Holy Feast Days contained in seven steps – seven being the biblical number of divine perfection and completion.

Quite assuredly, without a deep, walking-it-out comprehension of the Feast Days of YHWH, no matter how learned one is in biblical understanding, or how academically astute and mentally acute in biblical erudition one may be, one will not have a deep understanding of the those scriptural subjects listed above. For example, there is no way to arrive at a complete and well-balanced understanding of endtime events such as the Second Coming, the Great Tribulation and the rapture unless one understands the Feast Days from a deep Hebraic perspective. One

simply cannot have *just* a knowledge of Greek, the Gospels, the Apostolic Writings along with a surface understanding (i.e., the traditional Christian perspective) of the prophecies of the “Old Testament” and expect to understand eschatology (the study of endtime events) unless one understands and keeps the Feast Days of YHWH. Spiritual pride may not allow one to handle this truth, but it is the truth, none the less, so deal with it! One cannot throw out the foundation or the skeletal structure upon which everything hangs and expect to have a body of understanding that amounts to anything at all. Simple logic and common sense and the very truth and character of YHWH Elohim demands and dictates this so.

At Mt. Sinai YHWH gave to his people Israel what is commonly called the “Ten Commandments.” These words from the mouth of YHWH himself were and are literally the foundation and cornerstone to the rest of the 613 commandments from YHWH given to man through Moses contained in the Torah or Pentateuch. The Jewish rabbis have understood this for thousands of years. For example, the prohibition against adultery includes not only marital infidelity, but all manner of sexual sin, for the cornerstone of sexual holiness is a righteous and undefiled marital union. The same can be said of all the other commands. From these ten statements or foundational principles are prefigured and spring forth all 613 Torah-commands. Similarly, within the confines of the fourth commandment, the seventh day Sabbath, are contained all the High Sabbath /Feast Days of YHWH as well as the land Sabbaths, sabbatical and jubilee years. We are talking Hebraic thought here. If we are to understand Scripture we had best get accustomed to Hebraic thought, for the entire Bible was written by Hebrews who thought Hebraically. The point is, the Feast Days are embodied in the very “Ten Commandments” themselves. These Sabbaths were so vital in YHWH’s eyes and so fundamental to his relationship with his people that he said that they would be, in essence, the wedding ring that he and Israel would wear around their respective fingers symbolic of their covenantal (marital) agreement, for we read the following in Exodus 31:13, “Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am YHWH that doth sanctify you.” Please note that the word *Sabbaths* is in the plural. It refers not only to the weekly, seventh day Sabbath, but to all the Sabbaths of YHWH, including his Set-apart Feast Days. These days are so important that they would actually form the basis for his reconciliatory relationship of with his people throughout their generations which means FOREVER!

A QUICK OVERVIEW OF YHWH’S SET-APART FEAST DAYS

- 1) **Passover (Pesach)** — The first Feast Day in YHWH’s glorious lineup in the steps of redemption is Pesach which occurs in the early spring of the year at the time of the rebirth of the creation after a long and dead winter season. Likewise, it was the time of the birth of the nation of Israel. The Children of Israel had been enslaved in Egypt for many years, but they could not extricate themselves from the death grip of Pharaoh, a picture of Satan, without some help from above. YHWH heard their cries of anguish, told them to sacrifice a lamb and smear the blood on the doors of their homes. This they did by faith and YHWH extended his grace and mercy upon them, caused the Angel of Death to pass over their homes and as they were delivered from the wages of their sins which is death at the same time the Egyptians received judgment unto death because they were not under the blood of the lamb. Israel was now free to leave Egypt.

Spiritually one must leave the world (spiritual Egypt), a place of spiritual oppression and slavery, darkness and false religion. It is the realm or kingdom of Satan, the prince of death. One cannot leave the kingdom of darkness on one’s own strength. One cannot free oneself from slavery to the strong tyrants and masters of this world, the flesh or the devil. A greater power than these must deliver us from these slave masters who maintain humans in their death grip. Only by the blood of the Lamb of YHWH smeared on the doorposts and lintels (our actions and thoughts) of our houses (our lives) will the Death Angel *pass over* us, for Yeshua the Lamb of YHWH defeated the enemy at the cross and defeated the death sentence or death grip of sin on us by resurrecting from the grave on the third day after his death (Col. 2:12-15). The Israelites, by faith, trusted in the blood of the Lamb and by YHWH’s grace their sins were not credited to their account, but were forgiven causing the Death Angel to pass over. At that time they physically began to leave Egypt.

- 2) **Days of Unleavened Bread (Hag HaMatzot)** — The Israelites left Egypt on the first day of this seven-day long festival. Leaving Egypt was a relatively simple process, but now began the process of “getting Egypt out of them.” Dying to self and overcoming all the sinful habits in our lives is a process. This is illustrated during this feast by YHWH’s command to remove all the physical leavening from our homes. Leavening is a

type of sin and pride since yeast causes bread to rise. The sin of pride and hypocrisy leads one to believe that one is in a better spiritual state than one actually is. This is the state of spiritual delusion in which humans naturally find themselves. YHWH has given men six days (6000 years) to come to realize this. The seventh day of this week-long festival is a High Sabbath day which pictures YHWH's Messianic Age (Millennium) when humans will be living in harmony with YHWH and resting in the saving work of the blood of the Lamb slain from the foundation of the world.

- 3) **The Feast of Weeks, Feast of First Fruits or Pentecost (Shavuot)** — This is the third of the seven festivals of YHWH and occurs in the late spring of the year. Humans are not able to remove sin from their own lives by their own efforts anymore than one can pull oneself up by one's own bootstraps. Sin is too much a part of our mind, will and emotions. We need the working and enabling power of the Spirit of Elohim (Ruach HaKodesh) in our lives to bring sin to light and to help us to overcome it. This happens as we begin to feed upon the Word of YHWH/Yeshua the Messiah and little-by-little our lives come into conformity with that Word or with the life of Yeshua – the Word of YHWH made flesh (Jn. 1:14; Rom. 8:29). This is pictured by the Children of Israel receiving the words and instructions on how to live a set-apart and sanctified life (contained in the Torah-law) of YHWH Elohim at Mt. Sinai during the Feast of Weeks. This was repeated during the Apostolic Era on the Day of Pentecost as Yeshua promised to send the Comforter to live inside of Believers aiding them at arriving at the truth of YHWH (Jn. 14-16). This promise was fulfilled on the Day of Pentecost (Acts 2).
- 4) **The Feast of Trumpets (Yom Teruah or commonly called Rosh Hashana)** — This is the fourth Feast Day of YHWH Elohim and hence the fourth step in his plan of salvation. Yom Teruah occurs in the late summer or early fall season of the year. The spring Feast Days all relate to the work Yeshua accomplished on the earth at his first coming while the fall Feast Days (of which Yom Teruah is the first) picture the work he will do on earth prior to and after his second coming. This day pictures the beginning of the Great Tribulation period just prior to the return of Yeshua the Messiah. This festival also pictures the time when Messiah is calling his Bride, born-again Believers, to ready themselves spiritually for the return of Yeshua, the Bridegroom. The call will go out for her to come out of the world, to fill her lamp with the oil of the Ruach HaKodesh and to put on robes of righteousness in preparation for the marriage supper of the Lamb. During the ten-day period between this Feast and the next Feast Day (Yom Kippur) occurs the Great Tribulation out of which many will be saved (the Great and Innumerable Multitude — Rev. 7:9). After the tribulation period — which terminates with the blowing of the seventh trumpet (in Hebraic thought called *the Last Trumpet*) the resurrection of the righteous dead and the catching away of the righteous living occurs (Rev. 11:14-18 and 12:10 with Mt. 24:29-31). This occurs before the Wrath of Elohim (the Bowl Judgments of Rev. 15-16).
- 5) **The Day of Atonement (Yom Kippur)** — This fifth of the seven festivals of YHWH occurs ten days after the Feast of Trumpets. This day pictures the arrival of the end of the age (man's 6000 years upon earth to live in sin and rebellion against YHWH) when man's rule on earth will come to a completion. YHWH's time of grace, of his withholding his hand of judgment from this earth because of man's perpetual sin and rebellion period, will terminate. All who are saved will have been saved and removed from this earth as YHWH pours out his final judgment (called the Wrath of God and which is different than the Great Tribulation which occurred just prior to this) upon the wicked and godless rebels left upon the earth. This period will culminate with the Battle of Armageddon at which time Yeshua the Messiah will return to earth as the Conquering King to defeat his enemies, marry his bride – the righteous Saints – and rule the earth with a rod of Iron for 1000 years. At this time Satan will be bound and cast into the bottomless pit.
- 6) **The Feast of Tabernacles/Booths (Sukkot or Succot)** — This Festival represents the time period when the harvest of souls is completed (therefore, it is a harvest festival occurring at the beginning of the fall season when the agricultural harvest of the fruit of the earth is completed, as well) and a great feast occurs called the Marriage Supper of the Lamb. King Yeshua will have put down all of his enemies (the Beast, the False Prophet, the Antichrist, Satan and all else who opposed YHWH Elohim). This festival is a time of great rejoicing and merriment and is often referred to simply as "the Feast." YHWH commanded his people to celebrate it for seven days. It is a picture of the 1000 year reign of King Yeshua on earth (called the Messianic Age or Millennium) from his headquarters in Jerusalem. This will be literally a time of paradise on earth.

- 7) **The Eighth Day (Shemini Atzeret)** — The is the seventh and final Feast of YHWH and occurs the very next day after the last day of Sukkot. Eight is the biblical number of new beginnings and this day pictures what occurs after the Messianic Age and after man’s 7000 years on this earth. It is at this time that eternity in YHWH kingdom occurs. This is the time of the New Heaven and the New Earth; the time when New Jerusalem comes down from heaven. We find this time period described in Revelation 21 and 22. Scripture does not give many details about eternity, but just enough to whet our appetites and inspire our hopes to press onward to be overcomers with Yeshua so that we will be allowed to be heirs of his glorious and everlasting kingdom.

THE GOOD NEWS: PART 2

THE DIVORCE AND REMARRIAGE OF YHWH — A STORY OF UNFAILING LOVE AND REDEMPTION

COMMENTARY ON DEUT. (DEVARIM) 24:1-5:

- 1 When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her** [Stone Edit. Tanach: found in her a matter of immorality; CJB: found her offensive in some respect] **then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.**
- 2 And when she is departed out of his house, she may go and be another man’s wife.**
- 3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;**
- 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.** (KJV) (underlined sections are to be discussed)

The word *uncleanness* or *immorality* is the Hebrew word *ervah* (*Strong’s* #6172) which according to *The Theological Wordbook of the Old Testament* refers simply to *nakedness* or *the resulting shame therefrom*. *Strong’s Expanded Concordance* adds to this definition: *an indecent thing* or figuratively the idea of *disgrace* or *blemish*. According to *Strong’s* this word is used in a various ways in the Hebrew Scriptures (OT) with reference to shameful sexual exposure or nudity as in the case of unlawful cohabitation (Lev. 18:6), or the shame resulting from Israel’s spiritual adultery (Lam. 1:8); or any “indecent thing” that represents defilement or uncleanness resulting from the misuse of the physical body (e.g. uncleanness [due to not burying human excrement] in the military camp, or violation of any laws of sexual abstinence, or being in a state of impurity from sexual cohabitation or nocturnal emissions). With regard to Deut. 24:1 *Strong’s* comments, “*ervah* appears to bear this emphasis on any violation of the laws of purity — if a groom is dissatisfied with his bride ‘because he hath found some uncleanness in her,’ he may divorce her. Obviously this evidence is not of previous cohabitation, since such a sin merits death (Deut. 22:13ff).”

The exact meaning of *ervah* is of great controversy between scholars. In his commentary on this passage, Rabbi Samson Raphael Hirsch says nothing about the subject, although he goes into great detail about the peripheral issues relating to divorce and remarriage, the legalities concerning the bill of divorcement (*get*), etc., but *not* the cause of the divorce in the first place (i.e., the biblical meaning of *unclean thing*). Likewise, a cursory search of the *Mishna* on the subject reveals dozens of pages of minute details regarding divorce and remarriage and various attendant subjects, but I could find no legal definitions regarding the meaning of *ervah* had how a marriage could be dissolved because a man found *ervah* in his wife. The meaning of this word and what were indeed grounds for a man to “put his wife away” was a controversy that raged in the first century between the two main Pharisee rabbinical camps as well (the Schools of Hillel and Shammai). Even Yeshua weighed in on this controversial subject in Mt. 5:31-32 and the meaning of his exact words have fueled theological debates among Christian scholars to this day.

In the simple (*pashat*) meaning of this text *ervah* may or may not be specifically referring to the loss of the bride’s virginity prior to consummation of her marriage with her new husband since Deut. 24:1 neither specifi-

cally states, nor implies that this is the first marriage for both of them. This is underscored by the Torah's use of the Hebrew word *ishshah* (wife or woman) in verse one as opposed to either the words *bethulah* or *almah* both of which lexically have stronger references to a virgin, youthful bride or young maiden as opposed to the more generic term *ishshah*. Therefore, based on the generic meaning of the word *ervah* (as discussed above) there could be broader meanings as to why the husband was compelled to "put his wife away" (e.g., as for adultery). If this is the case, do we find any example of this elsewhere in Scripture which could give us additional insight into the Hebraic understanding into the meaning of *ervah*?

The answer is yes. Jumping from a pashat discussion of this Torah passage up to the drash (investigation or homiletical) level let us see what YHWH did with regard to the House of Israel because of her spiritual adultery. YHWH divorced her (Isa.50:1) because of her unfaithfulness (Jer. 3:8) and rejected her (Hos. 1:9; 2:2). In her pursuit of her spiritual lovers she was not satisfied, but longed for YHWH her former (spiritual) husband (Hos. 2:7-8). But because YHWH had already divorced her due to her violation of her marital/covenantal agreement (ketubah) which she made with him at Mt. Sinai when she said, "I do" to him three times (Ex. 19:8; 24:3, 7) he could not remarry her without violating his own Torah-law (Deut. 24:4) since she had become another man's wife. YHWH's intentions were clear: he would remarry her (Hos. 2:16-19; Isa. 62:3-5; Jer. 31:31-34). But how could he do so since (a) she was worthy of death for her adultery under Torah-law and (b) he could not remarry his divorced and remarried wife?

Enter the Rabbi Sha'ul (Paul) to give us the answer. Romans 7:1-6 is a discussion of this very issue. If a woman's husband dies she is free to remarry. She is no longer legally bound to her husband since the Torah-laws pertaining to marriage have no jurisdiction over a dead man.

Some Christian biblical expositors claim this passage teaches that "New" Covenant Believers through Yeshua are now dead to the Torah-law of Moses meaning that one is now only obligated to keep the moral aspect of the law (no idolatry, no murder, no adultery, etc.), but that one is freed from the more ritualistic, ceremonial, and lifestyle aspects of the Torah (Shabbat, Feast Days, kosher laws, etc.) except tithing, curiously so (sarcastically speaking). But is Paul teaching this in this portion of his letter to the Roman Believers? No he is not. Those who teach this are overlooking a major detail in the Greek grammar of Rom. 7:1-6). In every place where the phrase "the law" (in the KJV) occurs in these six verses (where the definite article *the* is found in the Greek) the word *the* is *Strong's* #3588. According to *Thayer's Greek-English Lexicon* this word "corresponds to our definite article *the* which is properly a demonstrative pronoun..." and can therefore mean *this, that, which, who*, as well as *the*. Indeed, the KJV translates this Greek word as *the* in our passage under consideration in all places except in verse three where this word is translated (in the KJV) as the demonstrative pronoun *that* as in "that law". The question is this: Is Paul referring to the sum total of the Torah-law, or to one specific law within the Torah that pertains to marriage? In verse two we find the phrase, "the [or *this*] law of her husband". Here Paul is talking about a specific law pertaining to marriage found in the Torah, and not to all 613 laws contained in the Torah. Based on this and the translators' use of the demonstrative pronoun *that* in verse three (as opposed to the definite article *the*), the internal evidence of this passage would point to the phrase *this/that law* being preferred over the phrase *the law*. This being the case, to which specific law out of the 613 found in the Torah would Paul be referring? In verse two we read, "...if the husband dies she is loosed from [this/that] law of her husband." It is the law that states that if a woman has sex with another man beside her husband (and she is not legally divorced) she is an adulteress (Ex. 20:14).

The Torah also forbids a woman from remarrying her first husband who had divorced her due to her adulterous relationship with and subsequent marriage to another man (Deut. 24:4). But how could she remarry her first husband (if her second husband was still alive) without violating the Torah-law prohibiting this? Impossible in the natural, but with YHWH all things are possible. What if her first husband were to die in her place (and pay the legal death penalty under the Torah for her adultery) and then resurrect as a new or different man? Is this possible? Evidently, Rabbi Sha'ul (Paul) thought so. In Rom. 10 he expresses his heart's desire for the salvation of Israel and states that this occurs through one's calling upon the name of Messiah Yeshua who did just that: he died on the cross and paid the sin penalty and resurrected as a new man. The preaching of this message, which Sha'ul calls the Gospel or Good News, is the message of YHWH-Yeshua remarrying his divorced bride, for in verses 14-15 Sha'ul quotes Isaiah 52:7 which in its greater context (Isa. 52:2 - 62:12) is talking about the (final) redemption (a rabbinical concept involving the return and restoration of the exiled House of Israel and the establishment of the Messianic Age [a.k.a. Millennium]) of Israel back to YHWH (i.e., the pre-incarnate Yeshua [Acts 7:38 and 1

Cor. 10:4) through the death, burial and resurrection of Messiah Yeshua (see Isaiah 53).

Messiah Yeshua is presently betrothed to his Bride (the Body of Messianic, Torah-keeping Saints (see Rev. 12:17; 14:12; 19:7-9) whom he has redeemed and sanctified by his blood from her state of spiritual harlotry. This Bride awaits his return from his Father's house where he will claim her as his own and take her as his full-fledged wife. She awaits the wedding feast that will last for 1000 years. This is the true Good News (Gospel) of the kingdom of Elohim!

Summary: This message, a message of redemption, of YHWH bringing his people out of slavery and captivity where they had been dispersed and downtrodden is a veritable love story which is the theme of the book of Hosea and embodied in the Feast Days of YHWH. They are the whole plan of salvation for Israel, of bringing them back out of captivity.

THE GOOD NEWS: PART 3

THE THREE STAGES OF THE JEWISH WEDDING

Three Phases to the Jewish Wedding:

- 1) Shitre Erusin - Betrothal (The Door and Outer Curtain and Altar of Sacrifice of the Tabernacle/Passover/ Unleavened Bread [here the Bride of Yeshua is prepared for entering the Outer Court of the Tabernacle])
- 2) Nesuim - Consummation and the Wedding Feast (The Bronze Laver/ Pentecost [here the Bride of Yeshua is prepared for entering the Most Set-apart Place])
- 3) Together for Eternity (The Altar of Incense/Feast of Tabernacles [here the Bride of Yeshua is prepared to enter the Most Set-apart Place as represented by The Eighth Day/New Jerusalem])

The Betrothal Phase (Erusin)

- a) The Ketubah. The young man prepares a marriage contract or covenant which he presents to the young woman and her father called a Ketubah (writing). This is a formal written document which stipulates the terms of the proposal he is making.
- b) The Bride's Price or Mohar. This is the price the young man is willing to pay the father for the father's permission for the young man to marry his daughter.
- c) The Cup of Acceptance. If the marriage contract and the bride's price are acceptable to the father, the young man would pour a cup of wine for his intended and would hold it out to her. If she would accept it and drink it then this would be her acceptance of his proposal. The bridegroom would then prepare for the joyous occasion of the upcoming marriage by bringing gifts for his beloved which would be tokens of his love for her. After the young man left to return to his father's home, the bride would begin to prepare herself for the upcoming marriage ceremony. She would start with a ceremonial cleansing (or mikveh) whereby she would purify herself in preparation for her husband. At this point the young couple were betrothed.
- d) The groom would go to prepare a place for her. Though the couple was legally bound in marriage they would not cohabit. The groom would return to his father's house and begin to prepare a wedding (honeymoon) chamber for his wife. This process would take up to a year or more. Only when the father of the groom would approve that the chamber was ready would the groom be released to get his bride.
- e) The bride would make herself ready. While the groom was preparing a place for his bride, she would be busy preparing herself by making herself beautiful. When the young bride would leave the house she would wear a veil to show that she was "spoken for" and that she was no longer available since she was "bought with a price". She was consecrated to her bridegroom.

The Wedding Phase

- a) Upon receiving word from the father the wedding chamber was complete, the groom would steal away to fetch his bride. She would not know the day or the hour of his coming, so she had to be continually ready for his arrival. She had to be ready at a moment's notice. She and her bridesmaids had to make sure they had plenty of oil in their lamps in case he came at night.
- b) Coming for the bride. The coming of the groom would be a surprise to the bride. He would come accompanied by his two groomsmen (or two witnesses). When the wedding party would get close to the bride's house they would give a shout and blow the ram's horn (shofar) to let the bride know they were coming. They would charge right into the house and carry off the bride and bridesmaids.
- c) The wedding party would arrive at the groom's father's house where the newlyweds would enter the wedding chamber and consummate the marriage and honeymoon for seven days. This established their covenant union. During intercourse, blood is spilled proving that the bride was a virgin.

The Celebration Phase:

- a) The celebration would last for seven days while the newlyweds are in celebrating their honeymoon. Following this would be the marriage supper which is given in honor of the newlyweds.
- b) They would begin their married life together.

THE GOOD NEWS: PART 4 BIBLICAL EXAMPLES OF THE JEWISH WEDDING CEREMONY

While there is no single place in Scripture where the complete Jewish wedding ceremony is laid out, we find references to the various steps of this ceremony scattered throughout Scripture including both the Tanakh (Old Testament) and Apostolic Writings (New Testament). Listed below are a few such examples:

(1) PASSOVER (PESACH) – The Bride Is Chosen

(a) **Abraham sends his servant, Eliezar, to choose a bride for Isaac** (Gen. 24:2-4, 12-21,27).

(b) **YHWH chose his people Israel:**

Deuteronomy 7:6 “For thou art a set-apart people unto YHWH thy Elohim: YHWH your Elohim hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.”

Exodus 6:6-7 “ Wherefore say unto the children of Israel, I am YHWH, 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. And **I will take you to me for a people**, and I will be to you a Elohim: and ye shall know that I am YHWH your Elohim, which bringeth you out from under the burdens of the Egyptians.”

—When YHWH delivered the Hebrews from Egypt he said to them, “I will bring you out...I will rescue you...I will redeem you...I will take you as my people, and I will be your Elohim...” (Exod. 6:6-7). “To take” in Hebrew thought is marital language.

—When YHWH revealed himself to the Hebrews he chose to relate to them through means of the marriage covenant (Hebrew: *ketubah*; literally, *writing*) which was the Sinaitic or Mosaic Covenant. He would be their heavenly husband and their spiritual lover.

—YHWH spoke these words to his bride through Isaiah the prophet, “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God.” See also Ezekiel 16:

- 6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou was in thy blood, Live; yea, I said unto thee when thou was in thy blood, Live.
- 7 I have caused thee to multiply as the bud of the field, and thou has increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou was naked and bare.
- 8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith YHWH Elohim, and thou becamest mine.
- 9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.
- 10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.
- 11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.
- 12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.
- 13 Thus was thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou did eat fine flour, and honey, and oil: and thou was exceeding beautiful, and thou did prosper into a kingdom.
- 14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the YHWH Elohim.

(c) Yeshua chose his Bride — the spiritual Body of Believers:

Matthew 22:14 “For many are called, but few are chosen.”

John 15:16 “You have not chosen me, but I have chosen...”

2 Thessalonians 2:13 “God hath from the beginning chosen you to salvation through sanctification of the Ruach and belief of the truth.”

1 Peter 2:9 “But you are a chosen generation, a royal priesthood, a set-apart nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light.”

(2) PASSOVER (PESACH) – A Bride Price (Dowry; Hebrew: *Mohar*) Is Established:

(a) Jacob: He worked seven years for Laban to pay the bride's price for first Rachel, then Leah (Gen. 29:18,30)

(b) Shechem: He offers a dowry to Dinah (Gen. 34:12).

(c) Nation of Israel: YHWH would purchase Israel by blood—the blood of the lamb as a means to bring them out, rescue them and redeem from Egypt.

Exodus 12:12-14 “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the YHWH. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. This is the Feast of Pesach [or Passover].”

(d) Torah: If a man rapes a virgin (to whom he is not betrothed) and she refuses to marry him he is to pay the bride's price (Exod. 22:16-17).

(e) David: He paid 100 foreskins to Saul for Michal (1 Sam. 18:25).

(f) Boaz: He purchased Ruth, the Moabitess, to be his wife (Ruth 4:10).

(g) Hosea: He purchased his wife Gomer from slavery (Hos. 3:1-3).

(h) Yeshua redeemed his Bride at the cross: He gave his life to purchase/redeem his Bride (the Believers).

Isaiah 53:4-6, “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”

Isaiah 53:8-10, “He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”

Acts 20:28 The Body of Believers which Yeshua has purchased with his own blood

Ephesians 5:25, “Husbands, love your wives, even as Messiah also loved the called out ones, and gave himself for them.”

1 Peter 1:18-19, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Messiah, as of a lamb without blemish and without and blemish.”

1 Corinthians 6:20, “For you are bought with a price...”

Matthew 13:44, “The kingdom of heaven is like a treasure in a hid in a field; the which when a man hath found, he hides and for joy thereof goes and sells all that he has and buys that field.”

Galatians 3:13, “Messiah has redeemed us from the [penalty] of the law...cursed is every one that hangs on a tree.”

Galatians 4:5, “To redeem them that are under the [penalty] of the law, that we might receive the adoption of sons.”

Revelations 5:9, “For you have redeemed us to Elohim by the blood out of every kindred and tongue and people and nation.”

(3) PASSOVER/PENTECOST (SHAVUOT) – Consent/Acceptance:

(a) Abraham insisted on consent concerning a wife for Isaac (Gen. 24:8,58)

(b) The people of Israel, at Mt. Sinai, consented to YHWH (said “I do”), three times (Exod. 19:8; 24:3,7). When Israel said, “I do” they were legal witnesses against themselves. Torah demands that a matter is not legally established except in the mouth of two or three witnesses (Deut. 17:6; 19:15; also Josh. 24:15; Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28). Israel said, “I do” three times. Heaven and earth were also witnesses against Israel of their decision to enter into a marital agreement with YHWH. (Deut. 4:26; 30:19; 31:28; 32:1). (This is one reason heaven and earth will pass away at the end of time and there will be a new heaven and a new earth in the *Olam Habah*/Age to Come [Rev. 21:1], for the old heaven and earth will no longer be able to testify against Israel for her unfaithfulness to her covenantal agreements with YHWH.) Israel’s saying “I do” was the Cup of Acceptance. Israel accepted YHWH’s marriage proposal with its terms and conditions of his marriage covenant (ketubah).

Israel accepted YHWH’s covenantal terms and become a special treasure (segulah) to him and a kingdom of priests and a set-apart nation.

Exodus 19:5 “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be

a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.”

(c) Believers consent to Yeshua at the time of their conversion (i.e., their betrothal to Yeshua, their Groom).

Matthew 10:32-33, “Confess me before men...”

Romans 10:8-10, “The word is nigh thee, even in your mouth and in your heart...if you will confess with your mouth Adon Yeshua, and shall believe in your heart that Elohim has raised him from the dead, you shall be saved. For with the heart man believes unto righteousness and with the mouth confession is made unto salvation.”

(4) FEAST OF PENTECOST (SHAVUOT) – Written Document/Ketubah—a Covenant:

(a) The Children of Israel: The Sinaitic or Mosaic covenant (Exod. 24; 34:29-28; see also Mal. 2:14)

When YHWH acquired Israel as his bride he offered her a formal, written marriage contract (or *ketubah*) which is recorded in Exodus and the rest of the books of the Torah-law. Here YHWH spells out the details of the marriage contract:

Exodus 24:4,7 “And Moses wrote all the words of YHWH, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel... And he took the book of the covenant, and read in the audience of the people: and they said, All that YHWH hath said will we do, and be obedient.”

The terms of this marriage covenant were the 613 Torah commandments listed in the Torah books of the Law. Though YHWH’s requirements upon Israel were stringent, it was not impossible for her to adhere to them (Deut. 30:10-14). Though Israel was a nation comprised of many individuals, YHWH still viewed her as a single entity, his wife. We see some concepts below that reflect this idea:

(a) She was to have no other gods (lovers) but Elohim (Exod. 20:3)

(b) She was to hear and do all that he commanded her to do (Deut. 6:4-5).

(c) He was jealous over her (Deut. 4:24).

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(d) There were blessings and cursings for obedience and disobedience to this contract (Deut. 28).

(b) Redeemed Israelite Believers: The Renewed Covenant (literally *Brit Chadashah*):

Jeremiah 31:31-33 “Behold, the days come, saith YHWH, that I will make a renewed covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, saith YHWH, I will put my Torah-law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people.”

Hebrews 12:24 Yeshua is the Mediator of the renewed covenant (literally a marriage ketubah).

(5) PASSOVER (in the Renewed Covenant) /PENTECOST (in the Mosaic Covenant) – The Cup of Acceptance: Drinking a glass of wine

When the disciples drank of the cup of wine at the Last Supper they were literally drinking of the Cup of

Acceptance by which they were becoming betrothed to Yeshua, the Bridegroom. At that point Yeshua betrothed his bride. See 2 Cor. 11:2 where Paul says, “For I am jealous over you with godly jealousy: for I have betrothed you to one husband, that I may present you as a chaste virgin to Messiah.”

Every time a Believer in Yeshua partakes of communion they are recommitting themselves as betrothed to their Bride, Yeshua.

Luke 22:20 At the Passover Seder (Lord’s Supper) Yeshua said: “This cup is the renewed covenant in my blood, which is shed for you.”

Matthew 26:28 “Yeshua said, This is my blood of the renewed covenant which is shed for many for the remission of sins.”

1 Corinthians 10:16 “The cup of blessing which we bless, is it not the communion of the blood of Messiah?...”

Yeshua’s first miracle was to turn the waters into wine at the marriage feast at Cana of Galilee which was a prophetic picture of his upcoming wedding on the third day (or third millennia after his coming [see Hos. 6:2]) (Jn. 2:1-12).

(6) PASSOVER (in the Renewed Covenant/PENTECOST – (in the Mosaic Covenant) Betrothal (Espousal or Engagement):

This occurs when a Believer confesses Yeshua as their Master and Savior (Rom. 10:9-10).

(7) FEAST OF UNLEAVENED BREAD – Ritual Cleansing Bath (Immersion or Mikveh): The Bride Immerses Herself In Preparation For Her Wedding Day:

(a) Israel and the Red Sea Experience: Israel en masse is immersed (baptized) in the cleansing salt waters of the Red (the color of blood, representing the blood of Yeshua) Sea in preparation for her encounter with her soon-to-be-Bride at Mt. Sinai.

(a) The Children of Israel washed their clothes and refrained from marital relations (so as to not enter in a state of ritual impurity) prior to the receiving of the Torah at Mt. Sinai and entering into a marital relationship with YHWH (Exod. 19:10,14-15). See also Ezek. 16:8-9

(b) The new Believer in Yeshua was to be immersed for the remission of sins. As one is leaving one’s spiritual Egypt immersion is a picture of dying to the old man, identifying with the death, burial and resurrection of Yeshua through which one becomes spiritually regenerated from above (Rom. 6:3-6; Gal. 2:20; 2 Cor. 5:17). See also:

Acts 1:5 Immersion (baptism) in the Ruach HaKodesh

Acts 2:38 Be immersed for the remission of sins

Ephesians 5:26-27 One is sanctified and cleansed by the washing of the water of the Word of Elohim that the Bride of Yeshua might be a glorious bride without spot and wrinkle, holy and without blemish.

(8) FEAST OF PENTECOST – Gifts Given to the Bride:

(a) Abraham’s servant gave gifts to Rebecca (Gen. 24:22,53).

(b) Shechem offers gifts to Dinah (Gen. 34:12).

(b) YHWH gave gifts to the Israelites: YHWH gave the Israelites much gold, silver and valuables from Egypt (Exod. 3:22; 11:2; 12:35-36). Furthermore, YHWH gave the tribe of Levi to the Israelites as ministers to them. “Behold I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for YHWH, to do the service of the tabernacle of the congregation” (Num.

18:6).

(c) Yeshua gave gifts to his Bride, the Saints:

John 14:26-27 He sent the Comforter, the Ruach HaKodesh (Holy Spirit) and his peace (shalom)

2 Corinthians 1:21-22 The Ruach is the earnest (down payment) YHWH gives to Believers

Matthew 7:11 He promised to give good gifts to his children to those who asked

Romans 5:15,16,17: the free gift of salvation, grace, justification and righteousness

1 Corinthians 2:9 Riches in glory, eternal life

Ephesians 2:8 Salvation is the gift of YHWH

The spiritual gifts of the Ruach HaKodesh (1 Cor. 12:4; 14:1,12); The Residential Motivational gifts of the Ruach HaKodesh (Rom. 12:6-8); and the Fivefold Ministry gifts (Eph. 4:11).

When Yeshua ascended to his Father's house (heaven) after having redeemed his bride from captivity to her sin of spiritual adultery and from her Babylonian captivity he sent gifts unto men (Eph. 4:8). *Men* is a metaphor for the House of Israel, the modern-day Christians, a subgroup of which believe in the charismatic grace-gifts of the Set-apart [Holy] Spirit which the House of Judah [i.e., modern-day rabbinic Judaism] has rejected) (See Eph. 4:7-8,11-13).

(9) BETWEEN PENTECOST AND THE FEAST OF TRUMPETS – The Bridegroom Returns to His Father's House to Prepare the Bridal Chamber:

Example of this in the Apostolic Writings:

John 14:2-3 "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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that were I am, there you may be also."

(10) PRIOR TO THE FEAST OF TRUMPETS (YOM TERUAH) – The Bride Was Consecrated, Set Apart:

She kept herself ready for the bridegroom to return and when in public she wore a veil as a signal to other young men that she was betrothed to someone else and off limits to them. She would spend her time preparing her wedding garments for her upcoming wedding.

(a) Rebecca wore a veil (Gen. 24:65).

(b) Yeshua is the veil for Believers:

Hebrews 10:20 "By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh" [i.e., being covered by the blood of Yeshua].

1 John 1:7 The blood of Yeshua Messiah cleanses us from all sin

Revelation 1:5 Yeshua washed us from sins in his own blood

(c) The Bride prepares her wedding garments:

Isaiah 1:18 "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall become as wool." By Yeshua's blood we are made righteous (cleansed from sin) and though our spiritual garments through sin be scarlet, through Yeshua they are made white as wool. Here the blood of Yeshua cleansing us is equated to putting on white robes of righteousness

Matthew 22:11-13, The proper wedding garments are a prerequisite to being invited to the wedding feast. Many are called, but few are chosen.

Revelation 7:14, "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Revelations 19:7, “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 that we should be arrayed in fine linen, and clean and white: for the fine linen is the righteousness of the saints.”

(d) Believers Are to Maintain Themselves as Virgins: They are to be set apart from this world in a state of readiness for their coming Bridegroom, Yeshua.

The Bride prepares herself: Rev. 19:7-8 This is a reference to the time period between the Feast of Trumpets (Yom Teruah) and the Day of Atonement (Yom Kippur) called the ten days of awe when the bride examines her robes of righteousness for spots and wrinkles. If any are found this is the time for her to repent (teshuvah) and be cleansed by the blood of the Lamb . This is a picture of the High Priest sprinkling the blood on the Mercy Seat of the Ark of the Covenant in the D'veer, the inner most room in the Tabernacle on the Day of Atonement.

John 17:11,14 They are to be in the world, though not of the world.

Revelation 18:4 She is to come out of the world (Babylon).

2 Corinthians 6:17 She is to come out of the world and be separate and touch not any unclean thing so that Yeshua may receive us [to himself].

1 Corinthians 6:18-20, “We are the temple of the Ruach HaKodesh and we are not our own, for we have been bought with a price, therefore flee [physical and spiritual] fornication [i.e., sex before marriage] and sin, and be not joined to a harlot [do not commit spiritual adultery as ancient Israel did].”

Romans 12:1, “Present your bodies a living sacrifice.”

John 15:19 Yeshua has chosen his bride out of this world.

John 17:14 His Bride is not of this world.

Matthew 25:1-13 The Parable of the Ten Virgins shows the importance of keeping oneself ready for the coming Bridegroom. There were ten virgins (the ten tribes of Israel), yet only half of them went into the marriage of the Lamb, though all were saved.

(11) THE FEAST OF TRUMPETS – The Bridegroom Comes For His Bride Attended By the Friends of the Bridegroom (the Two Witnesses):

(a) Moses: He acts as a friend of the bridegroom (Exod. 19:17) when he leads Israel the bride out to meet YHWH her Groom.

(b) Paul: He viewed himself as a friend of the Bridegroom (Yeshua) in 2 Cor. 11:12, “I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Messiah.”

(c) Yeshua: He said he would return for his bride when no one would know the day or hour (Matt. 24:36; 25:13; Luke 12:46).

Matt. 24:36 “But of that day and hour knows no man, no, not the angels of heaven, but my Father only.” This phraseology is actually a Hebrew poetic code word reference to the Feast of Trumpet (Yom Teruah).

Yeshua the Bridegroom would return with a shout and a sound of the shofar (Matt. 25:6; 1 Thes. 4:16; Rev. 11:15-18 and 12:10; Matt. 24:31; 1 Cor. 15:52). Again, this occurs at on the Feast of Trumpets.

The Two Witnesses are mentioned in Rev. 11:1-12 just prior to the sounding of the Seventh Shofar blast (i.e., the Last Trumpet) in 11:14-17 where the angel announces the coming of the Messiah, the Bridegroom for his Saints (v. 18).

(d) The Parable of the Ten Virgins In Matthew 25:

- 1 “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- 2 And five of them were wise, and five were foolish.
- 3 They that were foolish took their lamps, and took no oil with them:
- 4 But the wise took oil in their vessels with their lamps.
- 5 While the bridegroom tarried, they all slumbered and slept.
- 6 And at midnight there was a cry made, Behold, the bridegroom comes; go ye out to meet him.
- 7 Then all those virgins arose, and trimmed their lamps.
- 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
- 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- 11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
- 12 But he answered and said, Verily I say unto you, I know you not.
- 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man comes.”

- (e) **John the Baptist:** He was a friend of the Bridegroom (John 32:29). See also Matt. 9:15. John came in the spirit of Elijah as attesting or witnessing to Messiah Yeshua.

(12) THE DAY OF ATONEMENT (YOM KIPPUR) – THE DAY OF ATONEMENT (YOM KIPPUR) – The Bride and Bridegroom Return to the Father’s House to prepare for the Wedding Feast.

This is pictured by the High Priest (Cohen HaGadol) coming into the very Presence of YHWH into the D’veer or the innermost room in the Tabernacle on the Day of Atonement where he goes ahead of Israel (a picture of Yeshua, our High Priest’s work on our behalf) to prepare the way for her marriage to YHWH by cleansing the sanctuary, himself and his family and the people of Israel by the blood of the sacrificed offerings. Israel, collectively is redeemed, sin is removed from the camp (via the Azazel Goat). The Houses of Israel and Judah are united (as pictured by the Table of Showbread of two stacks of 12 loaves [the two houses of Israel] of unleavened [sin-free] bread) (this occurrence is called the “Final Redemption” and the “Return of the Exiles” by the Jewish rabbis, see Ezek. 37:15-28) into one Body or Bride in preparation for the Messiah to return to the earth (the Mt. of Olives) when his sudden coming to his temple (his father’s house) (Mal. 3:1) (the literal Jerusalem temple and the spiritual temple of his Bride who are the Believers or Saints) with his bride. All this is in preparation for the consummation of the marriage and Wedding Feast which occurs at *Sukkot*.

(13) THE FEAST OF TABERNACLES (SUKKOT) – The Wedding Feast/Marriage Supper of the Lamb:

- (a) **The Children of Israel:** After YHWH formalized his marriage covenant with Israel the leaders of Israel feasted before YHWH at the foot of Mt. Sinai: “And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.” (Exod. 24:11).
- (b) **a) Consummation of the Marriage in the Wedding Chamber** at the beginning of the Wedding Celebration. YHWH’s Wedding Chamber. The Sabbath was the sign of the covenant YHWH made with his people forever (Exod. 31:13). It was a day for YHWH and his Bride to spend time together by putting aside the cares of this world.
- (b) YHWH’s Wedding Celebration. This occurs on the three aliyot festivals (Passover, Pentecost and the Feast of Tabernacles) where the Israelites went up to Jerusalem to celebrate their allegiance to YHWH. The last Wedding Celebration that occurs between Yeshua and his Bride, the Saints,

occurs on the Feast of Tabernacles (*Sukkot*).

During the Millennium the wedding supper of the Lamb occurs. See Rev. 19:7-9, “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

This is a picture of the Feast of Tabernacles when Yeshua the Bridegroom returns to earth to marry his bride, the Believing Saints where he will rule over the earth as the King of kings and Lord of lords along with his wife, the Bride of Messiah. The Saints will rule with him as kings and priests.

(14) THE FEAST OF TABERNACLES – The Groom and Bride Rule As King and Queen

It was customary for a Jewish bride and groom to wear crowns on their wedding day (Song 3:11; Isa. 61:10; Ezek. 16:12).

The Saints rule with Yeshua during the Millennium as kings and priests (Rev. 1:6, 5:10; 20:6).

(15) THE EIGHTH DAY (SHEMINI ATZERET) – Married Life Together

New Heaven and New Earth. New Jerusalem. The Wedding Chamber or chuppah is New Jerusalem: Rev. 21:2,9-21, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

This last event as found in the last two chapters of the Bible is foreshadowed in the last or seventh Set-apart Feast Day of YHWH Elohim which occurs immediately after the Feast of Tabernacles (*Sukkot*). This festival is called the Eighth Day, or *Shemini Atzeret*. Eight is the number of new beginnings and so it will be, for at this time (immediately after the 1000 year Millennium) Yeshua and his bride will begin married life together as husband and wife in the New Heaven and New Earth and the Heavenly New Jerusalem. And we can say with all assurance that they WILL LIVE HAPPILY EVER AFTER!

LETTER TO THE SEVEN MESSIANIC NOTZRIM ASSEMBLIES (REVELATION 3-4).

Yeshua, the Bridegroom, wrote love letters to his Bride (the Body of Messianic Believers) urging her to keep the fires of love burning brightly for him, their first love, and to be in a state of readiness for his imminent return. In these letters it is clearly evident what Yeshua had in his mind; namely, his upcoming wedding to his Bride, the Saints. Phrases pointing to various aspects of love, romance, marital fidelity and the Jewish wedding ceremony have been listed.

-Rev. 2:4 – “You have left your first love...”

-Rev. 2:10 – “I will give you a crown of life...” Often a Jewish bride would wear a crown at her wedding.

-Rev. 2:13 – “You have not denied my faith...” ; that is, you have kept your Torah marriage covenant (or *ketubah*).

-Rev. 2:14 – Yeshua takes some to task for committing spiritual fornication.

-Rev. 2:17 – A white stone was a “pass”, “invitation” or “ticket” to a (wedding) banquet. Only those with this pass were admitted into the banquet while those without were turned away at the door.

- Rev. 2:19 – “Your love and your works” (of righteousness, i.e., Torah-law obedience, or otherwise stated, she was being faithful to the terms of her marriage covenant (ketubah).
- Rev. 2:20 – “That woman Jezebel...” is a metaphor for spiritual adultery, fornication or idolatry.
- Rev. 2:22 – “Bed...adultery...” More spiritual unfaithfulness of the Bride to the Bridegroom.
- Rev. 2:23 – “Her children...” These spiritual children were the offspring of her union with her paramours.
- Rev. 3:2 – “Thy works...” Again this is a reference to the Bride fulfilling the terms of her ketubah (marriage agreement); i.e., faithfulness to the instructions in righteousness or Torah-commandments of YHWH.
- Rev. 3:3 “I will come on you as a thief, and you shall not know what hour I will come upon you” because you are in spiritual darkness; i.e., a state Torahlessness.
- Rev. 3:4 “Defiled their [wedding] garments...” This is a reference to the white robes a Jewish bride wears in preparation for her wedding feast.
- Rev. 3:5 “Clothed in white robes of raiment...”; i.e., (marriage) robes or righteousness (Torah-obedience).
- Rev. 3:8 :Kept my word...” Again, they had been faithful to their marriage covenant.
- Rev. 3:11 – “No man take your crown...” i.e., the wedding crown the Jewish would wear at he wedding.
- Rev. 3:12 – “New Jerusalem which comes down out of heaven from my Elohim...” This is a reference to YHWH tabernacling or sukkah-ing with his new Bride (See Rev. 21:1-3, 10).
- Rev. 3:15 – The Groom reprimands the Bride for her lukewarm Torah-works; i.e., not taking her marriage covenant seriously.
- Rev. 3:17 – “Naked...”; i.e., wearing no wedding robes of Torah-righteousness.
- Rev. 3:18 – “White raiment...be clothed...nakedness...” ; i.e., be clothed in the appropriate wedding garments when the Bridegroom returns.
- Rev. 3:19 – “I love [you]...”
- Rev. 3:20 – “Behold, I stand at the door and knock...” This is not a message to new converts, but a message from Yeshua, the Groom, to the Saints, his Bride, to be ready when he returns for her. Do not sleep, but be ready to meet me with your lamps of oil burning and your wedding garments on (See Song 5:2-6).
- Rev. 3:20 – “I will come in to him, and will dine with him, and he with me...” This is a reference to the wedding supper of the Lamb.

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