

# A MESSIANIC JEWISH WEDDING

from: *Exploring Jewish Tradition*, by Rabbi Abraham Witty and Rachel Witty and  
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## Glossary of Terms:

- Badekin:** the veiling of the bride
- Chatan:** the groom
- Chupah:** the marriage canopy
- Eidim:** the witnesses
- Erusin:** consecration, the betrothal/engagement
- Kallah:** the bride
- Ketubah:** writing, the marriage contract
- Kittel:** an all white garment worn by the groom
- Nesu'in:** the marriage, the time the groom took his bride to his home
- Yichud:** privacy, a room for privacy where the married couple are completely alone for the first time as husband and wife

**Ketubah Signing:** The Ketubah is signed in a private ceremony with the Bride, Groom, family and the wedding party

**Bedekken - Veiling:** The pre-ceremony ritual is the veiling of the Kallah (Bride). The Chatan (Groom) lowers the veil over the Kallah's face. This custom recalls Rebecca and Isaac's first meeting when Rebecca modestly concealed her face in a veil. It also recalls the biblical story of Rachel and Jacob. Rachel's father Laban substituted his elder daughter Leah, for Rachel. The Chatan lowers the veil over the Kallah to be sure not to make the same mistake Jacob did and by "dressing" his Kallah with a veil, the Chatan is assured that she is the one he has chosen, and thereby sets her apart from all others.

## Suggested Prelude Wedding Music

- Erev Shel Shoshanim
- Adonai Sfatai Traditional
- Ma'oz Tzur Traditional Hanukkah Song
- Jerusalem of Gold
- Y'did Nefesh
- Ani Le Dodi

## Seating of the Grandmothers

Brides side is on the right.

## THE WEDDING CEREMONY

### KIDDUSHIN - THE WEDDING CEREMONY

The Jewish wedding is called kiddushin, meaning sanctification related to the word kadosh (holy). The kiddushin is

composed of two distinct ceremonies: the erusin and nisuin or nuptials.

## ERUSIN - THE BETROTHAL

The Betrothal ceremony has been combined in modern times with the second service nisuin. It is during the erusin ceremony that the kallah (bride) and chatan (groom) are formally and publicly betrothed to one another. A blessing over a cup of wine is said, followed by a second blessing that reminds us of the holiness of sexuality as well as the integrity of the bonds of marriage. Both the kallah and chatan drink from the same cup of wine, accepting life's joys, as well as responsibilities.

### **Blowing of the Shofar**

Baruch Haba Bashem Adonai

Blessed is he who comes in the name of the YHWH.

### **Processional of the Groom (the Chatan)**

The rabbi arrives followed by the groom's attendants (friends of the bridegroom, or two witnesses) proceeding to the chuppah

The groom is then escorted forward by his parents or another couple to the chupah; as the groom approaches the rabbi greets him.

### **Cantor/Rabbi:**

*Baruch HaBa. He who is mighty above all,*

*He who is blessed above all,*

*He who is great above all,*

*May he bless the groom and the bride.*

Groom, assisted by his attendants, puts on his kittel and waits for the bride.

### **Music:**

Baruch Ha Ba Traditional

Hodu L'Adonai Ki Tov, Ki Le Olam Chas Do

Give thanks to the Lord for He is Good,

His lovingkindness endures forever!

### **Processional of the Maid of Honor**

Music: Theme from Canon in D Pachelbel

### **Processional of the Bride**

Bride is escorted by her father and mother or another couple

### **Rabbi/Cantor:**

“Baruch HaBa’ah. Blessed is she who arrives.”

Beautifully gowned and adorned, her face covered by the veil, the bride approaches the chupah, escorted by her attendants.

Rabbi/Cantor:

*He Who understands the speech of the rose among the thorns,*

*the love of the bride, who is the joy of beloved ones,*

*May He bless the groom and the bride.*

Suggested Music: Dodi Li

Enter Bride and Parents  
Who gives this woman to be married?  
Father Responds: "Her mother and I"

Suggested Music: Sunrise Sunset  
Bride encircles groom seven times.

### **Encircling of the Groom**

The Bride circles her beloved seven times, taken from Jeremiah 31:22b, "a woman shall compass (revolve around, surround) a man." Seven times is significant because of its scriptural reference of perfection and completion; the reference in Hosea 2:19-22 of God's sevenfold betrothal to His people, Israel; the reference in Revelation 4:5 to the seven Spirits of God; and as a reflection of the Bride's desire to be as the seven prophetesses of Israel: Sarah, Miriam, Deborah, Hannah, Abigail, Hilda, and Esther.

The position of the bride on the right side of the groom is based on an interpretation of Psalm 45:10 "the queen stands on your right hand in fine gold of ophir". In Jewish tradition the bride is a queen, and the groom a king.

### **Bride and Groom Enter the Chuppah - The Wedding Canopy**

The bridal canopy is a multifaceted symbol: it is a home, a garment, a bed covering, and a reminder of the tent of our Patriarchs. It is open on all sides to recall the tent of Abraham, who had doors on all sides of his dwelling to welcome guests.

Entrance under the Chuppah (Wedding Canopy) is symbolic of the marriage coming under the Holy covering of God.

The covering represents protection, mercy, and grace.

Ma Tovu Numbers 24:5

How beautiful are your tents, O Jacob,

Your dwelling places, O Israel!

## **ERUSIN CEREMONY**

Rabbi/Cantor recites the two Blessings of Betrothal:

*Blessed are you YHWH our Elohim, King of the universe Who creates the fruit of the vine.*

*Blessed are You, YHWH our Elohim, King of the universe Who has sanctified us with His commandments and commanded us regarding forbidden unions; Who forbids us those betrothed to others, and permitted us to those married to us through Chuppah and Kiddushin. blessed are you, YHWH, Who sanctifies His people Israel through Chupah and Kiddushin.*

The groom sips from a cup of wine which he then extends to his bride who sips from the same cup. This is the Cup of Acceptance and symbolizes her acceptance of his hand in marriage. Drinking the wine also symbolizes the sharing of joy.

### **Blessing of the Bride and Groom - Mi Adir:**

Rabbi/Cantor:

*Mi Adir al hakol. Mi banch al hakol. Mi gadol al hakol.*

*Hu y'vareykh et he'khatan v'et ha'kalah*

*He who is supremely mighty,*

*He who is supremely blessed*  
*He who is supremely sublime*  
*May He bless the Groom and the Bride.*

**Groom lifts the veil to take a peek.** This is to verify that she is his wife and not another, avoiding the mistake that Jacob made with Leah.

**The Drashah:**

The sermon or charge should be a personal message to the bride and groom by the Rabbi with challenges and commitments to the Holy One.

**Exchanging of the Vows:**

**(Groom)** \_\_\_\_\_, will you have **(Bride)** \_\_\_\_\_ to be your wife?

Will you love her, honor her, comfort and keep her, and forsaking all others remain true to her as long as you both shall live?

"I will."

**(Bride)** \_\_\_\_\_, will you have **(Groom)** \_\_\_\_\_ to be your husband?

Will you love him, honor him, comfort and keep him, and forsaking all others remain true to him as long as you both shall live?

"I will."

(Turn and face each other)

**(Groom)** \_\_\_\_\_, please repeat after me.

I, **(Groom)** \_\_\_\_\_  
take thee **(Bride)** \_\_\_\_\_,  
To be my wedded wife,  
And I do promise and covenant,  
Before God and these witnesses,  
To be thy loving and faithful husband,  
In plenty and in want,  
In joy and in sorrow,  
In sickness and in health,  
As long as you both shall live.

**(Bride)**\_\_\_\_\_, please repeat after me.

I, (Bride)\_\_\_\_\_  
take thee (Groom)\_\_\_\_\_,  
To be my wedded wife,  
And I do promise and covenant,  
Before God and these witnesses,  
To be thy loving and faithful husband,  
In plenty and in want,  
In joy and in sorrow,  
In sickness and in health,  
As long as you both shall live.

### **Ring Ceremony**

Do we have a ring for the Bride?

(Groom)\_\_\_\_\_, repeat after me:

*Harey at  
mekuddeshet li  
B'taba'at Zo  
K'dat Moshe  
v'Yisrael  
Behold thou art consecrated unto me  
With this ring  
According to the law of Moses and of Israel.*

Do we have a ring for the Groom?

(Bride)\_\_\_\_\_, repeat after me:

*Harey ata  
mekuddesh il  
B'taba'at Zo  
K'dat Moshe  
v'Yisrael*

*Behold thou art consecrated unto me  
With this ring  
According to the law of Moses and of Israel.*

*Gadlu La Shem Psalm 34:3  
O' Magnify the LORD with me,  
And let us exalt his name together.*

Music: Gadlu La Shem

**Kiddush- The Blessing of the cup:**

Confirmation of Covenant. After a man proposed marriage to a woman, in ancient Jewish culture, he poured a cup of wine and drank from it. If she took it and drank also that signified her acceptance and she became his betrothed.

*Baruch ata Adonai, Eloheynu Melech HaOlam  
Borey Pree Hagafen.*

*Blessed æ You O Lord our God, King of the Universe who creates the fruit of the vine, the symbol of joy.  
Blessed are thou, O Lord, who has hallowed thy people Israel by the blessing of the marriage canopy, the Chuppah and the sacred covenant of marriage.*

**Reading of the Ketubah (Marriage Contract)**

Ketubah - Certificate of Marriage

This is to certify that on the 22nd day of the month of Kislev  
in the year 5758, corresponding to the 20th day of December, 1997,  
the holy Covenant of Marriage was entered into between the  
Bridegroom, \_\_\_\_\_, and his Bride, \_\_\_\_\_.

**The groom made the following declarations to the bride:**

"Be my wife according to the law of Moses and Israel and the Messiah Yeshua. I will, love, honor, and cherish you as  
Messiah loved the holy congregation. I will provide for you as is proper for a husband to do according to the teachings  
of the word of God."

The Bride has accepted his words and dedicated herself to him, saying;

"I will respect, honor, and cherish you in the same manner as the holy congregation is to love the Messiah."  
Nisuin - The Nuptials

The second part of the ceremony after the erusin is the nisuin.  
This ceremony forms the second half of the wedding service. Even though the chatan and kallah are legally bound to each other as husband and wife at the completion of the erusin, the wedding ceremony is not yet complete. During this part of the ceremony, God's presence is acknowledged in the new relationship. This acknowledgment is made by chanting

seven blessings called the sheva b'rachot. Like the erusin ceremony, the sheva b'rachot are chanted over a cup of wine. After the blessing for wine, the remaining six blessings acknowledge God as the creator of the world, the creator of love and as the One who brings redemption to the world.

### The Seven Wedding Blessings:

It is customary to honor friends and relatives with the recitation of the Seven Benedictions. In turn, each honoree is called to the chuppah. He holds the cup of wine in his hand as he recites one of the seven blessings.

#### 1. Baruch Ata Adonai Elokainu Melech HaOlam, SheHakol Barah Lichvodo

Blessed ~~You~~, Lord our G-d, the sovereign of the world, who created everything for his glory.

#### 2. Baruch Ata Adonai Elokainu Melech HaOlam, Yotzer Ha'Adam

Blessed ~~You~~, Lord our G-d, the sovereign of the world, the creator of man.

#### 3. Baruch Ata Adonai Elokainu Melech HaOlam, Asher Yatzar Et Ha'Adam Betzalmo, b'Tzelem Dmut Tavnit, VeHitkon Lo Mimenu Binyan Adei Ad. Baruch Ata Adonai Yotzer Ha'Adam

Blessed ~~You~~, Lord our G-d, the sovereign of the world, who created man in His image, in the pattern of His own likeness, and provided for the perpetuation of his kind. Blessed ~~You~~, Lord, the creator of man.

#### 4. Sos Tasis VeTagel HaAkarah, BeKibbutz Bane'ha Letocha BeSimchaa. Baruch Ata Adonai, Mesame'ach Tzion BeVaneha

Let the barren city be jubilantly happy and joyful at her joyous reunion with her children. Blessed ~~You~~, Lord, who makes Zion rejoice with her children.

#### 5. Sameach TeSamach Re'im Ahuvim, KeSamechacha Yetzircha BeGan Eden MiKedem. Baruch Ata Adonai, MeSame'ach Chatan VeKalah

Let the loving couple be very happy just as You made Your creation happy in the garden of Eden, so long ago. Blessed are You, Lord, who makes the bridegroom and the bride happy.

#### 6. Baruch Ata Adonai Elokainu Melech HaOlam, Asher Barah Sasson VeSimcha, Chatan VeKalah, Gila Rina, Ditzza VeChedva, Ahava VeAchava, VeShalom VeRe'ut. MeHera Adonai Elokeinu Yishama BeArei Yehudah U'Vchutzot Yerushalayim, Kol Sasson V'eKol Simcha, Kol Chatan V'eKol Kalah, Kol Mitzhalot Chatanim MeChupatam, U'Nearim Mimishte Neginatam. Baruch Ata Adonai MeSame'ach Chatan Im Hakalah.

Blessed ~~You~~, Lord our G-d, the sovereign of the world, who created joy and celebration, bridegroom and bride, rejoicing, jubilation, pleasure and delight, love and brotherhood, peace and friendship. May there soon be heard, Lord our G-d, in the cities of Judea and in the streets of Jerusalem, the sound of joy and the sound of

celebration, the voice of a bridegroom and the voice of a bride, the happy shouting of bridegrooms from their weddings and of young men from their feasts of song. Blessed are You, Lord, who makes the bridegroom and the bride rejoice together.

7. Baruch Ata Adonai Elokaenu Melech HaOlam, Boreh Pri HaGafen.

Blessed are You, Lord our G-d, the sovereign of the world, creator of the fruit of the vine.

## NESU'IN –THE MARRIAGE

### **Kiddush- The Blessing of the cup a second time**

Baruch ata Adonai, Eloheynu Melech HaOlam  
Borey Pree Hagafen.

Blessed are You O Lord our God, King of the Universe who creates the fruit of the vine, the symbol of joy.  
Blessed are thou, O Lord, who has hallowed thy people Israel by the blessing of the marriage canopy, the Chuppah and the sacred covenant of marriage.

Groom Drinks then the Bride Drinks wine from the cup.

### **The Pronouncement:**

*Ladies and Gentlemen, as witness to the covenant of marriage according to the Law of Moses and the Law of the Messiah of Israel, I would like to pronounce to you Mr. and Mrs. (Groom) \_\_\_\_\_, husband and wife. You may kiss the bride.*

### **The Birchat HaKohanim - Numbers 6:24-26**

*YHWH bless you, and keep you;  
YHWH make His face shine on you, And be gracious to you;  
YHWH lift us His countenance on you, And give you peace.*

### **The Breaking of the Glass:**

A Traditional end to a Jewish wedding serves as a reminder of the fragility of life, even during the most joyous of celebrations. Life is fragile. We break this glass as a symbol of our past. In the theater that say go break a leg. In a Jewish wedding we break a glass. Forgiveness is an end to a shattered past. As the Groom smashes the glass everyone will shout Mazel Tov! Which means Good Fortune, may your lives here on out not be shattered, but full of fortune and joy.

Everyone responds with Mazel Tov

### **Recessional:**

Music: Simon Tov, Mazel Tov



Bride and Groom

Best Man and Maid of Honor

Groomsmen and Bridesmaids

Groomsmen escorts the Bride's Mother (Father follows behind)

Groomsmen escorts the Groom's Mother (Father follows behind)

Groomsmen escorts the Grandmothers

**Cheder Yichud - Private Room**

A brief period of seclusion for the bride and groom to absorb the events of the ceremony where they spend their first moments alone together as husband and wife. Yichud has been described as a period of bonding, a time of privacy and peace before the public celebration begins. They will also break their fast before returning to the community to celebrate.

**Seudat Mitzvah - The Festive Meal**

*Perhaps one of the most distinctive and enjoyable aspects of the traditional Jewish wedding is the dancing and mitzvah (commandment) to make the kallah and chatan happy. We will begin the meal with reciting the blessing over the wedding challah, the braided loaf of egg rich bread.*

*Baruch ata Adonai, Eloheynu Melech Ha-Olam, hamotzi lechem min ha-aretz.*

*Blessed are You Adonai, our God, ruler of the universe, who brings forth bread from the earth.*

*The voice of joy*

*the voice of gladness*

*the voice of the bridegroom,*

*the voice of the bride,*

*and the voice that praise God.*

**Everyone declares:**

*Mazel Tov!!*

**Let the Festivities Begin!**