ANCIENT HEBREW WEDDING CULTURE CONCEPT AND ITS TYPOLOGY WITH SECOND COMING

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ARTICLE ABSTRACT

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The Church is betrothed to Christ much the same way as betrothal in Jewish custom. The Jewish betrothal was done by gold or sum of money. Christ as the Bridegroom has sealed the betrothal of marriage by his own blood. The shared cup of wine symbolized the sealing of their marriage covenant in blood. Christ paid the mohar with His blood. The mohar consisted of a payment to the bride's father and emphasized the binding aspect of the betrothal between the two families. After the betrothal ceremony there was period of separation between the bride and groom. This usually lasted about a year. During which the groom prepared a chuppah, bridal canopy. This was a room attached to his father's house and would have been beautifully decorated for the bride (John 14:1-4). After the betrothal period the groom would bring his bride to this room. The groom could not return for his bride until his father said that the chuppah was ready. All Christians should be watching and waiting for the appearance of the Bridegroom the Lord Jesus. When Christ comes to claim His bride and take the Church to the Father's house. The Marriage Supper follows as the third and final step and is a glorious celebration of all who are in Christ Jesus (Rev. 19:7).
The ancient Hebrew culture of marriage, being a biblical concept spiritually the Bible has much to learn from this order. God Himself treats His congregation with this concept. Humans are placed as "brides" of God who are husbands for the people.

Before the giving of the Law at Sinai to the Israelites f a man meets a woman on the street, and if both of them want marriage, he will take her to his house and have sexual relations [without witness testimony], and the woman is considered his wife. This happened when Judah met the daughter of Shua the Canaanite. They just got married (Gen. 38:2). As said in Deut. 24:1 "when a man takes (marries) a woman and has sexual relations with her" - קִנַּח אִשְׁתּוֹ וּבְעָלָהּ KIQAKH {he takes/marries} 'ISH {male} 'ISHAH {in female} UVE'ALAH {and then ascends to her (having sexual intercourse)}.

However, when the Torah was given, the lives of the Israelites began to be ordered. Marriage is instituted in an official institution, that a man marries a woman and gains her into his life in the presence of the priest and witnesses. They are confirmed by one marriage contract כְּתוּבָה CUBAH. Only then will he become his wife (Hyman, 2003).

Taking someone as a wife (to marry), from the Hebrew word: Laqakh, through stages. When a woman is betrothed, she enters the stage of מְקֻדֶשֶת MEQUDESHET, meaning: set apart, sanctified. The bond of engagement according to the Talmud is referred to in terms of: - 'Erusin and - Qidushin is almost as firm as marriage ties. The male fiancée is called אָרוּס Arus, female fiancée is called אֲרוּסָה ARUSAH ("Introductions to the Babylonian Talmud, Ketubot, Introduction to Ketubot 2," n.d.).

Betulah on the girl was "taken" and became אָרוּס - ARUS, although she has not lived together and has not even entered the groom's house, the status of the woman is "married woman." Whoever, apart from her husband, lives with her, she is considered guilty, and faces the death penalty (“Mishnah Kiddushin 3.12,” n.d.). Thus, even if one pair of Arus and אֲרוּסָה ARUSAH is still engaged. However, if they wish to separate, the process requires a divorce trial.

Thus the Bible places the church on earth, at the stage of the “betrothed bond” - QIDUSHIN. The Apostle Paul said in 2 Cor. 11:2b "...for I have betrothed you to one man to bring you as a holy virgin to Christ." This means that all of Christ's congregation, or His congregation are the betrothed, or future brides of Christ. Those who have accepted Jesus as their Lord and Savior, have been born again, and have the status of betrothed to Christ, as a holy virgin. It is during this engagement period that the church of God must prepare for that glorious day. The Lord Jesus, as the bridegroom wants his bride to be blameless who lives in holiness.
This research is expected to function in Bible study as a methodological effort to design theology as a guide for the practice of living a life of faith in God.

RESEARCH METHOD

This type of research uses a qualitative, literal and contextual hermeneutic (interpretation) approach from the original Greek textus Receptus (TR) text for the New Testament. Insights from cultural anthropology are an important part of this research apart from the biblical text that needs to be studied for spiritual purposes it's not just the literal meaning.

RESULT AND DISCUSSION

The Bible places the congregation as a bride who has been taken in a bond of engagement, and will enter into the "Marriage of the Lamb." The process and sequence of taking the congregation of Christ as "wife" (bride) uses the standard of Jewish Tradition. According to the Torah, the Jewish marriage process had two steps. The first stage is called QIDDUSHIN קִדּוּשִין (or referred to by the term of ERUSIN, אֵרוּסִין), and the second step is known as NISUIN ניסויין ("Mishneh Torah, Marriage 10:1," n.d.).

* Revelation 19:7
KJV, Let us be glad and joy, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

TR, σαίπωμεν καὶ ἀγαλλιῶμεθα, καὶ δομεν τὴν δόξαν αὐτῷ ὅτι ἐλθεν ὁ γάμος τοῦ ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν

Interlinear Transliteration, khairômen {let us rejoice} kai {and} agalliômetha {let us cheer} kai {and} dômen {let us raise} tên doxan {praise} autô {to Him} hoti {because} êlthen {has arrived} ho gamos {wedding banquet} tou arniou {Lamb} kai {and} hê gunê {the bride} autou {His} toimasen {had prepared} eautên {himself}

The engagement to engagement process is detailed as follows:

A. KIDDUSHIN STAGE - קִדּוּשִין

Period QIDDUSHIN קִדּוּשִין is a period of "seclusion" he is separated / devoted to one man. The word - QIDDUSHIN קִדּוּשִין is derived from the verb-QADASH, means to separate, to be holy, to sanctify (self), to declare holy. This verb, in its simple form, expresses the act of separation, for example separating הַבּוּלָה - BETULAH meone or הַבּוּלָה - BETULAH mething from uncleanness.

God sanctifies man, meaning that He chooses man to become His own, which is where man is “selected and set apart (from the evil world).” Saints are those who are sanctified by the Holy Spirit, הַבּוּלָה - BETULAH that they are no longer “of this world” (John 17:14-19). In the letters of the apostle Paul "saints" means: those who believe in Christ who have received forgiveness through the blood of Christ (Meredith , 2003).

1. SELECTION OF THE BRIDE - SHIDUKIM

Election of a girl הַבּוּלָה - ARUSAH - to be betrothed to a הַבּוּלָה - ARUS. The choice is made by the family of the groom (Genesis 24:10-61). Rebekah is referred to as-TRUE - (a virgin that no man has ever touched) הַבּוּלָה - BETULAH as - HA’ALMAH-
Wahyoe Rita Wulandari

Betulah (young unmarried girl). She was the daughter of Bethuel, Abraham's brother:

* Genesis 24:16, 43  
   KJV, and the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Marahita - BETULAH rah Manuscript,

Interlinear transliteration, VEHANA'ARA {and the girl} TOVAT {beautiful} MAREH {his face} ME'OD {very} TRUE {a virgin} VEISH {the boy} LO {yet} YEDA'AH {knowing him} VATERED {and he goes down} HA'AINAH {to the spring} VATEMALE {and he fills up} KHANDAH {his pitcher} VATA'AL {and he goes up}

KJV, Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

Marahita - BETULAH rah Manuscript,

Interlinear transliteration, HINEH {here} 'ANOKHI {I} NITSAV {standing} 'AL-EIN {at the spring} HAMAYIM {water} VEHAYAH {and it came to pass} HA'AL'MAH {there was a girl} HAYOTSET {come } LISHOV {to draw water} VE'AMARTI {and I said} 'ELEIHA {to him} HASHEQINI-NA {please give me a drink} ME'AT-MAYIM {on the water} MIKADEKH {from your pitcher}

In this cultural setting of Israel, the Lord Jesus said:

* John 15:16  
   KJV, Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that what

Haberit Hakhadashah,

Interlinear transliteration, LO {not} 'ATEM {you} BEKHARTEM {you who have chosen} BI {to Me} KI {because of} TM{-and} ANOKHI {I am} BAKHARTI {who have chosen} VAKHEM {to you} VEHIFQADETI {and I have appointed} 'ETKHEM {to you} LALEKHET {to go} VELA'ASHOT {and to produce} FAIRY {fruit} UFER'YEHKHEM {and your fruits} YAQUM {stay endure} VEHAYAH {and become} KOL {all} 'ASHER {the} TISH'ALU {you ask} ME'AVI {to the Father} BESH'MI {in My Name} YITEN {He will give} LAKHEM {to We}

However, the Bible warns, many are called, but few are chosen (Matt. 22:1-14) in “the parable of the wedding supper.” Of the many who were invited / summoned, but only a "few" were actually "chosen" for this honor. There were people who had entered the party, but did not wear proper clothes, בְתוּלָה - BETULAH ul and
mind, people who are still carried away by the currents of the world (Sabdono, 2020, p. 83).

*Matthew 22:14

KJV, *For many are called, but few are chosen.*

TR, πολλοὶ γάρ εἰσιν κλητοὶ ὄλιγοι δὲ ἐκλεκτοὶ

Interlinear transliteration, polloi {many} gar {because of} eisin {is} klêtoi {invited} oligoi {few} de {but} eklektôi {chosen one

phrase "*For many are called, but few are chosen.*" The call in question is the gospel message addressed to all mankind, which refers to God's general call to sinners who invites them to enjoy the joy of salvation (Matthew 11:28), but This invitation can be rejected by humans. As a result God did not choose them. As a result of their refusal, they were not "chosen" or not allowed to participate in the wedding banquet.

When going to meet the bride, Rebekah dressed according to the custom of modesty, she wore a head covering כָּסָה - KASAH, to cover with veil, the act of covering the head with a cloth. This headgear is a symbol of humility. Divotons among Jewish women who wear headscarves, is a tradition they call - TS'NI'UT, as a symbol of humility (Westreich, 2015). Likewise the church of Christ, prepares itself with the garments of holiness when approaching its marriage to its bridegroom:

* Genesis 24:65

KJV, For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

Marahט or BETULAH rah Manuscript,

אמֹר אֵל-הַעֶבֶד מִי-הָאִישׁ הַלָזֶה הַהֹלֵךְ בַשָׄדֶה לִּקְרָאֵנֵנוּ וַיֵֹנוּ וָאִלַּכְּלֵנִי הָעֶבֶד מִי-הָאִישׁ הַלָזֶה הַהֹלֵךְ בַשָׄדֶה לִּקְרָאֵנֵנוּ וַיֵֹנוּ וָאִלַּכְּלֵנִי הָעֶבֶד מִי-הָאִישׁ הַלָזֶה הַהֹלֵךְ בַשָׄדֶה לִּקְרָאֵנֵנוּ וַיֵֹנוּ וָאִלַּכְּלֵנִי הָעֶבֶד מִי-הָאִישׁ הַלָזֶה הַהֹלֵךְ בַשָׄדֶה לִּקְרָאֵנֵנוּ וַיֵֹנוּ וָאִלַּכְּלֵנִי הָעֶבֶד מִי-הָאִישׁ הַלָזֶה הַהֹלֵךְ בַשָׄדֶה לִּקְרָאֵנֵנוּ וַיֵֹנוּ וָאִלַּכְּלֵנִי הָעֶבֶד מִי-הָאִישׁ הַלָזֶה הַהֹלֵךְ בַשָׄדֶה לִּקְרָאֵנֵנוּ וַיֵֹנוּ וָאִלַּכְּלֵנִי הָעֶבֶד מִי-הָאִישׁ הַלָזֶה הַהֹלֵךְ בַשָׄדֶה לִּקְרָאֵנֵנוּ וַיֵֹנוּ וָאִלַּכְּלֵנִי HATSAIF {veil} VATIT'KAS {and he covered himself}

The story depicts Rebekah coming down from her camel as a sign of honoring Isaac and honoring his position. She immediately put on her veil, in accordance with the prevailing manners. An engaged woman remains veiled until the marriage is carried out. It was only then that the groom could see his face. This hood is also - BETULAH proof of submission.

2. The "dowry" price of a BRIDE

When a virgin רִבְקָה - BETULAH engaged, she entered the stage- MEQUDESHET, set apart, sanctified. He was bought at a bid price מֹהַר - MOHAR, just like when Rebekah רִבְקָה - RIV’QAH, the virgin (BETULAH) was betrothed (Friedman, 1976). Rebekah was bought with a certain amount of gold-silver and clothes:

* Genesis 24:53

KJV, And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.
Wahyoe Rita Wulandari

Ancient Hebrew Wedding Culture Concept and Its Typology with Second Coming

Masorah Manuscript,

Wobook טעיכטוקת יקל חדם בּוֹכֵר וּמוֹכֶרֶת גְּוֹמַר יֹכֶרֶת וּמוֹכֶרֶת גְּוֹמַר יֹכֶרֶת יָמְלְקֵת יָמְלְקֵת

Interlinear transliteration, VAYOTSE {and he takes out} HA'EVED {the servant} KELEY-KHESEF {gold ornaments} UKHELEY {and jewels from} ZAHAV {silver} UVEGADIM {and garments} VAYITEN {and he gives} LERIV'KA {to ribka} UMI'DANOT {valuable things} NATAN {he has given} LE'AKHIHA {to his brother} ULEIMAH {also to his mother}

Bethuel Rebekah’s father, and Rebekah’s brother Laban after hearing Eliezer’s story, and they agreed to the proposal. Eliezer brought gifts that were common at that time as a customary order in proposing a girl.

Thus the Jama’at אֲרוּסָה - ARUSAH betrothed to Christ as אָרוּס - ARUS. And he paid a certain price. Not gold, silver, and other luxurious gifts. Nevertheless, this congregation of Christ was bought at the highest price, namely His own blood:

OJB, For this is my [Moshiach’s, see Isa 53:7-8] Dahm HaBrit HaChadasha [Isa 42:6; Jer 31:31-34], which is poured out LARABBIM (for many YESHAYAH 53:11-12) for the selicha (forgiveness) of chattaim (sins).

Haberit Hakhadashah,

כִּי זֶה הוּא דָמִּי דַּם - הַבְרִּית הַחֲדָשָׁה הַמִּשְׁפָךְ ַבִּ רַבִּים לִּסְלִּיחַחַ חֲטָאִּים:

Interlinear transliteration, KI {because of} ZEH {this is} HU {he} DAMI {my blood} DAM {blood} - HABERIT {agreement} HAKHADASHAH {new} HANISH'PAKH {the spilled} BE'AD {to} RABIM {many (people)} LIS'LIKHAT {for forgiveness} KHATA'IM {sins}

KJV, But with the precious blood of Christ, as of a lamb without blemish and without spot:

TR, ἀλλὰ τιμίῳ ἀιματί ὢς ἁμόον και ἄσπιλον Χριστοῦ

Interlinear transliteration, alla {but} timio {the precious} haimati {blood} hos amnou {Lamb} amomou {the blameless} kai {and} aspilou {spotless} khristou {of Christ}

SEALING PERIOD - מְקַדְּשֶׁת - MEQUDESHET

A betrothed bride, she is secluded, devoted to the Bridegroom (מְקַדְּשֶׁת - MEQUDESHET). And, once the girl was "taken" and became Quốc gia ARUSAH, although she has not lived together and has not even entered the groom's house, the status of the woman is "married woman." Whoever, apart from her husband, lived with her, she was found guilty, and could face the death penalty. This is a typology that the church of Christ must be a holy virgin - בְתוּלָה טְהוֹרָה - BETULAH TEHORAH. All love with the world is included in the category of spiritual adultery (Sabdono, 2020, p. 50). And the consequence is a “bloody feud” אֵיבָה - EYVAH with Allah:

*James 4:4

KJV, Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.
The Apostle James wrote in the original Greek very loudly, this teaching is very serious. There is a “bloody feud.” Not just an ordinary enemy, but there are consequences of bloody death if His people want to try to make love to the world. The Jewish translation wrote: *eyvah im Hashem (enmity with Gd).* What does this “*eyvah/enmity*” mean?

* Genesis 3:15
  
  KJV: And I will put *enmity (EYVAH)* between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Masoarah Manuscript,

Transliter interlinear, **VE’EYVAH {and enmity, literal: and bloody vengeance, KJV: and enmity} ASHIT {I will hold} BENKHA {among you} UVE’IN {and between} HAIȘHA {women} UVE’IN {and among} ZARAKHA {your seed} UVE’IN {and among} ZARAH {her seed} HU {He} YESHUFKHA {He (He) will crush you, Verb Qal Imperfect. 3rd Mas Sing + Suffix 2nd Masc. Sing } ROȘH {head} VE’ATAH {and you} TESYUFENU {you shall crush Him, Verb Qal Imperfect. 2nd Mas Sing Suffix 3rd Mas. Sing.} AQEV {(on) heel}**

Apostle James wrote the verse in Greek: - **EKHTRA, בְתוּלָה** - BETULAH it is necessary to study how Genesis. 3:15 is written in the Septuagint:

LXX, καὶ ἐξῆραν θῆσαι ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς υἱοκοινός καὶ ἀνὰ μέσον τοῦ σπέρματος σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς αὐτοῦ σου τηρήσει κεφαλὴν καὶ σῷ τηρήσεις αὐτὸς πτέρναν.

Transliter interlinear (Greek-English), καὶ {and} **ekhthran {enmity/hate (blood feud)} têsô {I will put} ana-mερικλίνεται - BETULAH n {between} παρὰ - BETULAH u {you} κai {and} ana-mερικλίνεται - BETULAH n {between} tês gunaikos {the woman} kai {and} ana-mερικλίνεται - BETULAH n {between} tou spermatos παρὰ - BETULAH u {your seed} κai {and} mερικλίνεται - BETULAH n tou spermatos autês {her seed} autos {He} πεπήραν - BETULAH u têrêseis kephalên {will give heed to your head} you {and} su {you} têrêseis {will give heed to} autou {His} pterna {heel}**

Adam once sinned causing a **bloody death – bloody feud – death – EKHTRA** - which God embodied in the typology of the death of an innocent animal and his skin was put on by God as Adam's clothing, he was expelled. And requires the action of God incarnate on earth in that bloody feud:

*Ephesians 2:15

KJV, Having abolished in his flesh the **enmity (EKHTRA)**, even the law of commands contained in ordinances; for to make in himself of twain one new man, so making peace;
TR, τὴν ἐξήραν ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τὸν ἐντολῶν ἐν δόγμασιν καταργήσας ἵνα τοὺς δύο κτίσην ἐν ἐαυτῷ εἰς ἕνα καὶνὸν ἄνθρωπον ποιῶν εἰρήνην

Transliteration Interlinear, τέν εκθράν {in a bloody feud} εν {in} τῇ σαρκὶ {flesh/body (as a human)} αυτοῦ {His} τὸν νόμον {Torah} τὸ καὶνὸν {noum - accusative singular masculine} τὸν ἐντολῶν {from command2, noun - genitive plural feminine} εν {in} δογμασιν {stipulations, noun - dative plural neuter} καταργῆς {He has canceled/ He has destroyed, verb - aorist active participle - nominative singular masculine} ἵνα {so} τοὺς δύο {two} κτίση {He created} εν {in} ἑαυτῷ {himself} εἰς {become} ἕνα {one} καὶνὸν {the new one} ἄνθρωπον {human} ποιῶν {to make} εἰρήνην {atonement}

Romance with the world is a serious matter that results in death—groundless enmity. How God is a jealous God:

* Exodus 34:14

*KJV, For thou shalt worship no other god: for the LORD, whose name is Jealous,

is a jealous God:

Masorah Manuscript,

כִּי לֹא תִּשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי יְהֹוָה קַמָּא שְׁמֹו אֵל קַמָּא הוּא

Interlinear transliteration, KI {because} LO {don't} TISHTAKHAVEH {you bow down to worship} LE'EL {to God} 'AKHER {others} KI {because of} JEHOVAH (read: 'Adonay, LORD) QANA {jealousy} SHEMO {His name} 'EL {Allah} QANA {Jealousy} HU {He is}

Allah is said to be- 'EL QANA, jealous God, this is a human image to describe God's great love without comparison to His people, and prioritizes His demands. Truly the reward of the "love of the world" is death which separates man from God. How Allah is the husband of the Ummah, He views all worldly love as a "bloody affair" that results in death.

So, if the congregation of Christ as the "bride" who has been paid dearly with the blood of Christ himself. When the "bride" turns to romance with the world, she becomes a "bloody enemy" to the Bridegroom, for whom there will be no more victims. The consequences are very serious.

3. APPROVAL FROM THE BRIDE

Even though the groom has chosen the bride and paid her a certain price. However, the proposal must be approved by the bride ("Family Law: Dinei Hefsed Ketubah," n.d.). As in Genesis 24:57-58, Rebekah is also given a choice as to whether or not she agrees to be a wife to Isaac.

*Genesis 24:57-58

*KJV, And they said, We will call the damsel, and inquire at her mouth.

Masorah Manuscript,

ובתולה - BETULAH rah Manuscript,

Interlinear transliteration, VAYOM'RU {and they say} NIQ'RA {we will call} LANA'ARA {to the girl} VENISHALAH {and we ask} ET-PIHA {from her own mouth}

*KJV, And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.
Masoarah Manuscript,

Interlinear transliteration, VAYIQREU {and they called} LERIVQAH {on the rib} VAYOMRUV {and they said} 'ELEIHA {to him} HATELKHI {do you want to go} 'IM-HA'ISH {with men} HAZEH {this} VATOMER {and he said} 'ELEKH {I'm going}

Likewise the bride for Christ, she must choose to be His church or not. Willing to accept Christ as his Savior or not.

4. KUBAH: Jewish Marriage Contract

"Marriage Contract" may be foreign to our ears. Because our minds are narrow, by assuming the thing, such as renting a house (which connotation is only temporary, in a certain period of time). However, in the Jewish sense, the marriage contract (כְּתוּבָה - KETUBAH) is a written commitment, which is agreed as a serious and mandatory agreement (“Family Law: Dinei Hefsed Ketubah,” n.d.). Even the basis of the marriage contract (כְּתוּבָה - KUBAH) based on God who treats humans as His bride. And the commitment between man as a people, and as a bride is established in the Torah. The Torah is a sacred marriage commitment between God as husband and people as wives. Marriagecontract (כְּתוּבָה - KUBAH) in Jewish marriage is not narrow in terms of the "protection of property" agreement, but involves a commitment of fidelity. The basis of this bond is from the Bible, the relationship between God and His people. It is in Deuteronomy chapter 30 that this is the basis of the teaching written by Rabbi Saul who also places himself as a "marriage - " attendent- SHADKHAN:

* 2 Corinthians 11:2b

KJV, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

TR, ἡμοσάμην γάρ ὑμᾶς ἐν ἀνδρὶ παρθένον ἁγνὴν παραστήσαι τῷ Χριστῷ.

Interlinear transliteration, rmosamn {I have engaged} gar {because of} humas {you} henì {with one} andrì {male} parthenon {as a virgin} agnèn {holy} parastēsai {to surrender (you)} të Khristô {to Christ}

In Deuteronomy 30:10 there is the word- HAKETUVAH. The contents of the contract of Fidelity commitment, below in full in Deut. 30:1-20. In ancient Israeli culture, at the wedding ceremony, a marriage contract was (כְּתוּבָה - KETUBA) by 2 Witnesses (reff: Law of Dual Witness, Mitsvot Law No. 247), before a Jewish Rabbi (Wulandari, 2020, p. 645). This marriage blessing takes references from the Bible (Gen. 24:60; Ruth 4:11-12).

KUBAH) was read aloud under a special canopy known as - "KHUPAH" (which symbolizes the house that the bride and groom will share) in the ceremony before family, relatives, and friends and these invitees also become legal witnesses in the wedding ceremony. Then this KUBAH is given to the bride and groom to be kept.

Rabbi Saul's writings are of interest “ ...For I have betrothed you to one man to bring you as a holy virgin to Christ.” (2 Cor. 11:2b). It turns out that the verse is not the origin of Rabbi Saul, there is a basis in the Torah, which at that time Moses was preparing the Children of Israel to enter the promised land without him (Moses position here as
"marriage agent," Hebrew :- SHAD'KHAN).

In Deuteronomy chapter 30, Moses made a letter of agreement that stated God's faithfulness (as the bridegroom) and the faithfulness that His people had to fulfill (as the bride). In Deuteronomy 30:10 there is the word- KUBAH which became the contract of the agreement. This principle of fidelity was then absorbed in the Jewish wedding tradition. The basis of this Biblical philosophy is good to be absorbed in the holy marriage of the Christian Church.

Then, that becomes the marriage contract (- TUBAH) between Christ and His church is His own blood on יְהֹוֶּה- HAKHADASHAH HABERIT:

* Matthew 26:28
KJV, For this is my blood of the new testament, which is shed for many for the remission of sins.

TR,
Interlinear transliteration, touto {this is} gar {because of} estin {is} to haima {blood} mou {my} to tês kainês {the new one} diathêkês {agreement/determination} to fairy {that which is for} pollôn {many (people) } ekkunomenon {shed} eis {for} aphetin {forgiveness} hamartiôn {sins}

KJV, Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

TR, τὸ
Interlinear transliteration, hôsautôs {likewise} kai {and} to potêrion {(taking) the cup} meta {after} to deipnêsai {eating} legôn {He said} touto {this is} to potêrion {the cup} hê clothê {new} diathêkê {agreement} en {inside} tō haimati {blood} mou {mine} to huper {share} himôn {you guys} ekkunomenon {spilt}

5. THE TROUBLE OF AGREEMENT

If the marriage contract (Ketubah) is approved by the bride, then both parties, namely the groom and the bride confirm the contents of the Ketubah by drinking the cup of the Ketubah covenant (cf. Matt. 26:28, Luk. 22:20). In the Jewish tradition, as written in (“Mishnah Kiddushin 2.2,” n.d.). A man is betrothed to a woman, and the woman is devoted to the Bridegroom (מְקֻדֶּשֶׁת - MEQUDESHET). The groom said :- HITQAD'SHI LI BEKUSH ZEH SHEL YAYIN - consecrate / set apart for me in the cup of wine of this covenant. This is what our Lord Jesus Christ said. Rabbi Saul views it as a holy covenant, for between Christ and His church are bound in fellowship with the Blood of Christ:

* 1 Corinthians 10:16
KJV, The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
Transliterate interlinear, to potêrion {(contents of) the cup} tês eulogias {the ordained/ (with) thanksgiving} ho {the/ (on) his} eulogoumen {we ordain/ we give thanks} oukhi {isn't it} koinônia {sign of communion/ participation} tou haimatos {of (with) blood} tou khristou {christ} estin {(it) is} ton arton {bread} hon {yang} klômen
If the woman is betrothed, she is in a consecrated state (MEQUDESHET - BETULAH) that he does not continue to sin, for the divine seed is in him:

* 1 John 3:9

Interlinear transliteration, pas {every} ho {(perðol̄a - BETULAH n) who} gegennêmenos {already born} ek {from} tou theou {Allah} hamartian {sin} ou {not} poiei {(continuously) he does, verb - present active indicative - third per BETULAH n singular} hoti {because} sperm {seed} autou {His} en {in} autô {its} menei {he lives} kai {and} ou {no} dunatai {he gets} hamartanein {to (continuously) sinning, verb - present active infinitive} hoti {that} ek {from} tou theou {Allah} gegennêtai {he is already born}.

The second verb “to sin” is written - - hamartanein, i.e. the word - - hamartanô, "to sin" in the present active infinitive, which indicates an ongoing action. John emphasizes that people who are truly born again of God cannot possibly have a sinful way of life because God's life cannot be present in those who sin.

6.a. _ GIVING OF LOVE - TORAH

Like Rebekah had received a number of gifts (Genesis 24:53). Likewise God gave the Law to "the bride," according to Rashi's interpretation in Exod. 31:18 ( Rashi Commentary 2.2).

* Exodus 31:18

Interlinear transliteration, VAYITEN {and He gave} 'EL-MOSHEH {to moses} KEKHALOTO {after He finished} LEDABER {speaking} ITO {to him} BEHAR {on the mountain} SINAY {sinaï} SHENEY {two of} LUKHOT {loh} HA'EDUT {testimony} LUKHOT {loh} 'EVEN {on the rock} KETUVIM {it is written} BE'ETSBA {with fingers} 'ELOHIM {Allah}

6.b. _ GIVING OF LOVE - THE GIFT OF THE HOLY SPIRIT

Like Rebekah had received a number of gifts (Genesis 24:53). Likewise, the bridegroom gives the gift of His love, namely the Holy Spirit

* John 14:16-17

Interlinear transliteration, τὸ πνεῦμα τῆς ἀληθείας ὁ οὐ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεορεῖ αὐτὸ οὐδὲ γινώσκει· αὐτὸ ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται
Interlinear Transliteration, kai {and} egô {I} erôtêsô {will ask for} tons of patera {Father} kai {and} allon {others} paraklêton {helper} dôsei {He will give} humin {to you} despicable {בְתוּלָה - BETULAH} that getê {accompanying} meth {with} humôn {you} eis ton aîôna {for ever}

KJV, Even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

TR, , τὸ πνεῦμα τῆς ἀλήθειας ὁ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· αὐτὸ ὑμᾶς δὲ γινώσκετε αὐτό· ὅτι παρ ὑμῖν καὶ ἐν ὑμῖν ἔσται

Transliter Interlinear, to pneuma {Spirit} tês alêtheias {Truth} ho {the} ho kosmos {world} ou {not} dunatai {can} labein {receive} hoti {cause} oude {neither} ginôskei {knows} auto {His} oude {neither} ginôskei {knows} auto {His} humeis {you} de ginôskete {knows} auto {He} hoti {because of} par {with} humin {you} accompany {He will be silent} kai {and} en humin estai {in you}  

* John 20:22

KJV, And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

TR, καὶ ἐξῆγεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἀπαντᾷ κηρύξατε τὸ εὐαγγέλιον πάση τῇ κτίσει.

Transliter Interlinear, kai {then} touto {this} eipôn {after saying} enephusêsen {He exhales} kai {then} legei {says} autois {to them} labete {receive} pneuma {Spirit} hagion {Holy}

**7. BAPTISM POOL - MIKVEH IMMERSION**

Before entering the wedding day, the bride is required to perform a mikvah -- MIQ'VAH (water baptism) (Washofsky, 1992). This is a cleansing/purification ritual to signify that he has left his old life to enter a new life with the Bridegroom (“Kitzur Shulchan Aruch 161:1,” n.d.).

In Judaism, there is a ritual washing by means of full immersion of the whole body, from the feet to the head *- TEVILAH*) into an immersion/baptism pool (Hebrew: - MIQVEH) (Cicurel, 2000).

Christian baptism is a sign for those who profess to believe, which symbolizes the cleansing of sins. By going into the water, the person being baptized is symbolized as having died. When he comes up again from the water, it is described as his resurrection.

* Mark 16:15 ,16

KJV, And he said unto them, Go ye into all the world, and preach the gospel to every creature.

TR, καὶ ἐξῆλθεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἀπαντᾷ κηρύξατε τὸ εὐαγγέλιον πάση τῇ κτίσει.

Transliter Interlinear, kai {then} eipen { He says} autois {to them} poreuthentes {go} eis {to} ton of cosmon {world} apanta {all} kêruxate {preach/preach} to euaggelion {good news/gospel} pasê {to all} tê ktisei {creatures}
KJV, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

TR, ὁ πιστεύως καὶ βαπτισθεὶς σωθῆσεται ὁ δὲ ἀπιστήσας κατακριθῆσεται

Interlinear transliteration, ho pisteusas {the believers} kai {and} baptistheis {baptized} sôthêsetai {he was saved} ho de {but} apistêsas {the unbelievers} katakrithêsetai {he was condemned}

8. BRIDE TO PREPARING "KHUPPAH" WEDDING

In ancient Israeli tradition, the bridegroom goes to prepare the Chuppah -- *KHUPAH - Wedding Canopy* (“Bava Batra 91a:11,” n.d.) (Diamant, 1985). The Lord Jesus went to the Father's House and prepared the "Khupah" for the bride.

* John 14:2

KJV, *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.*

TR, ἐν ηῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαί εἰσιν· εἰ δὲ μὴ εἶπον ἢν ώμιν πορεύομαι ἐτοιμάσαι τόπον ώμιν

Interlinear transliteration, en {inside} tê oikia {house} tou patros {Father} mou {my} monai {places of residence} pollai {many} eisin {any} ei de {if not} mê {I} eipon an {of course have said} humin {to you} poreuomai {I am going} etoimasai {to provide} topon {a place} humin {for you}

9. WAITING TIME - MARANATA

When the Bridegroom went to prepare Chuppah -- *KHUPAH - Wedding Canopy* says the bride must wait - 12 months - - SHENEYM 'ASAR KHODESH until the time she enters the wedding feast and lives with her husband (Band. Pirkey Avot 5.21) (“Mishnah Ketubot 5.2,” n.d.).

In Christianity, at this time, the bride must be ready, always on guard, because she does not know when the time for the Bridegroom will come back to pick her up.

*Luke 18:8

KJV, *Nevertheless when the son of man cometh, shall he find faith on the earth?*

TR, ὁ γὰρ τὸν ἄνθρωπον οὖσαν ἐρχόμεναν ἐρείσει {He will find} τὴν πίστιν {faith} ἐπὶ τῆς γῆς {above earth}

* 1 Corinthians 1:8

KJV, *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

TR,

Transliter interlinear, hos {yang} kai {also} bebaiôsei {He will confirm} humas {you} heôs {to} telous {end} anegklêtous {the blameless} en {on} tê (definite article - dative singular feminine) hêmera {hari} (noun - dative singular feminine) tou kuriou {God} hêmôn {us} iê sou {Jesus} krístou {Christ}

* 1 Corinthians 16:22.

KJV, *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*
The phrase "Maranata" is the hope and longing of the heart that is born in prayer which is recorded in the book of Didache 10:6 based on 1 Cor. 11:26 and in Rev. 22:20 (Dalman, 2018).

* Revelation 22:20

KJV, *He which testifieth these things saith, Surely I come quickly. Amen. Even so,* come, Lord Jesus.

At His coming the bride of Christ enters into Chuppah - KHUPAH - Canopy and Lamb's weddings are held (Rev. 19:7). The book of Revelation says there is “marriage,” but of course this is not “sexual sexual marriage” as humans in the world marry and produce children (compare with Matt. 22:30). What is meant by "Marriage" in Rev. 19:7. It must be remembered that the book of Revelation is a book full of symbols and figures of speech. The word "Lamb" in Rev. 19:7 shows that Christ took away the sins of mankind, who shed His blood for sinners (compare with John 1:29; Matt. 26:26-28 etc.).

The bride for the Lamb is the church (Ephesians 5:25-32), but this is only an allusion, declaring Christ and the saints to love and unite one another. These verses
should not be taken literally, that all the saints become women and are then married to the Lamb. If taken literally, we will be faced with another great difficulty, here the “Lamb” is an animal, which was slain (Revelation 5:6), how did he marry the saints? so, obviously this can only be explained by its figurative meaning (Zimmermann, 2003). In the OT Bible, God refers to Himself as "husband" to Israel (Isa. 54:5), as well as this verse:

* Hosea 2:18-19

**KJV. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.**

**hebrew,**

אמרתיך לי לְעֹלָם וְאֵרַשְׂתִּיךְ לִּי בְצֶדֶק וּבְמִּשְׁפָט וּבְחֶסֶד וּבְרַחֲמִּּים
Interlinear transliteration, VE'ERASTIKH {and I will make you (as wife)} LI {for me} LE'OLAM {forever} VE'ERASTIKH {and I will make you (as wife)} LI {for me } BETSEDEQ {in justice} UVEMISH'PAT {and righteousness} UVEKHESED {and in faithfulness} UVERAKHAMIM {and in mercy}

**KJV. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.**

Mesorah Manuscript,

אמרתיך לי בְאֵמוּנָה וְיָדַעַתְ אֶתֽיְהוָּה׃
Interlinear transliteration, VE'ERASTIKH {and I will make you (as wife)} LI {for me} BE'EMUNAH {in faithfulness} VEYADA'AT {so that you may know} 'ET-{on} JEHOVAH (read: Adonay , LORD)

This shows the seriousness of God's love for Israel. And of course not literally. Jesus Christ Himself used parables describing Himself as the “bridegroom” to show His relationship with believers (Mark 2:19, Matt. 25:1, John 3:29).

Who has the bride, is the bridegroom; but the friend of the bridegroom, who stood by him and listened to him, rejoiced greatly at the voice of the bridegroom. That was my joy, and now my joy is full.

The Marriage Supper in the Book of Revelation is a metaphor that shows mutual joy, which is described by the presence of a banquet of food and drink. This statement “Marriage Supper of the Lamb” needs to be recorded and explained in a spiritual sense, and not literally or grammatically. This message includes Christ's love for His church His sacrifice and redemption, as well as a testimony of the perfect union in the Spirit which is described by the term "Marriage of the Lamb" which is the “Great Supper from God” (the Haberit Hakhadashah Text translates it as an altar ) great altar).

**CONCLUSION**

The bride of Christ is the Church of Christ, those who believe in Him, who have been born again. Jesus Christ is seen as the “bridegroom” of the Christian Church consecrated to Him on this earth, and united in its fulfillment “Marriage of the Lamb” - Greek: γάμος - ho gamos tou arniou, Hebrew: נישואין - NISUIN HASEH (Rev. 19:7). The Lord Jesus Christ used parables that described Himself as the “bridegroom” to show His relationship with believers (John 3:29).
This analogy emphasizes both his leadership and his loving concern for the congregation. He gave his own life for the sake of his bride, and He continues to spiritually feed this bride and love her.

The ancient Hebrew ordinances of marriage are closely related to the analogies used in the Bible that involve two stages of marriage. That is, the stage - QIDDUSSHIN - קִדּוּשִּׁין, and the confirmation of - marriage- נישואין-NISUIN, which is described in ten steps of the bride's preparation typology for her bridegroom.

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