
ANCIENT HEBREW WEDDING CULTURE CONCEPT AND ITS TYPOLOGY WITH SECOND COMING

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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).

KEYWORDS

Ancient Hebrew, Wedding Culture, Typology

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INTRODUCTION

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 (Murlianti, 2014).

Before the giving of the Law at Sinai to the Israelites if 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 (Priambodo, Murlianti, & Nanang, 2020) (Murlianti & Samsudiani, 2022). 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*” - כִּי־יִקַּח -אִישׁ אִשָּׁה וּבָעָלָהּ KI- {if} YIQAKH {he takes/marries} 'ISH {man} 'ISHAH {woman} UVE'ALAH {and marries 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 (Sri Murlianti & Nanang, 2021). They are confirmed by one marriage contract כְּתוּבָה- KETUBAH. 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- מְקֻדָּשֶׁת - MEQUDESHET, meaning: *set apart, sanctified*. The bond of engagement according to the Talmud is referred to in terms of: אֶרֶוּסִין - 'Erusin and קְדוּשִׁין - *Qidushin* is almost as firm as marriage ties. The male fiancée is called אָרוּס - *Arus*, female fiancé is called אָרוּסָה - ARUSAH (“*Introductions to the Babylonian Talmud, Ketubot, Introduction to Ketubot 2,*” n.d.).

BETULAH - בְּתוּלָה is the girl who was “taken” and became אָרוּסָה - ARUSAH, although she has not lived together and has not even entered the groom's house, the status of the woman is "a 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 אָרוּס - Arus and אָרוּסָה - 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” - קְדוּשִׁין - QIDUSHIN. 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 – קידושין (or referred to by the term of ארוסין- ERUSIN), and the second step is known as נישואין – NISUIN ("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, χαίρωμεν και ἀγαλλιῶμεθα, και δῶμεν τὴν δόξαν αὐτῷ ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου και ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν

Interlinear Transliteration, khairōmen {let us rejoice} kai {and} agalliōmetha {let us cheer} kai {and} dōmen {let us raise} tēn doxan {praise} autō {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} eautēn {himself}

The engagement to engagement process is detailed as follows:

A. KIDDUSHIN STAGE - קידושין -ENGAGEMENT

The Stage of QIDDUSHIN - קידושין is a period of "seclusion" the bride is separated / devoted to one man. The Hebrew word - קידושין - QIDDUSHIN is derived from the verb- קדש - QADASH, means *to separate, to be holy, to sanctify (self), to declare holy*. This verb, in its simple form, expresses *the act of separation*.

God sanctifies a man, meaning that He chooses a man to become His own, which is where man is "selected and set apart (from the evil world)." The saints are those who are sanctified by the Holy Spirit 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 virgin (Heb. אַרוּסָה – ARUSAH) to be betrothed to an אַרוּס – ARUS (the groom). The choice is made by the family of the groom (Gen. 24:10-61). Rebecca is referred as a true virgin that no man has ever touched her (heb. בְּתוּלָה – BETULAH, as - HA'ALMAH- הַעֲלֵמָה (young unmarried girl). She was the daughter of Bethuel, Abraham's brother:

* Genesis 24:16, 43

24:16 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.*

Masorah Manuscript,

וְהַנְעוּרָ טֹבַת מְרֵאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָהּ וַתֵּרֶד הָעֵינָה וַתִּמְלֵא כֶּדָּה וַתַּעֲלֶה.

Interlinear transliteration, VEHANA'ARA {and the girl} TOVAT {beautiful} MAREH {her face} ME'OD {very} BETULAH {a virgin} VE'ISH {and the man} LO {not} YEDA'AH {knowing her} VATERED {and she goes down} HA'AINAH {to the well} VATEMALE {and she fills up} KHADAH {her jar} VATA'AL {and she goes up}

24:34 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;*

Masorah Manuscript,

הִנֵּה אֲנֹכִי נֹצֵב עַל־עֵינַי הַמַּיִם וְהִנֵּה הָעֲלֵמָה הַיְצֵאתָ לְשֹׂאֵב וְאָמַרְתִּי אֵלֶיהָ הַשְּׁקִינִי-נָא מִעַט-מַיִם מִכַּדָּהּ:

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 young girl} HAYOTSET {comes} LISHOV {to draw water} VE'AMARTI {and I said} 'ELEIHA {to her} HASHEQINI-NA {please give me a drink} ME'AT-MAYIM {the water} MIKADEKH {from your jar}

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 בְּתוּלָהֶם עַד עַתָּה לֹא אָתֶם בְּחַרְתֶּם בִּי כִּי אֲנִי-אֲנֹכִי בְּחַרְתִּי בְּכֶם וְהִפְקַדְתִּי אֶתְכֶם לְלָקֵת וּלְעֲשׂוֹת פְּרִי וּפְרִיְכֶם יִקּוּם וְהָיָה כֹּל אֲשֶׁר תִּשְׁאַלּוּ מֵאָבִי בְּשֵׁמִי יִתֵּן לְכֶם:*

Haberit Hakhadashah,

לֹא אָתֶם בְּחַרְתֶּם בִּי כִּי אֲנִי-אֲנֹכִי בְּחַרְתִּי בְּכֶם וְהִפְקַדְתִּי אֶתְכֶם לְלָקֵת וּלְעֲשׂוֹת פְּרִי וּפְרִיְכֶם יִקּוּם וְהָיָה כֹּל אֲשֶׁר תִּשְׁאַלּוּ מֵאָבִי בְּשֵׁמִי יִתֵּן לְכֶם:

Interlinear transliteration, LO {not} 'ATEM {you} BEKHAR'TEM {you who have chosen} BI {to Me} KI {because of} 'IM- {and} ANOKHI {I am} BAKHAR'TI {who have chosen} VAKHEM {to you} VEHIF'QADETI {and I have appointed} 'ET'KHEM {to you} LALEKHET {to go} VELA'ASHOT {and to do} PERI UFER'YEKHEM {to be a very fruitful} YAQUM {please remain} 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 you}

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, he was expelled from the party. This shows that there is an unpreparedness of the people who are invited, they are a symbol of people who do not love God with all their heart, and mind, people who are still carried away by the currents of the world (Sabdon, 2020, p. 83).

*Matthew 22:14

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

TR, πολλοὶ γὰρ εἰσὶν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί

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

The 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 (Matt. 11:28), but This invitation can be rejected by humans. As a result God did not choose them. By their refusal, they were not “chosen” or not allowed to participate in the wedding banquet.

When going to meet the bride, Rebecca dressed according to the custom of modesty, she wore a head covering קַסָּה - KASAH, to cover with veil, the act of covering the head with a cloth. This veil is a symbol of humility. Divotions among Jewish women who wear headscarves, is a tradition called צְנִיעוּת - 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 vail, and covered herself.

Masorah Manuscript,

וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ הַלֵּזֶה הַלֵּךְ בַּשָּׂדֶה לִקְרָאתָנוּ וַיֹּאמֶר הָעֶבֶד
הוּא אֲדֹנָי וַתִּקַּח הַצִּעִיף וַתִּתְקַס:

Interlinear transliteration, VATOMER {for she had said} 'EL-HA'EVED {to the servant} MI- {who is} HA'ISH {the man} HALAZEH {that one} HAHOLECH {walking} BASADEH {in the field} LIQ'RATENU {to meet us} VAYOMER {and he said} HA'EVED {the servant} HU {he is} 'ADONI {my lord} VATIQAKH {and she took} HATSAIF {veil} VATIT'KAS {and covered herself}

The story depicts Rebecca 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 veil is the proof of submission.

2. The "dowry" price of a BRIDE

When a virgin בתולה - BETULAH engaged, she entered the stage- מְקַדְּשֶׁת - MEQUDESHEH, means: *set apart, sanctified*. She was bought at a bid price מֶהָר - MOHAR, just like when Rebecca (Heb. רִבְקָה - RIV'QAH) the virgin (BETULAH) was betrothed (Friedman, 1976). Rebekah was bought by 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.

Masorah Manuscript,

וַיּוֹצֵא הָעֶבֶד כֶּלִי-כֶסֶף וְכֶלִי זָהָב וּבְגָדִים וַיִּתֵּן לְרִבְקָה וּמַגְדָּנֹת נָתַן לְאָחֶיהָ וּלְאִמָּהּ:

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

Bethuel is Rebecca's father, and Rebecca'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.

In the New Testamen, Rabbi Saul (Apostle Paul), placed himself like a servant of Abraham, namely Eliezer, who betrothed the holy virgin - בתולה טהורה - BETULAH TEHORAH, to Christ.

* 2 Corinthians 11:2

WEB, For I am jealous of you with divine jealousy (ZÉLOS). For I have betrothed you to one man to bring you as a holy virgin to Christ.

KJV, *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

TR, ζηλω γαρ υμας θεου ζηλω ηρμωσαμην γαρ υμας ενι ανδρι παρθενον αγνην παραστησαι τω χριστω

Interlinear Transliteration, zêlô {I'm jealous} gar {because of} humas {you} theou {God} zêlô {[with] jealousy} rmosamên {I'm betrothed} gar {because} humas {you} heni {to one} andri {male} parthenon {[as] virgin} agnên {holy} parastêsai {to surrender [you]} tô {to} christ {Christ}

OJB, *For I have kinah for you, a kinat Hashem, for, as a shadkhan (marriage broker), I betrothed you to one ish (husband) to present you as a chaste betulah to Rebbe, Melech HaMoshiach; [HOSHEA 2:19; SHIR HASHIRIM; Ep 5:26-27]*

Haberit Hakhadashah,

כִּי מְקַנָּא אֲנִי לָכֶם קְנֵאת אֱלֹהִים כִּי קִדְּשֵׁתִי אֶתְכֶם לְאִישׁ אֶחָד לְהַעֲמִיד בְּתוּלָה טְהוֹרָה לְפָנַי הַמְּשֻׁחִים:

Interlinear transliteration, KI {because of} MEQANE {jealousy} 'ANI {me} LAKHEM {to you} QIN'AT {with jealousy od} 'ELOHIM {God} KI {because of} QIDASH'TI {I have sanctified/ I have set apart/ I betrothed} 'ET'KHEM {you} LE'ISH {to a man} 'EKHAD {the One} LEHA'AMID {to be established} BETULAH {as a virgin} TEHORAH {the clean/holy} LIF'NEY {in before} HAMASIAXH {The Messiah}

Thus the Church as אַרוּסָה- ARUSAH is betrothed to Christ as אַרוּס- ARUS. And he paid a certain price. Not Gold and silver and other luxurious gifts. But this Church of Christ was bought at the highest price: His own blood:

* Matthew 26:28

KJV, For this is my blood of the new testament, which is shed for many for the remission of sins.

TR, τοῦτο γάρ ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

Interlinear transliteration, touto {this is} gar {because of} estin {is} to haima {blood} mou {-ku} to tēs kainēs {the new one} diathêkês {agreement/decree} to fairy {that which is for} pollôn {many (people)} ekkhunomenon {shed} eis {for} apheisin {forgiveness} hamartiôn {sins}

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 דָמֵי דְמִתְבְּרִית הַחֲדָשָׁה הַנְּשֻׁפָּה בְּעַד רַבִּים לְסְלִיחָת
הַחֲדָשָׁה:

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

SEALING PERIOD - מְקֻדְשֶׁת - MEQUDESHEH

A betrothed bride, she is secluded, devoted to the Bridegroom (מְקֻדְשֶׁת- MEQUDESHEH). And, once the girl was "taken" and became אַרוּסָה-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 - בְּתוּלָה טְהוֹרָה- BETULAH TEHORAH. All love with the world is included in the category of spiritual adultery (Sabdon, 2020, p. 50). And the consequence is a "bloody feud" אֵיבָה - 'EYVAH with God:

*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.

TR, μοιχοὶ καὶ μοιχαλίδες οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστὶν ὃς ἂν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου ἐχθρὸς τοῦ θεοῦ καθίσταται
Interlinear transliteration, **moikhoi {adulterers}** kai {and} **moikhalides {adulterers}** ouk {not} oidate {know you} hoti {that} hê philia {love} tou kosmou {world} **ekhthra {enmity/ bloody hostility} tou theou {with God}** estin {is} hos an {whoever} oun boulêthê {he becomes} **philos {friend/lover of}** einai {this} tou kosmou {world} **ekhthros {enemy/bloody enmity}** tou theou {God} kathistatai {he becomes}.

The Apostle James wrote in the original Greek very loudly, this teaching is very serious. There is a “enmity/ bloody hostility.” 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.
Masorah Manuscript,

וְאֵיבָהּ | אֲשִׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֶךָ וּבֵין זַרְעָהּ הִיא יְשׁוּפֶךָ
רֹאשׁ וְאַתָּה תְשׁוּפֶנּוּ עַקְבֹּ: ס

Interlinear Transliteration, **VE'EYVAH {and enmity, literal: and bloody vengeance, KJV: and enmity}** ASHIT {I will hold} BENKHA {among you} UVE'IN {and between} HA'ISHAH {women} UVE' IN {and among} ZARAKHA {your seed} UVE'IN {and among} ZARAH {her seed} HU {He} YESHUFKHA {He (He) will bruise you} ROSH {head} VE'ATAH {and you} TESHUFENU {you shall bruise Him} AQEV {(on) heel}

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

LXX, καὶ ἔχθραν θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς υἡλικῆς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς αὐτός σου τηρήσει κεφαλὴν καὶ σὺ τηρήσεις αὐτοῦ πτέρναν.

Translit interlinear (Greek-English), kai {and} **ekhthran {enmity/ hatred (bloody hostility)}** têsô {I will put} ana-meson {between} sou {you} kai {and} ana-meson {between} tês gunaikos {the woman} kai {and} ana-meson {between} tou spermatos sou {your seed} kai {and} meson tou spermatos autês {her seed} autos {He} sou têtêsei kephalên {will bruise to your head} kau {and} su {you} têtêsei {will bruise} autou {His} pternan {heel}

Adam once sinned causing **an enmity – 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 enmity:

*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 ἔχθραν ἐν τῇ σαρκί αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην
Transliterated Interlinear, **tên ekhthran {enmity}** en {in} tê sarki {flesh/body (as a human)} autou {His} ton nomon {law (Torah)} tôn entolôn {from command} en {in} dogmasin {stipulations, noun – dative plural neuter} katargêsas {He has abolished} hina {So} tous duo {two} ktisê {He created} en {in} heautô {himself} eis {become} hena {one} kainon {the new one} anthrôpon {human} poiôn {(to) make} eirênên {atonement}

A friendship with the world is a serious matter that results in death – groundless enmity, as 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 תִשְׁתַּחֲוֶה לְאֵל אֲחֵר כִּי יְהוָה קַנָּא שְׂמוֹ אֵל קַנָּא הוּא

Interlinear transliteration, KI {because} LO {don't} TISH'TAKHAVEH {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}

God is called *A Jealous God* - 'EL QANA, this is 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

24:57 KJV, *and they said, we will call the damsel, and enquire at her mouth.*

Masorah Manuscript,

וַיֹּאמְרוּ נִקְרָא לְנַעֲרָה וְנִשְׁאַלְהָ אֶת־פִּיהָ:

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}

24:58 KJV, *And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.*

Masorah Manuscript,

וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה וַתֹּאמֶר אֵלָיו:

Interlinear transliteration, VAYIQRE'U {and they called} LERIV'QAH {on rebecca} VAYOM'RU {and they said} 'ELEIHA {to her} HATELKHI {do you want to go} 'IM-HA'ISH {with the men} HAZEH {this} VATOMER {and she said} 'ELEKH {I'm going}

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

4. KETUBAH: Jewish Marriage Contract

"Marriage Contract" may be weird 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 insight, the marriage contract *כתובה* - 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 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. Marriage contract 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 (Raimulan, Nanang, & Murlianti, 2021) (Sri Murlianti, 2021a). It is in Deuteronomy chapter 30 that this is the basis of the teaching written by Rabbi Saul who also places himself as a "matchmaker" - *שדכן* SHAD'KHAN:

* 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, ἤρμοςάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ ·

Interlinear transliteration, êrmosamên {I have betrothed} gar {because of} humas {you} heni {(with) one} andri {husband} parthenon {(as) a virgin} agnên {pure} parastêsai {to present} tô Khristô {to Christ}

Haberit Hakadashah,

כִּי קִדַּשְׁתִּי אֶתְכֶם לְאִישׁ אֶחָד לְהַעֲמִיד בְּתוֹלָה טְהוֹרָה לְפָנַי הַמְּשִׁיחַ:

Interlinear transliteration, KI {because of} QIDASH'TI {I have betrothed} 'ET'KHEM {to you} LE'ISH {to a Husband} 'EKHAD {one} LEHA'EMID {to stand/ to prepared} TRUE {a virgin} TEHORAH {pure} LIF'NEY {to present} HAMASHIAKH {Christ}

In Deuteronomy, 30:10 there is the word הַכְּתוּבָה - 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 signed (כְּתוּבָה- KETUBAH) by two Witnesses (reff: The Law of Dual Witness, Mitsvot 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).

The Marriage Contract (KETUBAH) was read aloud under a special canopy known as הַחֻפָּה - "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 KETUBAH 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 "matchmaker," Hebrew: שֹׁדֵדְקָן - 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 כְּתוּבָה- KETUBAH that 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 (Heb. כְּתוּבָה- KETUBAH) between Christ and His church is His own blood on הַבְּרִית הַחֻדָּשָׁה - HABERIT HAKHADASHAH :

* Matthew 26:28

KJV, for this is my blood of the new testament, which is shed for many for the remission of sins.

TR, τοῦτο γάρ ἐστιν τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

Interlinear transliteration, touto {this is} gar {because of} estin {is} to haima {blood} mou {-ku} to tês kainês {the new one} diathêkês {covenant} to fairy {that which is for} pollôn {many (people)} ekkhunomenon {being poured out} eis {for} aphenin {forgiveness} hamartiôn {sins}

Haberit Hakhadashah,

כִּי זֶה הוּא דְּמֵי דְּמֵי הַבְּרִית הַחֲדָשָׁה הַנִּשְׁפָּךְ בְּעַד רַבִּים לְסִלִּיחַת
הַטָּאִים:

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

* Luke 22:20

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

TR, ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων Τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον

Interlinear transliteration, hōsautōs {likewise} kai {and} to potêrion {(taking) the cup} meta {after} to deipnēsai {having supped} legōn {He said} touto {this is} to potêrion {the cup} hê clothê {new} diathêkê {covenant} en {in} tō haimati {blood} mou {my} to huper {for} humōn {you} ekkhunomenon {is being poured out}

Haberit Hakhadashah,

וְכֵן גַּם-אֶת-הַכּוֹס אַחֵר הִסְעוּדָה לְאֹמֵר זֶה הַכּוֹס הִיא הַבְּרִית הַחֲדָשָׁה
בְּדָמֵי הַנִּשְׁפָּךְ בְּעַדְכֶם:

Interlinear transliteration, VEKHEN {and thus} GAM- {also} 'ET- {on} HAKOS {the cup} 'AKHAR {after} HASUDAH {the supper} LEMOR {says} ZO {this is} HAKOS {the cup} HI {is} HABERIT {covenant} HAKHADASHAH {the new} BEDAMI {in my blood} HANISH'PAKH {is being poured out} BA'AD'KHEM {for you}

5. THE TROUBLE OF AGREEMENT

If the marriage contract (Heb. כְּתוּבָה - 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 (Heb. מְקֻדֶּשֶׁת - MEQUDESHET). The groom said: הִתְקַדְּשִׁי לִי בְּכּוֹס זֶה שֶׁל יְיָ - 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?*

TR, τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστὶν τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν

Interlinear transliteration, to potêrion {(contents of) the cup} tês eulogias {the ordained/ (with) thanksgiving} ho {the/ (on) his} eulougoumen {we ordain/ we give thanks} oukhi {isn't it} koinōnia {sign of communion/ participation} tou haimatos

{(with) blood} tou khristou {christ} estin {(it) is} ton arton {bread} hon {yang} klômen {we split up} oukhi {isn't it} koinônia {sign of fellowship/participation} tou sômatos {(with) body} tou khristou {Christ} estin {(it) is}

If the virgin is betrothed, she is in a consecrated state (Heb. מְקֻדָּשֶׁת - MEQUDESHEH). The virgin shall not continue to sin, for the divine seed is in him:

* 1 John 3:9

KJV, *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

TR, Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει καὶ οὐ δύναται ἁμαρτάνειν ὅτι ἐκ τοῦ θεοῦ γεγέννηται

Interlinear transliteration, pas {every} ho {(person) who} gegennêmenos {having been born} ek {from} tou theou {God} hamartian {sin} ou {not} poiei {(continuously) he does} hoti {because} sperm {seed} autou {His} en {in} autô {his} meni {he lives} kai {and} ou {no} dunatai {he gets} hamartanein {to continue sinning} hoti {that} ek {from} tou theou {Allah} gegennêtai {he has been born}

Haberit Hakhadashah,

כָּל־הַנּוֹלָד מֵאֱלֹהִים לֹא יִחַטָּא כִּי יֵרְעוּ בּוֹ יִשְׂאָר וְלֹא יוּכַל לַחַטֹּא כִּי מֵאֱלֹהִים נוֹלָד:

Interlinear Transliteration, KOL- {everyone} HANOLAD {having been born} ME'ELOHIM {from God} LO {not} YEKHETA {continue to sin} KI {sebab} ZAR'O {His Seed} BO' {in him} YISHA'ER {he keep it} VELO {shall not} YUKHAL {he ables} LAKHATO {to continue sinning} KI {because} ME'ELOHIM {from God} NOLAD {he has been born}

The second verb “to sin” is written - αμαρτανειν - hamartanein, i.e. the word - αμαρτανω - 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 continue sinning.

6.a. _ GIVING OF LOVE - TORAH

Like Rebecca had received a sum 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

KJV, *And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

Masorah Manuscript,

אֶל־מֹשֶׁה כָּכֹלְתוּ לְדַבֵּר אִתּוֹ בְּהַר סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת אֶבֶן כְּתָבִים בְּאֶצְבַּע אֱלֹהִים:

Interlinear transliteration, VAYITEN {and He gave} 'EL-MOSHEH {to Moses} KEKHALOTO {after He finished} LEDABER {speaking} 'ITO {to him} BEHAR {on the mountain} SINAY {sinai} 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 Rebecca had received a sum of gifts (Genesis 24:53). Likewise, the bridegroom gives the gift of His love, the Holy Spirit.

* John 14:16-17

14:16 KJV, *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*

TR, καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα

Translit Interlinear, kai {and} egô {Aku} erôtêsô {will ask} ton patera {the Father} kai {and} allon {another} paraklêton {helper} dôsei {He will give} humin {to you} hina {that} menê {He may stay} meth {with} humôn {you} eis ton aiôna {forever}

14:17 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 ἀληθείας ὃ ὁ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· αὐτὸ ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται
Transliteration Interlinear, to pneuma {Spirit} tês alêtheias {Truth} ho {the} ho kosmos {world} ou {not} dunatai {can} labein {receive} hoti {cause} ou {not} theôrei {he sees} auto {- His} oude {neither} ginôskete {knows} auto {His} humeis {you} de ginôskete {knows} auto {He} hoti {because of} par {with} humin {you} menei {He will stay} 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 εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει·

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

7. MIKVEH IMMERSION

Before entering the wedding day, the bride is required to perform a mikvah (Heb. - מִקְוָה - MIQ'VAH, *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 into an immersion/baptism pool (Heb. מִיֻּבְּחַיִּים - 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

16:15 KJV, *And he said unto them, Go ye into all the world, and preach the gospel to every creature.*

TR, καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει

Transliterated, kai {then} eipen { He says} autois {to them} poreuthentes {go} eis {to} ton of cosmon {world} apanta {all} kêruxate {preach} to euaggelion {the gospel} pasê {to all} tê ktisei {creatures}

16:16 KJV, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

TR, ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται

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

8. WEDDING CANOPY "KHUPPAH" PREPARATION

In ancient Israeli tradition, the bridegroom goes to prepare the Chuppah (Heb. חֻפָּה - KHUPPAH - *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 τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ εἶπον ἂν ὑμῖν πορεύομαι ἐτοιμάσαι τόπον ὑμῖν

Interlinear transliteration, en {in} tê oikia {the house} tou patros {of Father} mou {-my} monai {places of residence} pollai {many} eisin {any} ei de {if not} mê {I} eipon an {say} 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 ("Mishnah Ketubot 5.2," n.d.) says the bride must wait - 12 months - שְׁנַיִם עָשָׂר חֳדָשׁ - 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 υἱὸς

Interlinear transliteration, plên {however} ho huios {the Son} tou anthrôpou {of Man} elthôn {He comes} ara {really} eurêsei {He will find} tên pistin {faith} epi {in} tês gês {the 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, ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Translinter interlinear, hos {yang} kai {also} bebaiôsei {He will confirm} humas {you} heôs {to} telous {end} anegklêτους {the blameless} en {on} tē hēmera {the day} tou kuriou {of the LORD} hēmôn {us} iêsou {Jesus} khristou {Christ}

* 1 Corinthians 16:22.

KJV, *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

TR, εἴ τις οὐ φιλεῖ τὸν κύριον Ἰησοῦν Χριστόν, ἦτω ἀνάθεμα Μαράν ἄθα,

Interlinear transliteration, ei {if} tis {anyone} ou {not} philei {loves} ton kurion {to the Lord} iêsoun {Jesus} khriston {Christ} tō {he will} anathema {anathema} maran {our God} atha {please come}

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.*

TR, Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ. Ἀμήν, ναί, ἔρχου, κύριε Ἰησοῦ

Interlinear transliteration, legei {said} ho { He who} marturôn {testifying} tauta {about these (things)} nai {really} erkhomai {I come} takhu {soon} amên {amen} nai {yes} erkhou { come} kurie {God} iêsou {Jesus}

The presence of the phrase "Maranata" in 1 Cor. 16:22 comes from the idea of judgment, which is closely related to the idea of the Lord's second coming (compare the Old Latin manuscripts and the New Testament in Ethiopian, which translates "Maranata" with "at the Lord's coming").

B. THE WEDDING - נִסּוּיִן- NISUIN

10. THE BRIDE'S RETURN

After the waiting period, enter on the wedding day (Heb. נִסּוּיִן- NISUIN) (Pollack , 1986). The bride and groom are united by a sacred bond. According to Israeli tradition, the wedding day is determined by the parents of the bride and groom (Blady, 2000, p. 36). This is what the Lord Jesus said:

* Mark 13:32

KJV, *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father.*

TR, Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῶ οὐδὲ ὁ υἱὸς εἰ μὴ ὁ πατήρ

Interlinear transliteration, peri {about} de {but} tês hêmeras {the day} ekeinês {it} kai {and} tês hôras {hour} oudeis {none} oiden {know} oude {nor is it} hoi aggeloi {the angels} hoi {which} en {in} ouranô {heaven} oude {nor is it} ho huios {son} ei mê {except} ho patêr {Father}

At His coming the bride of Christ enters into Chuppah and The marriage supper of the Lamb 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.*

Masorah Manuscript,

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבִמְשֻׁפָּט וּבִדְיָקָה וּבִרְחֻמִּים

Interlinear transliteration, VE'ERAS'TIKH {and I will betroth you} LE'OLAM {forever} VE'ERAS'TIKH {and I will betroth you} 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.*

Masorah Manuscript,

וְאֶרְשָׁתִּיךָ לִי בְאֱמוּנָה וְיָדַעְתָּ אֶת־יְהוָה:

Interlinear transliteration, VE'ERAS'TIKH {and I will betroth you} 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 the 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 (Syafa & Murlianti, 2020). This statement “Marriage Supper of the Lamb” needs to be recorded and explained in a spiritual sense, and not literally or grammatically (Sri Murlianti, 2021b). 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 Hakhdashah 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 (Heb. קַהֲתוּנַת הַשֵּׁה - KHATUNAT HASEH or - נִשׁוּיֵן הַשֵּׁה - 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 קִדּוּשִׁין – QIDDUSHIN, and the confirmation of - marriage - נִשׁוּיֵן - NISUIN, which is described in ten steps of the bride's preparation typology for her bridegroom.

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