

# COVENANT OF LOVE



**STRAIGHT FROM THE HEART**  
**PART 9B**  
**THE MARRIAGE COVENANT**

**Majoring on the  
Majors  
of Being in the  
Covenant**

# YAHUAH'S OASIS

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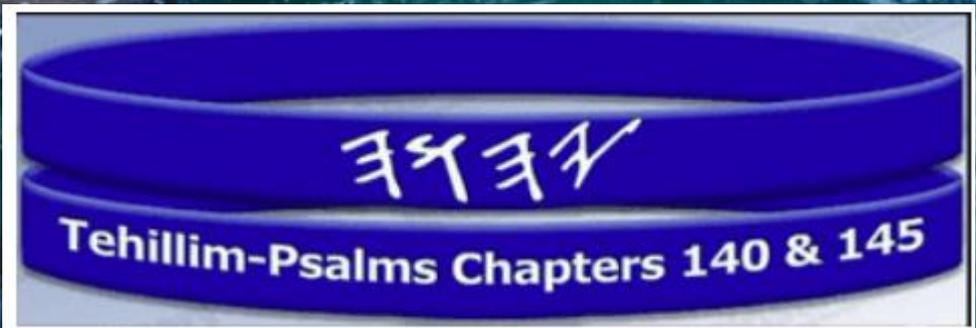
APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...

Majoring on the Majors Tab



Contact us tab



## Yahuah's Chokmah PRO

Joined 4 years ago | United States

Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that.

 Yahuah's Oasis

**vimeo**

In order to get the full presentation with gifs and added videos and commentary please check out this study on our Vimeo channel and follow along with the PDF. You can download the videos and share also on social media as you wish. There is a video for every PDF found on our website, the latest will be on top.

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## Quick re-cap from MOTI

- Yah has disturbed our peace
- We have begun our journey
  - We are asking and seeking and knocking
  - We are looking for and desiring the TRUTH
- We are beginning to recognize that we don't know what we thought we knew
- We are making a conscious choice to accept Yah as He is over our own version of Him.
- We realize that this is not easy because of the battle that is taking place in our minds and hearts.
  - We accept that we must “LET” the Torah/Truth of Yahusha be in us so that we can be transformed and emulate his success in pleasing Yahuah.
- To do this we must submit completely to the Torah's molding us into that image . We are to be clay in the hands of the Potter • Isa 64:8-9 Jer 18:1-6
  - Luke 8:4-15 – The Parable of the Sower
- Luke 9:62 – “No one having put their hand to the plough and looking back, is fit for the reign of Eternal.”
  - Loving Yahuah more deeply by learning to love ourselves and others
    - Appreciating what Yahuah and Yahusha have done for us
      - Words matter
      - Time to make a commitment

The reason we recapped was to prepare the ground of our hearts and minds to have the intention and expectation to accept what the Word says even if it goes against what we may have always believed it to say...and then to walk in it.

There are words and concepts that will keep repeating in this study because they are the threads that create the tapestry picture of how we get from where we are to where we are going. We are creating a PDF with all the words we explore as a handy reference guide.

Decisions

Trust

Truth

Change

Turning around - Teshuva

Humbleness

Expectations

Self Sovereignty

Courage

The Covenant

Fear

Shalom-Peace

Righteousness

Consistent

Dependable

Integrity

Endurance

Knowing-understanding

6/06/2019

Guarding

Seeking

Searching

Knocking

Listen-Pay Attention

Love with all your heart

Gratitude/appreciation

Our Speech

Commitment

Marriage Covenant

I  
AM  
WHERE  
ARE  
YOU?

Word Glossary



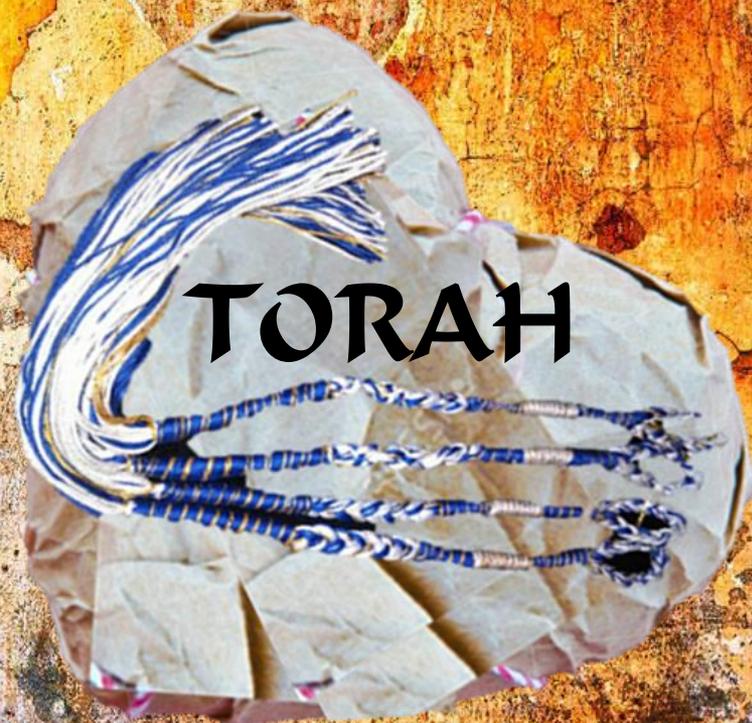


What does  
Yahuah  
want from  
us?

The nexus of  
getting our  
hearts right  
is based  
right here in  
Deut  
Chapter 6 so  
we are  
going to  
keep it up as  
a reminder.

Deut 6:4 “Listen, Pay attention to, understand and take heed –Shama H8085 O Yisra’el: הוה י הוה our Eternal, הוה י is one 6:5 “And you shall love- Ahab H157 as a strong covenant mark, הוה י your Eternal with all your heart – Lebab H3824, and with all your being – Nephesh H5315, and with all your might, exceedingly -to the highest degree –Ma-ode H3966. 6:6 “And these Words which I am appointing you today shall be on and lay over your heart –Lebab H3824,

Deut 6:7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 6:8 and shall bind, closely associate them as a sign as something to remember, on your hand, and they shall be as frontlets-bands between your eyes. 6:9 “And you shall write them on the doorposts of your house and on your gates.



Deut 6:10 “And it shall be, when יהוה י your Eternal brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya`aqob, to give you great and good cities which you did not build, Deut 6:11 and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied –



## DEFINITION OF "COVENANT"

- An agreement, usually formal, between two or more persons to do or not do something specified
- At its most basic level, a covenant is an oath-bound relationship between two or more parties \*Marriage
- The Creator uses covenants to establish the relationship between Him and His creation
- There are some Covenants that Yahuah makes to strengthen our confidence in His Promises. In these cases, Yahuah binds Himself by His own oath to fulfill His promises that He has made.

6/06/2019

Steve Berkson



9

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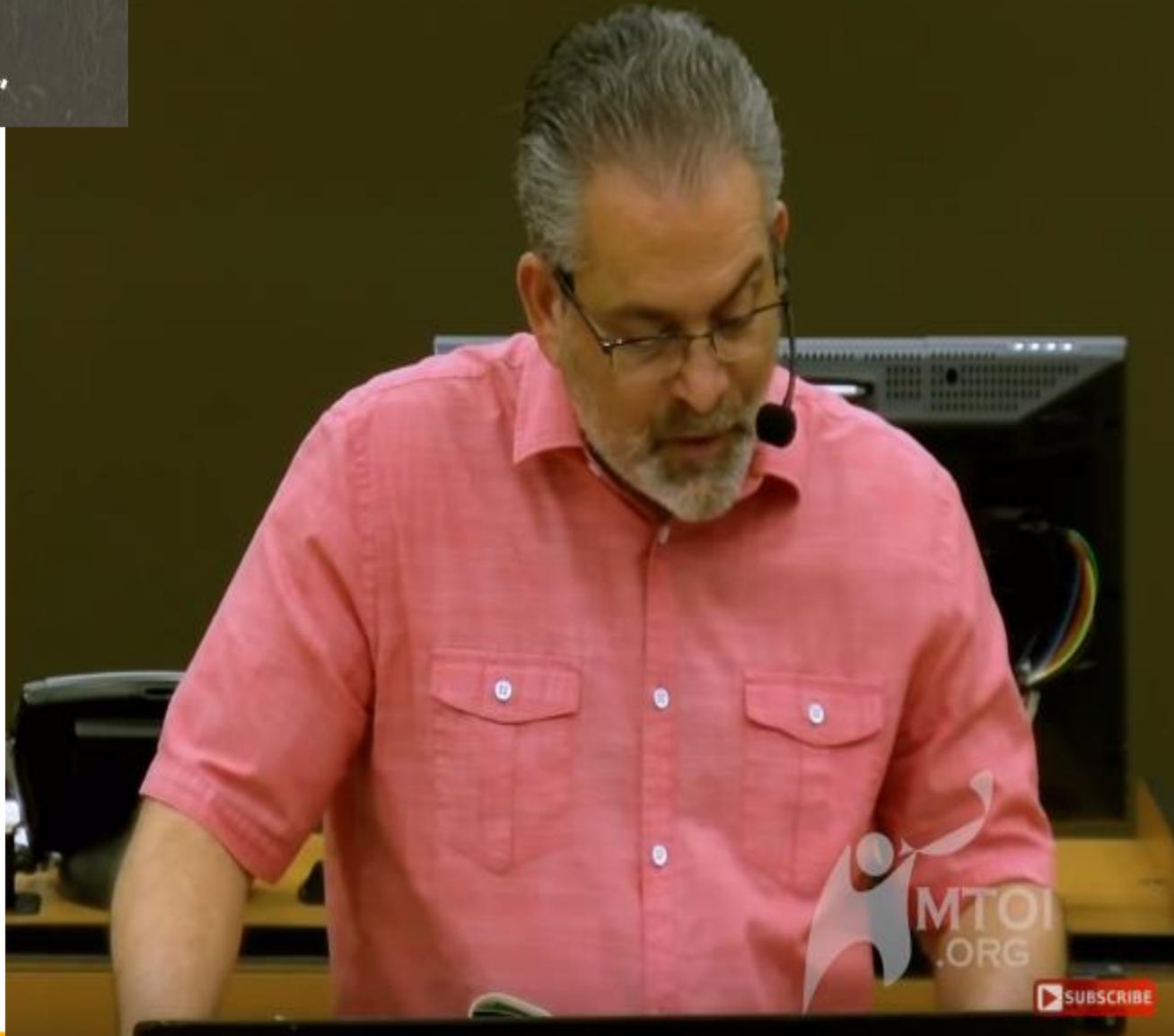


## REVIEW

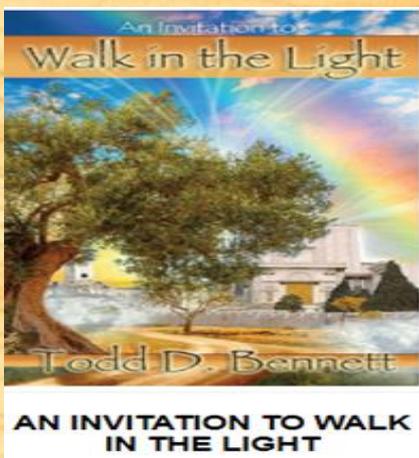
### DEFINITION OF "COVENANT"

- When the Covenant is between Yahuah and mankind, there are conditions attached to that oath on the human side.
- If the human party involved in a covenant with Yahuah does not keep the Covenant's conditions, there are consequences. Just as there are rewards for staying in Covenant.

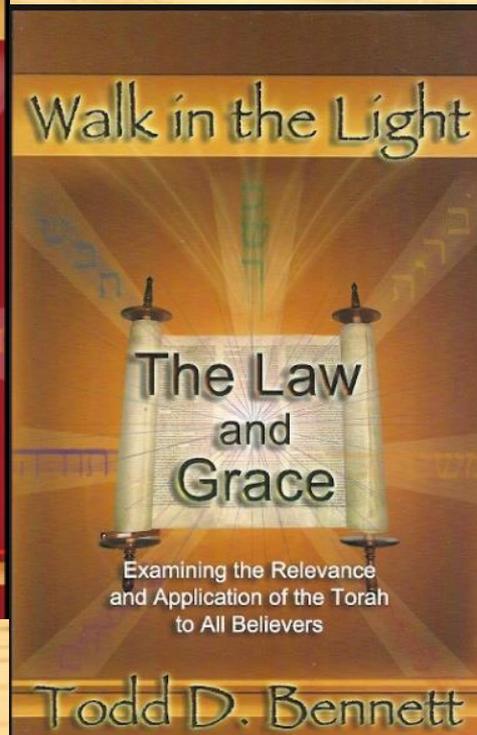
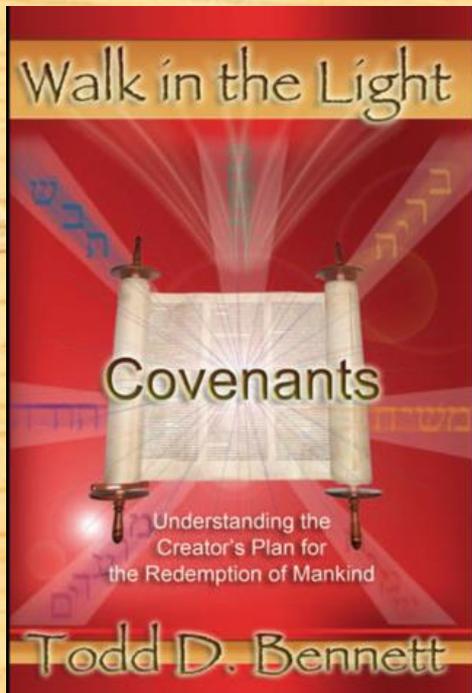
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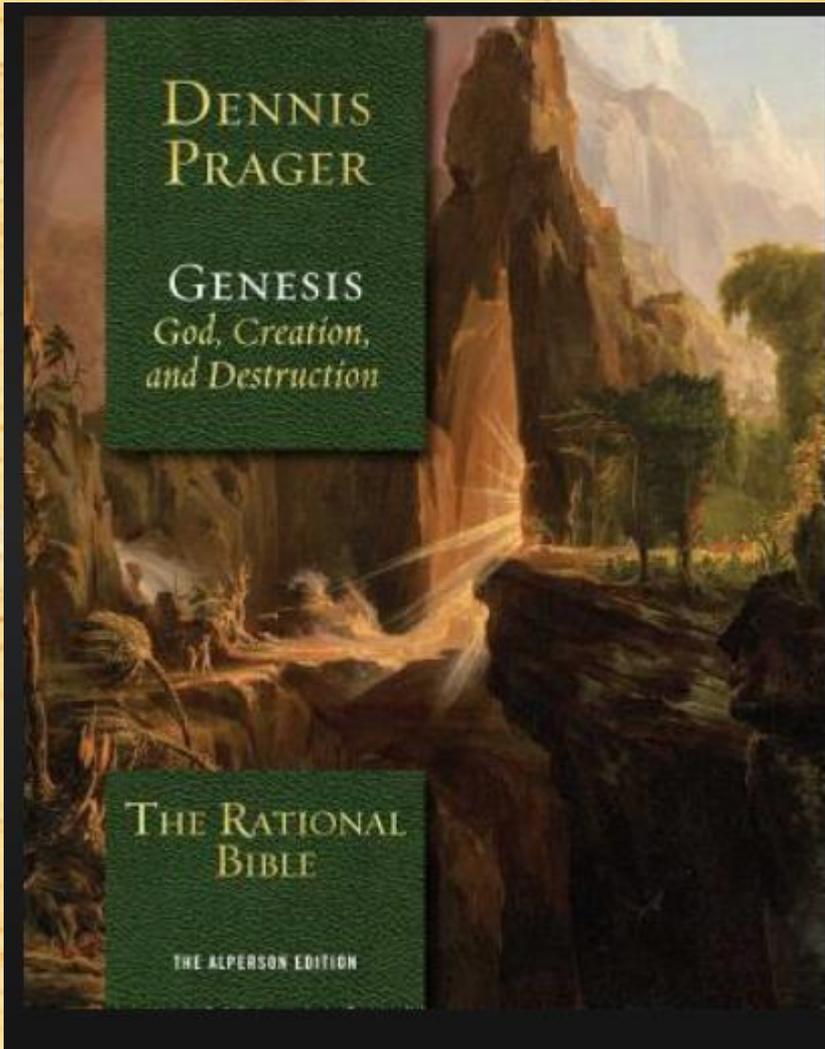
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You can download this Invitation to walk in the light, for free on his website.



Todd D Bennett is the author of the Walk in the light Series. We will be gleaning some more information that he presents from his book "Covenants" the 4th book in the series and the 7th book, The Law and Grace. We highly recommend his series - it was very helpful on our walk when we got started and yes as always we are on 100% on agreement but overall is a great learning tool.



Dennis Prager has just released "Genesis" his "The Rational Bible" series. We will be gleaning from this as well in the future.

The Ancient Jewish Wedding.. by Jamie Lash 2012

WORD SEARCH:

13

**SH1285**

**1285 briyth ber-eeth'**  
 from 1262 (in the sense of cutting (like 1254)); a compact (because made by passing between pieces of flesh):--confederacy, (con-)feder(-ate), covenant, league.  
 see SH1262  
 see SH1254



Below are the results of the LexiConc search using your criteria  
 (More Info)

There are 4 LexiConc entries that match **covenant**.

- 1 Hebrew/Aramaic Results
- 3 Greek Results

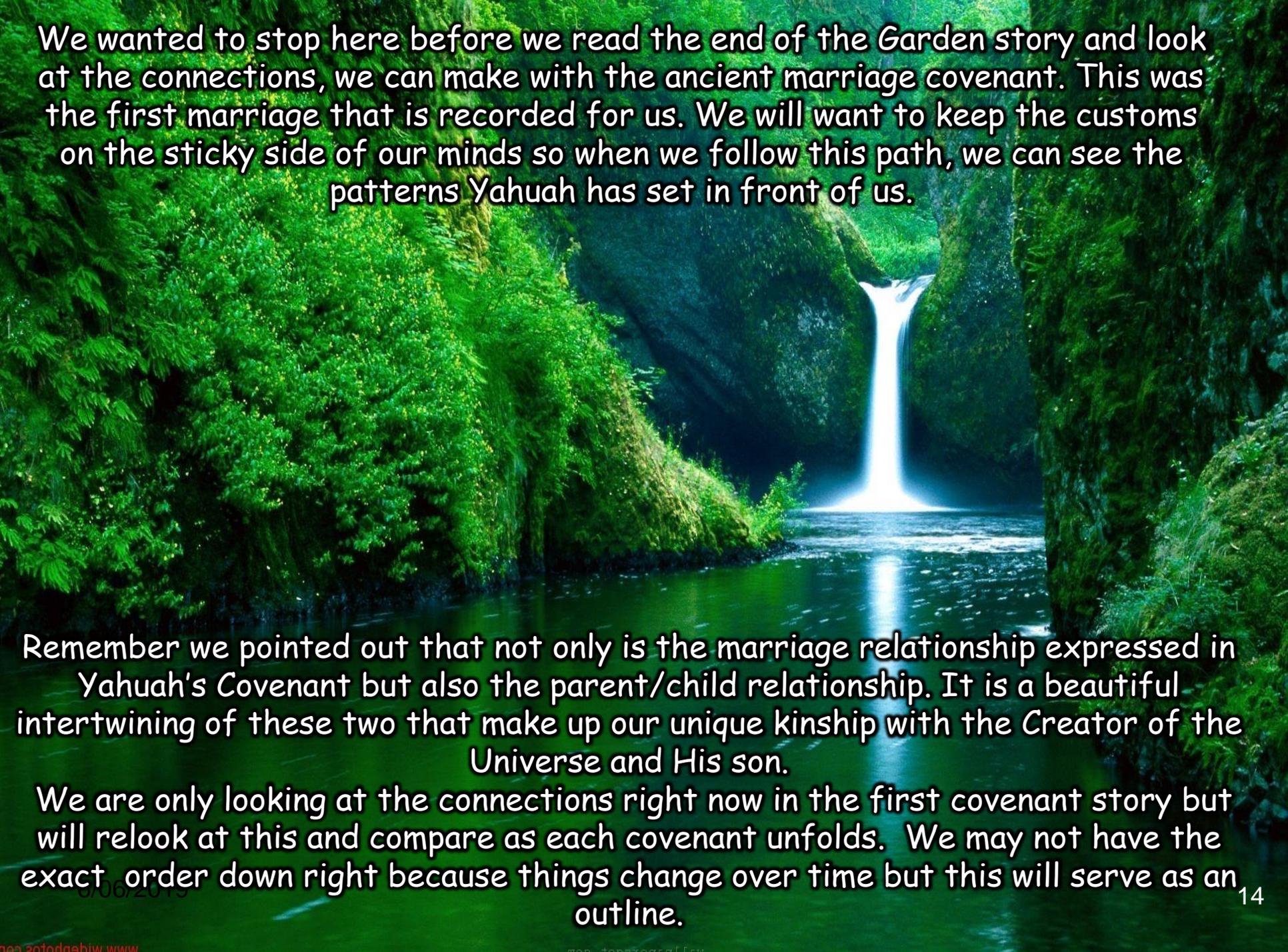


Reading right to left we would lend this understanding to Barrrr-eeth (modern pronunciation- roll the r),- Head of the family reaching out to make a covenant mark.

Strong's #	Hebrew	Transliterated	English Equivalent
<b>Old Testament (Hebrew) for "covenant"</b>			
H1285	בְּרִית	bəriyth	<u>covenant</u> , league, confederacy, confederate, confederate
Strong's #	Greek	Transliterated	English Equivalent
<b>New Testament (Greek) for "covenant"</b>			
G802	ἀσύνθετος	asynthetos	<u>covenant</u> breaker
G1242	διαθήκη	diathēkē	<u>covenant</u> , testament
G4934	συντίθημι	syntithēmi	agree, <u>covenant</u> , assent

Covenants can be between people. Between Yahuah and mankind. Sometimes Yahuah makes a covenant with Himself. Other times in scripture we see Yahuah making a covenant with His creation. When was the first Covenant established? What's the difference between a promise, a contract and a covenant? How is being Covenanted going to affect your life? **Do you understand what you're getting into?**

6/06/2019

A vibrant, high-angle photograph of a waterfall in a dense, green forest. The waterfall is the central focus, cascading down a mossy rock face into a pool of water below. The surrounding trees and foliage are lush and green, creating a sense of a secluded, natural paradise. The lighting is bright, highlighting the textures of the rocks and the movement of the water.

We wanted to stop here before we read the end of the Garden story and look at the connections, we can make with the ancient marriage covenant. This was the first marriage that is recorded for us. We will want to keep the customs on the sticky side of our minds so when we follow this path, we can see the patterns Yahuah has set in front of us.

Remember we pointed out that not only is the marriage relationship expressed in Yahuah's Covenant but also the parent/child relationship. It is a beautiful intertwining of these two that make up our unique kinship with the Creator of the Universe and His son.

We are only looking at the connections right now in the first covenant story but will relook at this and compare as each covenant unfolds. We may not have the exact order down right because things change over time but this will serve as an outline.

## Father Chooses the bride

1. In ancient Israel, brides were usually chosen by the father of the bridegroom. He could also send his most trusted servant to search for a bride for his son, The father of the groom, would want to act in his son's best interest. The son may have some input if he was old enough, or lastly the groom could find her himself, and go to the girl's father to arrange the marriage.



In our fallen world now that is a very scary thought for all concerned.



Yahuah not only chose Hawah for Adam but personally created her out of his side. A truly unique and remarkable creature. Adam was created from the ground and Hawah from the ground and from Adam. Maybe Yahuah did this so not only was there compatible DNA but so that they had a lot in common in other ways.

2. Many times, the bride had not seen her husband-to-be. She may have only the word of a trusted servant about what kind of man she might be marrying.

This was obviously the case with Hawah.

She had no say in this matter, but a loving Yahuah would also want her to be happy or He would not have given her **life- Hayyim**, which by definition means:

-all the pleasant conditions of living and being alive –  
healthiness,  
happiness,  
exuberance, energy,  
vitality, function of  
flourishing.



## Arranged Marriages

- Chosen by parents
- Considered social, economic and political implications
- Daughters given as trophies
- Ensured endogamy

## Self-Initiated

- Began during Saul's reign
- Based on personal preference
- Romantic attraction weighed
- Not to groom's economic advantage

## Endogamy

- Marriage within tribe or clan
- Norm for patriarchal society
- Kept family inheritance and loyalty in the group
- Religious integrity kept intact

## Exogamy

- Marriage outside tribe or clan
- More common after establishment of monarchy
- Opportunity for economic gain and alliances
- Predominant among higher classes

## Betrothal

- Legal document
- Agreement on bride-price and dowry
- Pre-marital virginity

### Rebekah: A Marriage in Ancient Israel

Posted on May 8, 2013 by [womenfromthebook](#)

*Now Abraham was old, well advanced in age; and Yahuah had blessed Abraham in all things. So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, and I will make you swear by Yahuah, the Eternal of heaven and the Eternal of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; but you shall go to my country and to my family, and take a wife for my son Isaac" (Genesis 24:1-4).*

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## **The Search Begins: the Bride Price**

The old man had two gold bracelets and a ring, gifts for a woman he didn't know. Camels accompanied him with food and gear for the journey and with many gifts.

These were intended for people living somewhere in Haran where Terah had settled. Abraham insisted that his son marry someone from his own people and not a Canaanite woman. That's why he sent his trusted servant to find a wife from Terah's family (Gen. 22:20-24). Abraham believed the servant would find a bride in Haran because Yahuah "will send His angel with you and prosper your way" (Gen. 24:40). So, the old gentleman was on a mission of faith—Abraham's faith.



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When Eliezer arrived in Mesopotamia, he stopped at the well of Nahor where Terah's people lived. The old man prayed for immediate success in finding the right woman for Isaac. He asked that she be identified by three signs: she would come to the well for water; when he asked her for a drink she would give it to him; and she would offer to water the camels. Immediately, beautiful Rebekah appeared at the well, filled her pitcher, gave him a drink and drew water for the camels. If that were not enough reason for joy, Rebekah said she was related to Abraham's brother Nahor. Out came the bracelets and the nose ring.

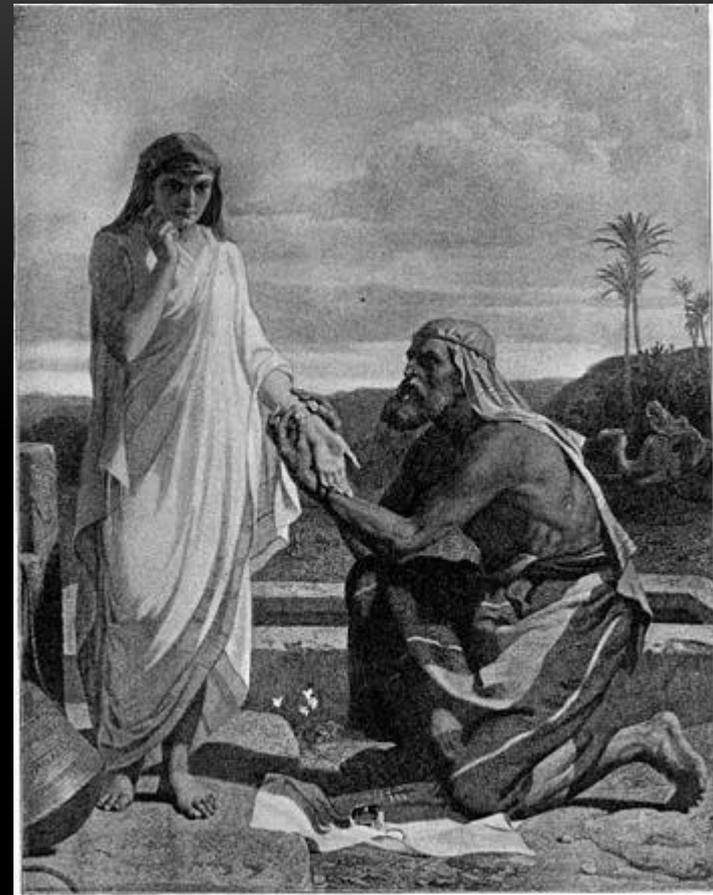


## Gifts

Eliezer knew she was the answer to prayer. Yahuah had divinely singled out Rebekah as the young woman intended for Isaac. So he “put the nose ring on her nose and the bracelets on her wrists...and worshipped Yahuah” (Gen. 24:47-48). In bestowing the jewelry, Eliezer claimed Rebekah for Isaac. In accepting the jewelry, she allowed Eliezer to touch her wrists and face—she was willing to proceed. She “ran and told her mother’s household these things” (Gen. 24:28). Rebekah’s appearing before them wearing bracelets and nose ring opened the way for Eliezer to meet her family and propose marriage.

After hearing the servant’s remarkable story, Rebekah’s father and brother agreed that this “comes from Yahuah...let her be your master’s son’s wife, as Yahuah has spoken” (Gen. 24:50-51). Was she committed at this point? Not yet, although everyone began eating, drinking, and acting as if she were.

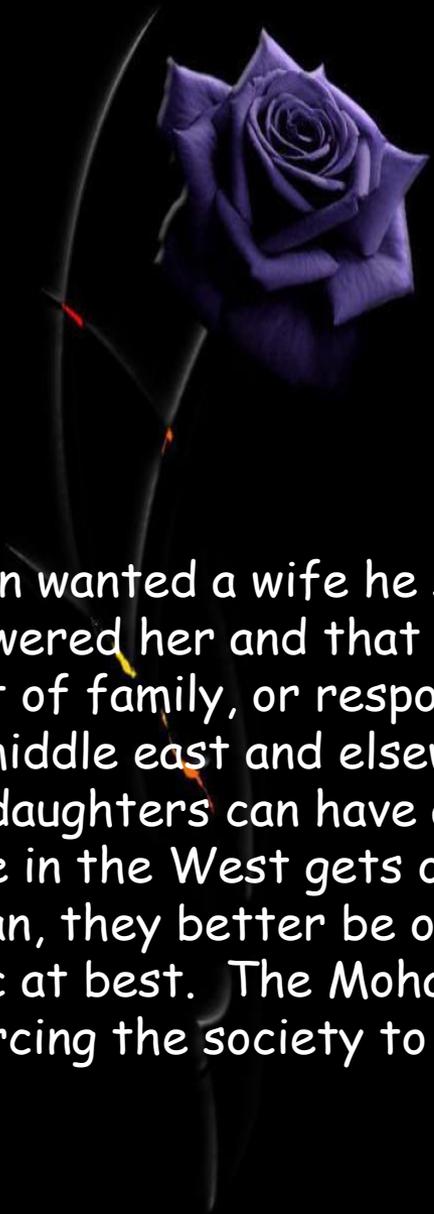
When Yahuah is directing our paths He can still pick our mates as He did in ancient times. Are we willing to let Him do that? That is why “What Yahuah has brought together let no man separate” only pertains to marriages that Yah has brought together. They will be filled with purpose and function.



1. The Bride Price or Mohar. When a man "took" or "acquired" a wife as in Deut 24:1 it was called Kichah, which is a business term. The price was paid to the father of the bride, to compensate him for the loss of a worker in his household and also as a way the bridegroom could express how much he loved and valued the bride. Virgins brought double the price of widows or divorced women. Whatever the going rate was, which could be paid in money or goods. We also see that price could be service to the Father-in-law as with Ya'cob and Rachel and Leah.

### More gifts

Because the talks had been favorable, Eliezer presented *mohar*, a gift from the family of the groom to the parents of the bride. It was traditionally given to the bride's father when the parents gave their consent to the marriage. *Mohar* could be in the form of money, land, jewelry, clothing or something "precious" (Gen. 24:53). *Mohar* had somewhat a feeling of being compulsory and expressed the legal aspects of an arranged marriage. It was thought to compensate the bride's family for her loss. Some fathers kept their daughter's *mohar* as insurance in case she was widowed or divorced. In Rebekah's case, Eliezer gave precious things to her brother Laban and to her mother. The Bible does not mention why Bethuel, the father, did not receive *mohar*, although he did give permission for the marriage (Gen.24:50).



Some women in the West today may be offended by this custom. Truth be known, when arranged properly, this was much better treatment than that surrounding pagan cultures. Even certain religions today treat their wives and daughters no better than animals. This was not Yahuah's plan. And as we have already seen, Moshe had to set out certain guidelines because of the hardness of the hearts. So this protected the Hebrew women, that in order to marry her, the groom had to be serious. The pagans placed no value on wives.

If a man wanted a wife he simply acted like a caveman and took her to his house, deflowered her and that was that. Much like our one night stands. No serious thought of family, or responsibility, just answering the primal call. Today women in the middle east and elsewhere are sold openly on the slave block and the wives and daughters can have acid thrown in their face for any reason. So before anyone in the West gets on their high horse about the treatment of a Hebrew woman, they better be out there protesting what is going on today, which is horrific at best. The Mohar was part of raising a standard of righteousness and forcing the society to acknowledge that women had value and should be cherished.

4. As soon as a man has paid the *Mohar* and becomes betrothed, even if she has not cohabited and did not enter the groom's home yet, she is a married woman. This is made crystal clear in Yahusha's story, but we won't digress.

### **Even more**

**Arrangements had come together quickly. Eliezer gave Rebekah special gifts from the groom to the bride called *mattan*. *Mattan* could be cash or property or something of a personal nature, “jewelry of silver, jewelry of gold, and clothing” (Gen. 24:53). *Mattan* was a voluntary assurance of the groom's personal interest in his bride. Isaac was a wealthy man (Gen. 24:34-36) and his *mattan* must have been sumptuous—purple linens, exquisite jewelry, embroidered fabrics, gold and silver ornaments, fragrances—everything to delight Rebekah's heart. Was she committed to marriage now that *mattan* had been given?**

## A Purchased Bride?

Even in marriage, no one has their free will taken away under Torah. Yahuah is very consistent.



Not quite. The parental arrangements for marriage and the exchange of gifts may give the impression that men in Abraham's time could buy their wives. If a man proposed and gave gifts to a girl's father, did she have any say in the matter? Daughters and sons were very much under the authority of their fathers. Hebrew practices, however, **made it clear that a wife had to consent to be married.** "The opinion that Israelites were required to buy their wives from the parents or relatives seems unfounded." Rebekah was finally asked for her consent when Eliezer packed up for the return trip.

*Eliezer: Since Yahuah has prospered my way; send me away so that I may go to my master. Family: We will call the young woman and ask her personally...will you go with this man? **Rebekah: I will go.***

A final round of gift-giving occurred when Rebekah departed. The family allowed Rebekah's nurse and maids to leave Haran and serve her in Isaac's household. Her nurse and maids became a parting gift, *shilichin*, (something given by the family to a beloved daughter leaving home).

Not every man could afford the investment Isaac made in procuring a wife. "It would undoubtedly be expected that the *mohar* should be proportioned to the position of the bride and that a poor man could not on that account afford to marry a rich wife (I Sam. 18:23).<sup>[8]</sup> Isaac and Rebekah's son Jacob, for example, paid his Uncle Laban in work for the privilege of marrying Rachel. The relationship between the two men got off to a bad start because of Laban's deceit, and it didn't improve over the years. When Jacob separated his family from Laban's family, there was no *shilichin*, no happy parting gifts.

## 6. The Cup of Acceptance.

When the terms were accepted a cup of wine was shared to seal the marriage covenant. The Hebrew word for Bridegroom is *Hatan* - and means one who enters into covenant. Drinking of the same cup symbolized the shared life that would be theirs. In Hebrew culture, marriage is one of the highest source of joy on earth.

## Where is love?

Marriage in ancient Israel was about family, property and alliances. Love was usually not the reason for an arranged marriage. The negotiations, exchange of gifts, consent of the bride, wedding celebration, and blessings for the departing bride preserved the identity of the family. Love was not a factor that Eliezer and Laban discussed in the marriage proposal. However, with Yahuah's chemistry at work, Isaac and Rebekah began to love one another the day they met (Gen. 24:63-67).—*Mary Hendren*

Rebekah's name means a "row of tied animals" and reflects her pastoral heritage. "Milking in preindustrial societies was done by setting the ewes and does one opposite the other and tying them in pairs by a long rope, creating two long rows." Perhaps Rebekah's parents thought orderly rows of sheep a lovely sight because her name carries the additional meaning of *captivatingly beautiful*. Rebekah's understanding of nomadic life, experience in tending sheep, and generous nature made her an ideal wife for Isaac. That they had an affectionate relationship and that Isaac took no other wives, handmaids or concubines speaks highly of their marriage.

## 1. Gifts for the Bride.

Many times a bridegroom gave a coin or other object of value to his betrothed bride, something that would help her remember him while they were apart. The real focus of the gift giving was not the gift but the giver, keeping him always on her mind.

## 8. Betrothal- Engagement-

The Hebrew word for Betrothal is erusin. Another word, Kidushin, was also used to describe this step of the marriage process. Kidushin literally means sanctification or set apartness.

*It comes from the word Kadowh. Yahuah considers marriage to be a special set apart state. The Betrothal occurred up to 12 months before the actual wedding and involved a covenant or brit. This was the commitment stage, serious, final, and legally binding.*

Ketubah- The marriage contract. This was the written contract that not only stipulated the bride price but was also the pre-nup in case the groom ever divorced the woman. This also laid out other provision the bridegroom was prepared to make for his bride. Before the ketubah was introduced, women had no rights, no security, no guarantee of protection and provision.



The ketubah was a covenantal document that elevated women to new status in society. The bridegroom promised to work for honor, support and maintain his bride in truth, provide her food, clothing and necessities, and live together with her as husband and wife. A bride cherishes her ketubah both for its meaning and beauty. It is still very much a part of the Jewish weddings today.

## Leaving Her Family

Did Rebekah have doubts about marrying a man she'd never met? Did she regret leaving Nahor and all that was familiar? When her mother and brother asked her, "Will you go with this man?" she answered, "I will go." The decision was Rebekah's, and, for several reasons, I believe she left with confidence in the future.

She expected to marry and become part of her husband's life. In Rebekah's culture, parents arranged marriages for their children and formalized negotiations with gifts and pledges. Young women prepared themselves to become wives and mothers because the role of wife and mother was important, as her family acknowledged.

*“Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those who hate them” (Genesis 24:60).*

Yahuah brought Isaac and Rebekah together. He identified Rebekah in a word-by-word fulfillment of the servant’s prayer. Everyone immediately involved—the servant, Rebekah, her brother, mother and father—acknowledged that Yahuah orchestrated the match.

*“. . . The thing comes from Yahuah; we cannot speak to you either bad or good. Here is Rebekah before you, take her and go, and let her be your master’s son’s wife, as Yahuah has spoken” (Genesis 24:50-51).*

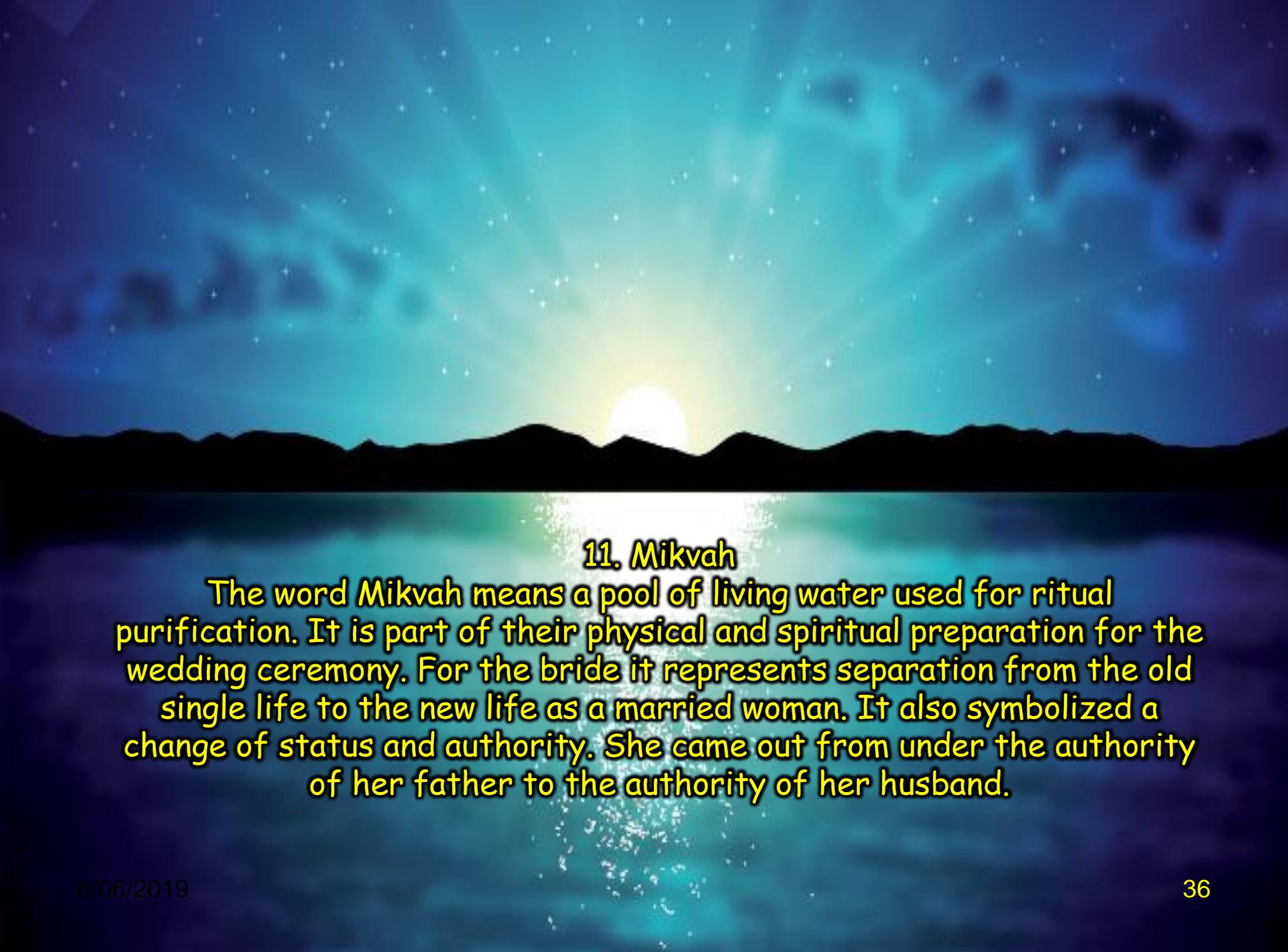
Rebekah saw evidence of a good life ahead. Jewelry and clothing presented by a wealthy suitor paid for the privilege of taking a valuable daughter from her family. The splendor of the gifts the suitor presented was a foretaste of what was in store for the bride.

“Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother” (Genesis 24: 52-53).

Rebekah didn't make the journey alone. She had a support group. Her traveling companions (her nurse and her maids) had shared her life in Nahor and would share her life in Canaan. “Then Rebekah and her maids arose, and they rode on the camels and followed the man” (Genesis 24: 61).



10. **Departure of the Bridegroom**  
Once the marriage Covenant was sealed, the bridegroom left his beloved to go to his fathers house to prepare a wedding chamber, or chadar, for her. He would be gone for up to 12 months. During this time, his wife to be would prepare herself to leave her parents' home to live with her husband's family and become part of their household. She was set-apart to her bridegroom only while he was away. One symbol they wore to show their consecration was a crown made of flowers, symbolizing a "garden enclosed" or a golden one.



## 11. Mikvah

The word Mikvah means a pool of living water used for ritual purification. It is part of their physical and spiritual preparation for the wedding ceremony. For the bride it represents separation from the old single life to the new life as a married woman. It also symbolized a change of status and authority. She came out from under the authority of her father to the authority of her husband.

12. The Groom designates two close friends to assist him and assist the bride during the ceremony. They are called "witnesses". We will just let that sink in..



### 13. The Return of the Bridegroom

A bride in ancient Yahsharal had no idea what day or hour her bridegroom would return for her to take her to the wedding chamber. The groom himself didn't know when he'd go claim his bride. Only his father knew. The father was the one who would decide when all was ready for the wedding, when the bridal chamber was complete, when the fullness of time had come. Hebrew bridegrooms usually came late at night, near the midnight hour. Shofars would break the silence of night. There would be shouts in the streets, and torch-light procession that would proceed to the home of the bride, going all through the town, to give the bride a few extra moments to make the final preparations.



# Processional

- Ezekiel 16:12-13
- Groom + attendants retrieve bride + attendants from her house
- Singing and dancing
- Entry into groom's house



When the bride heard her bridegroom approaching, they prepared themselves to enter a bridal litter or palanquin called a perion in Hebrew. This perion is mentioned in Songs of Songs 3:9-10. "Of the wood of Lebanon Solomon the King made himself a palanquin (aperion): He made its pillars of silver, its support of gold, its seat of purple, its interior paved with love, by the daughters of Jerusalem."

A procession back to the home of the bridegroom began with the bride in the perion accompanied by musicians, singers, dancers, friends, family and bridal attendants carrying torches. The bride would be veiled and the bridegroom would peek in the perion and check under the veil in a ceremony called bedeken to make sure he had the right bride. (they most likely started this after the Ya'cob and Rachel fiasco). The bride would be decked out to the 9's.



## 14. The Chuppah

The second half of the ancient Hebrew wedding, *nisuin* or *huppah*, is also called the "hometaking". *Chuppah* refers to both a part of the wedding ceremony and the actual bridal canopy that covers the bridal couple. In ancient times this was a special room built in the bridegroom's father's home. See Psalm 19:5 and Joel 2:15. *Nisuin* comes from *Nasah* which means to lift up, to bear or to carry. After the bride arrives in the *Aperion*, the bridegroom is already waiting for her, in the place he has prepared. The Bride and Bridegroom would greet the guests gathered at his father's house and then be escorted into the bridal chamber where they would be alone for 7 days.



***"Come my people, enter our chambers and shut the door behind you, hide yourself as it were, for a little moment until the indignation is past.***

Isaiah 26:20-21

There is a lot to this that we will not explore today but it is fascinating.



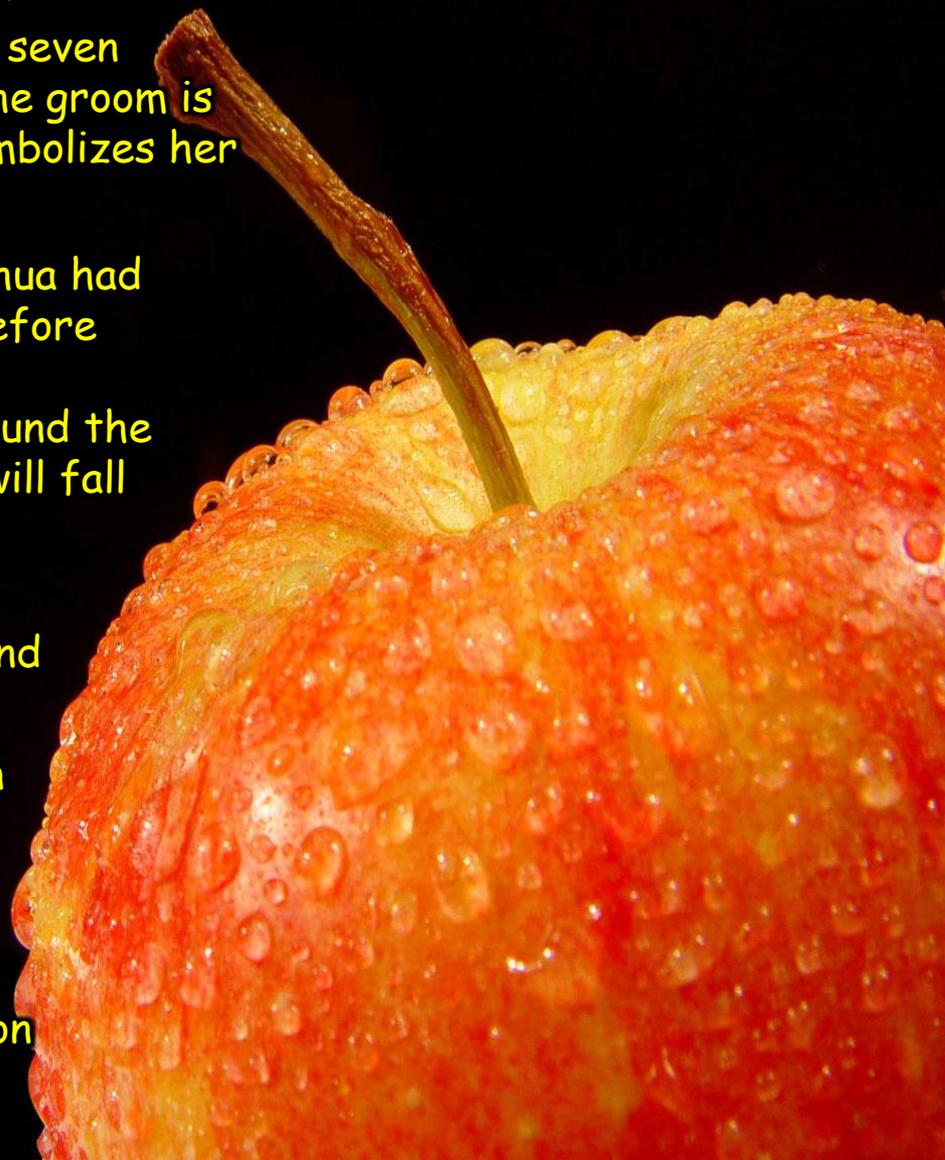
### 15. 7 Days - the Brides week

At the end of 7 days, the groom's friend, waits at the chamber door. The guests have arrived and are waiting for the door to be opened, and the wedding banquet to begin. When the groom is ready, he knocks from the inside of the door chamber, indicating that they are ready to make their public appearance before everyone. The friend opens the door and the guests cheer- they have been having a week long celebration. The seven day period was also called the "week of the bride." This week is mentioned in the story of Jacob, Leah and Rachel in Genesis chapter 29: ". . . and Laban said, 'It must not be done so in our country, to give the younger before the firstborn. Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years.'

## 16. Bride Circling the Groom 7 times

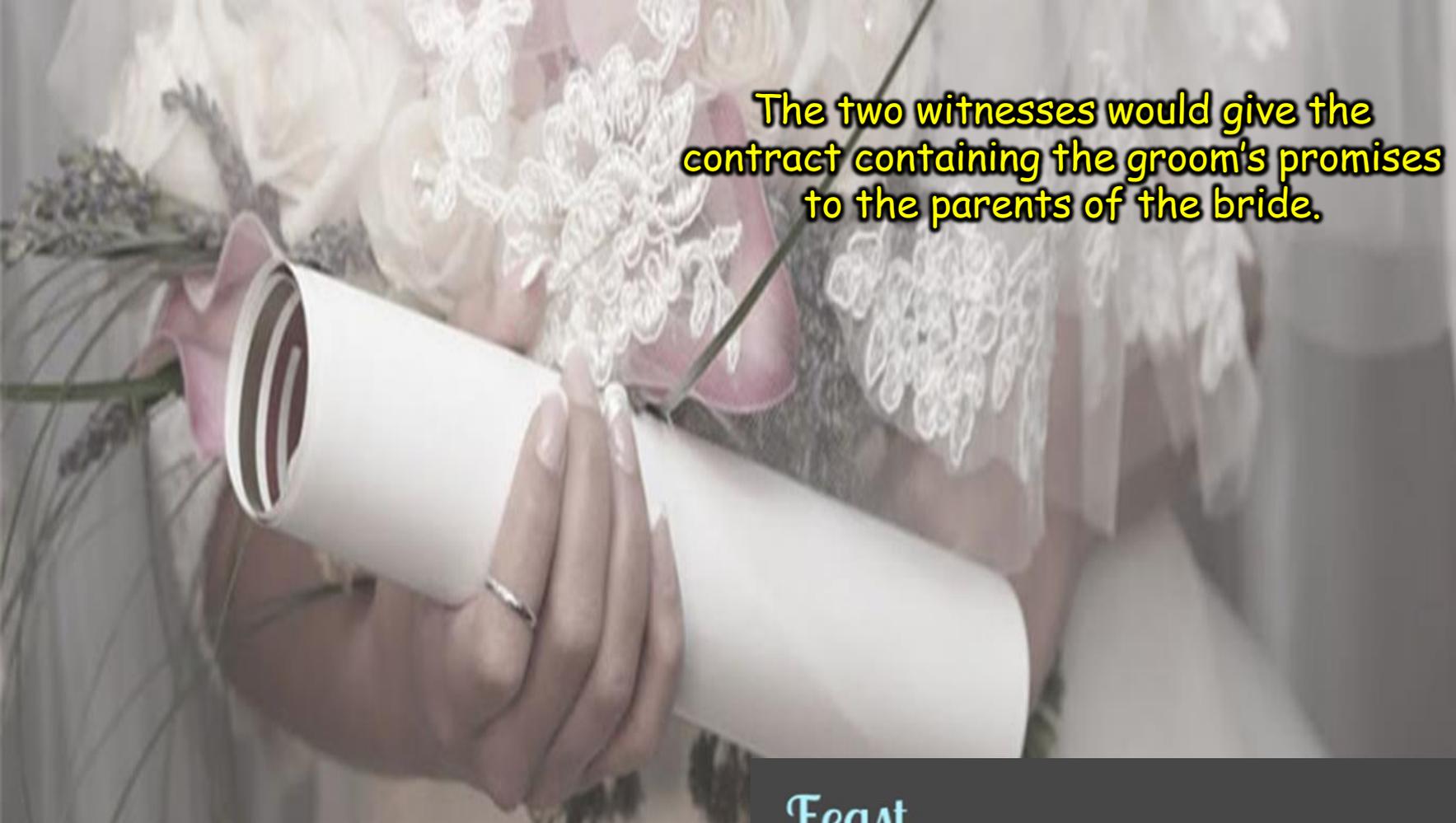
When reading up on the reasons for this custom at a Jewish Wedding Ceremony there are multiple explanations, which can often be the case and the reasons evolved over years of tradition:

- Circling "seven times" corresponds with the seven wedding blessings and demonstrates that the groom is the center of the Brides' life. (This also symbolizes her protective care of her husband).
- The seven circles recall the seven times Joshua had to walk around the ancient city of Jericho before the walls fell and the Israelites were able to capture it. So, too, after the bride walks around the groom seven times, the walls between them will fall and their souls will be united.
- They represent a seven-fold bond which marriage will establish between the bride and groom and their families.
- The number seven represents the completion of the seven day process in which earth was created. During these seven days, the earth revolved on its axis seven times. Since marriage reenacts the creative process, the bride's encirclement symbolizes the repetition of these seven earthly rotations.





17. The Salt Covenant - This signified oneness or sameness. There is only one person that the Tanak spoke of as having a salt covenant with Yahuah. We find that in 2 Chron 13:5. " Do you not know that Yahuah Eternal of Yahsharal gave the rule over Yahsharal forever to David and his sons as a covenant of salt?" This signified that David's authority was identified with Yahuah. To question David's authority was to question Yahuah. They had a covenant of oneness or being echad in purpose and function. David was "plugged in" to Yahuah because he loved His Torah. He understood Yah's will. This was also fulfilled in David's descendant, Yahusha who only spoke and did the will of his father Yahuah, but you also see he is referred to as the "son of David".



The two witnesses would give the contract containing the groom's promises to the parents of the bride.

## Feast

- Biggest family social event
- Includes food, music, dancing and speeches
- Lasted from one to two weeks
- Consummation

## 18. The Marriage Supper

Following the seven days in the Chuppah or bridal chamber, the bride and bridegroom in ancient Israel joined their guests (called 'children of the bridechamber' or b'nai chuppah) for a joyous marriage feast. The first meal that the bride and bridegroom shared with their guests was called a seudat mitzvah, a festive meal, and had religious significance. The purpose of the meal was to instill joy in the hearts of the bride and bridegroom. The roots of this meal go back to Jacob's father-in-law Laban who invited all the local people to a party after Jacob and Leah's wedding (Genesis 29:22).



# Husband

- Family life radiated from male head of household
- **Demonstrated devotion to Yahuah**
- Provided shelter, food, clothing and defense
- Authoritative resource in family and community
- In charge of arranging marriages and protecting his daughters
- Taught sons male duties

# Wife

- Shift in leadership from father to husband
- Provided children (sons)
- Management role over day to day household duties
- Made clothing, cooked food, and helped with harvest
- Occasionally acted as businesswoman
- Responsible for training daughters to be wives

## Husband and Wife Relationship

- Debate concerning women as property
- Husband provided wives with peace and security
- Women acted as companions, confidants and friends for their husbands
- Both delight in company of each other
- Wife builds husband's reputation in the community



Hawah and Adam did not get to participate in many of these ceremonies before the fall, but we are sure your mind was racing as we went through this to all the verses in the Tanak and Eyewitness accounts that speak of these practices.

All this to say that Yahuah takes this union very seriously. That is why when done right, a union He joins should never be separated.

Taking it a step further, a nesamah that has been joined to Yahuah should never be separated from Him or Yahusha either.

When we return to our studies of going through each book of Scripture, we will keep this list handy and point out all as many connections we see to this very special kind of Covenant.

Knowing Yahuah's will, just as Rebekah did, leads to a wonderful future, and inspires confidence. When Yahuah provides a support group of like-minded friends to share the journey, it is particularly gratifying.—*Mary Hendren*



This is the list of instructions that we have noticed in our study.

1. We should love יהוה our Eternal with all our heart, and with all our being, and with all our might.
2. The Torah should be on our heart filtering our thoughts and deeds.
  3. Teach the Torah to our children
  4. Think about the instructions all the time
  5. Read the Torah out loud
  6. Write them on our property.
  7. Serve Yahuah
  8. Guard the Instructions
  9. Love our neighbors as ourselves
  10. Guard our tongues
11. We will be satisfied with what Yahuah provides
12. Circumcise our hearts
13. Cling to Him
14. Swear by His name/authority
15. We will notice and appreciate all Yahuah does for us with immense gratitude.
16. We will not bear false witness- slander anyone.

This is the list of instructions that we have noticed in our study.

**17. Our words will be sincere and honest.**

**18. Be slow to anger**

**19. We will stop complaining about our circumstances and ask Yah to show us what we need to learn from them.**

**20. We will stop grumbling against others on the path to Yahuah**

**21. We understand the importance and seriousness of making a Covenant with Yahuah.**

**22. The Marriage Covenant should be highly valued and the roles of the husband and wife should be thoroughly understood.**

## **Our Statement of Trust in Yahuah**

- 1. He alone is the sole creator of the universe and beyond and all that is in it.**
- 2. We will base our decisions upon Yahuah's code of wisdom and will consult Him in all our decisions.**
- 3. We accept and are blessed that Yahuah will continually disturb our peace to test us and keep us on the path.**
- 4. We will learn to love ourselves so we can completely love and appreciate Yahuah.**
- 5. We will love our neighbors.**
- 6. We will appreciate what Yahuah has provided and know it is enough and perfect for us.**
- 7. We will guard our mouths against slander.**
- 8. We will not flatter out of insincerity.**
- 9. We will be slow to anger and not hold on to grudges.**

## **Our Statement of Trust in Yahuah**

**10. We will trust Yahuah and not complain when He brings into our lives challenging circumstances but will ask for guidance from Him.**

**11. We will trust that Yahuah is looking after His sheep better than we can, so we do not have to feel compelled to correct or grumble against a Covenant Family Member. If they need our help, Yahuah will lead them to us to ask for it.**

**12. We agree to trust in Yahuah's Covenant plan and will learn all we can about them so we can stay on His path.**

**13. We agree when we enter into a Marriage Covenant that we do not rush into it and seek to understand and trust the pattern that Yahuah has set inside it. A pattern of how to treat each other and Him.**

Repeating from last time, we can not rush the love and appreciation stepping stones. For most of us this will be a huge change in personality. Making better choices out of love for ourselves, Yahuah and others will help clean our sprit.

To all: Be kind and patient.

Keep searching and keep asking and in the meantime keep reading Scripture and do your own study and research.

**TRUST IN THE DARK,**

**THE DECISIONS  
YOU MAKE IN THE LIGHT**

What is the Path?

Yahuah's functional instructions laid out by the Torah and Prophets.

How do we stay on the path?

Seek out what those instructions are and guard them as you find them. Learn from the examples in the Scriptures of what to do and not to do. Use Yahusha as your guide of where you need to change your character.

How do we get off the path?

By rejecting or turning away from the plan Yahuah has set out through the Torah instructions.

How do we get back on the path?

Recognize or come to understand the instruction. Sincerely apologize to Yahuah for the errant behavior or mind set and vow – guard to not continue to do it.

Where is it safe?  
Only on the Path.

What is unsafe and dangerous?  
Everything off the path.

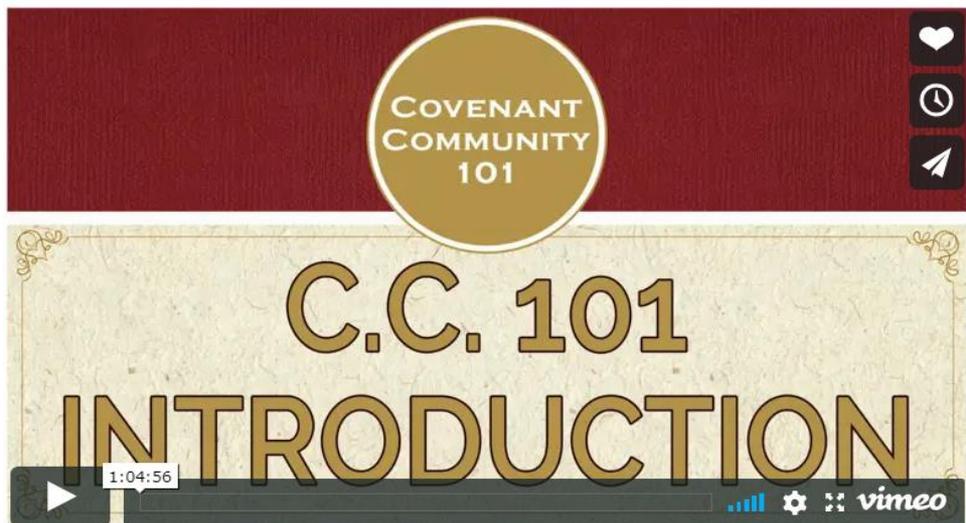
Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

# Resources



[https://www.mtoi.org/teachings/making\\_decisions\\_the\\_reason\\_you\\_exist.shtml](https://www.mtoi.org/teachings/making_decisions_the_reason_you_exist.shtml)

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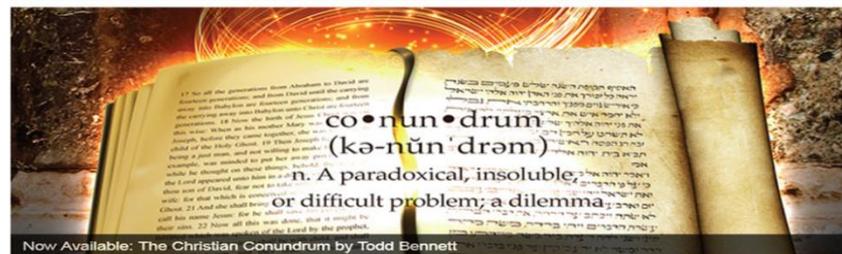
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יום ולחשך קרא לילה ויהי ערב ויהי בקר יום  
קציע בתוך הפנים ויהי מבדיל בין מים למים: ויגש  
ין הפנים אשר מתחת לרקיע ובין הפנים אשר מע  
הים לרקיע שמים ויהי ערב ויהי בקר יום שני  
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By Jeff A. Benner

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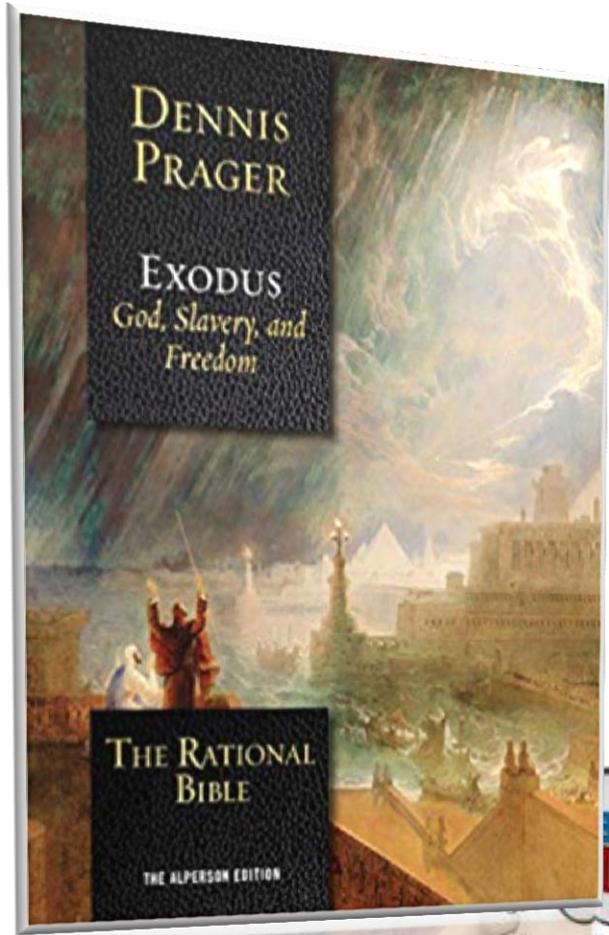
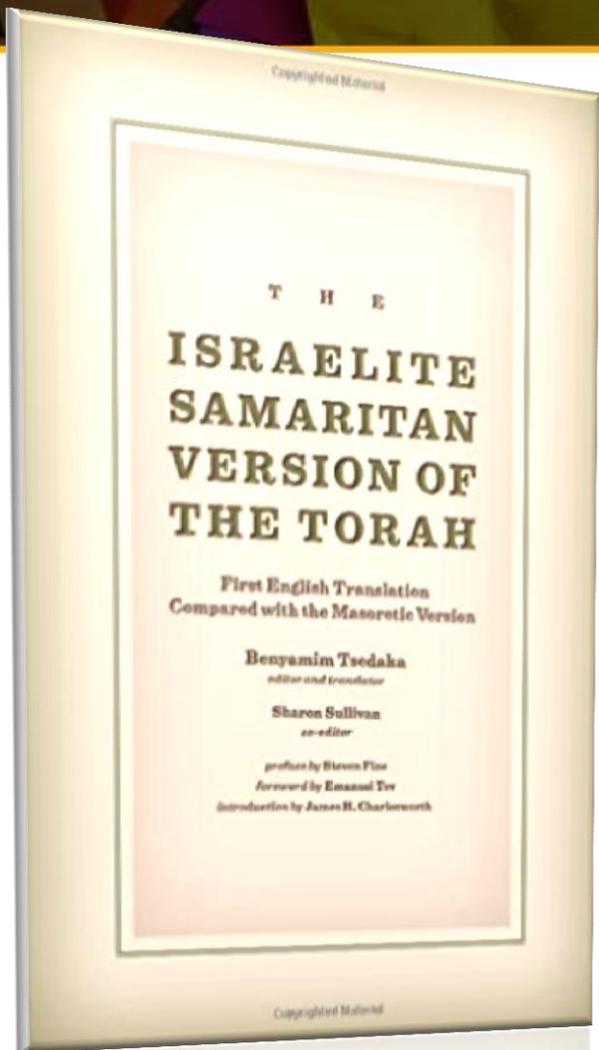
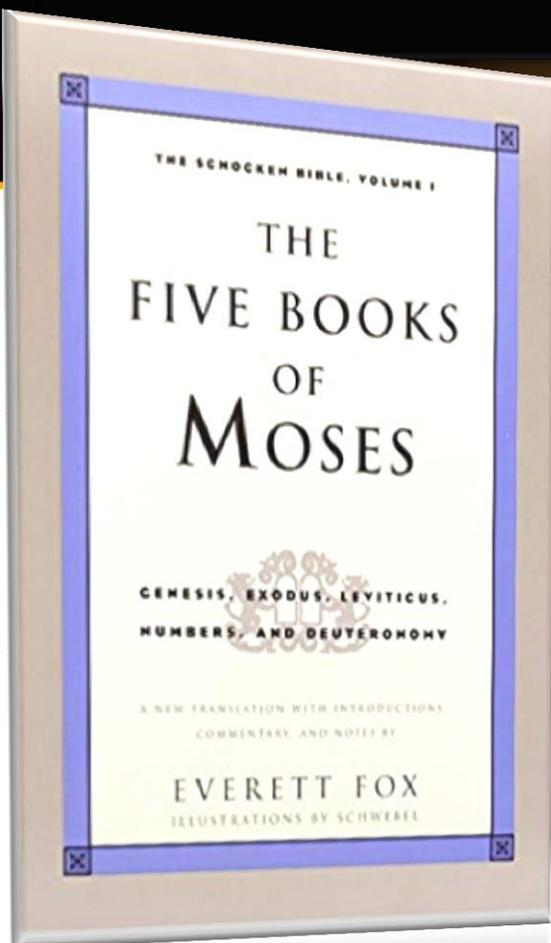
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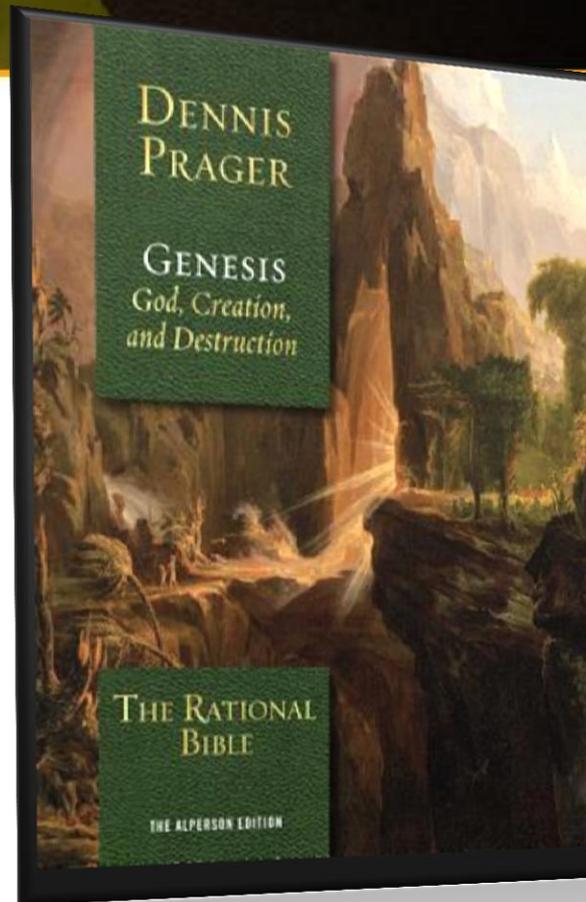
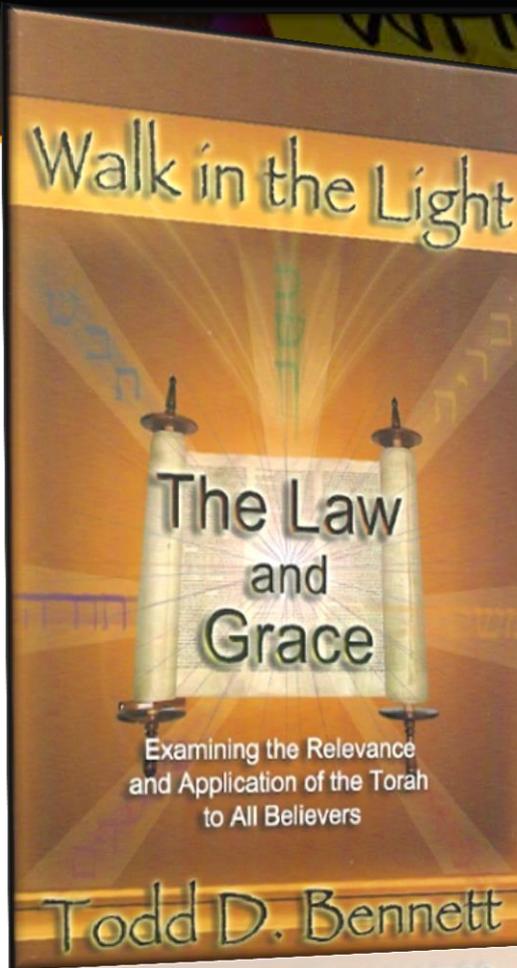
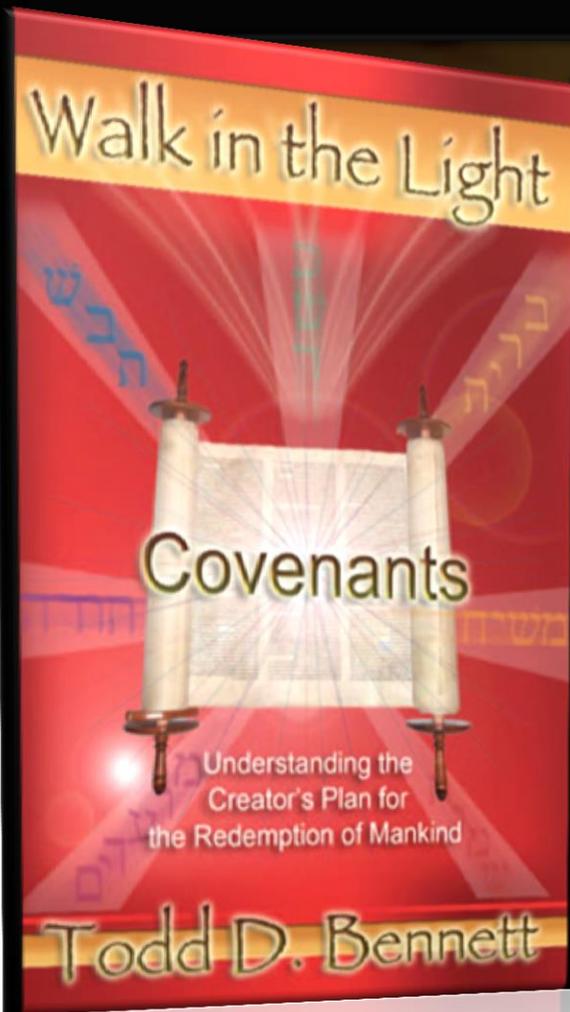
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## Ancient Jewish Marriage Tradition

### BETROTHAL

Shiddukhin = Bride is chosen

#### Gifts

Mohar = Bride Price

Mattan = Love Gifts

Shiluhim = Dowry

Ketubah = Covenant

Cup of Acceptance

### WAITING PERIOD

Groom prepares a place for his bride

Bride = devotion & anticipation

### NUPTIALS & CELEBRATION

Father of Groom: day & time

Groom returns to fetch his bride

Wedding party processes to groom's father's home

Marriage Feast

New life together begins



# FBI



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