

A Jewish Wedding

By Hank Ramirez 12 Mar 03

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. Romans 3:1-2

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Romans 3:21-22

Recently I had the opportunity to read the book The New Jewish Wedding by Anita Diamant, ISBN 0-671-62882-8. I found it to be an excellent read, full of practical tips and spiritual insight. I read the book for two reasons. Primarily it was to gain insight from the Jewish practice of marriage that illuminates our relationship with Messiah (Christ). Second, I have a thirteen-year-old son who may soon become interested in marriage.

She writes on page 28,

“According to the *Midrash*, after Eve’s creation, Adam was called *esh*- fire. Eve was also called *esh*, but when married, two of the letters of God’s name (Yud-Hay-Vav-Hay) were added to each of theirs. Adams name became aleph-Yud-shin, *ish*- man- and Eve’s name became aleph-shin-hay, *isha*- woman. Thus when God’s presence is absent from a marriage, there is only *esh* and *esh*, “fire consuming fire.”

It is also to be noted that even though the first to be married were the most perfect match, they still got divided from God and one another through the poisoning of the Tree of the Knowledge of good and evil. This indicates that without God even the most perfect match is doomed to be plagued with problems that will negatively effect future generations.

In the Jewish wedding there are three major events. These are the engagement, the wedding, and the wedding feast. There are other less obvious acts which we will examine such as the breaking of crockery, the mikvah, the shofar, and the breaking of glass. All of which are significant and instructive in their own right.

THE ENGAGEMENT

Once the couple decides to wed they make the announcement to the respective families. The families and children get together and hammer out the details of the wedding ceremony and draw up a contract that is mutually acceptable. Part of this contract is a clause that names a specific penalty should one of the children decide to back out. After the contract is agreed upon there is a party that includes family and friends. At an appropriate time an esteemed non-family guest reads the contract and two non-family witnesses sign the espousal contract or tenaim.

The Tanakh (Old Testament) is the equivalent of the tenaim, the contractual agreement between Yeshua the groom and Yisrael the bride (**Exodus 19:8, Jeremiah 42:20**). This tenaim acts as a schoolmaster to herd us within defined limits toward the goal, Messiah (**Galatians 3:23-24**). Yeshua demonstrated this on the road to Emmaus when He opened the Law and the prophets (Tanakh) to the two disciples (**Luke 24:27**). Showing us the straight and narrow way of the Law and the prophets (**Matthew 7:12-14**). The Tanakh is full of contractual detail (see Exodus and Leviticus) between the two. The “New Testament” on the other hand chronicles the deeds that raise the wedded couple into God’s permanent presence (See the Gospels, Acts, and Revelation).

THE BREAKING OF CROCKERY

Once the tenaim is read and signed, the mothers of the two children break some crockery signifying that they will no longer be feeding the children but that the children will instead be feeding each other as husband and wife. The crockery that is broken is a vessel that is made of clay. The breaking of it is to “cut” the engagement’s contractual covenant (**Genesis 9:11, Genesis 17:10-14, Exodus 29:17-18, Exodus 34:10-11**). In the New Testament this act is paralleled in the crucifixion of Messiah Yeshua (Jesus Christ) when his earthly vessel was broken on the cross (**Romans 8:29, 1Corinthians 15:49, 1Corinthians 11:7, 2Corinthians 4:7**). The engagement generally lasts up to but as a rule does not exceed a year or a complete season, yet, during that entire time the couple is reserved uniquely to one another as “married”. Therefore when Joseph found out that Mary was with child, she for all appearances was guilty not of fornication but adultery. As such, she would be guilty of death (**Leviticus 20:10**).

THE MIKVAH

Next we are introduced to the custom of *Mikvah* or the general equivalent of what Christians understand as Baptism. The Christian concept commonly understood in connection with baptism is one of “newness”. I can only compare this concept with automobiles. In it we are the equivalent of a broken down VW van that runs (badly) on three of it’s four cylinders and is held together by rust and duct tape. Then, once baptised we become a new creation like a Lincoln Navigator SUV that just rolled off the production line. As good as this analogy it is abysmally inadequate for conveying the quality of “newness” that the mikvah conveys. The mikvah as the Jews understand it is found in Leviticus 15:13,

“And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean (Taher).”

Strong’s Concordance defines this usage of “clean” as,

“Taher (taw-hare’) Hebrew-

a primitive root; properly, to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy):--be (make, make self, pronounce) clean, cleanse (self), purge, purify(-ier, self)."

From this verse it is understood that the major requirement of this practice is running water. The Jews use the term *mayim hayyim*, which is translated as "Living Water". Optimally, in the act of mikvah one comes to a lake, stream, river, ocean, or even rainwater. The person strips to complete nakedness (without any type of clothing, jewelry, or ornamentation) and enters the water alone and positions themselves with arms and feet apart. They immerse themselves completely two or three times, considering themselves to return to the fetus and emerge in a state of sinlessness equal to that of Eden before the fall of Adam and Eve. We become "clean" in the sense that we are returned to a state of "brightness". This isn't the shining of Moshe's (Moses') face in Exodus 43:30. It is the ambient atmosphere of the Garden of Eden.

Based on the New Testament (**John 4:10-11, John 7:38-39, Revelation 7:14-17**) it isn't the substance of mikvah that has changed. The three significant differences between mikvah and baptism are:

First, that what is entered into periodically in an outward way has become something that can be experienced continually in an inward way. No longer do we need to continually go to a physical location to immerse ourselves in the living water of Eden to be reborn as pure as the unfallen Adam and Eve. We have but to enter once. This is because the Ruach Ha Kodesh (Holy Spirit) has moved the fountainhead into the innermost part of our being so that it's flow can constantly and consistently renew all of our being rather than just the outermost layer and sometimes parts of our heart. Wherever we go the "Living Water" is there. If we sin, immediately, it is there. No longer do we have to wait until we can find the time and opportunity to immerse ourselves because we can be continually immersed from within. This isn't about whether we are "clean" or not. It is about being IN the presence of the Holy One. Just as the sacrifices listed in Deuteronomy, the objective isn't to atone for sin as much as it is to bring God's people into a close proximity to the presence of the Living God.

Second, in the mikvah there is a witness that stands on the bank to verify that the mikvah was done correctly. In the baptism of Yeshua (Jesus) John is in the water with Yeshua. Note that Yeshua didn't first place hands on John nor did He baptize John first. This points out that primarily that there has been a change. In the mikvah God is on the one hand working to bring us to repentance. On the other hand, man is working to come to God in repentance. In baptism we don't understand what is going on until we read 2 Corinthians 5:19-6:1,

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

In baptism we join with Him and together (as husband and wife) as the household of God we bring people to repentance and produce children of God. The overall reason we get baptized as Christians and enter the mikvah as Jews is the same. The reason we enter at least once into the living water is to graphically demonstrate that we are entering a change of status. We are engaged to marry, in this case, we are going to marry the very Son of God.

Third, John the Baptist, even though selected by God before birth doesn't receive special training, selection, or anointing. This illustrates that one doesn't need to be an ordained school trained minister to baptize unto repentance. As a consequence all of the Church is qualified to bring people to repentance and into the household of God.

SOUNDING THE SHOFAR

The bride and groom are called to the huppa by the sounding of the shofar. A shofar is the horn of any clean animal except that of the cow. Note that it isn't the horn that is called the shofar instead it is the sound that is made which is actually the shofar. The shofar is the "trump" mentioned in 1 Corinthians 15:52-55 where mortality puts on immortality.

The shofar is inert until someone blows through it to produce sound. This is a picture of the working together of God and man. God breaths (Pneuma [Greek]- Spirit, wind, cloud) into the "flesh" of the shofar producing the call which beckons all men to come to God (**John 12:32**). Note that the horn needs to be "circumcised" or have the tip cut off so that the breath of God can flow through it. Deuteronomy 10:16 and 30:6 show us quite clearly that physical circumcision is an outward demonstration of what should be an inward reality. Cutting off a piece of an appendage isn't the primary focal point. Rather it is having our heart circumcised so that God can breathe through it and the rest of our being to call men to God through God's dealing in our hidden parts.

THE WEDDING CEREMONY OR RAISING THE HUPPA

The second major event of the Jewish wedding is the raising of the huppah or the actual wedding ceremony. Just before the raising of the huppa the groom goes into the room of the bride and veils her so that she is readily identified by himself and her identity is hidden from every one else.

I am very impressed with Ms. Diemant's words, "an affirmation of the couple's commitment to a shared Jewish life." When I got married, I did it exclusively because I "loved" my bride to be. Granted, this is a very commendable state to be in, it is just very short sighted. In my eighteen successful years of marriage I have found that what is most needed is a commitment not only to one another but also to the Kingdom of God. When Jews marry it is done to create a Jewish household. The purpose of a Jewish household is to produce more Jews to enlarge and fortify Judaism. Christianity as a whole lacks this understanding. Perhaps our concept of the institution of marriage needs to be raised to the same as Judaism, one where the definition and

purpose of a Christian marriage is one that creates a Christian home, which produces Christian children and enlarges and fortifies Christendom. Marriage then becomes something greater than the love my bride and I share, marriage becomes firmly attached to the beginning and end of time and the Spiritual substance that envelops it. The Jewish and Christian marriage then becomes one of the best and most easily discerned expressions of God on the earth. Easily discerned because the world prefers a cohabitation that is uncommitted to God.

The huppa is properly a Tallit with a hole in each corner where a pole is placed in order to raise it above the couple. A tallit is made of just about any material as long as there is no other material such as wool that has linen blended in. It should not have any seam and it should cover three quarters of the body. Tallits are seen throughout the Bible; Adam and Eve were given them in Genesis 3:21, Joseph was given one in Genesis 37:3, the Roman soldiers cast lots for Yesua's at the cross in Matthew 27:35, and the Apostle Paul made them in Acts 18:1-3.

The tzitzit which are attached to the four corners of the huppa and tallit are also referred to as knafot (or wings). These are the wings referred to in Malachi 4:1-2, Matthew 9:20-21, and Luke 13:34, where Yeshua desires to gather Jerusalem under his wings. It is also the Ruach HaKodesh (Holy Spirit) that overshadowed those in the upper room in Acts 2:1-19 as a flame. This is the same kind of flame that appeared to Moshe (Moses) in the burning bush and covered the tabernacle in the wilderness. By extension it also demonstrates that our married life is to be one that is given its dimensions by the Holy Spirit, and that it is undivided from all and bring them into the presence of the Holy Name through hospitality.

The huppa is also the demonstration of three miracles. In the wedding's seven blessings (sheva b'rachot) which comprise the bulk of the wedding liturgy, we get a miraculous glimpse of three miracles.

- 1. We peer fleetingly into the beginning of uncorrupted time of Eden.**
- 2. We get a glimpse of the repaired ending of time in the wedding supper of the Lamb.**
- 3. Lastly, no matter how often it happens, the first two miracles are never diminished.**

When we attend a wedding it is a most special time. There is a sense that is different from a birth or an anniversary; it is a joyful continuing mystery that is unique in the world.

As the Tallit it represents the shabbat, a time of rest, free of work (**Exodus 12:16, Exodus 35:2-3, Numbers 15:32-40**). In the shabbat there is the prohibition of "work" (Mla'kah). "Work" here means our occupation. The flavor here is that what we do is uniquely and exclusively for ourselves (me). There is specifically no servile work done. This means that this kind of occupation is not for another's benefit. This doesn't make sense unless... under the huppa there is the end of the selfish occupation because when we are under the huppa all that we do is for someone else- our husband or our wife.

It is here that we can fulfill all of the law, dwelling in the presence of God for mutual satisfaction undistracted by anything else. Optimally there is an ever-enlarging experience of this shabbat. On the low end of the spectrum we have the weekly shabbat and at the other end we have the year of Jubile (**Leviticus 25:2-55**). The tallit is the picture of the tranquil rest God has provided for us in the law of the covenant.

Under the huppa the groom then removes the veil and all can see who the bride is. This demonstrates the removal of the veil from the Jewish hearts so that they can see who Yeshua (Jesus) is (**2 Corinthians 3:15-18**) and we all are changed to conform to Him. It also allows the universe to see who the bride of Christ is.

Being the first covenant is fulfilled there is the requirement of a new covenant, the ketubah. The ketubah is a marriage contract that lists all of the agreements and specifications of the marriage. It too is read out loud in front of all the guests and witnessed or signed by two non-family witnesses.

THE SMASHING OF GLASS

The end of the huppa is signaled by the smashing of the glass. This is one of the most remembered acts of the Jewish wedding. It signals the completion of the huppa liturgical ceremony and signals the beginning of the wedding feast. This momentary act is significant because of its position between the two events. At first I couldn't figure out the significance of the breaking of the glass. I could see that the "wedding" begins in Revelation 19:7-8 and the wedding feast begins in Revelation 21:6. Yet I couldn't find the breaking of glass between them. In desperation I looked up the verses that mention "glass", I found two verses of note.

Job 37:18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

Revelation 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

These two verses directly refer to glass in relation to the sky and the sea. I returned to chapters 19-21 looking for these elements and found Revelation 4:6 and 21:1 which say,

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Therefore we can safely say that the breaking of the glass directly relates to Yeshua (Jesus) "stomping" on the old heaven and earth, shattering them because they are housed in the sea of glass. Thus ending and fulfilling the espousal covenant and beginning the wedding consummation, the raising up of the eternal couple to God's presence.

THE WEDDING FEAST

The wedding feast is the culmination of the Espousal contract and the Wedding contract. Both of these covenants are to bring us to a place of servitude under God's administration. We can only serve one master be it God or Mammon, and these contracts bind us into the service of God. There are no longer any part time jobs for us. Bear in mind that we can have a holy work to do (**Numbers 4:19, Matthew 11:28-30**) just as the priests who served in the Tabernacle and the Temple. This kind of work is different than an occupation because it is "servile work" or labor that is for another's benefit, in this case it is God and by extension the Church. The nature of our employer is paramount in understanding our servile work. He does this by having a meeting with us to explain what he expects of us. This meeting is the wedding feast.

In the Jewish wedding feast EVERYTHING that is done is to bring joy and happiness to the Husband and wife. It is considered a commandment from God that all of the guests do something to bring gladness to the newlyweds. There is the telling of jokes and performances of dancing, singing, poetry reading, and any number of other things done by individuals for this purpose. By this we can see that the wedding supper of the Lamb isn't going to be the Elysian Fields golf course where every round of golf is free and everyone gets a perfect score, shooting a nine under par on every hole.

The single most important point about the marriage supper of the lamb is that there is no more curse of Adam, therefore we no longer work for ourselves.

Genesis 3:17-19 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Revelation 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

The demonstration of this is that the shabbat is no longer temporary, being done weekly or as a Jubile. So that ALL of the shabbats throughout history and all of the Jewish weddings are rehearsals for this one End of Time time event. During this event we serve God because we have exercised our free will to excise ourselves from every work that benefits us rather than God. We return to the garden of God where there is a tree that yields twelve manner of fruit every month and the ambient atmosphere of it shines with the nature of God. In the marriage feast there is only gladness and joy. I believe that one at a time the Saints (Kiddushim) will come to the bride and groom and do just that.

As Christians we have willingly given up the understanding of the shabbat. It isn't a couple of hours in the morning and evening where we put on a suit or a new dress and go to "church". It is an **ENTIRE DAY** (24 hours) where we serve not ourselves, not our hobbies, not our yards, not our houses, not the TV, not our cars, not the boat, not the movies, and not our favorite pastimes. In this 24-hour period we serve God to the exclusion of EVERY OTHER WORK. It isn't a day of being inert. It is a day where we rest in the yoke of Yeshua (Jesus). It is a day where we bring joy and happiness to the bride of Christ and the Son of God. What is it we do on the shabbat? We do what benefits the Church not us. We take food to those who are sick and unable to come to the meetings. We invite people and believers over to the house for a meal and fellowship. We sleep and we read spiritual books that we don't have time to read during the week. We call Saints and fellowship what we have most recently enjoyed in that morning's sermon or our Sunday School Bible studies. We build up the Church according to the gift of God that is in us.

Definitions from Strong's Concordance

Degel (deh'-gel) Hebrew

from **Dagal**; a flag:--banner, standard.

Dagal (daw-gal') Hebrew

a primitive root; to flaunt, i.e. raise a flag; figuratively, to be conspicuous:--(set up, with) banners, chiefest.

Taher (taw-hare') Hebrew

a primitive root; properly, to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy):--be (make, make self, pronounce) clean, cleanse (self), purge, purify(-ier, self).

Mla'kah (mel-aw-kaw') Hebrew

from the same as **Mal'ak**; properly, deputyship, i.e. ministry; generally, employment (never servile) or work (abstractly or concretely); also property (as the result of labor):--business, + cattle, + industrious, occupation, (+ -pied), + officer, thing (made), use, (manner of) work((-man), -manship).

Mal'ak (mal-awk') Hebrew

from an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):--ambassador, angel, king, messenger.

Definitions from THE JPS DICTIONARY OF JEWISH TERMS by Joyce Eisenberg & Ellen Scolnic

Midrash (MID-rahsh)-

Literally, "interpretation." Midrashim are written interpretations and discussions of the laws, customs, and rituals of Jewish life mentioned in the Torah. Ancient collections of midrashim date back thousands of years and are attributed to famous sages and rabbis. In these discussions, the rabbis dissect the Torah verse by verse, looking for explanations and meaning in each word. Other midrashim are more like sermons; they include fanciful stories that have a moral. There are even versions of

midrashim for children, similar to fables, that are easier to read and understand. Midrashim are still being written today. The Midrash refers to the entire body of midrashic literature.

Mikvah (Mikveh)-

Ritual bath; a body of natural water used for ritual cleansing. Today most *mikavot* are located indoors and look like small swimming pools; they are filled, however with either rainwater or water from a spring or stream. At the *mikveh*, the woman undresses completely and female attendants help her clean her body and remove all jewelry, makeup, and other accessories before entering the water.

Tallis (TAH-liss) / **Tallit** (tah-LEET)-

A scarflike rectangular prayer shawl with four fringes-**tzitzit**- one attached to each corner. A tallit may be embroidered or plain, colorful or white; the neck band, which should lay across the shoulders, is called an **atarah**. There are numerous laws and reasons for the wearing of a tallit. In the **Torah** it says, "That shall be your fringe; look at it and recall all the commandments of *Adonai* and observe them" (Numbers 15:39). Symbolically, putting on a tallit separates the wearer from daily concerns and provides a visual cue that it is time for prayer. Practically, a tallit serves as a cloth on which to hang tzitzit. . . In order to be kosher, it cannot be a blend of linen and wool.

Other Definitions

Tenaim,

which translates as "conditions" is an Ashkenazic tradition of engagement, a pre- Ketubah contract setting out the terms of the marriage, including the date and time of the wedding ceremony. After the Tenaim is witnessed, a plate is smashed, traditionally by the future mothers-in-law, symbolizing the impending breaks in their relationships with their children, who will soon take responsibility for feeding each other.

Genesis 3:21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

Genesis 9:11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

Genesis 17:10-14 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Genesis 37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

Exodus 12:16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Exodus 19:8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

Exodus 29:17-18 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.

Exodus 34:10-11 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 35:2-3 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

Leviticus 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Leviticus 24:8 Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

Leviticus 25:2-55 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And thou shalt number seven sabbaths of

years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. The land shall not be sold for ever: for the land is Mine, for ye are strangers and sojourners with Me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile. Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour. And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption. And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

Leviticus 26:42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Numbers 4:19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Deuteronomy 30: 6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

Jeremiah 42:20 For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it.

Psalms 60:4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

Haggai 2:5-7 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

Malachi 4:1-2 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Song of Solomon 2:4 He brought me to the banqueting house, and his banner (**Degel**) over me was love.

Matthew 9:20-21 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole.

Matthew 11:28-30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matthew 17:12-14 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Luke 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 4:10-11 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

John 7:38-39 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 9:1-7 And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Acts 2:1-19 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall

dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

Acts 18:1-3 After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Acts 21:18-27 And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

1Corinthians 15:52-55 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

2Corinthians 3:15-18 But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Hebrews 10:19-25 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Revelation 7:14-17 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 19:7-8 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Revelation 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.