

Notes: April 8, 2017

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: The Wedding Feast

How many of you have heard about the “Marriage Supper of the Lamb”?

The first time I heard about the “Marriage Supper of the Lamb” was about 16 years ago, in my first church in Western New York.

My pastor conveyed the following scenario.

Upon the rapture of the church, we would be involved in the wedding feast of His bride, the church.

In essence, when the church was removed from the world, believers would be participating in a feast.

How many of you have heard this at least one time on your journey as believers?

Yet, today, being Shabbat Ha Gadol, the holy Shabbat prior to Passover, a time of preparation, I am intending to prepare you this year in a different way.

In the past I have talked about how to prepare your homes and hearts for the upcoming Passover season. Today, I am going to prepare your heads, that is your minds.

The concept of the Jewish wedding is not truly laid out, point by point in Scripture, but we see aspects of it throughout Scripture, to the point where many of the traditions developed over time.

This is similar to Passover whereby many of today's traditions developed over time, ultimately being incorporated into the Seder of today.

In biblical times, the process of getting married was comprised of three phases that took more than a year to complete. The actual ceremony was the culmination of these three stages. The Jewish wedding can be seen in three elements or phases:

Shiddukhin, the first phase of the process, means “match” and starts with the selection of the bride. This is called a *shidduk* (making a match) and is performed by a *shad khan* (matchmaker). This is seen in Genesis 24 where Avraham (Abraham) sends his servant to make a “match” for his son, Yitz’chak (Isaac), trusting that God would guide the search. Women often became matchmakers. Sometimes, the father of the groom would make the match. In either case, this is no longer practiced, yet you may still see it in some Orthodox circles. Yet, this is still a picture of believers in Yeshua having been chosen as Messiah’s bride (see Eph. 1:4). (Complete Jewish Study Bible)

Eph 1:4 In the Messiah he chose us in love before the creation of the universe to be holy and without defect in his presence.

The second phase, ***Eyrusin***, means “betrothal.” It is the formal, one-year period when the two parties receive the betrothal blessings and become officially engaged. They are not to live together, but the commitment is so secure that it would take a religious divorce (*get*) to nullify the agreement. You may remember the *vort* ceremonies we performed recently, whereby a contract, a *Tena'im* was signed by the guarantors, that considering the agreed upon stipulations, a marriage would commence on a certain date. This contract is considered to be just as binding as the *ketubah* and therefore, can only be broken by a *get*. (Complete Jewish Study Bible) The *get* is an option available only to the husband, according to Deuteronomy 24:1:

Deu 24:1 "Suppose a man marries a woman and consummates the marriage but later finds her displeasing, because he has found her offensive in some respect. He writes her a divorce document, gives it to her and sends her away from his house.

Thus the lesson is clear from the Jewish wedding: believers are eternally secure in Messiah’s covenant, because it cannot be broken unless He, Yeshua breaks it, which he says he never will. As Yeshua said...

Joh 10:27 My sheep listen to my voice, I recognize them, they follow me,
Joh 10:28 and I give them eternal life. They will absolutely never be destroyed, and no one will snatch them from my hands.

During *eyrusin*, the groom has responsibilities—the most pressing being preparing the couple’s future home. Yeshua said,

Joh 14:1 "Don't let yourselves be disturbed. Trust in God and trust in me.

Joh 14:2 In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you.

Joh 14:3 Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also.

The groom would leave for a time, in order to prepare a home for her. Yeshua has left for a time, in order to prepare a home for his bride.

The third and final phase of the Jewish wedding is the ***Nissuin*** completes the process and the spiritual picture of Yeshua, the bridegroom, and his bride. According to ancient tradition, the groom comes for his bride at the end of the one-year *eyrusin*. Everything is made ready, and the bride eagerly awaits his arrival. The groom could come for his bride only after the father had given the command. He did not know the hour or day when this would take place. With the groom leading a procession through the streets of the village, the *shofar* would be sounded to the shouts of “The bridegroom comes!” At the close of *nissuin*, there is a jubilant celebration, as is the modern Jewish wedding. (Complete Jewish Study Bible)

A celebration that includes a wedding feast / wedding supper.

Expanding further on the concept of the Jewish wedding, we have the Parable of Matthew 22.

Mat 22:2 "The Kingdom of Heaven is like a king who prepared a wedding feast for his son,
Mat 22:3 but when he sent his slaves to summon the invited guests to the wedding, they refused to come.
Mat 22:4 So he sent some more slaves, instructing them to tell the guests, 'Look, I've prepared my banquet, I've slaughtered my bulls and my fattened cattle, and everything is ready. Come to the wedding!'
Mat 22:5 But they weren't interested and went off, one to his farm, another to his business;
Mat 22:6 and the rest grabbed his slaves, mistreated them and killed them.
Mat 22:7 The king was furious and sent his soldiers, who killed those murderers and burned down their city.
Mat 22:8 "Then he said to his slaves, 'Well, the wedding feast is ready; but the ones who were invited didn't deserve it.
Mat 22:9 So go out to the street-corners and invite to the banquet as many as you find.'
Mat 22:10 The slaves went out into the streets, gathered all the people they could find, the bad along with the good; and the wedding hall was filled with guests.
Mat 22:11 "Now when the king came in to look at the guests, he saw there a man who wasn't dressed for a wedding; so he asked him,
Mat 22:12 'Friend, how did you get in here without wedding clothes?' The man was speechless.
Mat 22:13 Then the king said to the servants, 'Bind him hand and foot, and throw him outside in the dark!' In that place people will wail and grind their teeth,
Mat 22:14 for many are invited, but few are chosen."

Although the primary focus of this parable is on who is permitted to attend this wedding feast, the verse I want to focus on are verses 2:

Mat 22:2 "The Kingdom of Heaven is like a king who prepared a wedding feast for his son,

The Kingdom of Heaven is like a king who prepared a wedding feast for his son...

What does this mean?

Metaphor - a thing regarded as representative or symbolic of something else, especially something abstract.

Luk 22:14 When the time came, Yeshua and the emissaries reclined at the table,
Luk 22:15 and he said to them, "I have really wanted so much to celebrate this Seder with you before I die!
Luk 22:16 For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God."
Luk 22:17 Then, taking a cup of wine, he made the b'rakhah and said, "Take this and share it among yourselves.
Luk 22:18 For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."

Yeshua at this meal, the "Last Supper," added considerably to our understanding as well as the familiar symbolism of *Pesach* ([Luk 22:17-20](#)). The final and fullest meaning for *Pesach* will be revealed after the return of Yeshua the Messiah to rule in glory.

The first Passover we saw Adonai redeeming His people from the bondage of forced labor, slavery. In order to be redeemed, you must have partaken in a meal of the lamb, as a symbol of Israel's redemption.

The Passover that I just shared with you from Luke 22, is yet another redemption, this from the bondage of our transgressions, whereby the partaking of the lamb during the meal of Passover, conveyed much more than the first meal, but was not yet its fullness, according to Yeshua in verse 16...

Luk 22:16 For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God."

Meaning, there is still more.

So what is the more?

Verses you have likely read many times before, yet never really thought about, or ever truly connected.

The Kingdom is like a wedding feast.

Rev 19:7 "Let us rejoice and be glad! Let us give him the glory! For the time has come for the wedding of the Lamb, and his Bride has prepared herself —

Rev 19:8 fine linen, bright and clean has been given her to wear." ("Fine linen" means the righteous deeds of God's people.)

Rev 19:9 The angel said to me, "Write: 'How blessed are those who have been invited to the wedding feast of the Lamb!' " Then he added, "These are God's very words."

The "marriage supper of the Lamb"

The Feast of the Lamb can only refer to Passover in that there is no other feast of Adonai where a lamb is central.

In Luke 22, we see Yeshua participating in it, yet not concluding it...

Luk 22:18 For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."

Until the groom returns for His bride

Until the marriage is complete.

Will the wedding feast commence in its fullness.

The Jewish wedding is a unique illustration of the Messiah's relationship with his followers. It is no wonder, then, that there are numerous references to it in the New Testament.

Clue after clue, yet how many of you related the wedding feast to the Passover feast?

Yet, what is the New Covenant, but a kettubah, a marriage contract...

Jer 31:31 (31:30) "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

Jer 31:32 (31:31) It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

Jer 31:33 (31:32) "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

Jer 31:34 (31:33) No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

Yeshua's bride is Israel, but it is the commonwealth of Israel, whereby people who are not Jewish by blood, by accepting the bridegroom, become part of the bride, grafted into the wedding "so to speak"...not a wedding crasher, but a wedding participant.

The place that our bridegroom has prepared for us, His bride,

Isa 66:22 "For just as the new heavens and the new earth that I am making will continue in my presence," says Adonai, "so will your descendants and your name continue.

Isa 66:23 "Every month on Rosh-Hodesh and every week on Shabbat, everyone living will come to worship in my presence," says Adonai.

Isa 66:24 "As they leave, they will look on the corpses of the people who rebelled against me. For their worm will never die, and their fire will never be quenched; but they will be abhorrent to all humanity." [*"Every month on Rosh-Hodesh and every week on Shabbat, everyone living will come to worship in my presence," says Adonai.*]

We see Isaiah 66 as the foundation for what is revealed to Yochanan in Revelation 21:

Rev 21:1 Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there.

Rev 21:2 Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband.