



The Bride

Who Do Ewe Love?

“I am Yahweh your Elohim, who brought you out of slavery in Egypt. Never have any other god.” Sh'mot/Exodus 20:2-3 (NOG) The premise of the betrothal is that there will be no other authority over the woman, only her husband. This is the marital aspect of the Covenant between Yah and the children of Isra'el. In no way does this negate other parts of the relationship with the Father such as sons, daughters, servants, etc.

When a man desires a woman as his partner in life, he presents to the woman and her father ... the bride price. Not understanding this concept is why so many do not fathom Scripture. The Eternal pays this price by performing the acts in Mitzrayim, that free the descendants of Ya'akov from their bondage. This payment is in the form of the plagues. Our groom was displaying His love for us by retrieving us from a place not our own.

The groom was taking His bride to their home, the Promised Land, to provide her with a dwelling place that was secure. As in any marriage both parties agreed to a set of guidelines for their relationship. This arrangement is called a Katuba/Contract and is the foundation of their life together. Har/Mount Sinai is where the male presents the female with His offer. When the Almighty gives Moshe the Ten Words/Commandments, it is the groom presenting the bride/Isra'el with His promises to her; provided she is a faithful wife. She accepted the agreement and became espoused which is an engagement or acceptance of the terms of the Katuba.

Throughout the period, that the 12 tribes are in the wilderness, the betrothed woman is receiving her instructions for how to be a virtuous wife. The Torah is the guidelines set forth by the groom for his bride. Since she had already accepted His offer, she is now liable to live up to that obligation.

Let us examine some of the directions the woman is to abide by and consequences that will occur depending on her actions in the relationship. **Then Yahweh spoke to Moses and to Aaron, saying to them, “Speak to the Israelites, saying, 'These are the animals that you may eat from all the animals that are on the land: Any among the animals that has a divided hoof and has a split cleft in the hoof, such you may eat. However, these you may not eat from those that chew the cud and from those that have a divided hoof: the camel, because it is a chewer of cud but it does not have a hoof that is divided—it is unclean for you; and the coney, because it is a chewer of cud but it does not have a hoof that is divided—it is unclean for you; and the hare, because it is a chewer of cud but it does not have a hoof that is divided—it is unclean for you; and the pig, because it has a divided hoof and has a split cleft in the hoof but it does not chew cud—it is unclean for you. You must not eat from their meat, and you must not touch their dead body—they are unclean for you. These you may eat from all that are in the water: any in the water that has a fin and scales,**

whether in the seas or in the streams—such you may eat. But any that does not have a fin and scales, whether in the seas or in the streams, among all the water's swarmer among all the living creatures that are in the water—they are a detestable thing to you. And they shall be detestable to you; you must not eat from their meat, and you must detest their dead body. Any that does not have a fin and scales in the water—it is a detestable thing to you. And these you must detest from the birds; they must not be eaten—they are detestable: the eagle and the vulture and the short-toed eagle, and the red kite and the black kite according to its kind, every crow according to its kind, and the ostrich and the short-eared owl and the seagull and the hawk according to its kind, and the little owl and the cormorant and the great owl, and the barn owl and the desert owl and the carrion vulture, and the stork, the heron according to its kind and the hoopoe and the bat. Any winged insect that walks on all fours is detestable to you. Only this may you eat from any of the winged insects that walk on all fours—that which has jointed legs above its feet for leaping upon the land. From these you may eat the locust according to its kind and the bald locust according to its kind and the cricket according to its kind and the grasshopper according to its kind. But any other winged insect that has four legs is detestable to you. And by these you shall become unclean—anyone who touches their dead body shall become unclean until the evening, and anyone who carries their dead body must wash his garments, and he shall be unclean until the evening. With regard to any animal that has a divided hoof but does not split the hoof, or does not have a cud for chewing—they are unclean for you; anyone who touches them shall become unclean. And anything that walks upon its paws among any of the animals that walks on all fours—they are unclean for you; anyone who touches their dead body shall become unclean until the evening, and the one who carries their dead body must wash his garments, and he shall be unclean until the evening—they are unclean for you. And these are the unclean for you among the swarmer that swarm on the land: the weasel and the mouse and the thorn-tailed lizard according to its kind, and the gecko and the land crocodile and the lizard and the sand lizard and the chameleon. These are the unclean for you among all the swarmer; anyone who touches them at their death shall become unclean until the evening. And anything on which one of them falls at their death shall become unclean: any object of wood or garment or skin or sackcloth—any object that has performed work—must be placed in water, and it shall be unclean until the evening, and then it shall be clean. And any clay vessel into which it falls shall become unclean, and you must break it. Any of the food that could be eaten on which water from such a vessel comes shall become unclean, and any liquid that could be drunk in any such vessel shall become unclean. And anything on which one of their dead bodies falls shall become unclean: an oven or a stove must be broken—they are unclean and shall be unclean for you. Surely a spring or a cistern collecting water shall be clean, but that which touches their dead body shall become unclean. And when one of their dead bodies falls on any seed for sowing, it is clean. But when water is put on the seed and one of their dead bodies falls on it, it is unclean for you. And when one of the animals dies that is for you to eat, the one who touches its dead body shall become unclean until the evening. And the one who eats some of its dead body must wash his garments, and he shall be unclean until the evening; and the one who carries its dead body must wash his garments, and he shall be unclean until the evening. And any swarmer that swarms on the land is detestable; it must not be eaten. You must not eat anything that moves upon its belly or that walks on all fours, even any with numerous feet belonging to any swarmer that swarms on the land, because they are detestable. You must not defile yourselves with any swarmer that swarms, and you must not make yourselves unclean by them and so be made unclean by them, because I am Yahweh your God, and you must keep yourselves sanctified, so that you shall be holy, because I am holy. And you must not make yourselves unclean with any swarmer that moves along on the land, because I am Yahweh, who brought you up from the land of Egypt to be for you as God. Thus you shall be holy, because I am holy. This is the regulation of the animals and the birds and all living creatures

that move along in the water and concerning all the creatures that swarm on the land, to distinguish between the unclean and the clean and between the animal that is to be eaten and the animal that must not be eaten.” Vayikra/Leviticus 11:1-47 (LEB)

There are two words that we must examine in the above section. First is the word tamei/טמא which means unclean, polluted, defiled, not pure. Second is the word shaqats/שקט also sheqets as both words are from the same root and have to do with idolatry/abomination. The thought line of both words we are examining here has to do with something that is filthy and undesirable. What must we do to become clean again?

**How blessed are those who wash
their robes, so that they have the
right to eat from the Tree of Life and
go through the gates into the city!
Chazon/Revelation 22:14**

Becoming clean again requires Mikvah/immersion in living water; which means the water is not stagnant. We do not become cleansed until sundown. Immersing in water is an acknowledgment of transgression against the Covenant/Katuba. This act must be carried out every time we admit our sins. Baptism is not a one time action.

Baptism has become Christianity's equivalent of Pharisaic circumcision. There is no such thing as a superficial action that will magically undo our guilty verdict before YHWH. Changing the rules does not allow the wife to be validated in her inappropriate actions. Altering our behavior is what repentance is all about. Remission of sin is having that transgression absolved/erased.

And working together, we also call upon you not to receive the favour of Elohim in vain – For He says, “In an acceptable time I have heard you, and in a day of deliverance I have helped you.” See, now is the well-accepted time, see, now is a day of deliverance – giving no cause of stumbling in whatever, so that the service is not blamed. Rather, we commend ourselves as servants of Iohim in every way: in much endurance, in pressures, in hardships, in distresses, in stripes, in imprisonments, in disturbances, in toils, in watchings, in fastings, in cleanness, in knowledge, in patience, in kindness, in the Set-apart Spirit, in love unfeigned, in the word of truth, in the power of Elohim, through the weapons of righteousness, on the right and on the left, through esteem and disrespect, through evil report and good report; regarded as deceivers, and yet true; as unknown, and yet well-known; as dying, and see, we live; as disciplined, and yet not killed; as

sad, yet always rejoicing; as poor, yet enriching many; as having none, and yet possessing all. Our mouth has spoken openly to you, O Corinthians, our heart is wide open. You are not restrained by us, but you are restrained by your own affections. But for the same reward – I speak as to children – open wide your heartstoo. Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness? And what agreement has Messiah with Beliya'al? Or what part does a believer have with an unbeliever? And what union has the Dwelling Place of Elohim with idols? For you are a Dwelling Place of the living Elohim, as Elohim has said, "I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people." Therefore, "Come out from among them and be separate, says יהוה, and do not touch what is unclean, and I shall receive you." "And I shall be a Father to you, and you shall be sons and daughters to Me, says יהוה the Almighty." Qorintiyim Bet/2 Corinthians 6:1-18 (ISR98)

In the above section Sha'ul clearly declares that idolatry and uncleanness have no place in the Kingdom of יהוה. As our bodies are the dwelling place of the Eternal, there is no place for another man/relationship in our lives. This is what the 1st Commandment is declaring to us. Are we looking for a committed relationship or divorce. It is our choice which path we will take.



Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:
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REMEMBER: We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.