

The Love Story

A belief has recently developed that little girls from our period have an unrealistic expectation of marrying a knight in shining armor, but is it true that it is unrealistic? What if G-d placed the longing there? What if I told you there is a real knight in shining armor? What if I told you that you have been looking in the wrong place for that One who can display to you the perfect love which exemplifies loyalty, provision, and yes, even fierce jealousy? And men, there is a love that is perfect for you as well, a love that is perfect, dedicated, understanding, and patient.

This beautiful love story of being pursued, patiently waiting, and understating our limits and abilities, or being lifted from poverty to splendor, is recorded within the pages of the books of Genesis to Revelation. Have you seen it? Please, let me show it to you. You need to know there is One who is perfectly faithful, perfectly loving, and perfectly provisional. The sad thing is because many of us have not known His love; we have only seen Him dictatorial, authoritative, and vindictive. We have been told or led to believe that He is too harsh against innocent diseased people who may be 'good people' or against victims of crime, violence, etc. who might be only children or folks living a good life not bothering anyone. Because of these inherited filters, we cannot see WHO this One in the first part of the Bible is or what He is and was trying to do.

There have been many love stories written throughout history, some with happy endings, some with endings that leave readers wanting more, and some with a sad final ending that wrenches the heart. Out of all of these stories, there is one story that is not frequently spoken about by people. Many times, people do not recognize this story as a love story. Yet there is no more vitally important love story ever given to humanity that can transcend the love expressed by G-d for His people.

The Biblical writers recorded a wedding between G-d and a nation of people at Sinai. G-d entered into a relationship based on intimacy and fidelity with the nation of Israel. As previously mentioned, others also had personal relationships with G-d. Noah and his descendant who repopulated the world after the flood, then the relationship traveled through Noah to his son Shem, to Abraham, to Isaac, and on to Jacob. When G-d delivered the nation of Israel from Egypt, He offered the nation of Jacob descendants His covenant of love and life.

The book of Exodus records the ketubah with Israel as being written with the finger of G-d. Ketubah comes from the Hebrew root meaning to write.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of G-d. Exodus 31.18

Exodus 19 says that the people agreed to obey G-d before the words were written down by 'the finger of G-d.'

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 19:8

As the people entered the covenant with G-d, they heard their pledge words to one another for the first time.

And he (Moses) took the book of the covenant and read in the audience of the people: and they said, all that the LORD hath said will we do, and be obedient. Exodus 24:7

Covenant in biblical Hebrew is 'brit.' It is a term in the scriptures to signify the marriage union. Just as in life, when a man and a virgin woman enter a physical relationship, blood spilled in their first intimacy. We can see a shadow type of this first-intimacy symbol between G-d and man with Abraham.

And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away. :12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. :13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; :14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. :15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (the Amorites are also dispossessed of their land for the tabernacle in Shiloah):17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Animals that had been divided with their cut sides facing together would make a path of blood. It was on this path of blood that a smoking furnace and a burning lamp traveled. The lamp and the furnace passed into flesh and blood. The 'lamp' and 'furnace' represented G-d. With the spilled blood, G-d gave intimacy and fidelity to Abraham and by Abraham to G-d.

There are standard terms on what constitutes a marriage in the scripture. When a man takes a woman to be his wife, the Book of Exodus tells us what he is required to give his wife or even his daughter-in-law.

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. :9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. :10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. :11 And if he do not these three then shall she go out free without money. Exodus 21:8-11

There are rabbinic writings from the first century dealing with these three points. They discuss how many garments the husband had to give the wife and how much money for food.

You can locate these writings in the tractate Ketubot in the Talmud. Of course, the third point of provision this offspring in the Exodus 21 passage.

Even though today, couples marry and write their vows, this was not so in early history. Here are the wedding vows that have existed since 1549 and are still used by some today. They were first published in the Book of Common Prayer but later adopted by various churches throughout history.

The original wedding vows, as printed in The Book of Common Prayer are:

Groom: I, _____, take thee, _____, to be my wedded Wife, to have and to hold from this day forward, for better for worse, for richer or poorer, in sickness and in health, to love and to cherish, till death us do part, according to G-d's holy ordinance; and thereto I plight thee my troth.

Bride: I, _____, take thee, _____, to be my wedded Husband, to have and to hold from this day forward, for better for worse, for richer or poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to G-d's holy ordinance; and thereto I give thee my troth.

Then, as the groom places the ring on the bride's finger, he says the following:

With this Ring, I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At this time in history, almost every man and woman would have taken these vows in marriage. Let us say a woman that we will call Jane married a man that we will call Tom. They would have taken these vows and lived together until Tom's untimely death. Jane became a widow, but as a widowed woman, Jane met Sam. When Sam asked Jane to marry him, Jane agreed, and Sam and Jane would repeat the same promises to each other that Jane and her deceased husband had repeated when they wed. The vows did not change, but the marriage partner did. This understanding is a critical key to understand as we proceed forward in our story.

In the Torah or the first five books of Moses, which reside in the Old Testament, the standard wedding vows or promises included food, clothing, and children. If a woman became a widow and married another man, the new husband was still required to provide her with food, clothing, and children. These requirements equated to wedding vows, which are promises spoken between the couple starting their life together.

In the Book of Exodus, there is a picture story of an event that looks very much like today's wedding ceremonies. There was a groom, who was G-d's presence on top of Mount Sinai. There was a bride, the nation of Israel, standing by her groom's side at the foot of Mount Sinai. And there was Moses, a priest of G-d, to officiate the promises or vows between them.

And he took the book of the covenant and read in the audience of the people: and they said, all that the LORD hath said will we do, and be obedient. :8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Exodus 24:7-8

From these examples, it becomes easier to understand that a ketubah, the written agreement, is a lot like wedding vows or promises the bride and the groom agree to enter. A b'rit is the physical aspect that requires love and fidelity; it is the carnal relationship between the groom and his bride or the marriage. If the bride is a virgin, a blood covenant happens. |

Fidelity in a marriage or brit between a man and a woman requires abstinence from adultery; adultery is intimate sexual acts with other people. Fidelity in a brit between people and G-d requires abstinence from spiritual adultery; spiritual adultery is acts of worship of things and other G-ds.

G-d calls Himself a Husband to the nation of Israel, all twelve tribes. The scriptures reflect that He saw the generation that walked out of Egypt as a woman. This woman died in the wilderness because she was never faithful to her Husband. However, the same woman had two daughters. The two daughters were the generation that crossed the Jordan River with Joshua. When Rehoboam was king, the twelve tribes divided themselves into two kingdoms. At this division, G-d recognized two women as His bride. So, the love story deals with the first bride, the woman, or the mother, that exited Egypt and then her daughters, who are the Kingdom of Judah and the Kingdom of Israel/Ephraim. Throughout the Old Testament or the Jewish Bible, G-d spends much of His time proclaiming His love for these women. Here are just a few locations where we see Him reveal Himself as their Husband.

I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. :8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear (vows) unto thee, and entered into a covenant (b' rit, wedding) with thee, saith the Lord G-D, and thou becamest mine. Ezekiel 16:7-8

G-d said He was not only their Husband, but He is as a Father to the entire nation of Israel.

Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: Jeremiah 3:14

Here in the next verse is what I have explained to you; the three women that G-d recognized as His bride.

Son of man, there were two women, the daughters of one mother: 3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity: 4 And the names of them were Aholah the elder (the Northern Kingdom), and Aholibah (the Southern Kingdom) her sister: and they were mine, and they bare sons and daughters. Thus, were their names; Samaria is Aholah, and Jerusalem Aholibah. Ezekiel 23.2-4

The verse you just read also tells us that from the very beginning of the marriage (b' rit), there were always infidelities with pagan G-ds. G-d was very expressive of His jealousy concerning the love and fidelity He wanted from His bride.

For thou shalt worship no other G-d: for the LORD, whose name is Jealous, is a jealous G-d. Exodus 34:14

Thou shalt not bow down thyself to them, nor serve them: for I, the LORD thy G-d am a jealous G-d, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
Exodus 20.5 (Deuteronomy 5.9)

And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy G-d; he is a jealous G-d; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange G-ds, then he will turn and do you hurt, and consume you, after that he hath done you good.
Joshua 24:19-20

And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. :26 They shall also strip thee out of thy clothes and take away thy fair jewels. Ezekiel 23.25, 26

But this loving Husband also set up a forgiveness system for breaches against the ketubah (the written vows) the Israelites committed in ignorance. This system was the sacrifices the people brought to the Tabernacle and Temples of G-d offered by the priests. From the very beginning in His wisdom, He judged the people's hearts with the Law or the ketubah He had written for them. There was never an allowance for sacrifice from a rebellious spirit that understood what was required but chose not to obey. If they decided to break His ketubah in pride and hardness of heart, there was no redeeming sacrifice for their cleansing.

And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:
Leviticus 4:1-2

G-d established His sacrificial system for 'sin through ignorance'. The sins of the people from a rebellious spirit are what the Psalmist referred to as the Great Transgression.

Keep back thy servant also from presumptuous sins; let them not have dominion (rule) over me: then shall I be upright, and I shall be innocent from the great transgression. Psalms 19:13

In Strong's Concordance, the word 'presumptuous' means: 'presume, boiling pride.' Webster's 1811 Dictionary says, 'to make confident or arrogant attempts.'

In the Book of Genesis, there are two examples of the Great Transgression. One is in the story of Adam, and the second is in the account of Cain.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat., Genesis 3.6

12 And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD G-d said unto the woman, what is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat. 14 And the LORD G-d said unto

the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Genesis 3:12-14

Adam knew what he was doing when he took the fruit and ate it; he committed the Great Transgression. If you stay with me, I will prove it to you in the scripture, but first, I want you to read the account of Cain.

And the LORD said unto Cain, why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. :8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. Genesis 4:6-8

A Great Transgression has clearly been demonstrated in Genesis 4:6-8. G-d speaks to Cain and encourages him to make the right choice to have a clean heart, but in Cain's heart's pride and arrogance, he chose to do what he knew was wrong. He knew because G-d has spoken directly to him. This incorrect choice culminated in the killing of his brother Abel. Cain committed the Great Transgression.

Now I will prove that willful-sin was never acceptable with G-d and that Adam chose to sin from a rebellious spirit. Our proof-text is located in the New Testament, or the Brit Hadasha. Adam and Cain are not patriarchs of our faith, and we will take the information from Yeshua's words.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar 36 Verily I say unto you, All these things shall come upon this generation; Matthew 23:34-36

The very first father of faith and prophet that is listed is Abel. Let us get a second reference.

By faith Abel offered unto G-d a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, G-d testifying of his gifts: and by it he being dead yet speaketh. Hebrews 11:4

Again, in the Book of Hebrews, the first name in the hall fame for faith is Abel.

You will not find a place where the name of Adam or Cain is among the righteous names. Cain took after his father, the first Adam, in matters of the heart. We know that as part of Yeshua's mission was to come as a second Adam. That Adam and Abel committed willful sin is another essential key to telling of the beautiful love story.

Paul committed sins that should have counted as breaking the ketubah but let us read what he writes concerning why he was innocent.

And I thank Yeshua our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry 13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1 Timothy 1:12-13

The Great Transgression is a willful sin. It is prideful, knowing and understanding what G-d said and requires but confidently testing and doing the opposite. Here is a verse that tells us precisely what the Great Transgression is.

Who knowing the judgment of G-d, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Romans 1:32

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, :5 And have tasted the good word of G-d, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of G-d afresh, and put him to an open shame. Hebrews 6:4

Now compare Psalms 19:13 to Numbers 15:30-31

Keep back thy servant also from presumptuous sins; let them not have dominion (rule) over me: then shall I be upright, and I shall be innocent from the great transgression. Psalms 19:13

Num 15:30-31 But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. 31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

There is so much more to write about on the subject of the Great Transgression. Honestly, these few verses are worthy of much time dedicated to understanding them, but there is a story to tell, so we must move on. The ketubah, written by the finger of G-d, was not to be purposefully disregarded. But the brides of the Old Testament did just that very thing.

Remember, and forget not, how thou provokedst the LORD thy G-d to wrath in the wilderness: from the that that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Deuteronomy 9:7

Ye have been rebellious against the LORD from the day that I knew you. Deuteronomy 9:24

That this is a rebellious people, lying children, children that will not hear the law of the LORD: Isaiah 30:9

Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Ezekiel 12:9

Let us review our story without the scriptures interspersed.

From Genesis, G-d has offered to the humans that He created the chance to have a close and loving relationship with Him as their Creator, Father, and Husband. From Noah's days to the days of the nation of Israel, G-d continually reached out to humans to offer the best He had to give them. He offered Himself in exchange for the same from them.

The nation of Israel entered a covenant (b' rit) with G-d at Sinai. The people and G-d exchanged fidelity vows, but none of the generations was never faithful to her Father and Husband. The first generation who died in the wilderness is referred to as the 'mother' in many Biblical references. After their death, G-d led the daughters from that union to the land promised to the mother. But the daughters were not faithful to their Father and Husband.

Let us look at when G-d went to Egypt to take His first bride, the mother, the first generation, away from bondage to Pharaoh. When G-d went into Egypt, He followed the rules in the Book of Exodus chapter 21 for a man takes a bride. He records He provided food, clothing, and offspring to them.

If he takes him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. Exodus 21:10

He also followed the rules of a man who goes to war and captures a foreign woman he desires to wed. As we read some of these verses, keep in mind that G-d provided food in the form of manna for the 'woman' that walked of Egypt.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Exodus 12:39

G-d also gave them garments.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: Exodus 12:35

As we have already read, He gave the woman offspring with Him; Aholah and Aholibah (Ezekiel 23:1-4). He satisfied the bride law, and at the same time, He will fulfill the foreign bride law written about in Deuteronomy 21. G-d had met the requirement of marriage, now let look at the requirement for a foreign woman who was a conquest of war because He also satisfied this requirement.

10 When thou goest forth to war against thine enemies, and the LORD thy G-d hath delivered them into thine hands, and thou hast taken them captive 11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; 12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; 13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. 14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her. Deuteronomy 21:10-14

We can immediately recognize that the Woman's garments were changed when they came out of Egypt.

And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: Ex 12:35 b

We can immediately recognize that G-d took his soon to be Bride on a journey to a land where He would live with them across the Jordan River.

The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. "Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. "I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws." Genesis 26:2-5

[Note: Do you see in that verse we just read the language of a relationship of love and fidelity? Abraham obeyed G-d and guarded the terms of their ketubah. G-d blessed Abraham, but everything Abraham performed was born out of faith, belief, and trust in G-d. What followed was Abraham's obedience to their ketubah.]

For what saith the scripture? Abraham believed G-d, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the unG-dly, his faith is counted for righteousness. Romans 4:3-5

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Romans 4:9-11]

In Deuteronomy 21:12 the verse tells about the woman's hair being shaved and her nails were pared.

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; Deuteronomy 21:12

There is a word problem in this passage we need to address. It is the word 'pare.' Pare אָשָׂה is the English word for make (make אָשָׂה) which the action of making is directed at the nails (nails צַפּוּרָן), this is what the Strong's tells us about the word for nails. The root rt צַפַּר in the Etymological Dictionary of Biblical Hebrew (EDBH) means to *cover completely*. I want to keep this as short as possible and say that the inference is that the woman was under the covering of her soon to be husband. If we understand the verse from the root 'to cover

completely' we will see what was intended in just a few more lines of reading but first, let us look at this section of the verse with the idea of being completely covered.

12 Then thou shalt bring her home to thine house; and she shall shave her head, and her future husband will cover her completely; Deuteronomy 21:12

We need to explore what it means for a woman to be *completely covered* to understand what is happening in this passage.

The Woman that left Egypt, the Israelites, was given a wedding garment with fringe and a blue ribband to remember their ketubah with their Husband.

38 Speak unto the children of Israel and bid them that they make them fringes in the borders (kanaph, extremities) of their garments (beged, covering) throughout their generations, and that they put upon the fringe of the borders a ribband of blue: 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: Numbers 15:38-39

The Woman (the Israelites) had an outer covering to remember their ketubah; the covering represented their ketubah. The covering was symbolic of belonging to someone in a b'rit or marriage relationship. Let us look at some scriptures that state this very principle. In the book of Ruth, we see this same principle. Ruth has gone to the threshing floor to meet Boaz. She is gone there to ask him to marry her.

9 And he (Boaz) said, Who art thou? And she (Ruth) answered, I am Ruth thine handmaid: spread therefore thy skirt (extremity) over thine handmaid; for thou art a near kinsman. Ruth 3:9

The place of the covenant (marriage, or b'rit) was under the extremity of the husband's skirt. The skirt carried the ketubah's reminder, now the laws concerning the man's nakedness come more clearly into focus.

The nakedness of the father's wife shalt thou not uncover it is thy father's nakedness. Leviticus 18:8.

Uncovering your father's wife would symbolically be lifting your father's skirt with the fringe and blue ribband because only your father's eyes should see his naked wife; she is his nakedness. In all of the verses of Leviticus of 18, we see G-d dealing with 'nakedness' that does not belong to the one that would uncover it. Now we can understand the wife is the nakedness of the husband. When they entered marriage, she became the nakedness that belongs to her husband when he covered her with the extremity of his outer garment that carried the fringe and blue ribbon.

Here is that section again from Deuteronomy 21, *"Then thou shalt bring her home to thine house; and shall shave her head and make her completely covered. Here is how G-d kept this part of the requirement."*

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is

grown, whereas thou wast naked and bare. 8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord G-d, and thou becamest mine. Ezekiel 16:7-8

Every time I go over this story, I can see the long-suffering, passionate, patient love of G-d.

[Note: Matthew 9:20, Mat 14:36, Matthew 27:35, Mark 6:56, Luke 8:44 are some of the places we can find that Yeshua wore this special covenant covering as an outer garment.]

G-d was required to put off his foreign bride's garments of captivity and allow her to mourn thirty days. We already know that He clothed the Woman that He brought out of Egypt, but as He dressed her, He took away her captivity clothing and gave her different clothing.

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. Exodus 3:22

...and the children of Israel went out with a high hand. Exodus 14:8b

For thirty days, G-d led the Israelites or the Woman; they left Egypt with only unleavened barley cakes, the bread of affliction, for food. During these thirty days, the nation mourned for their mother, Egypt, as they evaluated and challenged G-d by speaking against Moses, who spoke G-d's words. Finally, in the second month on the fifteenth day, exactly thirty days after G-d carried His foreign bride from Egypt, He provided different food for her and ended her period of mourning. Sinai was just a few weeks away in their journey this where He would marry the Woman He brought out of Egypt.

And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high had in the sight of all the Egyptians. Number 33:3

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, and on the fifteenth day of the second month after their departing out of the land of Egypt. Exodus 16:1

The verse on the bread of affliction:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. Deuteronomy 16:3

On this day, G-d concluded the Woman's mourning period, and now G-d would send bread from heaven and quail. He gave His food, manna, to His bride.

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law (covenant), or no. Exodus 16:4

As a man of war G-d went down from heaven into Egypt to rescue a woman that would become His bride. He accomplished the requirement of marriage. He completed Deuteronomy 21 for a beautiful foreign woman. As the Woman walked on her way to go across the Jordan River and live there with Him, G-d provided her with food, clothing, and offspring.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and the shoe is not waxen old upon thy foot. Deuteronomy 29:5

And the Woman ate manna, bread from heaven, in the wilderness, but she would not receive the promise of dwelling with her husband in the new land.

Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcasses, they shall fall in this wilderness. 33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. Deuteronomy 13:30-33

The manna stopped the day that the daughters, Aholah and Aholibah, came across the Jordan River with Joshua.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. Joshua 5:12

We have already looked forward to the history of love story and seen that the two daughters of the mother we are not going to be more faithful than the mother. In fact, if we look carefully at the scriptures, we will see that the mother's sins are mentioned as the sins of the daughter.

2. Son of man, there were two women, the daughters of one mother: 3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: Ezekiel 23:2-3

The daughters did not exist yet in Egypt, but the mother's sins were taught to the daughters. For forty years, the Woman traveled with the cloud and pillar of fire (her husband) throughout the wilderness. She was raising the next generation. We know that she would not arrive in the land to dwell with G-d because of the woman's rebellion against her husband. It was this rebellious mother that raised rebellious daughters who carried the same characteristics of the mother. In Joshua, we learned that the rebellious Woman never bothered to circumcise her offspring. This was one of the vows that she took at Sinai.

6 For the children of Israel (the Woman) walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey. 7 And their children (Aholah and Aholibah), whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they (the Woman) had not circumcised them by the way. 8 And it came to pass, when they had done circumcising all

the people, that they abode in their places in the camp, till they were whole. 9 And the LORD said unto Joshua, this day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. Joshua 5:6-9

Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6

Proverbs 22 verse 6 state that training the child the way he should go ensures he will not depart from it when he is old. It says from Hebrew to English 'to narrow a child's path and face him in the direction and when the child is old, he will not turn aside from the path. We have read that for forty years the Woman carried more influence over her children than her Husband's power over the children. The results were that the mother's two daughters were guilty of the same sins the mother had committed herself. The mother had trained the daughters in her sinful ways.

[Note: To sin, it to miss a mark or a target that has been set for us to achieve. The Etymological Dictionary of Biblical Hebrew writes that the root of this word means: remove from source of life; sin 1) bearing the blame 2) diverting from the path 3) sinning extensively. The target or the path that was strayed from was the ketubah of marriage with G-d.]

Now I want to include the entire chapter of the Ezekiel twenty-three and portions of other parts of Ezekiel that list the daughters' sins. Please also notice that specific words are used to show covenant and terms are used to show divorce or withdrawing covenant i.e., the woman has become naked, the woman is no longer fed, and the woman no longer has children.

Ezekiel 23: The Adultery of Oholah and Aholibah

1 The word of the LORD came again unto me, saying, 2 Son of man, there were two women, the daughters of one mother (who walked out of Egypt): 3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. 4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus, were their names; Samaria is Aholah (the Northern Kingdom), and Jerusalem Aholibah (the Southern Kingdom).

5 And Aholah (Samaria, the Kingdom of Israel, Ephraim) played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, 6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses (other G-ds). 7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. 8 Neither left she her whoredoms brought from Egypt (the sins learned from the mother): for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. 9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. 10 These discovered her nakedness (her broken covenant): they took her sons and her daughters and slew her with the sword: and she became famous among women; for they had executed judgment upon her. 11 And when her sister Aholibah (Judah, the Southern Kingdom) saw this, she was more corrupt in her inordinate love (lustfulness) than she (Aholah), and in her whoredoms more than her sister in her whoredoms. 12 She (Judah, Aholibah) doted upon the Assyrians her neighbours,

captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way, 14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, 15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: 16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. 18 So she discovered her whoredoms, and discovered her nakedness: then my mind (heart, person) was alienated (severed) from her (Judah, Aholibah), like as my mind (heart, person) was alienated (severed) from her sister (Samaria, Aholah). 19 Yet she (Judah, Aholibah), multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. 20 For she doted upon their paramours, whose flesh is as the flesh of asses (hot), and whose issue (semen) is like the issue of horses. 21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

Aholibah (Judah) to Be Plagued

22 Therefore, O Aholibah (Judah), thus saith the Lord G-D; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; 23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses (all of the G-ds the foreign people represent). 24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. 26 They shall also strip thee out of thy clothes and take away thy fair jewels. 27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt anymore. 28 For thus saith the Lord G-D; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: 29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen (they had broken their wedding vows), and because thou art polluted with their idols (other lovers). 31 Thou hast walked in the way of thy sister (Aholah); therefore, will I give her cup into thine hand. 32 Thus saith the Lord G-D; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. 33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it (the cup) and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord G-D. 35 Therefore thus saith the Lord G-D; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

Judgment on Both Sisters

36 The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; 37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. 38 Moreover this they have done unto me: they have defiled my sanctuary in the same day and have profaned my Sabbaths (vows, an eternal sign of covenant). 39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, 41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. 42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. 43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? 44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so, went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. 46 For thus saith the Lord G-D; I will bring up a company upon them and will give them to be removed and spoiled. 47 And the company shall stone them with stones and dispatch them with their swords; they shall slay their sons and their daughters and burn up their houses with fire. 48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord G-D.

There is a lot of information given in this portion. Both of the sisters were harlots with other lovers. They killed their offspring given to them by their rightful Husband to appease their illegal lovers. They even entered relationships that mirrored marriage by being adorned with bracelets and crowns from their illicit lovers and the while they were still married to their Husband. In His jealousy after years of warning the women, their Husband said He would judge them both as a woman that is an adulteress.

The following is what G-d says to Judah (Aholibah)

And I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. Ezekiel 16: 38

What would you do with such wives? Ezekiel records us what G-d did with His wives. Judah (Aholibah) will be judged as an adulteress wife and remain married to G-d. Ephraim (Aholah) was also an adulteress, but G-d divorces her.

6 The Lord said also to me in the days of Josiah the king: "Have you seen what backsliding Israel (Aholah) has done? She has gone up on every high mountain and under every green tree, and there played the harlot. 7 And I said, after she had done all these things, 'Return to Me.' But she did not return. And her treacherous sister Judah (Aholibah) saw it. 8 Then I saw that for all the causes for which backsliding Israel (Aholah) had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah (Aholibah) did not fear, but went and played the harlot also. 9 So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees. 10 And yet for all this her treacherous sister Judah (Aholibah) has not turned to Me with her whole heart, but in pretense," says the Lord. Jeremiah 3:6-10

G-d was jealous over both of His wives, Aholah and Aholibah. There is a jealousy law that was given as a judgment; when a husband is jealous over a wife that he thinks or knows she was unfaithful, the husband uses this law. Located in the book of Numbers, the Law is the solution to an age-old puzzle; it is a conclusion and a new beginning to the beautiful love story we have been following.

11 And the LORD spake unto Moses, saying, 12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, 13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; 14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: 15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. Numbers 5:11-30

In Leviticus 2:1,2, all flour offerings contained oil and frankincense.

16 And the priest shall bring her near, and set her before the LORD: 17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: 18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: 19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: 21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; 22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, Amen. 23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water: 24

And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter. 25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. 27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. 28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. 29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; 30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. 31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity. Numbers 5:16-31

The key phrase that I want to look at in this chapter is in verse 23. Before the woman drank water mixed with the dirt from the Tabernacle floor, the priest was required to write her curse in a book. Deuteronomy Chapter 28 is an excellent place to see with clarity that blessings come with obedience and curses come with disobedience.

In Numbers, chapter 5, in the jealousy law, we see that disobedience to the marriage vows comes with a curse. When a woman broke her wedding vows to her husband, a curse came on her. When this jealousy came on her husband, she was brought before the priest to be judge innocent or guilty.

Interestingly we are told that after the priest wrote the curses against the woman in a book, he was to block out what he had written with the water she was to drink. Now, we will travel thousands of years into the future and see this same verse being satisfied in the New Testament or the B'rit Hadasha.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Colossians 2:15

There were many handwritten ordinances (decrees) against the three women that we have followed from Exodus until Yeshua's arrival. Jeremiah, Ezekiel, Hosea, Isaiah, all the prophets recorded and declared that the three brides were unfaithful to their Husband. The prophets' books recorded the curses that would come on the brides if they did not return to their Husband and deal with Him faithfully. According to the jealousy law in Numbers chapter five, G-d was required to record their curses in a book. G-d has a long-suffering nature and through his prophets so many times in writing, he tells them repeatedly that they had cursed themselves by breaking their wedding vows to Him.

31 Thou hast walked in the way of thy sister (Aholah); therefore, will I give her (jealousy) cup into thine hand. 32 Thus saith the Lord G-D; Thou shalt drink of thy sister's (jealousy) cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. 33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria (Aholibah). 34 Thou shalt even drink it (the cup) and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts:

for I have spoken it, saith the Lord G-D. 35 Therefore thus saith the Lord G-D; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. Ezekiel 23:31-35

Through the work of the Messiah, these handwritten declarations, these handwritten sins, against them, were abolished when Yeshua offered himself in their place. He drank their cup of bitter waters (Numbers 5:23, Ezekiel 23:31-35). When he prayed in the garden, we hear Him speaking of the cup he came to drink.

36 Then cometh Yeshua with them unto a place called Gethsemane, and saith unto the disciples, sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee and began to be sorrowful and very heavy. 38 Then saith he unto them, my soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Matthew 26:36-42

32 And they came to a place which was named Gethsemane: and he saith to his disciples, sit ye here, while I shall pray. 33 And he taketh with him Peter, James, and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, my soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. Mark 14:32-36

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. Luke 22: 39-42

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Yeshua unto Peter, put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? 12 Then the band and the captain and officers of the Jews took Yeshua and bound him. John 18:10-12

Drinking the jealousy cup is why the Messiah came gave His life; He took the curse that was not His.

Yeshua hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: Galatians 3:13

28 After this, Yeshua knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Yeshua

therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the ghost. John 19:28

Yeshua said He came to satisfy the law and the prophets, the same prophets who had written the curse that the three women had brought on themselves in books.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matthew 5:17-19

The only thing that changed in the New Testament is the *husband*. New Testament is translated as the B'rit Hadasha or the new marriage in Hebrew. Remember our story of Jane whose husband Tom died, and she then married Sam? The wedding vows stayed the same, but the husband changed. We have been given a similar story in Romans.

7:1 Know ye not, brethren, (for I speak to them that know the law,) [Judah, Aholibah] how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Jane was not an adulteress because Tom had died before she married Sam) 4 Wherefore, my brethren, ye also are become dead to the (husband) law by the body of Yeshua; that ye should be married to another, even to him (Yeshua) who is raised from the dead, that we should bring forth fruit unto G-d.

In the Romans, Yeshua is the Husband who died, and He is the Husband they remarried after He rose from the dead. We are not given a new ketubah or new wedding vows. We were given a new marriage established in the blood of Yeshua. Blood was always spilled when an intimate relationship was established between G-d and men. In the Jewish Bible, it was by the blood of bulls that the close relationship began.

3 And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. 4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. 6 And Moses took half of the blood and put it in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant and read in the audience of the people: and they said, all that the Lord hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. Exodus 24:3-8

Remember the outer vesture that was also a covering? And as a covering, it represented the ketubah? Do you remember that the ketubah was the Torah? And that Yeshua was the word or Torah made flesh?

Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. Deuteronomy 22:12

Then the soldiers, when they had crucified Yeshua, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. (24) They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. John 19:23-24

The soldier never tore the original ketubah written at Sinai by the finger of G-d. The symbolic covering of the outer garment that represents marriage. The same ketubah Father offered to the three women will be delivered again to another generation. The Torah was never destroyed, or parted, or nailed to the execution stake of our precious Messiah. It remained whole and complete. It is still the same *I do's* being handed down to us as prophesied in Psalms.

They part my garments among them, and cast lots upon my vesture. Psalms 22:18

The three women were never virgin brides. It was not until the new marriage established in Yeshua's blood that we can be made 'new' again. A new creation that could be called virgins.

For I am jealous over you with a G-dly jealousy; for I have espoused you to one husband, that I may present you as a chaste (innocent, clean, modest, perfect) virgin to Yeshua. 2 Corinthians 11:2

And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of G-d. Revelation 19:9

The Women in the first covenant were only beautiful because of their Husband's provision.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. 14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord G-D. Ezekiel 16:11-14

In this spilling of blood, the spilling of Messiah's blood, when we accept the terms of this marriage (brit), we become new unspotted creations.

Therefore if any man be in Yeshua, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of G-d, who hath reconciled us to himself by Yeshua, and hath given to us the ministry of reconciliation; 2 Corinthians 5:17-18

Through Yeshua's sacrifice, we can again be adorned in the beauty of our Husband's covering. Yeshua is the Husband in the Jewish Bible, which is also called the Old Testament, and He is the Husband of the B'rit Hadasha, which is also called the New Testament.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; Acts 3:19

But wait, there is more of the love story to be told. I do not know about your ethnicity, but I am not Jewish. So, where do we fit into the love story? Why would we need to worry as a non-Jew about the terms of their wedding contract?

I will show you some beautiful little spoken of covenant patterns or vows taken by earlier people. They precede the vows that the Woman who left Egypt took there at the foot of Sinai.

First, we are going to go back to Noah and look at a few things that will show us that Noah had a covenant with G-d. To get you through this next part, I'm not going to spend a lot of time in a lengthy discourse; what I will be doing is giving you scripture references and brief statements.

Noah knew the difference between clean and unclean animals.

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation 2 Of every clean beast thou shalt take to thee by sevens, the male, and his female: and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male, and the female; to keep seed alive upon the face of all the earth. Genesis 7:1-3

Noah offered sacrifices to G-d.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Genesis 8:20-21

Noah understood the Levitical law concerning the husband's nakedness.

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Genesis 9:22-25

The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. (For all these abominations have the men of the land (the land of Canaan) done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you out. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

(Canaan was cut off, Israel was to have driven them from their land that the Israelites were possessing.) Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your G-d. Leviticus 18:8; 27-30

And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. Leviticus 20:11

The answer to the age-old question about what happened when Noah was drunk is that Canaan, who carried the curse from Noah for breaking the law, slept with Noah's wife, who was not Canaan's mother. Again it just begs to be said that Noah had a full covenant with G-d and not a partial seven commandments, also known as the Noahide laws.

What about Sodom and Gomorrah? Who were they? You know, they descended from Noah. Did you ever notice that G-d told the Israelites many times that He would destroy them as He had destroyed Sodom and Gomorrah if the Israelites did not obey G-d?

Seventeen times in the Old Testament, G-d references Sodom and Gomorrah to the Israelites. In the New Testament, even Yeshua is still making references to Sodom and Gomorrah. I will quote just two references for you. Still, it is a fascinating word study to follow what the Israelites were told by G-d concerning being destroyed or punished Sodom and Gomorrah were destroyed. How does the Righteous Judge use anything but His own law, ketubah, to accomplish a judgment? He does not.

And thine elder sister is Samaria, she, and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. 47 Yet hast thou not walked after their (Sodom) ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. 48 As I live, saith the Lord G-D, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. 49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good. 51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. 53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: 54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. Ezekiel 16:46-54

Why is Sodom considered a sister to the Israelites? Because they have a common father, Noah, how had a full covenant just as the Israelites. And we can see how G-d is speaking to them about the covenant of their father, Noah.

For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Lamentations 4:5

Have you figured out that if Sodom was a sister to the Israelites because of their common father, Noah, you too are a sister to the Israelites? Regardless of which of Noah's three sons you descended from, G-d has a legal claim to judge you according to the ketubah, or Torah if you are unfaithful to its terms. Our father, Noah, had faith in G-d and entered into a brit through the ketubah.

By faith Noah, being warned of G-d of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Hebrews 11:7

Thus did Noah; according to all that G-d commanded him, so did he. Genesis 6:22

In the first part of this love story, we learned that there were certain things that G-d gave to the Woman that He brought out of Egypt. From where did those things come? Didn't they come from the Egyptians? According to G-d, precisely who were the Egyptians?

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Genesis 15:16

The Amorite nation descended from Canaan. When Moses stands before Pharaoh, G-d instructs Moses to remind the pharaoh that the people of Israel are his first-born son through Shem, who was Noah's first-born son.

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: Exodus 4:22

There was a covenant from Noah to Shem to Abraham to Jacob. G-d had a legal claim against the descendants of Jacob. Just as G-d dressed the Woman in beautiful garments and then took those garments away from her when she was a spiritual adulteress (back in Ezekiel chapter 13), this is absolutely the same thing that G-d does to the Amorites who were now occupying Egypt. When the Israelites walked out of Egypt, they had spoiled the Egyptians. They left with food from Egypt, unleavened barley cakes. And the firstborn sons of Egypt, both human and beast, had all been killed. And the Israelites left wearing the garment and jewels of the Egyptians.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, (food) their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed (asked, required, demanded) of the Egyptians jewels of silver, and jewels of gold, and raiment; And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled (snatched away) the Egyptians. Exodus 12:33-36

The Egyptians were judged by the Great Judge who uses the earth as His footstool. All of their marital provisions that He had supplied the Amorites in His long-suffering faithfulness to the covenant He made with Noah He stripped from the Amorites, Canaan descendants, when He brought the Woman out of Egypt and gave it all to her.

We are all Noah's children. By Noah's descendants, the world was replenished with human life, and that human life became the world's nations. We are all required to accept our relationship with G-d through His Messiah by faith and then follow in obedience to the ketubah, Torah.

For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of G-d, so that things which are seen were not made of things which do appear. 4 By faith Abel Hebrews 11:2-4

Every patriarch in Hebrews 11 started in faith and followed in obedience to their ketubah.

For I am jealous for you with a G-dly jealousy; for I betrothed you to one husband, so that to Yeshua I might present you as a pure virgin. 2 Corinthians 11:2

Have you accepted Yeshua, and will you obey your wedding vows? His outer vesture with the fringe and the blue ribband were not torn when he laid down His life for the unfaithful acts of spiritual adultery committed by our forefathers. That ketubah given at Sinai are the same words we use to pledge our fidelity to our Bridegroom.

*For G-d so loved the **world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16*

In part two of this book, we will look at the Scriptures to understand how Yeshua accomplished this work in the prophetic Biblical calendar.