

Introduction

In one week's time, Yah willing, we will be gathering to celebrate Shavuot (The Feast of Weeks), a time where we commemorate the giving of the Torah to the Nation of Yisrael. This event is synonymous to a covenant marriage, between bride and groom. The analogies in Scripture are obvious and well documented in many authoritative commentaries.



Marriage is a very sacred institution. It's meant to be entered into with the most serious of intentions. It is the joining of a man and a woman into one, in fact they are referred to using very carnal vernacular when it says, "Therefore a man shall leave his father and his mother, and (he) shall cleave to his wife: and they shall become one flesh." (Genesis 2:24)

Every male Orthodox Jew and Nazarene Yisraelite renews their covenantal marriage vows to their Creator every morning when binding tefillin. They say a passage from Hosea 2:19.

Netzarin Antoecie
NAZARENES OF AUSTRALIA



**Tefillin is Elohim's
Wedding Ring**

**"And I will betroth you to Me
forever; I will betroth you to Me in
righteousness, and in justice, And
in lovingkindness, and in
compassion. And I will betroth you
to Me in faithfulness; And you shall
know Yahweh." (Hosea 2:21-22)**

**"I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will acknowledge Yahweh."
(Hosea 2:19-20)**

This is one of the highpoints of morning prayer. It's so beautiful. It reminds you every morning of who you are and who you belong to.



Within Orthodox Judaism, marriage is still what it ever was in Biblical times. No other religion has learnt to resist change like the faith of our Messiah. No other religion. Sure, there are things that have crept in that will probably never be restored correctly until Moshiach, but compared to most other religions in the world, Judaism is 'iron clad.'

We are taught that change is goodness and sure a change for the better is always good. But there is an expression, 'If it isn't broke, why fix it?' When the wisdom of the Creator was given at Mount Sinai, it was perfect. If something is done right the first time, it doesn't need to be done again differently. **"I Yahweh do not change. So you, the descendants of Ya'akov, are not destroyed." (Malachi 3:6)**

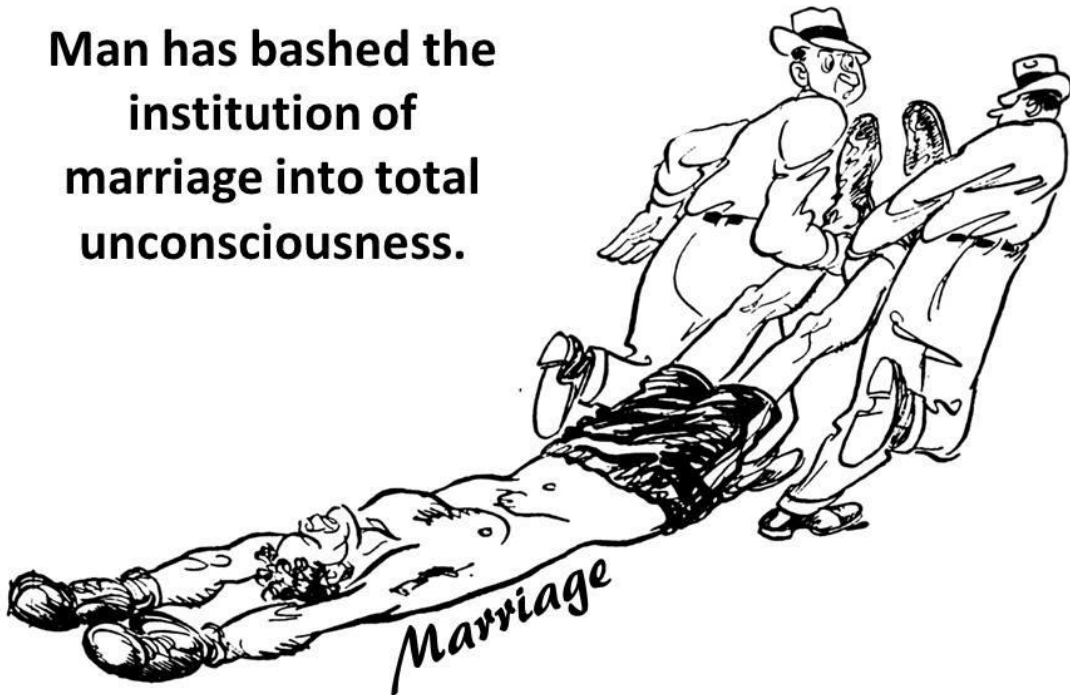
Fast forward to the current age and you'll agree that we have made a mockery of the Creator's perfect law.

In recent times there has been a lot said and done about same sex-marriage. A census went out in Australia and the majority of people voted it to become law and on the 19th of December 2017 it became legal for two same sex individuals to get married.

Netzarim - Antoecie

NAZARENES OF AUSTRALIA

**Man has bashed the
institution of
marriage into total
unconsciousness.**



The legal definition of marriage in the Marriage Act 1961 was changed from being a “union of a man and a woman” to a “union of two people.”

Some Other Changes You May Have Forgotten

In 1983 the Northern Territory decriminalised male acts of homosexuality. The homosexual age of consent was set at 18 while the heterosexual age remained 16. In other words, if you practiced homosexuality and were caught up until 1983, you could have gone to jail.

Many amendments to the Marriage Act have been made throughout the years.

On the 1st of June, 1918 it was forbidden for Indigenous women and non-Indigenous men to marry in the Northern Territory, and indigenous marriage received very strict legislation in other states.

Netzarim-Antoecie

NAZARENES OF AUSTRALIA

Schedule 1—Amendment of the Marriage Act 1961

1 Subsection 5(1)

Insert:

marriage means the union of a man and a woman to the exclusion of all others, voluntarily entered into for life.

2 At the end of section 88B

Add:

(4) To avoid doubt, in this Part (including section 88E) *marriage* has the meaning given by subsection 5(1).

3 After section 88E

Insert:

88EA Certain unions are not marriages

A union solemnised in a foreign country between:

- (a) a man and another man; or
- (b) a woman and another woman;

must not be recognised as a marriage in Australia.

On November 9th, 1961, the Marriage Act set the minimum marriageable age to 18.

In November 18, 1966 a bar on employment of married women in the Commonwealth Public Service was abolished. Prior to 1966, if you became a married woman and you worked as a public servant, you lost your job.

In July 19, 1973, civil marriage is formally established in Australia by the Commonwealth Attorney General, Lionel Murphy, despite widespread opposition. Murphy appoints a 26-year-old woman, Lois D'Arcy, as the first independent civil marriage celebrant. Prior to this, marriage could only be conducted by males of religious appointment.

Eroding Laws

Widespread lack of modesty, mixing of the sexes in all facets of life, lack of censorship, and sanctioning behaviour that was previously seen as immoral, has all contributed to the slow degradation of society. By blurring gender, merging male in female into environments that cause them to be in close quarters, is a recipe for disaster. At no other time in history, with the exception of the pre-flood antediluvian world has mankind become so confused and beset by interpersonal struggles than right now. As you are reading this you know privately about all the struggles you are facing due to all that's on offer in this modern world.

Men and women are not happy. Billions of people are chasing vain imagination and illusion. They chase a carrot and grew old until they can chase it no more.

Netzarim-Antoecie

NAZARENES OF AUSTRALIA

Man Marries Dead Girlfriend

28 year old Thai man Chadil Deffy marries his 29 year old deceased girlfriend Sarinya Kamsook.



All civilized societies across the globe, beginning with the scattering of 70 families after the destruction of the Tower of Babel, constructed their laws based on the seven laws given to Noah.

Indeed, the seventh Noahide law was to establish courts and a legal system to ensure law obedience.

“Appoint judges and officials for each of your tribes in every town Yahweh your Elohim is giving you, and they shall judge the people fairly.” (Deuteronomy 16:18)

Yahweh created man and woman to form a partnership to learn and practice a relationship based on love. This partnership would naturally result in a continued existence of the species of man. To regulate this partnership, laws had to be established to ensure security and harmony in these unions.

People have always broken the law, since Cain slew Hevel (Abel). But when a society begins to legalize what Elohim considers criminal behaviour, the curtain call for the current age rockets forward with lightning speed.

Netzarim Antoecie
NAZARENES OF AUSTRALIA

Man Marries His Dog



We see this with Sodom and Gomorrah, two major cities who legalised extreme cruelty. Not many people know that Sodom and Gomorrah started out as a beautiful place, boasting the most beautiful vineyards and farm lands in Biblical times.

Netzarim Antoecie
NAZARENES OF AUSTRALIA

Sodom and Gomorrah used to be a place of great beauty and abundance.

“For their vine is of the vine of Sodom, and of the fields of Gomorrah...” (Deuteronomy 32:32)

Netzarin-Antoecie

NAZARENES OF AUSTRALIA



Netzarin-Antoecie

NAZARENES OF AUSTRALIA

Same-Sex Marriage



A Commonwealth Games sprinter and his athlete fiancé were among the first to wed as same-sex marriage became legal in Australia.

All of us are on a mission to try and restore the old ways. We do that a myriad of ways. By working on ourselves, on others, and on any facet of life that we feel has become eroded that we can exert and have real influence on.

Netzarim Antoecie NAZARENES OF AUSTRALIA

Child Brides of India



India contributes 33 per cent of the total number of child brides in the world with an estimated 85.2 million of the 103 million who are girls.

Netzarim Antoecie NAZARENES OF AUSTRALIA

Man Married Doll



The 28-year-old man married the doll as he did not want to leave behind a bereaved widow after he died.

Many people today are afraid to commit. People are afraid to commit to each other, a congregation, a job, owning and feeding an animal, a mobile plan, a diet, taking custody of their children, having or raising children. Commit phobia is endemic in our society.

We can understand ourselves and each other, but it seems so hard for us to understand how to navigate the relationship that's meant to bind us together. Currently, it's at its worst, because most people don't know what marriage is. Today, marriage has lost its appeal for many people. People don't find it a compelling state anymore. In times past, it was every young person's dream to get married and have children. Today, it's a different story.

It's ironic that the demographic that want marriage most today are a group that carry an ideology that is in direct contrast to its original intended recipients. And I'm not talking about heterosexual people either. I'm talking about a special covenantal people.

Where Does the Torah Tell Me How to Get Married?

Despite all reservation that Divine ritual-based service receives, nowhere in the Torah, the Prophets, or the Writings is there any description of the formal marriage ritual and its vows.

While there are brief descriptions of weddings, the most well-known being the backdrop of Yahshua's first recorded miracle of turning water into wine, there is no detailed outline of the service requirements whatsoever.



In fact, when Yitzhak meets Rebekah there is no mention of an oath of betrothal, a contract, or any ceremony whatsoever. However, two features are derived from the encounter that

are incorporated into a Hebrew wedding. They are the veiling of the bride and the Chuppah, which represents the tent that Yitzhak and Rebekah went into.

“Now Isaac had come from Beer Lahai Roi (the well in which he sees me), for he was living in the Negev (south). 63 He went out to the field one evening to meditate,[f] and as he looked up, he saw camels approaching. 64 Rebekah also looked up and saw Yitzhak. She got down from her camel 65 and asked the servant, “Who is that man in the field coming to meet us?” “He is my master,” the servant answered. So she took her veil and covered herself.

66 Then the servant told Yitzhak all he had done. 67 Yitzhak brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Yitzhak was comforted after his mother’s death.” (Genesis 24:62-66)

The only example we have of any formal marriage is found in one of the books of the Apocrypha. Tobit 7:12-14 tells of how a man by the name of Raguel places the hand of his daughter in the hand of the husband, and then writes a contract.

Netzarim-Antoecie
NAZARENES OF AUSTRALIA

Marriage Contract In Apocryphal Book

“Then Raguel summoned his daughter Sarah. When she came to him he took her by the hand and gave her to Tobit, saying, ‘Take her to be your wife in accordance with the law and decree written in the book of Moshe. Take her and bring her safely to your father. And may the Elohim of heaven prosper your journey with his shalom.’ ¹³ Then he called her mother and told her to bring writing material; and he wrote out a copy of a marriage contract, to the effect that he gave her to him as wife according to the decree of the law of Moshe. ¹⁴ Then they began to eat and drink.” (Tobit 7:12-14)

It might come as somewhat of a surprise that the process of marriage, supposedly a central theme of the Scriptures, is all but absent from the Scriptures itself.

So where did the ceremony of binding a marriage covenant come from?

The next time someone hotly rejects the observance of rituals and rabbinical traditions, it might be prudent to remind them that the basic marriage service that is observed to a greater or lesser extent across many religions, cultures and communities, all comes to us by way of rabbinical decree.

Rabbinic traditions are meant to fill in the gaps deliberately placed in the written Torah. What gaps? Have you ever noticed that the Torah never really tells us how to observe particular commands? It just says, love your neighbour as yourself, respect you parents, keep the Shabbat, but how do we actually do all these things. They are very general. There is no explanation of what to bind on our hand or the front of your head in Deuteronomy 6:8. There is no outline of how to go about performing a circumcision (Genesis 17:11), which is interesting given that the procedure is very delicate and if wrongly interpreted, could have devastating consequences. Just know that the actual act of circumcision, what is removed, the amount, how its cut and the ritual is all rabbinic.

It's interesting that the most important command to love your neighbour is a general instruction. In other words, whatever is required in a given situation to show genuine love to a fellow human being is the requirement. Therefore, the technical execution of this law has literally endless ways that it can be observed. It can be observed through the act of nurturing someone, correcting someone, giving directions, fixing something for someone, feeding someone, it could even take the form of punishment or inflicting injury to defend a loved-one.

The word "marriage" derives from Middle English marriage, which first appears in 1250–1300 CE. This in turn is derived from Old French, marier (to marry), and ultimately Latin, marītāre, meaning to provide with a husband or wife and marītāri meaning to get married. The adjective marīt-us -a, -um meaning matrimonial or nuptial could also be used in the masculine form as a noun for "husband" and in the feminine form for "wife." The related word "matrimony" derives from the Old French word matremoine, which appears around 1300 CE and ultimately derives from Latin mātrimōnium, which combines the two concepts: mater meaning "mother" and the suffix -monium signifying "action, state, or condition."

Not only does the Torah provide very little guidance with regard to the procedures of a marriage, the method of finding a spouse, the form of the wedding ceremony, and the nature of the marital relationship are also very thin. Most of the information that world knows about marriage comes from the Talmud.

Sometimes when someone says that they don't like the Talmud, I feel like saying, well stop following it then.

The Talmud contains plenty of interesting information regarding marriage. Remember, all its wisdom is supposed to be derived from the Torah. Its like a whole bunch of people who studied the Bible very intently, decided to write a book about it.

According to the Talmud, Rav Yehuda taught that 40 days before a male child is conceived, a voice from heaven announces whose daughter he is going to marry, literally a match made in heaven!

Finding your bashert doesn't mean that your marriage will be trouble-free. Marriage, like everything worthwhile in life, requires dedication, effort and energy. Even when two people are meant for each other, it is possible for them to ruin their marriage. That is why Judaism allows divorce.

Although the first marriage is bashert (soul match), it is still possible to have a good and happy marriage with a second spouse. The Talmud teaches that Elohim also arranges second marriages, and a man's second wife is chosen according to his merits.

Acquiring a Spouse

Mishnah Kiddushin 1:1 specifies that a woman is acquired (i.e., to be a wife) in three ways: through money, a contract, and sexual intercourse. Ordinarily, all three of these conditions are satisfied, although only one is necessary to affect a binding marriage.

Acquisition by money is normally satisfied by the wedding ring. It is important to note that although money is one way of "acquiring" a wife, the woman is not being bought and sold like a piece of property or a slave. This is obvious from the fact that the amount of money involved is nominal (according to the Mishnah, a perutah, a copper coin of the lowest denomination, was sufficient). In addition, if the woman were being purchased like a piece of property, it would be possible for the husband to resell her, and clearly it is not. Rather, the wife's acceptance of the money is a symbolic way of demonstrating her acceptance of the husband, just like acceptance of the contract or the sexual intercourse.

To satisfy the requirements of acquisition by money, the ring must belong to the groom. It cannot be borrowed, although it can be a gift from a relative. It must be given to the wife irrevocably. In addition, the ring's value must be known to the wife, so that there can be no claim that the husband deceived her into marrying by misleading her as to its value.

In all cases, the Talmud specifies that a woman can be acquired only with her consent, and not without it. **Kiddushin 2a-b.**

As part of the wedding ceremony, the husband gives the wife a ketubah. The word "**Ketubah**" comes from the root Kaf-Tav-Beit, meaning "**writing.**" The ketubah is also called the marriage contract. The ketubah spells out the husband's obligations to the wife during marriage, conditions of inheritance upon his death, and obligations regarding the support of children of the marriage. It also provides for the wife's support in the event of divorce. There are standard conditions; however, additional conditions can be included by mutual agreement. Marriage agreements of this sort were commonplace in the ancient Semitic world.

Conclusion



Netzarin Antoecie

NAZARENES OF AUSTRALIA

The Wedding Ceremony is based off Shavuot



A marriage ceremony is a miniature Shavuot. The rabbis devised the marriage service from the giving of the Torah. This is the origin of the concept of marriage. Originally marriage the concept of marriage came from the Torah, it was given to Yisrael and it was only given to Yisrael. This may come as to a further surprise, but marriage, in all its format such as the observance of family purity laws and such is only for Yisrael.

Some people are not eligible to get married. Marriage is a privilege not a right. A privilege is a certain entitlement and a right is an inherent, irrevocable entitlement held by all citizens or all human beings from the moment of birth. Some people are not entitled to get married. A murderer for example is not entitled to be married.

When the Torah was given at Mount Sinai we see many parallels to the nation's preparation and conduct around the mountain. This Shavuot, may we all merit the renewal of our covenantal marriage vow to our Creator.