

betroth

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as christ's betrothed bride u dey prepared for ya marriage?

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jewish marriage traditions for biblical times, particularly dey di shikena for jesus' birth, had several unique aspects, de include di concept for betrothal or engagement.

di term "engagement" for di things wey e contain for di para para testament narrative describing mary and joseph's relationship fit be small misleading if interpreted through di lens for modern western customs. Di original greek term bin use for di para para testament na "μνηστευθείσα" (mnēsteutheisa), translated as sanco - gw; betrothed - csb, esv, kjv, nasb, nkjv, ylt; pledged - niv. Betrothed na plenti accurate for reflecting di cultural seriousness for betrothal and conveys di legal implications for dia commitment.

betrothal, no bi engagement

unlike modern engagements, for di jewish culture for dat shikena, betrothal (kiddushin) na a formal and legally binding contract between a man and a woman and na considered di first stage for marriage. Betrothal na boku plenti binding than modern engagements typically lasting wey concern a year. Once betrothed, di couple na legally regarded as husband and wife, even though di marriage had no bi yet been consummated and di betrothal shikena.

marriage contract (ketubah)

dis na a legal document outlining di husband's responsibilities to im wife, de include providing for am needs and di conditions for inheritance. Di ketubah also included provisions for di wife's security for di event for divorce or di husband's death.

bride price (mohar)

dis na a financial arrangement wia di groom or im family would pay a sum go di bride or am family. Dis practice no bi necessarily a transactional buy for di bride but rather a form for dowry and a demonstration for di groom's ability to provide for a wife.

di young bride covered am face wit a veil as per thing wey she had enta a betrothal covenant and na now unavailable to any oda.

between brothal and wedding

“she (the bride) would light an oil filled lamp which she kept burning for a strategic place, perhaps a window, so the bridegroom might find her in the night. The bridegroom would then return to his father’s house for a shikena for one year to prepare for the arrival of the bride. This time-period was less than nine months for the purpose of testing the sexual faithfulness of the bride, and to find her sufficient time to make herself ready for the second stage of the marriage. For this time she would be erecting a ‘chadar’ or bridal chamber. This would be overseen by her father and if she (the groom) were asked how long before the wedding she would traditionally reply that only her father knew the day and hour. “ [https://breadforthebride.com/2012/06/23/the-bride-her-betrothal/wedding ceremony](https://breadforthebride.com/2012/06/23/the-bride-her-betrothal/wedding-ceremony)

the actual wedding involved bringing the bride to the groom's house, followed by a feast and celebrations. This ceremony formalized the marriage and marked the end of the betrothal shikena.

cultural and historical accuracy

use "betrothed" to help modern readers understand Mary and Joseph's relationship and the binding

Jewish customs for betrothal, which had significant legal and social consequences. It highlights the gravity of Mary's virgin pregnancy for this shikena, the dilemma as Joseph's initial dilemma and his subsequent decision to wed Mary, which has significant societal and legal implications. Within this framework, it underscores the fulfillment of prophecy and the divine nature of Jesus' birth for Christian belief. The reference to "the virgin shall conceive and bear a child" (Isaiah 7:14) is the fulfillment of a prophecy, emphasizing the miraculous nature of Jesus' birth as a pivotal event for Christian theology. The name "Immanuel" symbolizes the belief in Jesus as God incarnate, a central tenet of Christian faith.

implications

It is no doubt that the Jews clearly understood the meaning of betrothal. They consider the following statements for the Jews' understanding of betrothal for Christ's church to be:

- “I (John the Baptist) am not the Christ, but I have been sent before Him. He is the one who will marry the bride. I rejoice for the bridegroom, who stands and hears me, and I rejoice greatly for the bridegroom's voice. Now my joy is complete, but I must decrease.” (John 3:28-30)
- Jesus came to this world, heaven, to pay the price (crucifixion) required for the bride. This price also cleanses the bride - the church - for all imperfections.
- Jesus leaves earth to prepare a place for the bride. “In my Father's house are many rooms. If it were not so, would I tell you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and take you to be with me, that you may also be with me.” (John 14:2-4 esv)
- The bride prepares herself for the marriage by righteous living.
- “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming with the clouds of the sky, with power and great glory. And he will send his angels to gather his elect from the four winds, from the ends of the earth.” ... “No one knows the day or the hour, not even the angels in heaven, nor the Son, but only the Father.” (Matthew 24:30-31, 36)
- Jesus will return to get the bride. “For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are still alive will be

alive, wey be comot, go de catch up together wit dem for di clouds to meet di lord for di air, and so we go. ” (1 thessalonians 4:16-17 esv)

- “hallelujah! for di lord awa god di almighty reigns. Make we rejoice and exult and find am di glory, for di marriage for di lamb don com, and im bride don make hersef ready; na im granted am to clothe hersef wit fine linen, bright and pure— for di fine linen na di righteous deeds for di saints. ” (revelation 19:6-8 esv)
- “and i see di holy city, para para jerusalem, come down komot for heaven from god, prepared as per bride adorned for am husband. And i heard a loud voice from di throne say, "behold, di dwelling place for god na wit man. ” (revelation 21:2-3 esv)