

# The Wedding Chuppah

חופה

The Wedding Chuppah or Canopy is a long-standing tradition in the Jewish community as the symbol of the marriage ceremony within the Torah community. The word “chuppah” literally means “a covering.” In fact, the term *kippah* (*yarmulka* or skull cap) is related to the same root.

In ancient times, the bride would be carried to the place of the wedding ceremony in a royal litter (called an *aperion*, cf. Shir HaShirim [Song of Songs] 3:9-10), carried on the shoulders of four men. She would be carried from the bridal chamber to the *Chuppah* where the groom was waiting, accompanied by blowing of the shofar, songs and dancing. This was the picture Paul had in mind when he wrote in 1Thess 4:16ff:



*For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of Adonai, and the dead in Messiah will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Master in the air, and so we shall always be with the Lord. Therefore comfort one another with these words.*

When the bride and groom stand under the *Chuppah*, it is a symbol of standing under the dome of Heaven. In fact, in ancient times, the *Chuppah* was shaped in the form of a dome, made of scarlet silk. It was to remind everyone that the vows which the bride and groom were about to make to each other were done in the very presence of the Almighty Who sits above the heavens.

The *Chuppah* is also a vivid reminder that marriage is a divinely ordained relationship and that the Almighty Himself attends every wedding that is conducted in righteousness. HaShem considers marriage, and the ceremony in which the community participates, to be a foundational part of the community, for it is in the divinely ordained relationship of marriage that the glory of the Torah is carried on from generation to generation. Even more, the sacred and holy relationship of marriage, in which a man and his wife are united as one, is God’s appointed picture of His own relationship with His bride, all those He saves. When the bride and groom publicly exchange vows under the *Chuppah*, they are committing themselves to displaying in their marriage and home the same love and companionship that the Almighty has with His people.

Yeshua attended a wedding at Cana in the Galil, at which He miraculously turned water into wine for the celebration of the wedding party. In so doing, He showed the importance of the wedding celebration in the life of the Torah community.

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J C A K I F Y V H J Q P S S Y W M K C G Y K D X J  
I Y O S C A I M Z P F S H E V A B E R C H O T P V  
I Z B W W V H Y U P O G K Y W Z W G M G K R P C J  
I U E R C O V Z C M R G N B X K Q D C M N D Q Z A  
K B W R I D V A H O Y M C W G T H T T A I J I Y H  
I Z J S U D F U O W K E T U B B A H H Z H J T J A  
F J O L H R E M D K D O X K S P C U W E S S T N P  
U C G D R E A B E T R O T H A L K S I L U F Y W P  
U Q U N J N J F C E R E M O N Y A H O T D M O X U  
D B Y X I X Z F O N A Z A N N C I B O O I I R S H  
Z A V Y E D B O J H B Q R F B I N V T V K C I R C  
N A G B Z X D R M M S X R R X P H Z V Y E S H U A  
I O C B E H Q E Z B M E I W X P R W H E L L H P T  
X G C P Q V V V W Z V P A X C K N I H C U D I H S  
L B D W T C F E D O Z V G S F A K J J E T N F J N  
C F V I J X D R L T U C E J R Y N I D X E E W D M  
U K U I F Q N S P E E J O R Q Y D A V N P A U E I

CHUPPAH

WEDDING

MARRIAGE

BRIDE

GROOM

MAZEL TOV

KETUBBAH

BETROTHAL

SHEVA BERCHOT

VOWS

CEREMONY

LOVE

YESHUA

FOREVER

SHOFAR

SHIDUCHIN

KIDUSHIN

CANA



