

January 26, 1986

On Weddings

Dear Nûn,

I am sorry that this did not get sent to you sooner. Yoneq thought that I had already sent it early last week, but I had not finished it. I really wanted to communicate all that our Father has been showing us about the significance of our wedding, but it is so difficult to put everything down on paper. There is still much more that will be revealed to us as we go along. This is merely a beginning for us.

Yoneq spoke once on the phone with Hakam about some of the changes we are planning for Caleb and Yerushah's wedding, but it was not clear. (This was several months ago.) Because back then we were beginning to see something about "the friends" of the bridegroom. Now things have become a little clearer, so we hope we can explain it now:

At the wedding: *Yerushah* represents the *BRIDE*.

Caleb represents the *BRIDEGROOM*.

The *Body* represents the *Friends of the Bridegroom*.

The *Guests* represent, in some way, *the Nations*.

The Bride will not enter into our celebration first and then wait there, all ready and prepared, for her Bridegroom, with all of us taking identity with her as part of the bride ourselves. For *she* is the *Bride*, and when she is ready her bridegroom will come and call her out. But when He comes He will not be alone. For he has led a train of captives to liberty. The great cloud of witnesses, His friends, will be with Him. John the Baptist was the last of the friends, who stand by at the wedding and rejoice.

He will be there along with the other friends (Abraham was called the friend of Yahweh) like Abraham, Isaac, and Jacob, and all the Old Covenant saints. John 3:29; Matthew 8:11. These saints surely have a place in the seventh day. They will greatly rejoice in the marriage of the Lamb when the Bride has been prepared. They have been cheering her on all these years. They lived their whole lives as an example for her.

It seems much more fitting that the festivities would begin with the friends waiting together with the bridegroom, as He is now waiting in heaven — until His Bride is ready, until all of His enemies have been made a footstool for His feet. So, Caleb David will be waiting upon his throne, with his friends all about him. He is the King in heaven. This will be a time of prophecy. The king speaking with wisdom about His patient waiting for the preparation of His Bride, and the friends also speaking as befits friends of this stature. (It is so wonderful that we are even named after many of these friends already.)

Yerushah will be prepared at a different house. When she is ready — when she no longer lets His enemies influence her in any way, and when even the last enemy, *death*, has been overcome (as seen by the resurrection of the two prophets in Jerusalem in Revelation 11:3-12, that death could not hold them because they had come to a place where their whole lives were devoted to doing completed deeds in righteousness, their lives demonstrating the spiritual condition of the churches from which they had been sent — Haggai is writing more about this to you) — a messenger will be sent to the King to let him know that the last enemy, *Death*, has

now been overcome and the bride is ready. Isaiah 25:8 — He will *IMMEDIATELY* leave his throne and go to claim his bride (and to destroy His enemies). His friends will be with Him. There will be a procession through the streets of Sus as the bridegroom goes to claim his bride. (1 Thessalonians 4:15-18 — this is the same call as Revelation 11:12.) As Caleb nears where Yerushah has been prepared a trumpet will sound, and she will come out to meet him.

Yerushah represents only the *FIRST FRUITS* of the Bride. For the rest of the Bride will not join Him until 1000 years of discipline has been accomplished in them. These first fruits are the overcomers who can drink of the cup of victory with Yahshua. The king will then take his bride to the Marriage feast. This will surely be a merry procession, with stringed instruments and rejoicing. Psalm 45:9; Jeremiah 7:34.

The guests, who represent the nations, will be allowed to observe all of this but of course in actuality the *NATIONS* will have no part in these things at the end of time. They only come

into the picture when they come to Jerusalem to bring gifts and do homage to the King in the seventh day. But as the festivities continue during the day, they will in a sense be like the nations will be on that day. They should be drawn to worship our King by observing our love for Him, as the nations will do then.

The joyful procession will end up at the celebration of the marriage supper of the Lamb in Jerusalem. The king will rejoice over His Bride. (This will be back at Tabitha's Place, where we will have all things decorated like all the weddings of the past, with a canopy, etc.) But now our King will be able to serve the

fruit of the vine to His Bride and his friends, speaking of how he has longed to drink of the fruit of the vine with her. This is the cup of victory! It could also be called the cup of *overcoming*. For it is those from Revelation 2 and 3 who overcome who will be drinking this cup with Him. (Someone else will graciously serve the guests something to drink also.)

This is the day which Yahweh has made — Psalm 118:22-24, a day of great rejoicing, the day of the *GREAT BANQUET* (Isaiah 25:6-11). For He is our victorious King, who has trodden down all the enemies. He could pour out His wrath and indignation upon those enemies because they were no longer attached to His people. They had separated themselves from all His enemies, casting them away, making them His footstool. The King's garments are stained red with the blood of His victory over all the enemies — Isaiah 63:1-6 !

So now the King will be clothed in a crimson red cloak of linen rather than how we had mistakenly had him clothed in white. We are in the process of making this cloak (perhaps we can send you a sketch of it when it is finished). It will have the name *King of kings, Sovereign of sovereigns* written upon it in Hebrew. Under his cloak he will wear some very loose-fitting linen pants and shirt (white for right now). He will have a sash which hangs on his thigh with these names written upon it also in Hebrew. Revelation 19:11-16. Upon his head will be a headband. It is called a *coronet* or *diadem* — in ancient times these were not heavy metal things, but rather more simple bands. In the 17th century they began to be called *garland*. This is the reason for

the mistranslation of the word in Isaiah 61:10, and the reason why we have in the past put a ring of flowers around the neck of our bridegrooms. But this is a mistake which should actually be translated as *a priestly headpiece or headband*. We have decided to make a headband. In Exodus 28:37 it speaks of the priestly *turban, tied with a blue band*. We don't want the bridegroom to "cover his head", so at least for now he will not use the priestly turban, but only the headband. In some translations it speaks only of the headband. We may write upon the band, *The Word of Yahweh* in Hebrew. We will be doing all the writing in Hebrew because we have seen that it would be wrong to put in English here in France. And surely the words upon OUR *KING* will not be written in either French or English, but in Hebrew — as we call Him by His Hebrew name, Yahshua (not the English or French translation of the Name).

We have met a very kind rabbi in a nearby city, and we are asking him exactly how various words are written in Hebrew. Perhaps John Post will be able to help you over there. The rabbi asked us if we were "Christians", and we said, "No, we just want to do the will of God." He was very pleased with that answer. We are asking him many things about old Hebrew, and about weddings, and even what he thinks about the lost 10 tribes. It is interesting to hear how they think about things; but Yoneq has warned us not to become too dependent upon these fallen descendents of Abraham because wrath has come upon them to the uttermost. They still have the veil over their eyes even when the Law is read. So they cannot really give us true understanding about things; but they have been helpful with learning how to say things in Hebrew.

The king and his bride are obviously in control of the entire festivities. He rules and she rules and reigns with him. They are *BOTH* full of prophetic vision for the things which they are representing. Part of the preparation of the bride must be that she would understand the significance of the wedding celebration, and be able to speak about it during the celebration. The bride will not be self-conscious and speechless in that day, and we must adequately represent that today in our weddings. The bridegroom will not be insecure and backward on that day either. He will rule and reign with confidence, having just destroyed *ALL* his enemies.

Isaiah 63 is such a marvelous portrait of our King, a victorious warrior. Surely He can lift up the cup of victory in honor with His overcoming bride at His side. And she will say ... Isaiah 25:9. It will be proclaimed that she has left her father's house and forgotten her people. Psalm 45:10. This is why the bride and groom will sit at a separate table from their parents and relations. No more will they have to endure sitting there with their worldly families. Neither will we offend their families by putting the attendants or special people at the table with the bride and bridegroom. The couple will have a special table alone in the center of all the others. We will also fix a very nice table for the relatives, doing our best to please them in hope of their salvation. But the bridegroom will be able to concentrate upon serving his bride, and she will fill her mind

with rejoicing over her King whom she has so long awaited.

We have spoken a lot about what it will be like in the seventh day during the wedding feast. We, of course, will not just be sitting there at a big table all the time. But we still feel that there is a place for a big table (at which the bride will sit down with Abraham, Isaac, and Jacob), as it says in Isaiah 25:6. So this part of the wedding will not change so much, except somehow at the beginning the bridegroom will serve the cup of victory. We will have dancing and festivities and then the big meal together.

I am sure that you have heard about what happened at our last wedding when Sameach was here. He and Obediah missed the wedding because of a lawless deed. Then when we had finished eating, just before the actual marriage was to take place, there was a time of judgment. This was like the white throne judgment (Revelation 10:11), when those who did not overcome are judged after their 1000 years of discipline along with the unbelievers. After this judgment the bride will be *COMPLETE* (and Yoneq feels that at this time the Old Covenant saints will be joined together with the Bride, for in the 8th day there will only be the Bride, which is the Holy City, the Nations, and the Lake of Fire, so there must be a place for those overcoming friends of the bridegroom. Revelation 21:1-4,10,24; Hebrews 11:39,40. He is not strong about this but just

feels that those saints may be joined to the bride in that day and forever). We are not planning to act out the judgment seat, but if it is necessary (like at our last wedding), it will happen. What happened with Sameach and Obediah

was very sobering, but it really brought home to us the reality of being separated from this joyous feast. (Also Hephzibah had gotten offended at her husband during the banquet and had gone home and gotten under her covers in darkness. We had to go up and find her and bring her down to the celebration so that she could confess her sin and be cleansed before we could all as *ONE MAN* pronounce the *AMEN* upon the marriage of Karli and Maria Grateful.)