

Practical Instructions about Weddings

Presentation of the Bride

An instruction as to how the bride presents herself to her king during the wedding, especially when she sings to him or gives the crown back to him... In the last wedding the bride prostrated herself before her king, face flat on the ground, while somebody else sang a song for her.

During the wedding the bride doesn't prostrate herself before her king, like for example when she gives the crown back to him. She doesn't kneel down before him, face flat on the ground. We do that in this age. The wedding represents the next age when the bride is in her glorified body. She can't fall away from that state of being compatible. She can look him in the eyes. Her kneeling down, face flat on the ground could cause visitors to stumble. It wouldn't even speak to them. She could be looking up to him on her knees, certainly honoring him as her king, and sing to him. Just instruct her to do that.

The Sending Off

After the vows, make an archway. The couple doesn't leave until everyone makes an archway.

The Minchah after the Wedding

After the wedding, while the guests are still there, all of a sudden we gather. This makes them feel uncomfortable and causes them to sit in the back. Kind of bring them in, sing a song, give thanks and not just make such a regular kind of minchah. Give thanks for the wedding and praise to our Master. Our guests could stay with us.

In Asher we were talking with our guests after the wedding. Then the time for the minchah came and it got uncomfortable. We blew the shofar right into their face and scared them to death. Draw them in, make a circle, hold hands. The guests liked it. As I already said, give thanks for the day and lift up hands. Maybe blow the shofar on the outside if we gather in a building, so that people who are scattered can hear us. After the wedding we have our regular daily sacrifice. We don't shortchange our Abba and our Master.

If people start sharing about the wedding — the leaders will know how to oversee this. It's just according to how many guests you have. There could be a word for them, something that speaks to them from what's being said in the minchah. If it's good that people share, let it happen, but let's not be wearing the guests out. Share with guests individually.

Comment: We do not pray to send the couple off, do we? This must have been a mistake in the notes. We proclaim them to be married and make an archway but do not pray at this time.

The Acts 26:6-8 Statement

The Acts 26:6-8 statement: This talks about more than just what meets the natural eye. Of course it talks about the resurrection, but it also talks about how the promise of the land grant that was given to Abraham will be fulfilled. The hope of Israel is the fulfillment of the promise to Abraham, the realization of the land grant.

The covenant — the promise to Abraham is the land grant fulfilled by the spiritual twelve tribes.

The Gen 18:19 promise will finally come to Abraham if there is a people who will do that. Nobody has done it throughout the last 4,000 years — neither David, Samuel, nor the greatest prophets. It'll be the greatest phenomenon if your son and his son are saved. If Satan can destroy them he'll reign forever.

Certainly Paul stirred up trouble by talking about the resurrection. This divided the Pharisees, who believed in a resurrection, and the Sadducees, who didn't believe in a resurrection. Paul used that three or four times.

Gen 17:7-8 — That's why we circumcise our children so that Israel would have the land that was promised to Abraham in Gen 15. When the Bride is prepared she brings in the new age. Then the promise will come to Abraham. There will be no resurrection till then. That's when it's going to happen. All the saints will be resurrected. Abraham will be resurrected along with all the saints of the New Covenant. This will happen when the Twelve Tribes do their job and bring in the new age. Acts 26:6-8 is a two-fold prophecy. Everybody knows about the resurrection, nobody about the other, the fulfillment of the promise to Abraham. One is revelation, one is just natural deduction.

The Victory Cup

Lk 22:16-18 and Lk 12:35-37 talks about the same thing and the same time. It talks about the victory cup when it's given and whom it's given to. When the victory cup is given somebody could share this.

The Hailing of the King

We don't pray in the wedding after the king and queen sit down on the throne. When we sing, "Yahshua You're the King of all the Earth," and we lift up our hands, we don't pray the normal way we do in the breaking of bread or at a special minchah (calling upon His Name). We are celebrating that the kingdom of this world has become the kingdom of our Sovereign and of His Messiah. We acknowledge the kingship of our Master Yahshua. We extol the Lion of Judah, who has taken up His throne here on earth, in Jerusalem. Why should we pray in the millennium that we would endure to the end or that our iniquities would be taken care of? We praise the King, hail Him. We have to have some common sense.

The Crown

It seems better that the bride gives the crown back right when she receives it. She is immediately struck by the giving of the crown to her of her own debt to our Master. She would not wait to do this. But it should not be a quick action – he gives the crown she takes it right off — as if it were their first argument. This must be a genuine moment. That is why a bride must be prepared to understand the whole concept she is expressing here. She must be prepared to express this so that all will understand it. If she is not apt to speak, then the groom must be prepared to fill in for her. This is a very significant part of the wedding and should not be treated lightly. If you see that a couple does not see the value of this, you should check their foundational understanding of salvation. Once he has re-crowned her, he proclaims that he will now take up the throne with his bride who wears the victor's crown... With great fanfare, they sit down.

Participation in Weddings

We're supposed to enter into our weddings more and more. The king and queen know more and more what to say. It is going to be like a play for our guests so they can see what's coming. For us, too. It's a type.

When we first started having our weddings like we do now, there seemed to be more freedom among the people to express themselves. It needs to continue that way. We must make sure that everyone has revelation about the "type" so that all may sense the liberty to speak. In Asher, Nun always explained to the guests at the beginning of the wedding what is about to happen or what is going on as it progresses, like when we go to heaven or when we go to Jerusalem... But this must be done with discretion and excitement so as not to take away from what is going on. The explanations should not be too lengthy so as to wear the guests out. The Governor must have his finger on the pulse of the wedding.