

Adornments

“And I saw the holy city, new Jerusalem, ...made ready as a bride adorned for her husband” (Rev 21:2). A *dorned* (Strong's #2885) means *arranged, put in proper order*. It is the word used in Mt 25:7 for *“trimmed”*. The Bride is pre-*pared* for her Groom. Whatever is not *for* Him is *pared* away, so all that remains is *for* Him. She is *set* in order, in a manner pleasing to Him, just for Him and not for herself or anyone else. It is His order that she is *set* in, unlike the other woman in Rev 17:4 and 18:16. The other woman is “adorned,” too, “set in order,” but the order she is *set* in is a different order. It is the *order of the world* (Strong's #2889), adorned in a manner pleasing to herself and to all those she wishes to attract to herself, including the kings of this world.

So the Bride is carefully *arranged* for her husband. For this is an “arranged marriage” — she was foreknown and chosen before the foundation of the earth, just for Him. She is adorned the way *He* likes, with what pleases *Him*. And the main thing that pleases any Bridegroom is that His bride is purely devoted to Him (2 Cor 11:2). She lives to see Him fulfilled in every way. She exists only to complete Him.

Fine Linen

“And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints” (Rev 19:8). Linen signifies eternity. It is material that endures. These are the deeds that endure the testing (1 Cor 3:13), which remain (verse 14) and are not destroyed (verse 15). These righteous deeds are precious in quality. They are not just linen, but *fine* linen. This righteousness exceeds that of the Scribes and Pharisees, who allowed the law to restrain them from doing the things that lead to the second death. But the righteous acts of the holy ones are deeds that lead away from the first death (Jn 8:51).

Rev 19:8 does not merely say *white* linen, it says *bright* linen (Strong's #2989). It is *shining* linen, deeds that are a light to the world. She let her light shine before men in deeds that brought glory to her Father in heaven, because they were done in the power He gave her (Mt 5:16; 1 Pet 4:10-11). Her deeds went beyond what natural men could do and lit the way for others. She did not merely abide by the restraints of the law, refraining from evil, but she did everything her Bridegroom commanded her, and also sought to find out the things (not contained in specific commands) that were pleasing to Him (1 Jn 3:22; Eph 5:8-10).

Her active seeking to know His good pleasure gave her insight into His ways and set her apart from all others as His own special treasure (Ex 19:5-6). The insight and example of this people illuminated the way for others to follow them into this same right relationship with Him and caused this people (Daniel's people) to shine brightly like the expanse of heaven and like the stars for eternity, as followers of the bright and morning star Himself (Dan 12:3; Rev 22:16).

So the greatest adornment of this Bride is her deeds. They were just like the deeds of her Bridegroom. Not only were they the kind of deeds that did not sever her from Him, they actually caused others to be reconciled (re-linked) to Him and fall in love with Him. They were bright and clean (Strong's #2513, *pure*), untainted by the self-interest that characterizes the world (Jms 1:27).

Diadem

Like any woman, the Bride is adorned with a veil upon her head, a sign that her authority comes from her head who covers her (1 Cor 11:10,3; Eph 5:23). But unlike all others, she alone wears upon her head a diadem of twelve stars, showing that she is the Lamb's woman (Rev 12:1; 21:9). She has not received her crown, yet, for the kingdom has not yet come on earth as it is in heaven, but she does rule over what He gives her to rule over and puts the full moon under her feet. The moon is full, just as she is full of passion, but it is under her feet because she is in control of her passions. She is Israel, adorned with a diadem (Hebrew *tsaneef* or *meetsnefet* — Strong's #6797 or #4701) of royalty (Strong's #4410) — a sign to all that soon the crown will be placed there by her King (Isa 62:1-7).

She alone is “Hephzibah Beulah,” the nation of majestic ones that He delights in and rejoices over, like a

Bridegroom over his Bride (Ps 16:3; Isa 62:5). She alone is the twelve-tribed nation of Israel whose righteous acts have gone forth as the bright light of a consuming fire to all the nations, bringing and being His salvation to the ends of the earth. She is in fact His torch, the instrument He uses to cast His fire upon the earth (Isa 49:6; 62:1; Mt 24:14; Lk 12:49). She is the nation whose sons covenant themselves to her in *bar mitzvah* with the same zeal that a young man covenants himself to a virgin. She is the one with watchmen on her walls who never keep silent day or night, giving YHWH no rest until He establishes this twelve-tribed people and makes her into that light that glorifies Him in all the earth (Isa 62:6-7; Lk 18:1-7). She is adorned with a diadem of twelve points of illumination, twelve locations on the earth where her light can be observed by all nations in fulfillment of Isa 49:3,6 and Mt 24:14. Many can say that they are the twelve tribes of Israel, the Bride of Messiah, the people of God, the Church of Christ, etc., but only one serves Him and does His will (Mt 7:21; Lk 6:46). Only one is founded upon the apostles (Eph 2:20; Rev 21:14), on those who carried out Mt 28:18-20 and taught the disciples to do what He commanded. And if you look at what is built on the foundation of these apostles, you will see a great high wall that nobody can pole-vault over. It is a standard raised up that separates the holy from the common. But there are twelve places where a person can enter into this holy nation and royal priesthood — twelve gates that bear the names of the twelve tribes of the sons of Israel (Rev 21:12). And at these gates are twelve messengers — His agents who embody the message (as stars embody illumination) that brings one through the gate into the Holy City.

So this woman is a nation of royal priests which wears the diadem that reminds her of the day she is living for, when her King will come and reward her faithfulness. This woman overcomes as He overcame, by supping on the bread which does not perish, ruminating on every utterance which comes from the mouth of Elohim (Mt 4:4; Jn 6:27; 1 Pet 4:11; Rev 3:20-21), communing with Him. Thus she will sit down on the throne prepared for her as He sat down on the throne prepared for Him.

The crown will be given to those who hold fast to what they have with one hand while laying hold with the other of the prize for which they themselves were laid hold of. This means that, on the one hand, they keep living by the standard to which they have attained. And on the other hand, forgetting the past, they press on towards their goal of being conformed inwardly and outwardly to the image of their King (Php 3:13-16; Rev 3:11).

There is a cross in the way of every crown worth wearing. To those who persevere under trial because they love Him, remaining faithful unto death, it will be a crown of life (Rev 2:10; Jms 1:12). To those who guarded over their faithfulness because they loved His appearing, who purified themselves because they fixed their hope on being like Him at His coming, it will be a crown of righteousness (2 Tim 4:8; 1 Jn 3:2-3). To those who led by their example and cared for those under their authority like the Chief Shepherd Himself, it will be a crown of glory (1 Pet 5:1-4).

Adornments at Weddings

At our weddings the bride will wear clean white linen garments (Eph 5:27) which approximate the bright linen of the Lamb's woman. She will also adorn her head with a diadem or tiara decorated with twelve seven-pointed stars, signifying twelve tribes, each with seven apostolic centers (Rev 1:4,11,12,20).

The mention of adornments in the scriptures often represents something deeper, as in Eze 16, where our Father redeems Israel from her wretched and pitiful condition (verses 3-8) and gives her dignity and prosperity as His people (verses 9-14). The nose rings, earrings, gold, silver, silk, etc., are symbolic of inner worth — not just outward affluence. The beauty they represent is the radiance that comes from a pure heart — shining out through eyes that are focussed lovingly on others (1 Pet 3:3-5; 1 Tim 2:9-10). So, also, in our weddings the adornments are mere representations of the inner beauty of a totally devoted people, in whom not one heart-string belongs to the ruler of this world (Jn 14:30). For this reason we do not make full use of the adornments mentioned, since they are only a type of the true glory we have in Messiah.

At this time, as we are trying to learn what pleases Him, we have adopted for our weddings some, but not all, of the adornments mentioned in connection with brides in the prophets and the Song of Solomon. All of them have in common the fact that they are tied or bound on, signifying the covenant into which the bride is entering.

Sash (Qeeshoor)

“Does a girl forget her ornaments or a bride her sash?” (Jer 2:32, Jerusalem Bible) The word *sash* is *qeeshoor* (Strong's #7196), from *qashar* (Strong's #7194), meaning “to bind, tie, gird, confine, join together, conspire, etc.” The Lamb's woman is in a pact or conspiracy, having become one spirit with Him, to make Him preeminent, and see all other rule and authority abolished and replaced by His headship (1 Cor 6:17; Acts 4:32; Col 1:15-18; Eph 1:20-23; 1 Cor 15:24-26; 2 Cor 10:3-6; Dan 2:44). Thus she binds herself to Him in a solemn covenant to live for none other but Him — not even herself. He dies for her; she lives for Him (Eph 5:24-25; 2 Cor 5:15).

The word *qashar* is used to express the binding of the life and soul of one to the life and soul of another (Gen 44:30-31; 1 Sam 18:1,3,4). This knitting together of souls was the basis for Jonathan's covenant with David, expressed by his total capitulation to David as the greater king (Lk 14:31-33). The *qeeshoor*, or sash about the Bride's waist, signifies this covenant, the binding of her inward parts to her Bridegroom.

Bracelet (Tsameed) and Necklace (Rabeed)

“And I adorned you with ornaments, put bracelets on your hands, and a necklace around your neck” (Eze 16:11). Bracelet(s), the translation of *tsameed* (*tsemeedeem* in the plural — Strong's # 6781), comes from *tsamad* (Strong's #6775), meaning “to link, fasten, join, gird, serve, etc.” Necklace is *rabeed* (Strong's #7242), a collar spread about the neck. The *tsameed* is bound upon the hand that serves; the *rabeed* is bound upon the area between the heart and the mouth. The Bride is bound in a covenant to do nothing and say nothing apart from her King (1 Pet 4:10-11; Jn 15:5), so that her every action and her every word would be a faithful witness of His heart (Pr 3:3,5,6,7).

The people who fulfill this will have the unity of Jn 17:20-23, based on respect for the inner worth (glory) in each one, showing itself in what they do and how they do it, what they say and how they say it.

Anklet (Tse'adah) and Bells (Pa'amoneem)

The ankle chain (*tse'adah* — Strong's #6807) completes the binding of the Lamb's woman as His bondslave. She is bound waist, ankle, wrist, and throat to Him. She is that nation which says, “I will be what You want me to be, go where You want me to go, do what You want me to do, and say what You want me to say, just the way You want me to say it.” This is what it means to be holy. This is the special treasure that He has longed for millennium after millennium.

This complete subjection to the Law of Messiah is set off with the tinkling of bells (*pa'amoneem* — Strong's #6472) representing the joy of her salvation, going beyond what words can express, as foreshadowed by the tinkling of the bells on the robe of the High Priest as he made atonement in the temple (Ex 28:33-35). This is the joy of deliverance from death and the joy of her desire fulfilled, to stand before the one she loves in complete confidence and not shrink back. She lives for the day of His coming and she will “be there with bells on...” (1 Pet 1:8-9).