

The Mystery of the Bride and Bridegroom - Jonathan Cahn

by From the Pulpit & Classic Sermons

The sermon explores the mystery of existence and the love of God, using the Hebrew wedding as a symbol of God's journey to humanity and the offering of his own life as the greatest gift.

Duration: 38:59

Scripture: Ephesians 5:25, 1 John 4:8

Topics: "Radio", "Divine Love", "Spiritual Betrothal"

Description

Jonathan Cahn explores the profound mystery of the relationship between the Bride and Bridegroom, illustrating how our existence is rooted in love and the divine covenant between God and humanity. He emphasizes that life is a journey of seeking love, culminating in the sacred union of the Bride and Bridegroom, which symbolizes our relationship with God. Cahn draws parallels between ancient Hebrew wedding customs and our spiritual betrothal to Christ, highlighting the importance of preparation, commitment, and the promise of eternal joy. He encourages believers to embrace their identity as the Bride, called to love and be loved by the Bridegroom, who is God Himself. Ultimately, the sermon calls for a deep, personal connection with God, reminding us that we are created for love and destined for a divine union.

Transcript

Welcome to From the Pulpit in Classic Sermons. Each week we bring you a different message from some of history's greatest speakers in the Christian faith and powerful sermons for modern preachers too. This week we have Jonathan Cahn with his message, The Mystery of the Bride and Bridegroom.

In the beginning, before you woke up today, before this conference and before you were dealing with whatever burdens you're dealing with, before you had any worries, before you were grown up, before you had any responsibilities, before you knew what work was and before you knew what it was to be wearied or broken, before you took your first step as a child, before you stood in your crib, before your mother first held you, before there were homes, before there were trees or heavens or skies or clouds or anything else, the mystery of your existence already was. But before there was anything else, there was Him. And the mystery and the meaning of your existence on this earth is found in His existence.

In the beginning, there was God and God is love. In the beginning, before there was anything else, was love and that's the mystery of life. And for you, you exist because of love.

And therefore, you seek love your whole life, one way or another, knowing it or not knowing, you're seeking it. And even more so, your life can never be complete until you receive, you truly receive that love and you truly give your life to loving and living your life for love. Therefore, no matter whatever else you do or get in life, no matter what you're achievement is, without that love and without living for love, it'll all be for nothing.

God is love. And so, when He brought forth existence, He wove into it the mystery of love and He made life inseparable from love. He created man, male, and female.

That through male and female, life would come. And so, when a man and woman come together in a covenant for the purpose of love, we call it marriage. The man becomes the bridegroom, the woman, the bride.

They come together in a sacred joining called a wedding and that's why weddings are so beautiful because they contain this mystery which is eternal and divine. But there's one particular wedding that is filled with the mystery of God and that's the ancient Hebrew wedding. I want to take you back, pretend you're not in Pennsylvania anymore.

I want to take you back to Israel in the days of Messiah to the mystery of the Hebrew wedding. It went like this. A Hebrew girl and a Hebrew boy would grow up separately in separate houses.

Often, they'd never know of each other until the time of their meeting. They both know that they were going to be married but they wouldn't know often to whom. The Hebrew virgin would dream of the day, long for the day of finding her beloved and being joined to him.

When the two now have come of age, the preparation for marriage begins. And the marriage could only come about this way. The Hebrew bridegroom would, he has to leave his house and journey to the house of the bride, to her father's house.

And there he comes and he visits her, whether she lives down the street, down the village, across the land. He has to come to her house no matter where, in a mansion or a mud hut, he must visit the bride. And the bride and her house must open the door to let in the future bridegroom.

And there in her house, he would pledge his love to her. And there, he must offer up a gift for her, a costly gift. The gift is called the mohar in Hebrew.

It has to be costly because it's the sign of his love for her, the bridal price. And then he asks her to be his wife. And then she has to choose.

Often he's a stranger. She hardly ever saw him before or never. To say yes is to leave everything she's known, to embrace something she's never seen, to leave her family and her friends and her house, to go somewhere where she's never been.

If she says yes, the mohar is given, and she's set free from the bounds of her house. The two are pledged to each other. They enter into a covenant.

They share a cup of wine together, and a blessing is said. She is now the kala, the bride, and he is now the hatan, the bridegroom. The two are deemed married, but only by their pledge.

For when the covenant is sealed, the hatan, the bridegroom, bids his bride farewell, and he leaves her. The first visit is over, and it's called the kiddushim. They have made a pledge to each other.

They've consecrated each other to each other. The bridegroom then returns to his house, and thus begins the great separation. The two reside in separate places for about a year.

The groom spends the time preparing a home for the bride. There was a law in Israel that the house of the bridegroom has to be at least as good as the house that she came from. The bride spends the time of their separation preparing herself for the groom, for the marriage.

Everything looks the same to her. She's still in her father's house. She's the daughter in her father's house, but she's no longer of it anymore.

She is now the kala. She is pledged. Everything is changed for her.

It looks the same, but she is pledged. Her room, her mat, her house looks the same, but she's in a covenant, and she is his. Now her house has become a bridal chamber just to prepare her for that day.

She has to consecrate herself and keep herself pure, and give herself to no one else, even veil herself up so she keeps herself only to him. And she spends the time learning how to say goodbye to everything she's known, letting go of the old house and all its luxuries, its burdens, its distractions, its temptations, her claims, everything. And suddenly it doesn't matter what her room looks like anymore because she's in love.

She's got him. She has one purpose, not to get wrapped up in the house anymore, but to prepare to be his companion and to become beautiful. She is her beloved's, but she doesn't see him.

Now during the time of their betrothal, the bridegroom sends a gift for his bride. It's called the matan. It's not the price he paid.

It's just a gift of love to encourage her in the days of their separation, to beautify her and express his love for her and reassure her. The days of the separation preparing come to an end. The matan now has finished preparing the house for the bride.

He now dresses up in his royal clothes and he dresses as a king with a garland on his head with fine linen surrounded by his men. It is the day of the hatuna, the wedding day. It's the manifestation of what they pledged in secret now is coming into the open.

The bridegroom and his men now begin a great journey, a procession from the house of the bride to the house of the bride. It's his second visit, his second coming. The first he was dressed in everyday clothes.

Now he's come as a king. The first time everything else was going on, it was in secret. Now everything stops.

The whole village turns and they behold the bridegroom coming with his men in the streets. It's nighttime. The groom and his men come with torches held high, singing songs of love and praise to God through the open roads and the villages.

The bride is meanwhile readying herself with her maidens bathing in water, being anointed with olive oil, perfumed and spiced, adorned with costly jewels and royal linens, a garland put on her head. She's made ready as a queen. She was once just the daughter.

Now she is the kala, the bride. Her maidens keep watch for the first sign of the chatan. Some are standing outside with their lamps lit, waiting.

And when they see the first torchlight of the bridegroom's procession, they hear it. They say, Hinei he chatan! Behold the bridegroom! The chatan and his men near the house of the bride. The house is waiting, lit up with radiance, with great expectation.

The appearance of the bride. And the kala appears through the door. She's nervous, but she's excited.

She's walked through the door a thousand times as a little girl, but now when she walks through it, it's the last time she'll ever walk through. Her maidens usher her out, and they bring her to the groom. The two stand there looking at each other.

While everyone's watching, a king and a queen, her face is veiled. And then he says to her, Remove your veil. And nervously she removes her veil.

And they stand there face to face. And then she puts it up again. The two of them are lifted up on a sedan chair by their friends.

They're lifted up with great rejoicing, and the great procession begins with both bridal and groom's men and party. The procession from the house of the bride to the house of the groom. With torchlight and great company as it is written, Kol simcha ve kol sason, kol chatan ve kol kala.

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride are heard in the land. With music and songs of rejoicing through the streets of the village and the road, she looks back at her home, sees it fading away, growing smaller and smaller, knowing it'll never be her home again. And waiting for the sight of the house she's never seen, the house she's never dwelt in.

And then she sees it, lit up, new and ready, adorned and waiting for her. And there inside the house and waiting outside the house are his family and friends, waiting to receive her, saying faruch chatan, faruch kala, welcome bridegroom, welcome kala. And they are lowered down, and they walk to the entrance, and the bridegroom takes his bride through the threshold.

And people are showering them with bruchas, with blessings. She's greeted. She enters the house of the groom, prepared for her.

She's never seen it before. This is what she's thought of and dreamed of in her room. But now she sees it, and now it will be her home.

They go inside where the celebration is, and a great festival is waiting which lasts seven days. And in the house is prepared for them a canopy, the chuppah, a symbol of the joining of the chatan and the kala under the bridegroom's covering. And when she comes under it, everything that is his becomes hers.

And the two sit there under the chuppah as king and queen, just sitting in each other's presence while all around them is celebration. The two lift up a cup of wine, a symbol of their oneness, the first since the day they pledged themselves to each other in secret. And during the seven days of their celebration, the two of

them slip away into the bridegroom's chamber.

And there in the chamber, the two bear themselves to each other, and the two become one. The two become the mystery of the bride and the bridegroom, and now the meaning, and now the meaning of life. Her all existence is a love story.

Her existence has come into being for the sake of a wedding, and the mystery begins with the chatan. The chatan of chatanim, the bridegroom of all bridegrooms, in light of whom everything else is just a shadow. The chatan olam, the bridegroom of existence, the one who is from the beginning, and for whom all else is made, and as man from his rib came woman, so from his side comes the universe.

He is the source of all love, the one who alone can fill life, and without whom everything else is empty, and without whom everything else longs for completion, and without whose love all else is wanting and nothing makes sense. Who is the chatan? The chatan is the eternal. The chatan is God.

He is the Almighty. He is the king of the universe, but he's first the chatan, the bridegroom. And the mystery of the chatan, in Hebrew the word chatan comes from a word that means one who joins himself in love.

Who is God? He's not cold or distant. He's the one who longs to join himself in love to his beloved. And what about the other part of the mystery? Who then is the kala? Who's the bride? Well, she's right here.

You can't see the chatan, but you can see the kala. The voice of the bridegroom calls to the heart of the bride right now and says, you, you are the kala. You are my kala, each one of you, whether man, woman, Jew, Gentile, old, young, holy, struggling.

You are my kala, or you were created to be my kala and are waiting. You came into existence for one reason only, to be my kala. And everything else, everything else is second to that.

And everything in your being longs for that, whether you know it or not. And that's why you search to be married. That's why you search and go after things you can marry your soul to, to success, to security, to ministry, to a million things because you were meant to be married, but to me alone.

And that's why nothing else can fill you because you are the kala, my kala. And so your deepest part in your life longs to be one with me. You are my kala, says your bridegroom.

And I've known you before you existed. I called you into existence, says the Lord. I know your heart.

I know your fears. I know your, your weaknesses and your mistakes before you make them. I know your secrets and I know what you try to hide.

And yet I still love you. And for you exist to be my kala. For I am the bridegroom of your soul.

And so there is the bridegroom, there's the bride. And the mystery begins with both each dwelling in a separate house. So you grow up in a separate house from his.

You grow up not knowing him, not seeing him, but longing for something more. You know there's something more. There's something or someone, something empty without him and that's good because it shows you're his kala.

You're empty without him. And when he's not first in your heart, you're empty. That's good.

Speak unto him. It's a love story in two different houses, the eternal and the temporal. The bride in the temporal, the groom in the eternal.

According to the mystery, there can be no marriage until the Chatan makes a journey. Until the Chatan journeys from his house to the house of the bride. And therefore, according to the ancient mystery 2,000 years ago, the Chatan made his journey.

Not across the village or a town, but across eternity. God came to earth. The Chatan of existence came into our existence.

The bridegroom made the journey into the realm of time and space. He came to our house, a world filled with imperfection and brokenness because it was your house. He came as the Hebrew groom came without great fanfare.

And while everyday life was going on, he came unassumingly for he must come that way first for the bride must love him, not for his riches, but for him and his love alone. And it didn't matter what kind of house she was in. It didn't matter if it was a mud hut or a mansion.

The Chatan would come. He came to the house of Israel and the house of the bride. And so in the same way the groom has made his visit to you, each of you, you were dwelling in your dwelling place separate and then one day you heard a knock on the door.

It was the Chatan who came for you. And even now he comes because that's his nature. Even you who have known him, he still knocks and he still stands at the house and the voice of the bridegroom calls to the bride and says, now I am not far from you.

I'm right here. I'm closer to anything or anyone else. Even the person sitting next to you, I'm closer.

You could never journey to me, but I have come to you. I've come to your house and it doesn't matter how far away your house has been. It doesn't matter there's no distance with love.

It doesn't matter what your house is like, even even now what it's like. No matter how dark or poor or cold or cut off from me it's been. It doesn't matter.

Still I've come and still I knock. And now I knock at the door of your life and your heart and still you have yet to truly let me in and let me in. Open the door, my beloved, says the groom.

Open the door to your heart. Open the door to your hurts and your your tears and your wounds and your scars and your loneliness and your fears and your guilts and your regrets and your unforgiveness. Let me come in and let me touch it.

You've got to open the door and let me in with no reservation and that's the only way you can be healed and that's the only way you can be filled because that's why you exist for me to come in. And so the virgin opens the door and the Chatan comes into her house and he doesn't judge her for her house because he doesn't care about that he's come for her. And so the Chatan comes into your house and he says I've come in.

I've come into your secret places and there's nothing that separates us. Your burdens are my burdens. Your tears are my tears.

Your weakness is my weakness. Your sins are my sins and your troubles are my troubles now and your life is my life and you never have to go through any trial or any burden or any temptation, any hardship alone anymore for you will never be alone again but you must share all you carry and let me carry it. So the Chatan enters the house but for there to be a marriage according to the mystery there must be an offering made, an offering of the bride to the bride from the groom of his love.

The Chatan must give a gift for his bride that will show his love. And so the Chatan according to the mystery 2,000 years ago in our house, in the bride's house, in this realm, he offers the greatest of gifts, not silver or gold but his own life. The life of God, the giving up of his life for her, for you and the greatest gift she can ever receive worth more than anything else.

So the voice of the bridegroom says, I've loved you with an everlasting love. There's no end to my love for you. For I've given the greatest thing I could give, your Mohar I have given and there's no greater love and so no matter what your life has been like, no matter what, no matter how hard it is to feel my love and no matter how many times you don't feel worthy of my love, it doesn't matter I've given you your Mohar.

I've given you your gift and that changes not and if you were the only one in the universe, I still would have given it and in my love you're the only one. That's how loved you are. By virtue of my love and that gift no longer shall you be called forsaken or rejected.

No longer shall you be called sorrowful but rejoicing and beloved. No longer shall you be called alone or cast off but you shall be called mine. So when you don't feel my love or when you do, when you feel close or far, it doesn't matter.

I've given you your Mohar. Remind yourself my beloved and that change is not through the good times and the hard times, through your dying day, that change is not. You are my beloved.

And so the bridegroom offers his Mohar. It is the visit of the Kiddushin when they pledge each other to each other and so the Chatan must ask the beloved to be his bride and so he does and she must choose but she's scared. But the bridegroom asks her to leave everything she's known to come with him.

Everything she's seen and familiar and even though it's been dark she's familiar with it and the Chatan always asks his bride to leave what she's known and she must choose. She's pulled by the old. She's held by her fears but she's drawn to the new.

Her fears say no but the deepest part of her heart saying yes, this is it. And so the voice of the bridegroom calls to his beloved now. He says come with me.

Come with me. Let go of the old. Don't be held back.

Be not bound anymore by the past. Let the darkness go behind. Once that's all you had but now you have me.

I've come to your house so you can come to mine. So the voice of the bridegroom says will you, will you be mine? Will you truly be mine? To have and to hold from this time forth in good times and bad and to share all things, to be with me always, to lean on my shoulders, to bear my name, to be one life, to love

and to cherish all the days of your life and then to forever will you be mine? And the beloved at last says yes. And the voice of the bridegroom says I, the bridegroom, pledge you, my Kala, my love and my life to have you and to hold you, to bless you and to keep you, to protect you and to be your strength, to embrace you and share everything you have, to carry all your burdens, to lead and guide you, to comfort and nourish you, to cleanse and cherish you, to love you and to never stop loving you and to never leave or forsake you no matter what, to be your companion and your best friend and your beloved from this time forth and to the days of eternity.

And the voice of the bride must respond and say I, the beloved, take you to be the bridegroom of my soul, to have and to hold you, to keep and be kept by you. I pledge to love you with all my heart, mind, soul and strength, to trust you with my life, to share all I have with you, to follow you, to be comforted by you, to forsake all others and consecrate my soul to you as my first love, to love you more than life and be faithful in good times and hard times, to never leave nor forsake you, but to be your companion, your helper, your beloved from this time forth and to the days of eternity. And the bridegroom answers, my life is now your life and your life is now mine and you are no longer what you were, you are no longer wounded, you are no longer forsaken, you are no longer sinful, you are no longer defeated, you are no longer far away or wearied or broken down, you are no longer rejected or closed off or hurt, you are now the Kala, you are my Kala and you're never again to live as if you were not, you are not what you thought you were, you are not what others think you are, you are my Kala and don't let anyone or anything or any feeling make you forget that.

And so the covenant is sealed, the bride and the groom pledge and consecrate themselves, you and he, by the drinking of a sacred cup of wine, their communion they've made to each other and he says I will again drink this with you when I take you home. It all takes place in quiet in the house of the bride in secret. The kiddushin is sealed, but then according to the mystery, the Chatan must leave the house of the bride and return to the place from which he came.

And so after he gave her mohar in her house, he offered his covenant, he said this, let not your heart be troubled and neither be afraid for in my father's house are many mansions. If it were not so, I would have told you, for I go to prepare a place for you. And so the bridegroom left the house of Israel in the house of time and space, he returned to the house of the eternal.

The two are separate now, but in accordance with the mystery in their separation, the bridegroom sends his bride a gift, the matan, the gift of love of the spirits, to beautify her, to reassure her of his love and a token of his presence and encourage her in their days of separation. For now, according to the mystery, they must dwell separately. So they are separate, but everything is different.

She is no longer the daughter of her house, she is now the bride, she is betrothed now. They must be separate, but not like before, for now they are separate only for this purpose, to prepare themselves for each other and for eternity. And so now is the time of your betrothal, if you've received him, and the voice of your groom says to you, we must be separate now, not because I'm distant, but because this is your betrothal, and this is the time you have, the only time you have, to prepare yourself.

For one day the day will be finished, and that will be next. And so do not look by your eyes, if you look at your house, it'll look the same. Though you may dwell in the same dwellings you are in it, but you are no longer of it.

Once that's all you had, but now you have something better. And when you look at your circumstance, know that you are not of your circumstance anymore, you are mine. When you look at your past, know you are no longer of your past.

Once you were of depression, that is not your house anymore. Once you were of anger and fear, you are no longer of that house. Once you were of sin and bondage, you are no longer of that house.

For now you are the color, and nothing of this world, of this house, can claim you. You are not owned by this house or anything of it anymore. You are free of all things, that is our covenant, so stand in it.

I've opened the doors of your life, keep it open. This is the time of our pledge, and this is the time, no matter what you go through, know that I will be there. Wherever you go, when you feel distant, I will be there.

Wherever you go, I will be there. I will protect you. And ours is a secret love, so meet me in the days of our separation, in a secret place.

For this is our Kedoshim, the time of our pledge, when we prove our love for each other. So keep yourself pure, and keep yourself faithful, and keep me as your first love. Don't give yourself to any other, for you were only made for this.

And now this world, this life, is your house, is no longer your home, though it is now your bridal chamber. It is here, everything you go through in life, good and bad, is here to prepare you and make you more beautiful. I will work all things for good, so don't waste the time.

This is your preparation, don't get distracted, for it's only the time you have. You aren't here to get caught up in the house, or the details of the house. You're here to leave the house.

You're here to learn how to say goodbye, let go of your claims, and say goodbye to the temptations and the pain. You are here for that, to become more beautiful, to be my everlasting companion. And while you prepare yourself, I'll be busy, for I am preparing a place for you.

Where your joy waits. A house unlike anything you've known. For your first house, it was built in seven days, it took.

But your new house has been under construction for thousands of years. So trust me, it's better. By my hands and in love, your second house is better.

Your first house fades away, but your second is forever. I have not seen, nor ear heard, nor the heart of anyone conceived what I have prepared for you. And you are of that house, so whatever you are going through, know that you are not of this.

Keep your eyes up, keep your heart fixed, and keep your treasures up there, and no one can take that away from you. And the bridegroom said, I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you to myself. And that where I am, you may be also.

And so then, according to the mystery, the days of the separation must come to an end. And the Chatan, according to the mystery, must come a second time. One more time.

The first was to make his pledge and his covenant. The second, though, is for celebration. The second is to take her home.

And so, as he left, he promised to come again, and all who receive him, receive him twice. First in secret, and then they behold him faceless. The first time he comes in quietness, with no fanfare.

The second time, there's a lot of fanfare. The second time, all eyes are upon him. And so he says, be ready, keep your lights burning, for you know not when your bridegroom comes.

And then you will see him whom you have believed by faith, you will see him to whom you have been pledged, who wasn't secret, you will see him with your eyes. The Chatan of all existence will be arrayed as a king. He'll be dressed up in his fine linens, in all his glory, and he with his companions, the angels and the saints, journey one more time to the house of the bride.

Not across the village, but across time and space, with a great procession, all eyes upon him, to the house of his bride. And she, the Kala, you are to be cleansed and spotless and beautiful, and ready to go home. For then it'll be revealed who you are, the Kala.

And then her maidens, seeing the torches and the signs of his coming, will cry out, Behold, the bridegroom comes. Blessed is he who comes. And then he will come to meet you this time, this time in glory, and you'll be ready.

And then he'll stand outside your house, outside, on you in the entrance, you in the doorway, on the verge of leaving your house. And so the voice of the bridegroom calls to the bride, even now, and says, Come away, my beloved. Come away with me, it is now time.

Forget the old, leave the old behind, step out of your father's house, step out in faith and journey with me. Come away, my beloved. There is nothing to fear.

There is nothing but joy awaiting you when you come with me. Leave the old and enter the new, for the winter is over. It is time for joy.

I've come this time to take you home. And then the two will stand there. You'll be ushered to your groom.

You'll be standing there. He, your Chatan, you his Kala, the one who through all your days you prayed for, who answered your prayers, who took you out of the pit, who kept you and you loved him, though you didn't see him. Now you'll see him, your secret friend.

And the bridegroom says to the bride, Remove your veil. It is time to see each other face to face. And the Kala will hesitate, for you know all too well your blemishes and your scars and your imperfections.

But you'll remove your veil and you'll stand face to face. And then he will wipe all the tears away from your eyes. And when you remove your veil, he'll say, I see no blemishes.

I see no blemishes at all. You see the mystery of the Kala. Kala means the bride, but it also means in Hebrew, the perfect one.

For what bride is not the perfect one in the eyes of the groom? And so even now the bride must learn to see herself through the eyes of grace in the eyes of her bridegroom and become as he sees you in his grace, his perfect one, my perfect one. For now we see through a glass darkly, but then we shall see face

to face. And then he'll say something like this.

It's been a long time. It's time to go home. And you'll be listed up together with him on the wedding chair by his companion, the angels.

The procession will begin and you'll be carried away with him. And you'll look back and you'll see the old house, the old life fading and fading and fading, the earthly dwelling receding, the old life fading away and all its burdens. And the bridegroom will say to the bride, don't look back.

It's not your home anymore. It was never your home. It was only the place of your childhood and your preparation.

For now you will no longer dwell in a house that passes away. I am bringing you to an everlasting dwelling place, from the earthly to the heavenly, the house prepared for you. And he'll say, look.

And then you'll see it, the place the bridegroom prepared for you, the place you set your heart on. It'll be beyond anything you imagined. And the procession will bring you there.

You and the bridegroom will stand and he'll say, now behold. Here there are no more thieves to break in. Here there are no more moth or rust to devour, nor time to ravage or make old or weaken or make fade away.

A house where you can never be heard again or disappointed or be without or lacking in peace. A house that can never be taken away in a land of no more sorrow. For here there is no night or darkness or sorrow or pain or rejection or wounds.

And here all the sorrows of the first house are redeemed and all you did for me, my beloved, is now your treasure forever. And now will your joy be unspeakable. Enter, my beloved, and he'll bring you across the threshold.

And then you'll be showered by the blessings of his companions, the angels, who will say, Baruch atah hechatan, Baruch at chakala. Blessed are you, welcome bridegroom and welcome bride. And you'll know then, for the first time in your life, that you are home.

And he'll take you under the chuppah, the symbol of his covenant. As it is said in that day, he will spread his chuppah over his people. And all that was his is yours.

And you'll just be there, you and him. It'll be just like that. In his presence.

And there he will lift up a cup. And he will say, in our betrothal was the cup of our covenant. We pledged our lives to each other back then.

And now it's the cup of our joy. In all your wanderings was I not with you? Was I not with you? Did I ever leave you? For my love is as strong as death. Many waters cannot quench it, nor rivers overflow it.

By this cup we shared in faith once. Now let us share it in joy. And we'll share.

And then comes the time of the consummation. When the two slip away into the bridegroom's chamber, which speaks of a mystery we cannot fathom. The two shall become one.

The two shall be joined in spirit. The two shall become one. And all you ever longed for, or were made to know, will be done.

And then the seven days of celebration speaks of completion and perfection and forever. And then shall be perfect love and perfect peace and perfect joy. And you will be called married.

And the mystery will then be fulfilled. And the voice of the bridegroom calls now one last time to you, his beloved, and says, you, you were brought into existence because of my love. And for one purpose you exist, for my love.

Your heart was formed to know my love. Your soul was formed to know my presence. And everything else doesn't matter, for you were made to be my Kalam.

And so on that day, the mystery of your existence, Kalam, and the mystery of my existence will be fulfilled. For I am love. And I have called you Zodhi, my beloved.

And I call you now, forget not who you are and why you are. Remember you are betrothed and bound for blessing. Stay close to my side.

Keep your heart close to mine. And keep your hope on your wedding day. And forget not the time you have and the reason for it, for the time will quickly go.

And then we will stand face to face, me and you. Be strong in hope and love until comes the day of our wedding. So my beloved, my beautiful one, leave the old behind once and for all.

Let the door close, leave it, and let it go. And step out and take my hand. You've been listening to the From the Pulpit in Classic Sermon series.

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