

Separation & Purification of the Bridal Company



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Hello, Precious Saints.

This is the beginning of a series where the Lord has been teaching me, through the patterns in the Word, about the separation, consecration and purification of the Bridal company. So, this is going to be a series that is part teaching, part revelation, and this first message is really going to be laying a foundation upon which the rest of the series will rest. So, bear with me as I lay out a foundational understanding that the Lord gave me.

When God took the children of Israel out of Egypt into the wilderness, He did a very interesting thing. On the midnight hour of the 15th of Aviv, He killed the firstborn of Egypt, and then in the third watch of the night, the children of Israel went out of Egypt, marshalled by ranks. In Numbers 3: 12:13, It says this:

'The Levites shall be Mine for all the firstborn are Mine. On the day that I slew all the firstborn in the land of Egypt, I consecrated for Myself all the firstborn, both man and beast. Mine they shall be. I am the Lord.'

So, picture this - the children of Israel move out in ranks. That means in tribes; marshalled in tribes out of Egypt. And before they even get to the edge of the Red Sea, God, immediately on that 15th of Aviv, announces that the firstborn must be consecrated to Him, and the firstborn of man must be redeemed. And then He says, "I will take the tribe of Levi in place of the firstborn. The firstborn are Mine. So, I am making the tribe of Levi Mine". Bear in mind that Moses was of the tribe of Levi. So out of the 12 tribes of the Israelites that come out of Egypt, God picks one tribe and says, "These belong to Me. I'm setting them apart and making them holy. The rest of the tribes are My children, but the Levi Tribe are My set-apart, firstborn" in a sense.

So, God does not choose according to natural order. He chose Abel and not Cain. He chose Jacob instead of the first born in the natural, Esau. He chooses! So, the tribe of Levi represents a portion of all the people of God that God consecrates as holy to Himself. The word 'Levi' means 'joined', and it comes from a root word meaning 'to twine to unite or to cleave' in other words, 'to become one with'. So, the tribe of Levi depicts the Bridal Company. Song of Songs says that the bridegroom has many queens and many concubines, but his love, his dove, his perfect one, she stands alone above the rest. God takes the tribe of Levi, separates and consecrates them to Himself, and they stand alone above the rest of the tribes with the distinction of being named as being holy unto the Lord - and this depicts the Bridal Company. So, on the same day, God kills the firstborn of Egypt; man and beast, and He consecrates the firstborn of Israel to Himself - and then out of the firstborn, He chooses the tribe of Levi.

In the same way. God makes Adam out of the dust of the ground - the whole body of Adam. He breathes in him the breath of life. Then He puts him to sleep, and out of the whole body of Adam, He takes one rib; close to the heart. Out of that rib, He builds Eve. Eve was not made of the whole body of Adam. She was built out of one portion of the body of Adam. And in the same way, out of the Body of Christ, God chooses one portion as the Bridal Company and builds and separates them unto Himself. The rest of the Body of Christ are His children, His family - but they are not the Bridal Company.

The important thing to remember is that HE CHOOSES. How does He choose? Well, the Hebrew word for 'chooses' or 'chosen' means 'tried or selected' and that English word 'tried' speaks of a trying in the fire; a process of purifying and putting through a trial. There's a choosing of that which has a PURITY. So, this is a very interesting thing about the tribe of Levi, because it's teaching us how God defines a Bridal Company in the midst of the family of God; all His children. It's got to do with being close to His heart and it's got to do with HIS choice, not the choice of man.

So, now we know that the tribe of Levi is a type and a shadow of the Bridal Company that are separated unto and cleave to the Bridegroom; marked as holy and consecrated unto Him - just as a Israelite bride, when she is betrothed, becomes known as the wife of the bridegroom, and then on the day that she is married in the final marriage ceremony, she is known as 'the bride'. But in the season of betrothal, she is known as the WIFE of the bridegroom. The tribe of Levi depicts the Bride as being marked and consecrated and betrothed as the WIFE of the Bridegroom.

Now, when I was studying this to understand exactly what the Lord was showing me, I had to take note of when certain things happened in the Israelites' journey. We all know that Aaron ended up being the high priest and he was of the tribe of Levi. Moses, his brother was the leader or apostle that led the people of Israel out of Egypt. But let's just look at the timeline of when these things took place. So, we know that on the 15th of Aviv, God separated the tribe of Levi to Himself and spoke it out and said, "They are Mine". Then, in Exodus 24, God called Aaron, his sons and Moses and 70 elders up Mt. Sinai to feast before Him.

Now, something quite significant I discovered was that at this point, God had not said that Aaron and his sons would be a tribe of priests. Remember, Aaron and his sons were of the tribe of Levi. So, they were already marked as holy and consecrated and belonging to the Lord. But when they were called at Mount Sinai to worship at a distance before God, they had not been specifically anointed as priests. The children of Israel arrived at the foot of Mount Sinai on the 1st of Sivan, which is the third month. So it was six weeks after God separated the tribe of Levi for Himself, on the 15th of Aviv, that they arrived at the foot of the mountain. Then on the 6th of Sivan, certain members of the tribe of Levi were called up the mountain to feast before the Lord on the lower slopes. So, here we see that out of the tribe of Levi, God makes a distinction with one

family; the family of Aaron of the tribe of Levi. Aaron and his sons were only designated to be set apart and anointed as priests when God spoke that instruction in Exodus 28. That's a whole four chapters later. In Exodus 27, God made a distinction with Aaron and his sons by saying they must keep the menorah light burning with pure olive oil and they had to do it for all their generations. So, they were given a specific task, but it was still not announced that they were to be priests unto the Lord.

So here we see with this family of Aaron, that God is sifting amongst the tribe of Levi. So, He's taken one of the 12 tribes. Then in that tribe, He's sifting around and he's choosing one family in a tribe. We see another example of this sifting out and progressive separation which occurred within the tribe of Levi in Jeremiah 3:14. I

'Return o faithless children, says the Lord, for I am Lord and Husband to you. And I will take you (not as a nation, but individually), one of a city and two of a family and I will bring you to Zion'.

So that word for 'one of a city' is 'echad', meaning 'united, one'. So there again, we see the tribe of Levi ('meaning 'united') depicted. 'And two of a family' - Moses and Aaron, both of the tribe of Levi. And it says, 'I will bring you to Zion'. So Jeremiah 3:14 speaks about a sifting and a finer sifting. We know that we have not come to the earthly Mount Sinai, or even to the earthly Zion, but Hebrews speaks of us being brought to Mount Zion above, to the heavenly Jerusalem. And the same principle applies. Out of the whole body, God takes a rib out; of the whole spiritual nation God takes a tribe - and out of a whole tribe, God takes a family.

So, this is a very important distinction that we see in God's way of dealing with His people. The people of Israel knew God's acts, but Moses understood his WAYS. And here the Lord is explaining His ways; why He does things and what He does. He has patterns and ways of sifting and separating unto Himself. So, we see there's a pattern. First, the tribe of Levi is separated out. Then, Aaron and his sons are called up to the lower slopes of Sinai to worship the Lord at a distance. They are of the tribe of Levi, but they do not have a specific label. Yet they are being given an honor that the rest of the tribe of Levi has not been given. Then Aaron and his sons once again are singled out and it is said that they will keep the menorah burning. Then in Exodus 28, God says to Moses, "You are going to separate Aaron and sons as priests unto Me". In Exodus 29:4,

we read about the consecration of the priests. And in Exodus 40:2, it says that on the first day of the first month, the tabernacle was set up. Now, this is the first day of the first month of the 2ND YEAR - this is confirmed in verse 17 of Exodus 14.

So, in the whole of the first year where the tribes of Israel came out of Egypt, God has separated a tribe unto Himself. Six weeks after them coming out of Egypt, He has given distinction to a certain family in the tribe of Levi. And then, in the month of Adar, which is the 12th month of that first year out of Egypt, God started speaking specific things about this family of Aaron and his sons. In Exodus 40:13, Aaron is consecrated as the high priest, and then his sons are anointed as priests after him.

Now, the distinction between priests and high priests is that the high priest can go into the Holy of Holies and put the blood on the mercy seat and take the golden censer full of incense from the altar of incense. So, Aaron's sons are appointed a certain area of jurisdiction. They are to function in the Holy Place, but their father is to function in the Holy of Holies. So, we see first God chooses a tribe out of the 12. Then out of the whole tribe, he chooses a family. And then within that family, He gives them specific BOUNDARIES AND METRONS OF MINISTRY. And this is important to understand because later, Aaron's sons, Nadab and Abihu, in that first month of the second year, transgressed by taking censers and going and offering incense in the Holy of Holies.

Now, in the first year out of Egypt, when that people of God reached Mount Sinai, these two sons had given been given honor and distinction by being called up to the lower slopes of the mountain 'to worship at a distance'. So, it seemed like God was showing them some favoritism and didn't explain why. In the second year, they show that they have got all puffed up from the fact that God has singled their family out and they take a metron of ministry that is not theirs to have. God chooses who goes into the Holy of Holies and there is an order and a pattern, and when you step outside the metron that God has appointed you, through spiritual ambition, God is very displeased - and we know what happened to Nadab and Abihu!

Now, as we're looking at God's ways of doing things and his progression of separation, distinction and purification, there is another type and a shadow in this whole separation of the family of Aaron and the Levites. God took the tribe of Levi for himself, and then out of the tribe of Levi, he chose Aaron and his family. And then it says in the Word That

God gave the Levites to Aaron to serve and help (Num 3:9). So, the rest of the tribe of Levites that weren't of the family of Aaron functioned in the outer court of the temple and were in charge of the furnishings and instruments of the tabernacle. The tribe of Levi was appointed to camp all around the tabernacle.

Because Levi had four sons, the different families of the tribe of Levi were given places to camp around the tabernacle; in the north, the east, the south and the west - and all of the tribe of Levi that weren't the family of Aaron functioned in the outer court and ministered to the people, But the family of Aaron ministered in the Holy Place as priests, and Aaron, as the high priest, ministered in the Holy of Holies.

So, in looking at this particular action of giving the Levites to Aaron to serve and to help, we know that the Word of God says that the wife is given unto the husband as a helpmeet. God made Eve as a helpmeet for Adam. She was a help that was suitable; a helper and a support for Adam that was suitable for him - because she was bone of his bone and flesh of his flesh. So, in this picture or type of God giving the Levites to Aaron to serve and to help him, Aaron in this particular action depicts the Bridegroom and the Levites, who are his own family tribe depict the Bride. Remember, Adam said to Eve, "You are bone of my bone and flesh of my flesh". In other words, the Levites were the same tribe as Aaron. They were the 'bone of my bone'. They were the same DNA as Aaron, having the same father, Levi.

So, the Levites had a supporting role. They were holy and set apart to the Lord, but they had a supporting ministry in the functioning of the whole tabernacle and they ministered to the people. It was only one family that was allowed to minister inside the tabernacle. Now Jesus is our high priest after the order of Melchizedek. He wasn't of the family of Aaron, of the tribe of Levi. He was of the tribe of Judah, and He instituted a Melchizedek Priesthood and the Bridal Company are bone of His bone and flesh of His flesh. They are a helper meet for the Bridegroom.

So, this is very important when we are considering the purification of the Bridal Company, because God decides the portion that each one receives. God sets the boundaries and the limitations of ministry and function of the Levites within the whole tribe; the holy tribe of Levi. He sets the boundaries of their ministry functioning and where they will camp. And He says that Aaron is to be the high priest God chooses. He

tries and He selects and He chooses. Does the bride covet the bridegroom's portion? No, of course not. We would never do that knowingly, consciously. But the Levites were not happy in the wilderness with the choosing of God and the fact that certain portions of the tribe seem to have more important functions and more glorious ministries and boundaries and metrons than the rest of them. We know this from the fact that Nadab and Abihu decided they didn't want the metron that God gave them of the Holy Place. They said, "If our father can go in there, why can't we? I mean, we ate at Mount Sinai and we saw the Lord and ate and drank and survived. Therefore, of course, we can go into the Holy of Holies because that's the manifest presence of God in the Ark of the Covenant - and we survived before on the lower slopes of Mount Sinai. Of course we can go in there! I mean, he is our father. We are his sons. It is our portion too!" And in they go... and fire goes out and consumes them.

So, God is putting His finger on the purification of the Bridal Company. Remember, the tribe of Levi represents the Bride, and the family of Aaron represents a portion of the Bridal Company that God gives a certain inner intimacy ministry. And yet, even there, God had to deal with spiritual ambition and coveting of another's portion and another's mantle. Remember, Aaron had specific garments as a high priest. His sons had different garments, and it is not fitting before the Lord that those who are given certain garments covet other people's garments. And the Lord is saying that He's coming to purify and separate and sift in the midst of His Bridal Company. Those who are coveting other people's garments, it's a very serious sin in the eyes of the Lord.

Now, why is what went on with Aaron and his sons very important? Because it's connected to Revelation 12. The woman is in labor and she brings forth the manchild. And the manchild is caught up to the throne. So, out of the tribe of Levi or out of the Bridal Company, God separates and chooses Aaron and his sons to be priests. Out of the woman comes forth the manchild. The manchild is of the woman, yet distinct and separate within the body of the woman.... And then the manchild is birthed; brought to light and made distinct, and finally separated with the cutting of the umbilical cord. And the manchild is then caught up into the presence of God (face to face). So that we see here the whole pattern of what happened with the tribe of Levi, depicting the Bridal Company, or the woman of Revelation 12 - in the midst of them is a portion which is the family of Aaron and his sons. They are known as the family of Aaron, but they are within the tribe of Levi. Then there is a birthing process; a distinction, a separation, a

consecration and an anointing, (and a catching up in a sense), into certain allotted ministries. Aaron's sons are apportioned the Holy Place and then Aaron is told he only can go into the Holy of Holies.

So, this separation and distinction of the child from within the whole body of the woman is a depiction of the separating, consecrating and anointing within the family of Aaron. And then the catching up to the throne would be Aaron only being allowed to enter the Holy of Holies where the manifest presence of God resides - just as the manchild was caught up to the throne, where the manifest presence of God resides upon the throne or the mercy seat. (Remember, the mercy seat was the lid of the Ark of the Covenant - and the throne of God is also known as the mercy seat where God sits).

This is helpful with understanding the dealings of the Lord in your life. Your particular metron, portion and place to stand or camp or function determines the Lord's dealings and purifyings with you. Flour was produced by grinding wheat, and in that grinding or crushing there is depicted a measure of purification. But then the Bible also mentions 'fine flour', which goes into a further crushing and a finer grinding and sifting process. So, there is grinding and there is further grinding, there is flour and there is fine flour. There is the Levite tribe and there is the family of Aaron. All of these things depict a sifting and greater dealings and further purifying and greater trials in order to bring one to a spiritual state of purification to function in the metron that God has appointed you.

He chooses, He decides and HE allocates dealings and purification and refiner's fires to bring one to the correct state for the metron He has planned in His blueprint to portion you; for the mantle that you need to wear. The same thing seen in the production of incense. The incense for the altar of incense in the Holy Place was crushed. That speaks of breakings into very fine particles to release a fragrance when fire is ignited and applied to you. And then, of that incense that was prepared for the altar of incense, two handfuls were crushed 'very fine' and those two handfuls crushed very fine or purified further (greater dealings, deeper dealings, more trials) was appointed to be carried by the high priest into the Holy of Holies -. two handfuls of incense crushed VERY fine! So, the incense crushed for the altar of incense is likened to the family of Aaron, who were priests; the sons of Aaron in the Holy Place. The two handfuls of incense crushed very fine & appointed to enter the Holy of Holies is likened to Aaron. So, we see the tribe of Levi represents the Bridal Company, the family of Aaron

represents the Manchild Company made distinct and drawn out from its midst. And then, Aaron, in that consecrated family within the tribe of Levi, is a further separated out portion, given the high priest's mantle, and permission to enter the Holy of Holies. Out of the whole body of Christ, we get the Bridal Company, then we get the Manchild Company within the Bridal Company. And then at a certain point in time, when fully prepared within the womb of preparation, this manchild company is brought out to distinction, mantled, apportioned metrons & consecrated. And then. An even smaller portion within the Manchild company, (Aaron, the head of the family of Aaron, of the tribe of Levi), is caught up to the throne into the manifest presence of God.

The incense is crushed for the Holy Place. Two handfuls of incense crushed VERY fine are prepared for the Holy of Holies. If your life has undergone extreme testing, extreme trials, extreme purifications, that you see your brothers and sisters in Christ, even in the Bridal Company, are not undergoing, and perhaps you can't understand why this extreme level of purification and suffering, trying and refining is happening in your life, it may be that you are apportioned to be part of the Manchild Company. That small group is appointed and given the metron of being caught up into the manifest presence of God; a portion within a portion.

So, is the Bridal Company content with their portion? Because the Bridal Company are to help and support the Manchild Company... Or do they chafe against the boundaries of their spiritual portion? We are going to be looking into the judgment upon Korah in the next message, and what I want to say to you in this message as we lay the foundation is that Korah was also of the tribe of Levi. In 1 Chronicles 6:2 and Numbers 16:8, we get the necessary information & discover that Korah was first cousin to Moses and Aaron. He was ALSO a son of Levi! Korah's father and Moses' and Aaron's father were brothers. That's a very important thing to realize when we're looking at the purification of the tribe of Levi (or the purification of the Bridal Company). What happened in the instance of the rebellion of Korah is about the purification of the Bridal Company!

So, I'm going to stop there because I've given you a lot of information. It's kind of dull for some people, because it's a bit like reading the Book of Numbers - just this one begat that one, begat that one, begat that one. But it's really important to understand the layout, the thinking, the planning and the blueprint of God within the tribe of Levi, as one tribe selected out of all the 12 tribes. If you don't understand this, what I share with you

in the next three messages is not going to make any sense. So, check out the scriptures that I gave you and understand that we've come to a time where God is going to be sifting, separating and purifying His Bridal Company and making His Manchild Company distinct. May the God of all truth and the Spirit of truth give you clarity, understanding and revelation as you start to meditate and study out the scriptures connected with this topic. The Lord bless you. Amen.