

The Church Engaged with the Holy Spirit (Rev. 22:17)

JOHN PROPHESED THE SPIRIT'S WORK IN THE END-TIME CHURCH (REV. 22:17)

Revelation 22:17 is one of the most informative and significant prophecies in the Bible describing the end-time Church. John tells what will happen in the Church in the generation the Lord returns.

¹⁷The Spirit and the Bride say, "Come!" Let him who hears say, "Come!" And let him who thirsts come...²⁰ "Surely, I am coming quickly." Even so, "Come, Lord Jesus!" (Rev. 22:17, 20)

This describes the Church in unity with the Spirit, saying and doing what He is saying and doing.

What is the Spirit saying? He is speaking to believers about their identity as a Bride.

What is the Spirit doing? He is *interceding* for Jesus to come in power and *calling* thirsty people to come to Jesus as the Bridegroom God. The Church is to call out in these two ways.

We can pray "Come, Lord Jesus!" in three different ways.

Come NEAR US in intimacy (individual breakthrough of our heart in God).

Come TO US in revival (regional or national breakthrough of the Spirit in revival).

Come FOR US in the sky (historical breakthrough of the second coming of Jesus).

This prophecy emphasizes that we will "call out" in two different directions. First, we call out to Jesus in intercession to "come to us." Second, we call out to people who thirst to "come to Jesus." We call believers (discipleship) and unbelievers (evangelism) to experience the Bridegroom God.

The Church worldwide will be in dynamic unity with the Spirit before Jesus returns. Thus the Spirit will be moving through the Church in power. This describes the Church functioning in four ways:

Anointed with the Spirit

Engaged in intercession

Established in our bridal identity

Effective in the harvest

The Holy Spirit for the first time in history will universally emphasize the Church's spiritual identity as Jesus' Bride. Notice that John does not proclaim that the Spirit and the *family* say, "Come," nor the Spirit and the *army*, nor the

kingdom, nor the body, nor the temple, nor the priesthood. Rather, it is the Spirit resting on the Church as a Bride. Forever we will rejoice in the reality of our identity as God's army, family, body, temple, priesthood, and kingdom.

As sons of God, we are in the position to experience **God's throne** as heirs of His power (Rev. 3:21; Rom. 8:17). As the Bride, we are in position to experience **God's heart** (emotions or affections).

As the Church sees Jesus as a Bridegroom King, they will see themselves as a cherished Bride.

Just as women are sons of God, so also men are part of the Bride of Christ. Both describe a position of privilege before God, rather than pointing to something that is intrinsically male or female.

Some men struggle with being part of the Bride of Christ because they wrongly conclude that it is a call to become less masculine. This truth does not undermine one's masculinity, but strengthens it. Some of the greatest men of God functioned in truths associated with the Church's bridal identity.

THE BRIDEGROOM MESSAGE

Jesus is a King with power and a Bridegroom with desire. The Bridegroom message is about Jesus' beauty, His emotions for us, His commitments to us (to share His heart, home, throne, secrets, and beauty), and our response of wholehearted, obedient love (Jn. 14:15). The Spirit uses the message of the Bridegroom God as He is *establishing the first commandment in first place in the Church.*

The Scripture sets forth the Lord as a Bridegroom King (Isa. 54:4-12; 62:2-5; Jer. 2:2; 3:14; 31:32; Hos. 1:2; 2:7, 14-23; 3:1-5; Mt. 9:15; 22:1-14; 25:1-13; Jn. 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:9; 22:17). Note: We refuse all sensual overtones in proclaiming Jesus as our Bridegroom God. (Jesus is never to be seen as one's "lover" or boyfriend.)

God's invitation is for us to experience the deep things of His heart (emotions, desire, affection, and thoughts about us). Thus, to enjoy *intimacy* with Jesus includes understanding and feeling His heart.

¹⁰ *For the Spirit searches all things, yes, the deep things of God...¹² Now we have received...the Spirit who is from God, that we might know the things that have been freely given to us by God. (1 Cor. 2:10-12)*

¹⁸ *You may be able to comprehend...the width and length and depth and height—to know the love [affections or emotions] of Christ... (Eph. 3:18-19)*

Jesus the Bridegroom has *fiery affections*: He has burning desire and longing for

His people.

The Church will be cleansed by the Word that points to the “cherishing heart” of Jesus (Eph. 5:29).

⁹**As the Father loved Me, I also have loved you; abide in My love. (Jn. 15:9)**

²⁶**That He might...cleanse her...by the Word...²⁷ present her...a glorious church...²⁹ for no one ever hated his flesh, but nourishes and cherishes it, as the Lord does the Church. (Eph. 5:26-29)**

Jesus the Bridegroom King possesses indescribable *beauty*: He fascinates our hearts (Isa. 33:17).

¹⁷**Your eyes will see the King in His beauty... (Isa. 33:17)**

²**In that day the Branch of the LORD [Jesus] shall be beautiful and glorious... (Isa. 4:2)**

Jesus the Bridegroom is filled with *tender mercy*: He is gentle with our weakness. Some confuse spiritual immaturity with rebellion. God is angry at rebellion, but He is tender and merciful towards sincere yet weak believers who seek to obey Him. Jesus enjoys us even in our weakness.

¹⁹**He delivered me [David] because He delighted in me. ³⁵ Your gentleness made me great. (Ps. 18:19, 35)**

Jesus the Bridegroom has a *heart of gladness*: Jesus had more gladness than any man in history (Heb. 1:9). Many view God as mostly mad or mostly sad when He relates to His people. However, Jesus is mostly glad when He relates to His people, even in their weakness.

⁹**God has anointed You with the oil of gladness more than Your companions. (Heb. 1:9)**

Jesus the Bridegroom is *zealous*: His judgments remove all that hinder love (Zech. 8:2; Jn. 2:17).

¹**I am zealous for Zion with great zeal; with great fervor I am zealous for her. (Zech. 8:1-2)**

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