

Part 4 The Spirit and the Bride Cry “Come!” (Rev. 22:17)

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

A. Revelation 22:17 is one of the most informative and significant prophecies describing the end-time Church. John tells us what will happen in the Church in the generation the Lord returns. The Church will be in deep unity with the Spirit in saying and doing what He is saying and doing.

¹⁷The Spirit and the Bride say, “Come!”...²⁰Even so, “Come, Lord Jesus!” (Rev. 22:17-20)

1. What is the Spirit saying? He is revealing the Church’s identity as Jesus’ Bride. To do this, He must first reveal Jesus as the Bridegroom God to the Church.
2. What is the Spirit doing? He is interceding for Jesus to come in power to the earth and is calling people to come to Jesus the Bridegroom God.
3. Before Jesus returns, the Spirit will raise up the greatest prayer movement in history to bring in the greatest harvest of new souls in history (Isa. 24:14-16; 30:18-19; 42:10-15; 62:6-7; Ps. 102:17-20; Zech. 8:20-23; 12:10; 13:9; Lk. 18:7-8; Rev. 5:8; 8:3-5; 22:17).

B. This prophecy reveals how the Church will function in being 1) anointed with the Spirit; 2) established in a bridal identity; 3) faithful in intercession; 4) effective in the harvest; and 5) engaged in the unique dynamics of God’s end-time plan for the generation that Jesus returns. The Church is to “keep the prophecy” by obeying it, saying it and praying it (Rev 1:3; 22:7, 9). John combines walking in power in our bridal identity with prayer, the harvest and the end times.

⁷I am coming...Blessed is he who keeps the words of the prophecy of this book... (Rev. 22:7)

C. In the end times, the Spirit will universally emphasize the Church’s identity as Jesus’ Bride for the first time in history. John did not say that the Spirit and the family will say, “Come,” nor the Spirit and the army, nor the kingdom, nor the body, etc. Forever we will rejoice in the reality of our identity as God’s family, priesthood, etc. It will be the first time in history, that the Church worldwide will be in dynamic unity with the Spirit and, therefore, the Spirit will be resting on and moving through the Church in great power.

D. As sons of God, we are positioned to experience God’s throne as heirs of His power (Rev. 3:21; Rom. 8:17). As the Bride of Christ, we are positioned to experience God’s heart (emotions for us). Both describe our position of privilege before God.

E. The Bridegroom message is about Jesus’ emotions for us, His beauty, His commitments to us (to share His heart, home, throne, secrets, and beauty), and our response of wholehearted love and obedience to Him. This message starts with experiencing Jesus’ heart, emotions and affections for us. He delights in us, enjoys us, values our work, is committed to our greatness, and partners with us in ministry. We refuse all sensual overtones in proclaiming Jesus as the Bridegroom.

II. THE SPIRIT AND THE BRIDE CRY “COME!” TO JESUS

- A. John describes the Spirit and Church saying “Come” in two ways: First, calling Jesus to come to His people (intercession). Second, calling the people who thirst to come to Jesus (proclamation).
⁷Behold, I am coming quickly...¹²Behold, I am coming quickly...¹⁶I, Jesus, have sent My angel to testify to you these things...¹⁷The Spirit and the Bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely...²⁰Surely I am coming quickly. Amen. Even so, come, Lord Jesus! (Rev. 22:7-20)
- B. The 3-fold application of the prayer for Jesus to “come” as a Bridegroom, King, and Judge:
1. *Come near us in intimacy* (an individual breakthrough of my heart in God)
2. *Come to us in revival* (a regional or national breakthrough of the Spirit in revival and justice)
3. *Come for us in the sky* (a historical breakthrough at the second coming of Jesus, and that He would completely destroy and remove the Antichrist’s oppression and corruption)
- C. Isaiah recorded a Holy-Spirit-inspired prayer for Jesus to come in power to make His name known and deliver His people as He destroys His adversaries in the Antichrist’s empire by releasing the judgments that are described in the book of Revelation.
¹Oh, that You would rend the heavens! That You would come down that the mountains might shake at Your presence...²to make Your name known to Your adversaries [Antichrist’s empire], that the nations may tremble at Your presence! ³When You did awesome things...You came down, the mountains shook at Your presence [Mt. Sinai in Exodus 19]. (Isa. 64:1-3)
¹⁵For behold, the LORD will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. (Isa. 66:15)
- D. The truth that Jesus will “come” back to the earth is a very important decree and prayer in the Scripture, related to the end times (Ps. 14:7; 45:3-5; 50:2-6; 53:6; 59:8-10; 72:5-8; 144:5-10; Isa. 2:12-17; 35:4-5; 40:10; 59:18-21; 60:1; 64:1-4; 66:15; etc.)
⁴Say to those who are fearful-hearted, “Be strong, do not fear! Behold, your God will come with vengeance, with the recompense of God; He will come and save you.” (Isa. 35:4)
⁹You who bring good tidings, lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, “Behold your God!” ¹⁰Behold, the Lord GOD shall come with a strong hand, and His arm shall rule for Him; behold, His reward is with Him... (Isa. 40:9-10)
- E. The 2-fold expression of the Bride’s cry for Jesus to come (release a breakthrough of His power):
1. *Worship*: We love You Jesus, and beckon You by our love to come near us, to us, and for us.
2. *Intercession*: We need You Jesus, and beckon You to release justice and the harvest.
- F. In context, Jesus emphasized His coming three times (Rev. 22:7, 12, 20). The fact of His coming awakened the spirit of intercession in John. He cried, “*Even so, come Lord Jesus*” (v. 20). The book of Revelation stirs us to urgency by revealing Jesus as the Bridegroom, King, and Judge.

III. THE SPIRIT AND THE BRIDE CRY “COME!” TO PEOPLE

- A. John made four distinct statements in verse 17. Each one is very significant. We call believers (through discipleship) and unbelievers (through evangelism) to Jesus as the Bridegroom God.
- ¹⁷The Spirit and the Bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely. (Rev. 22:17)*
- B. **Statement #1:** The Spirit and the Bride cry, “Come!” This is one of God’s primary agendas for the end-time Church. It describes the Church in partnership and unity with the Spirit, engaged in intercession and the proclamation of Jesus to believers and unbelievers from a bridal perspective.
1. Jesus spoke of calling unbelievers to a gospel message rooted in a wedding (Mt. 22:1-13). The call to partner with the Spirit in the Father’s great plan of history culminating in the marriage supper is the premise behind this cry of the Spirit and the Bride.
- ²The kingdom...is like a...king who arranged a marriage for his son, ³and sent out his servants to call those who were invited to the wedding...⁴saying, “Tell those who are invited, ‘...Come to the wedding.’...⁹Go into the highways, and as many as you find, invite to the wedding.” ¹⁰Those servants went...and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. (Mt. 22:2-10)*
2. The Spirit and the praying Bride working together will result in the most effective evangelism in history (Mt. 24:14; Rev. 7:9). The Spirit is responsible to convict the world of sin, righteousness, and judgment (Jn. 16:8). Without the praying Bride’s witness, the Spirit is voiceless, and without the Spirit’s prayer and power, the Bride is powerless.
- C. **Statement #2:** Those who “hear” are to participate as intercessors and messengers. We each must cultivate hearing and then participate in saying, “Come!” to others. This exhortation calls God’s people to their responsibility to work to evangelize the lost and awaken the Church.
- ¹⁷And let him who hears say, “Come!” (Rev. 22:17)*
1. Each individual is to respond in the measure that they hear. The measure of our hearing will be the measure of our participation with the Spirit.
 2. Jesus’ most repeated exhortation in the Bible is “he who has ears to hear.” It was the principle that Jesus emphasized the most in His earthly ministry (Mt. 11:15; 13:9, 43; Mk. 4:9, 23; 7:16; Lk. 8:8; 14:35; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9).

- D. **Statement #3:** The “thirsty” must respond in a personal way to Jesus. They are to engage personally with Jesus as the Bridegroom and not be content to merely call others to Him as the Bridegroom God. The thirsty must drink regularly by talking with Jesus. They are to assimilate the message and connect to the Lord. The problem with God’s servants in the parable of the ten virgins (Mt. 25:1-13) was that they lost their oil in the midst of working for the Bridegroom. The imagery of drinking refers to the need to assimilate water in small but regular portions. For example, we cannot drink 100 gallons of water in one sitting to store up water for three months.

¹⁷And let him who thirsts come. (Rev. 22:17)

- E. **Statement #4:** Those who desire the water must “take” it in the way the Scripture describes. Our effort is required in receiving the free grace of God. We see this same principle in Revelation 19:7, where the Bride’s responsibility to prepare is emphasized as God’s grace is recognized.

¹⁷Whoever desires, let him take the water of life freely... (Rev. 22:17)

1. Jesus called us to “take” the kingdom (Mt. 11:12). The deeper benefits of the kingdom are given to those who “take” them, i.e. instead of receiving them automatically, which is how we receive forgiveness. It involves effort to align our heart to talk to Jesus, to order our schedule to be with Jesus, to cultivate a right paradigm of God, and to grow in the truth that frees is (Jn. 8:32).

¹²The kingdom of heaven suffers violence, and the violent take it by force. (Mt. 11:12)

2. The kingdom suffers or permits (requires and rewards) spiritual violence in our pursuit of the deeper things of God. Jesus was speaking of spiritual violence, not physical violence. It points to being willing to pay any price of self-denial in seeking and obeying God.
3. Radical obedience is violent because it is disruptive to our worldly pursuits. It violently confronts our sinful desires, pride, and selfishness. It reorders our priorities such as the way we talk, spend time and money, how we pursue comfort, success, and honor, and express our sexuality. It disrupts the status quo that we have grown accustomed to.

IV. AN ESSENTIAL REVELATION OF JESUS (REV. 22:16)

- A. Jesus reveals four things about Himself in Revelation 22:16 that are vital to Revelation 22:17.

¹⁶I, Jesus...am the Root and the Offspring of David, the Bright and Morning Star.

¹⁷The Spirit and the Bride say, “Come!” (Rev. 22:16-17)

- B. The first two titles have to do with Jesus’ dual nature in being fully God and fully man. As the **Root of David**, He is God, who existed before David and is the cause behind the kingdom of David. He stands behind all the promises given to Israel. As the **Offspring of David**, He is a Jewish man who was born after David. He was born of David’s family line and is coming back as a Jewish king to sit on the throne of David to rule over all the nations from Jerusalem (Isa. 2:3; 4:2-6; 24:23; 27:13; Jer. 3:17; Ezek. 43:4, 7; Joel 3:17; Mic. 4:2; Zech. 6:12-13; 8:2-3). This will involve a worldwide military conflict and a fierce battle for Jerusalem (Zech. 12:3; 14:2).
- C. The last two titles speak of Jesus’ assurance to be deeply involved with His people. He will bring them to full victory as the Bright Star and the Morning Star. As the **Bright Star**, He will guide His people and release His glory in the darkness of the Tribulation. As the **Morning Star**, He gives assurance of victory as He transitions the earth and His people to a new millennial day. The increasing release of His glory during the Tribulation will come as the sure sign of the dawning of the Millennium. Venus, the morning star, is visible just before the dawning of a new day.
- ²For behold, the darkness shall cover the earth, and deep darkness [Tribulation] the people [nations]; but the LORD will arise over you, and His glory will be seen upon you. (Isa. 60:2)*
- ¹⁹So we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts... (2 Pet. 1:19)*
- D. Jesus is the bright star in the Tribulation, who transitions the earth to the millennial kingdom.
- ¹⁴They shall lift up their voice, they shall sing; for the majesty of the LORD...¹⁵Therefore glorify the LORD in the dawning light [millennial kingdom] the name of the LORD...¹⁶From the ends of the earth we have heard songs: “Glory to the righteous!” (Isa. 24:14-16)*

V. SINGING BEFORE THE BRIDEGROOM GOD

- A. The end-time Bride will often sing the message to the nations and sing her prayers to Jesus. Singing before our Bridegroom God is singing that reveals and imparts love.
- B. In Isaiah 42, Isaiah prophesied that a global intercessory worship movement (v. 10-12) would usher in Jesus’ return (v. 13) and release His end-time judgments (v. 14-15). Isaiah emphasized the worship movement from the ends of the earth, pointing out five areas of the earth that will be fully engaged. Those who go down to the sea includes the islands. The wilderness includes small cities in the desert regions. The villages of Kedar and Sela are Islamic villages in Jordan (Sela) and Saudi Arabia (Kedar). It is prayer for the harvest, with music, and from intimacy with God.
- ¹⁰Sing to the LORD a new song, and His praise from the ends of the earth, you who go down to the sea, and...you coastlands...¹¹Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits. Let the inhabitants of Sela sing...¹³The Lord shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies. ¹⁴“I have held My peace a long time, I have been still and*

restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once. ¹⁵I will lay waste the mountains [earthquakes]...I will make the rivers coastlands... (Isa. 42:10-15)

- C. Isaiah prophesied the reality of an end-time intercessory worship movement before our Bridegroom God (Isa. 54:5; 62:5) that will be musical (Isa. 24:14-16; 26:1; 27:2; 30:29, 32; 35:2, 10; 42:10-12; 54:1), continual (Isa. 62:6-7), global (Isa. 24:16; 42:10-13), missional (Isa. 54:13-14; 62:6-12), and relational before the Bridegroom God (Isa. 54:5; 62:5).
- D. Isaiah declared that our Maker is our husband. In other words, Jesus created us for love. It was a new insight for Israel to see God as a Bridegroom God who had deep desire for His weak people.

⁵For your Maker is your husband, the LORD of hosts is His name... (Isa. 54:5)

VI. A SYMBOLIC PICTURE OF THE CRY OF THE END-TIME CHURCH (SONG 8:13-14)

¹³You who dwell in the gardens, the companions listen for your voice—let me hear it! ¹⁴Make haste [come quickly], my Beloved, and be like a gazelle or a young stag on the mountains of spices. (Song 8:13-14)

- A. You who dwell in the gardens: A king’s garden was a private place of nearness to him that one could only enter by invitation. It was an intimate place of beauty, relationship, and rest. We are to dwell in the place of nearness to Jesus’ heart, not merely to visit occasionally.
- B. The companions listen for your voice: The companions speak of people who will listen and who will be deeply impacted by the words of those who live near Jesus.
- C. Let Me hear your voice: Jesus wants to hear the voice of His people. We must not let the enemy silence our voice through our failure, condemnation, or distraction.
- D. Make haste My beloved: She responds with the vertical cry of worship and intercession to Jesus, crying out for Him to come quickly. Jesus was to her the One she called, “my beloved.”
- E. Come like the gazelle: She wants Jesus to come quickly and suddenly. A gazelle is an antelope, a “deer-like” animal known for its sensitivity, speed, and sudden agile moves.
- F. Come like the young stag: She wants Jesus to come in power. The Bridegroom came to her, conquering all the mountains—obstacles (Song 2:8-9). She desires Him to come as the King on the white horse with victory (Rev. 19:11-16). The stag was a young horse or moose with great strength. The ancient stag-moose (in the deer family) is larger than the modern moose.
- G. The mountains of spices: “Mountains of spices” speaks of New Jerusalem, filled with beauty. This mountain-city is massive and spectacular and filled with fragrances (Ps. 45:8).

VII. THE END-TIME CONFLICT

- A. The great conflict at the end of the age will be between two “houses of prayer,” between two global worship movements. The Holy Spirit is raising up the most powerful prayer and worship movement in history (Lk. 18:7-8; Rev. 8:4; Isa. 24:14-16; 30:18-19; 42:10-13; 54:1-13; 62:6-7).
- B. The Antichrist will raise up a ***state-financed false worship worldwide movement*** (Rev. 13:4, 8, 12, 15). The Antichrist will have influence, and even worshipers, in all nations. Yet, he will not have total political domination over every nation in which he has a presence. Some nations will resist him by waging war against him throughout the Great Tribulation (Dan. 11:40-45).

⁸All who dwell on the earth will worship him [Antichrist], whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. (Rev. 13:8)