

Part 3 The Bridegroom God and the End-time Prayer Movement

I. THE END-TIME PRAYER MOVEMENT

- A. Before Jesus returns, the Spirit will raise up the greatest prayer movement in history (Isa. 19:20-22; 24:14-16; 25:9; 26:8-9; 27:2-5, 13; 30:18-19; 42:10-13; 43:26; 51:11; 52:8; 62:6-7; Jer. 31:7; 51:8; Joel 2:12-17, 32; Zeph. 2:1-3; Ps. 102:17-20; 122:6; 149:6-9; Zech. 8:20-23; 10:1; 12:10; 13:9; Lk. 18:7-8; Mt. 21:13; 25:1-13; Rev. 5:8; 6:9-11; 8:3-5; 9:13; 14:18; 16:7; 18:6; 22:17, 20).
- B. The eternal identity of the redeemed is to be a **“house of prayer.”** Being a house of prayer means that God speaks and moves our heart and then we speak and move His heart so that He releases His resources on earth. When God names someone, it indicates how they function in the Spirit.
- ⁷Even them I will bring to My holy mountain, and make them joyful in My house of prayer... For My house shall be called a house of prayer for all nations. (Isa. 56:7)***
- C. God sees all the local churches in a city as part of His one house of prayer. For example, the house of prayer in our city consists of more than 1,000 congregations. Ministries with 24/7 prayer function like a gas station that puts “gas” on the one house of prayer in their city.
- D. Revelation 4-5 describes the worship order around God’s throne that is continual and musical (Rev. 5:8; 14:2; 15:2). Those nearest God’s throne are the most involved in the 24/7 worship and intercession in heaven. God desires to be worshiped on earth as He is in heaven (Mt. 6:10).
- ⁸The four living creatures...do not rest day or night, saying: “Holy, holy, holy...” (Rev. 4:8)***
- ⁸The four living creatures and the twenty-four elders...each having a harp, and golden bowls full of incense, which are the prayers of the saints. ⁹And they sang a new song... (Rev. 5:8-9)***
- E. Worship gives witness on earth to the indescribable worth and beauty of God. Worship and intercession change the spiritual atmosphere of the region in which the gospel is proclaimed so that much more happens because there is a greater release of grace in the Spirit.
- F. Isaiah prophesied 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** in flowing from revelation of our Bridegroom God (Isa. 54:5; 62:5). Singing before a Bridegroom God is singing that reveals and imparts love. The human spirit is musical. Therefore, anointed music and singing touch the deepest places in our heart and unify us.

- G. The Spirit is calling the Church to work together to offer continual intercession flowing from prophetic music and intimacy with God to fulfill the Great Commission (revive the Church, win the lost, and impact society). It is prayer for missions, with music, and from intimacy with God. The conflict at the end of the age will be between two “houses of prayer” or two global worship movements. The Antichrist will raise up a worldwide worship movement (Rev. 13:4, 8, 12, 15).

II. 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.
- ¹²“I am coming quickly...”¹⁶I, Jesus...am the Root and the Offspring of David, the Bright and Morning Star.” ¹⁷The Spirit and the Bride say, “Come!” Let him who hears say, “Come!” And let him who thirsts come...”²⁰I am coming quickly. Even so, “Come, Lord Jesus!” (Rev. 22:12-20)*
- B. The end-time Church will be in deep unity with the Spirit in saying and doing what He is saying and doing. What is the Spirit saying? He is revealing the Church’s identity as Jesus’ Bride.
1. What is the Spirit doing? He is interceding for Jesus to come in power. This prophecy reveals how the Church will function as: 1) anointed with the Spirit; 2) engaged in intercession; 3) established in a bridal identity; and 4) effective in the harvest.
 2. It describes the Church calling out in two ways. First, calling Jesus to come to us. Second, calling the people who thirst to come to Jesus.
- C. Threefold application of the prayer for Jesus to come:
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)
 3. Come for us in the sky (a historical breakthrough by the second coming of Jesus)
- D. In the end times, the Holy 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, nor the temple, nor the priesthood. Rather, it is the Spirit resting on the Church as a Bride. Forever we are to rejoice in the reality of our identity as God’s family, body, temple, priesthood, and kingdom, etc.
- E. 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 of Christ, we are in the position to experience God’s heart (emotions for us). Both describe our position of privilege before God.

- F. 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 (obedience) that moves Him. In other words, the Bridegroom message is a call to experience the deep things of Jesus' heart, His emotions, affections, and desires for us. We refuse all sensual overtones in proclaiming Jesus as the Bridegroom God. (He is not anyone's lover or boyfriend).
- G. As the Bridegroom God, Jesus desires us and reveals His beauty and awakens our love for Him by the Spirit. Jesus delights in us, enjoys us, values our work, cares about our welfare, is committed to our greatness, provides for our success, and partners with us in His work.

III. JESUS IS A JEWISH KING WHO WILL GUIDE HIS PEOPLE (REV. 22:16-17)

- 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' 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 is coming back as a Jewish king to sit on the throne of David.
- C. The last two titles relate to Jesus' deity as the Bright Star of God and the Morning Star. As the Bright Star, He guides His people, especially during the end-time darkness, and fascinates their hearts with His beauty. As the Morning Star, He gives His people the assurance of victory. Venus, the morning star, becomes visible just before sunrise, giving assurance of a new day.

IV. SINGING BEFORE THE BRIDEGROOM GOD (ISAIAH 24; 42; 54; 59; 62)

- A. Isaiah declared that our Maker is our husband. 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 (Isa. 54:4-12; 62:2-5; Jer. 2:2; 3:14; 31:32; Ezek. 16:13-15, 32; 23:1-45; 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).
⁵For your Maker is your husband, the LORD of hosts is His name... (Isa. 54:5)
- B. God will raise up a worship movement of singers crying for Israel's national salvation while she is still spiritually barren (v. 1) before her national conversion (Isa. 54:13-14).
¹Sing, O barren, you who have not borne! Break forth into singing, and cry aloud, you who have not labored with child...³You shall expand to the right and to the left... (Isa. 54:1, 3)
- C. 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).

¹⁰Sing to the LORD a new song, and His praise from the ends of the earth, you who go down to the sea, and all that is in it, you coastlands...¹¹Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits. Let the inhabitants of Sela sing, let them shout from the top of the mountains...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...¹⁵I will lay waste the mountains and hills [earthquakes]...” (Isa. 42:10-15)

- D. **From the ends of the earth:** five challenging areas that will engage in the worship movement
1. **Go down to the sea:** includes the islands of the earth
 2. **Coastlands:** includes the major population centers on the coastlands of the earth
 3. **Wilderness:** includes the small cities in the wilderness and desert regions of the earth
 4. **Villages of Kedar and Sela:** Islamic villages in Jordan (Sela) and Saudi Arabia (Kedar)
 5. **Mountain tops:** a difficult place to assemble people for worship and prayer
- E. Isaiah prophesied about the end-time worship movement throughout Isaiah 24-27. The theme of the worship movement is the majesty of Jesus—His great renown and beauty (v. 14). He saw the victory of God’s people (Isa. 24:21-23) as linked to the worship movement (Isa. 24:14-16).
- ¹⁴They shall lift up their voice, they shall sing; for the majesty of the LORD...¹⁵glorify the LORD in the dawning light, the name of the LORD God of Israel in the coastlands of the sea.¹⁶From the ends of the earth we have heard songs: “Glory to the righteous!” (Isa. 24:14-16)*
- ²¹In that day that the LORD will punish on high the host of exalted ones [demonic powers], and on the earth the kings of the earth...²³The moon will be disgraced and the sun ashamed; ...the Lord of hosts will reign...in Jerusalem and before His elders, gloriously. (Isa. 24:21-23)*
- F. Isaiah again linked the end-time victory of God’s people (Isa. 59:19b) to the prayer movement (Isa. 59:21) that will be focused on exalting the name and majesty of Jesus (Isa. 59:19a).
- ¹⁹So shall they fear the name of the LORD from the west, and His glory from the rising of the sun [the east or Asia]; when the enemy comes in like a flood, the Spirit of the LORD will lift up a standard against him.²⁰The Redeemer will come to Zion [second coming]...²¹This is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth [prophetic intercession], shall not depart from your mouth... (Isa. 59:19-21)*
- G. The Holy Spirit is now building a global spiritual wall of intercession for Jerusalem’s salvation and protection. Jerusalem will become a “praise in the earth” at the time of Jesus’ return. At that time, all nations will praise or magnify the qualities of Jerusalem resulting from Jesus’ leadership there. At present, Jerusalem is not being praised; it is a city of controversy (Zech. 12:3).
- ⁴You shall be called Hephzibah...for the LORD delights in you...⁵For as the bridegroom rejoices over the bride, so shall your God rejoice over you.⁶I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night...do not keep silent, ⁷and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth. (Isa. 62:4-7)*

- H. In November of 1995, I had a prophetic dream exhorting me to call God’s people “Hephzibah.” The “Hephzibah” message is that God delights in us and rejoices over us as a Bridegroom. The bridal revelation of Isaiah 62:3-5 is essential to sustaining the night-and-day prayer of verses 6-7.
- I. One reason that intercessors get burned out is the lack of encountering Jesus during the years of waiting for the breakthrough. The bridal revelation of Isaiah 62:3-5 is essential to sustaining the 24/7 prayer of Isaiah 62:6-7. For years, I prayed for revival without the “Hephzibah” message.
- J. Jesus made reference to Isaiah’s prophecy of 24/7 prayer in a parable calling people to night-and-day intercession in the context of the injustice of the end times (Lk. 17:22-18:8). The work and cost of 24/7 prayer is a practical expression of the commandment to love one another.

¹Then He spoke a parable to them, that men always ought to pray and not lose heart...⁷“Shall God not avenge [bring about justice, NAS] His own elect who cry out day and night to Him...⁸I tell you that He will avenge [bring about justice, NAS] them speedily. Nevertheless, when the Son of Man comes, will He really find faith [agreement] on the earth?” (Lk. 18:1-8)