

## ***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. There are many indicators of this in the Scripture (Ps. 96:1, 9, 13; 98:1-9; 102:15-22; 122:6; 149:6-9; Isa. 19:20-22; 24:14-16, 23; 25:9; 26:1, 8-9; 27:2-5, 13; 30:18-19, 29, 32; 35:2, 10; 42:10-15; 43:26; 51:11; 52:8; 62:6-7; Jer. 31:7; 51:8; Joel 2:12-17, 32; Zeph. 2:1-3; 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).
- B. Jesus is a Bridegroom King. He is a King with power and a Bridegroom with desire. Many are accustomed to Jesus being a King with power, but not a Bridegroom with desire. Jesus has power to rule over us and He desires to relate to us. He is looking for relationship, not just a workforce.
- C. There is a significant relationship between the end-time worship and prayer movement and the revelation of Jesus as our Bridegroom God. It is essential that we emphasize this revelation. Some stumble over this truth. It is His nature. He is all-consuming love from eternity past.
- D. Those wanting to be deeply involved in the end-time worship movement must take time to understand and encounter Jesus as the Bridegroom God in an ongoing way. Worship leaders, singers, musicians, artists, preachers, and intercessors will only reach their full potential in the end-time worship movement as they regularly encounter Jesus as the God of desire.
- E. 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 are to function in the Spirit. Even “foreigners,” Gentile believers who love Jesus, will experience joy or enjoyable prayer. God sees all the local churches in a city as part of His one house of prayer.
- “The sons of the foreigner who join themselves to the LORD...to love the name of the LORD...<sup>7</sup>Even 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)***
- F. The Lord desires to be worshiped on earth as He is in heaven (Mt. 6:10). In Revelation 4-5, John describes the worship order that was established after God’s own heart. It reveals how He wants to be worshiped. The heavenly order of worship is continual, musical, and God-centered (Rev. 4:8; 5:8-9; 14:2; 15:2). God-centered worship focuses on God and His personality and actions.
- <sup>8</sup>The four living creatures...do not rest day or night, saying: “Holy, holy, holy...” (Rev. 4:8)***
- <sup>8</sup>The twenty-four elders...each having a harp ...<sup>9</sup>sang a new song... (Rev. 5:8-9)***
- G. Worship and prayer change the spiritual atmosphere of the region in focus, as demons are driven back, angels are more active, and the Spirit moves in a greater measure (Dan. 10:13, 20-21). This causes the preaching of the gospel and the works of the kingdom to have a greater impact.

- H. Isaiah wrote more on the earthly dimension of the end-time worship movement than any man in the Bible. The book of Revelation gives the most information on the heavenly dimension of the prayer movement. Isaiah prophesied that it would be relational—encountering a Bridegroom God—(Isa. 54:5; 62:5), 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; 42:10-12), and missional (Isa. 54:13-14; 62:6-12).
- I. Isaiah added the new dimension of praying and singing before a Bridegroom God. This was new to Israel. They were accustomed to the Lord being a King with power, but not to Him being a Bridegroom with desire. Singing with the revelation of Jesus as a Bridegroom God is singing that reveals and imparts love.
- J. Jesus wants more than workers; He desires deep relationship with His people. We are called to give our love to God even before we are called to work for God. Our work for God is to flow from loving God, thus we work “with” Him instead of “for” Him. Some only seek to be anointed to work, neglecting the anointing to love God with all our heart. The first commandment is a call to *love* God with all our strength not to *work* with all our strength. Some think of the Holy Spirit as only raising up a kingdom workforce instead of a Bride who partners with Jesus in the work.
- K. The human spirit is musical. Therefore, anointed music and singing touches the deepest places in our heart and unifies us. For example, in a stadium of 100,000 people, someone can say “God loves you” and some will feel the power of that truth for a moment. A worship team can sing of God’s love, and 100,000 people can feel the power of it in a much deeper way. They can feel the same thing for long periods as they sing the same thing to the same Man.
- L. David trained and supported prophetic musicians and singers (1 Chr. 9:33; 16:37; 23:5; 25:7) and commanded future leaders to do the same (2 Chr. 29:25; 35:4, 15; Ezra 3:10; Neh. 12:45).  
*<sup>1</sup>David...separated for service some...who should prophesy with harps, stringed instruments, and cymbals...<sup>7</sup>with their brethren who were instructed in the songs of the LORD...*  
*(1 Chr. 25:1, 7)*  
  
*<sup>25</sup>He [Hezekiah] stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David...for thus was the commandment of the LORD by His prophets. (2 Chr. 29:25)*
- M. **Summary:** The Spirit is calling the Church to work together to offer continual intercession from each city that flows from prophetic worship (music) and intimacy with God to fulfill the Great Commission (to win the lost, revive the Church, and impact society). It is prayer for the harvest, with music, and from intimacy with God. It is more than prayer for personal circumstances (direction, protection, provision, healing, etc.). When we pray for missions, we are asking for a breakthrough of the gospel in the city or nation.
- N. The end-time harvest and prayer movement will be made up mostly of youth. One key to involving young people in prayer is to have prayer meetings led by worship teams.

## 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. It describes the end-time Church in unity with what the Spirit is saying and doing.
- <sup>17</sup>The Spirit and the Bride say, "Come!" Let him who hears say, "Come!" And let him who thirsts come...<sup>20</sup>I am coming quickly. Even so, "Come, Lord Jesus!" (Rev. 22:17-20)*
- B. 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. John depicts the Church calling out in both these ways.
- C. In this prophecy, John tells us 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.
- D. In the end times, for the first time in history, the Spirit will universally emphasize the Church's identity as Jesus' Bride. It is not the Spirit and the family who will say, "Come," nor the Spirit and the army, kingdom, body, temple, or priesthood. Rather, it is the Spirit resting on the Church as a Bride. Forever, we will rejoice in our identity as God's family, body, temple, priesthood, etc.
- E. As sons of God, we are to experience God's throne as heirs of His power (Rom. 8:17). As the Bride of Christ, we are to experience God's heart (emotions for us).
- F. The Bridegroom message is focused on 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. It begins with experiencing Jesus' affections and His desire for us. Jesus delights in us and enjoys us, values our work and partners with us in it, cares about our welfare, is committed to our eternal success and greatness, and enjoys our beauty. We refuse all sensual overtones in understanding Jesus as our Bridegroom (He is not our lover or boyfriend).

## III. SINGING BEFORE THE BRIDEGROOM GOD IN THE BOOK OF ISAIAH

- A. Isaiah declared that our Maker is our husband. Jesus created us for love. It was a startling new insight for Israel to see God as a Bridegroom God who had desire for His 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).
- <sup>5</sup>For your Maker is your husband, the LORD of hosts is His name... (Isa. 54:5)*
- B. Isaiah 54 is about the end-time worship movement that will sing before seeing or feeling the full release of God's promises. In context, Isaiah calls end-time Israel to sing before the breakthrough of her national conversion (Isa. 54:13-14), while she is spiritually barren (Isa. 54:1). God will raise up a prayer movement that will sing until the God's salvation is fully manifest.
- <sup>1</sup>Sing, O barren, you who have not borne! Break forth into singing, and cry aloud, you who have not labored with child...<sup>3</sup>You shall expand to the right and to the left... (Isa. 54:1, 3)*

- C. In Isaiah 42, Isaiah prophesied about a global intercessory worship movement (v. 10-12) that would usher in Jesus' return (v. 13) and release His end-time judgments (v. 14-15).
- <sup>10</sup>Sing 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...<sup>11</sup>Let 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...<sup>13</sup>The LORD shall go forth [Jesus' second coming] 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...<sup>15</sup>I will lay waste the mountains [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
  2. **Coastlands:** includes the major population and resource centers on the coastlands
  3. **Wilderness:** includes the small cities in the wilderness and desert regions
  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, including the outpouring of God's glory on His people and the worldwide worship movement, the increase of man's sin, divine judgment and satanic rage, and the return of Jesus (Isa. 24:23; 27:11-13). He saw the defeat of God's enemies and the return of Jesus (Isa. 24:21-23) connected to the worship movement (Isa. 24:14-16), which focuses on the majesty and beauty of Jesus (v. 14).
- <sup>14</sup>They shall lift up their voice, they shall sing; for the majesty of the LORD...<sup>15</sup>glorify the LORD in the dawning light, the name of the LORD God of Israel in the coastlands of the sea.<sup>16</sup>From the ends of the earth we have heard songs: "Glory to the righteous!" (Isa. 24:14-16)*
- F. Isaiah connected the revelation of Jesus as a Bridegroom to the end-time prayer movement continuing 24/7 (Isa. 62:4-7). The Spirit will establish a worldwide wall of intercession that will not stop until Jerusalem becomes a "praise in the earth" at the time of Jesus' return. The bridal revelation of Isaiah 62:3-5 is essential to sustaining the night-and-day prayer of verses 6-7.
- <sup>4</sup>You shall be called Hephzibah...for the LORD delights in you...<sup>5</sup>For as the bridegroom rejoices over the bride, so shall your God rejoice over you. <sup>6</sup>I have set watchmen [intercessors] on your walls, O Jerusalem; they shall never hold their peace day or night...<sup>7</sup>Give Him no rest till He establishes and till He makes Jerusalem a praise in the earth. (Isa. 62:4-7)*
- G. The Psalms set forth the prominence and power of prophetic singing in the end-time Church.
- <sup>1</sup>Sing to the Lord a new song! Sing to the Lord, all the earth...<sup>9</sup>Worship the Lord...tremble before Him, all the earth...<sup>13</sup>For He is coming to judge the earth. (Ps. 96:1-13)*
- <sup>1</sup>Sing to the Lord a new song...<sup>3</sup>All the ends of the earth have seen the salvation of our God.<sup>4</sup>Shout joyfully to the Lord, all the earth; break forth in song, rejoice, and sing praises...<sup>9</sup>For He is coming to judge the earth. With righteousness He shall judge the world... (Ps. 98:1-9)*
- <sup>6</sup>I heard...the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!" (Rev. 19:6)*