



The Bridal Paradigm – Leader Notes

1. The beautiful God (in review)
 - a. Ps 27:4
 - i. *One thing I have desired of the Lord, that will I seek: ... all the days of my life, to behold the beauty of the Lord*
 - b. David's life-long preoccupation was gazing on the beauty of God. The subject of God's emotions and affections was a special revelation given to King David.
 - c. The revelation of God's beauty **fascinates** our hearts
 - i. Critical for enjoyable prayer – the primary source of power that will fuel the End-Time prayer movement. In eternity, the subject of the beauty of God is our preoccupation with God Himself. He is the delight and the pleasure of His people forever.
 - d. The seven longings of the heart
 - i. The longing for assurance that we are **loved**
 1. Craving to be pursued, delighted in and enjoyed – first by God, then by our families and friends
 2. It is so integral, that we feel emotionally crippled when we feel rejection and shame
 3. Initially satisfied by the cross, but God wants to touch this area in a deeper way
 4. We will be satisfied only by experiencing a revelation of the affections of God
 5. When we are assured through the revelation of the Spirit that we are deeply loved and enjoyed, something powerful is awakened within us
 - ii. The longing for **enjoyment**
 1. To marvel and to be fascinated, awestruck and filled with endless wonder
 2. Without a sense of awe, we live aimlessly and become spiritually **bored** – thus becoming vulnerable to Satan's tactics
 - iii. The longing to be **beautiful**
 1. We pursue carnal beauty because we feel so unsettled and unhappy when we feel ugly

2. Glorious news: the beauty of God is not just something he possesses – it is something he imparts through redemption to his bride
- iv. The longing to be **great**
 1. We long to be successful and noble
 - a. We cannot repent of the God-given longing to be great – only of pursuing it in a wrong way
 2. We were made for greatness and honor
 - a. Rev 3:21- Jesus declares His people will one day be exalted to His very right hand, sitting with Him on His throne
 3. In Jesus, we have married into the **ruling class**, extreme wealth, extreme power
 4. When we grasp this truth, our lives will portray a divine inner strength and a fierce determination to be wholly His
- v. The longing for intimacy without **shame**
 1. God wants us to find the deepest satisfaction in experiencing intimacy with Him
 2. We long to know and be known before the Lord
 3. The reciprocal intimacy
 - a. Jesus wants to entrust the secret things of His beauty and personality to us
 - b. He also has a knowledge of our secrets – *He understands them*
 - c. He treats us with honor as we walk through every aspect of life
 - d. He knows the depths of our longings, dreams and intentions to love Him. Even our failed intentions to love him are seen in His love
- vi. The longing to be **wholehearted** and **passionate**
 1. We long to avoid spiritual boredom, disloyalty, and compromise that leave us broken and discontent
 2. We do not function properly until we have passionately given ourselves to something
 - a. If we don't have something to die for, then we don't have anything to live for
 3. If you don't give it to God, you become vulnerable to the lust of the flesh that consume passive hearts
- vii. The longing to make a deep and lasting **impact**
 1. We are desperate for a life of meaning
 2. We experience great joy in bringing pleasure to others
 3. As we reject our tendency toward self-centered isolationism and walk out the second commandment at our Bridegroom's side, we will satisfy the longings of our hearts
2. Psalm 149 as David's theology of prayer
 - a. Describes some essential dynamics for enjoyable prayer
 - b. He wrote of God's pleasure, delight, and affection for His people

- c. The beauty, desire, and pleasure that God possesses, He also imparts to His people through **redemption**
 - i. Psalm 149:4
 - 1. *For the Lord takes PLEASURE in His people; He will BEAUTIFY the humble with salvation.*
- 3. Our primary reward
 - a. **Jesus**
 - b. We live with a fascinated heart as we drink deep of the doctrine of God's beauty and desire
 - i. Genesis 15:1
 - 1. *The word of the Lord came to Abram in a vision saying, "Do not be afraid, Abram. I am ... your exceedingly great reward".*
 - ii. This is important because encountering God's beauty and God's desire for us is where we most enjoy our primary reward – God Himself
- 4. Intercessors with the bridal paradigm
 - a. Paradigm
 - i. A "view" of how things work in the world
 - ii. A predominant worldview in the realm of thought
 - iii. A paradigm is a set of rules and regulations (written or unwritten) that does two things: 1) it establishes or defines boundaries; and 2) it tells you how to behave inside the boundaries in order to be successful" (Joel Arthur Barker).
 - iv. A shared set of assumptions.
 - v. The paradigm is a way to perceive the world. A paradigm explains the world to us and helps us to predict its behavior.
 - b. Intercessors with the bridal paradigm experience **enjoyable** prayer – Is 62:2-6
 - i. *You shall be called by a new name, which the mouth of the Lord will name. You shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God. You shall no longer be termed Forsaken, nor shall your land any more be termed Desolate; but you shall be called Hephzibah...for the Lord delights in you. For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you. I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the Lord, do not keep silent.*
 - 1. Understanding our new name refers to understanding our new spiritual identity as being **delighted** in by God. The very heart of Davidic revelation is the way God delights in us even in our weakness.
 - 2. The strength to the end-time prayer movement is rooted in having a new paradigm or a new picture of God. It is a new view of God and who we are in God. The night and day intercession of Is 62:6 is fueled by the assurance of God's delight in Is 62:1-5.

3. Our spiritual identity is found first in being **lovers** of God before being **workers** for God. We are lovers before we are workers. Lovers will always outwork the workers.
 - c. The first Person of the Trinity is a tender Father and the second Person of the Trinity is a passionate **Bridegroom**. The subjects of the Father's beauty, the Bride of Christ and the Song of Solomon are vital to the End Time prayer movement. I cannot overemphasize the value of the Song of Solomon and the doctrine of the Bride of Christ.
5. The beauty of holiness
 - a. Foundational to intimacy
 - b. General call to the bride
 - i. Psalm 29:2
 1. *Give unto the Lord the glory due to His name; worship the Lord in the beauty of holiness.*
 - ii. Psalm 96:9
 1. *Oh, worship the Lord in the beauty of holiness! Tremble before Him, all the earth.*
 6. A holy lovesickness
 - a. The world will become "darker" than ever before. YET GOD HAS A PLAN TO BRING HIS PEOPLE THROUGH IN VICTORY. The bridal paradigm has been reserved by God to empower the church to overcome the coldest and the most lawless, fearful, demonic and sexually perverted generation in history. As the days grow near for His Son's return, the Holy Spirit will increasingly unfold the revelation of Jesus as our Bridegroom and our corresponding spiritual identity as His bride.
 - b. The Holy Spirit is awakening a "holy lovesickness" that will not be denied. An intervention by God of radical proportions is coming. Through this bridal paradigm, He will change the way we view Him – and the way we view ourselves
 - c. It is about satisfying the seven longings of our hearts... with our Bridegroom!