

FACE 2

FACE

80 days with God

**It's time to dig in with GOD, Until he arrives with righteousness ripe for
harvest**

(Hos 10:12).

.....

HOW TO USE THIS MANUAL2

HARP & BOWL WORKSHOP3

INTRO: BEING WITH GOD DAY AND NIGHT8

Worshipping, interceding priests 9
A singing, praying wilderness bride 15
Gazing at God 22
Dealing with fear 25

CORE VALUES28

Intimacy 29
Biblical focus 35
Inclusivity 41
Enjoyable prayer 44
Day & Night 48

WATCH FORMATS52

Basic structure53
Thanksgiving watch59
Devotional watch 62
Intercessory watches 64
Supplication watch 67
Word watch 68
Prophetic worship 69

ADDITIONAL READING70

Devotional prayer71
7 Dimensions of the bridal paradigm73
An open heaven76
Different forms of intercession77

SOURCES79

BOOK LIST80

How to use this manual

In those days John the Baptist came preaching in the wilderness of Judea, and saying, Repent, for the kingdom of Heaven is at hand. (Mat 3:1-2)

The Greek word translated here as "repent" means to change one's thinking. This course is designed to help you do just that – renew your mind and think in a new way, repenting of the old things. Think in a new way; enlarge your heart and mind because God wants to break into your life!!

The information in this manual is not new, but the presence of God is new every morning. So use it, not to gather facts, but use the scriptures to meditate on the Word. Use the new insights to lift you higher as you worship. Spend extra time in the prayer room. **Seek God like never before.** His sure promise is: Those who seek will find.

After every week of teaching, you will be given a scripture to meditate on. Use the page after every set of notes to record your revelations / insights. Use the extra reading in the back of this manual to learn how to pray-read the scriptures and how to journal as He speaks with you. Make this your time and your season of breakthrough.

This manual is of little use if it is not applied. Therefore, it is a fixed rule that those who do this course should spend time in the prayer room applying the values taught in the course to their lives. These 3 months can change your life if you allow it to – **run hard after God!** You were born for a time such as this!

May God truly reveal the mysteries of His heart to you as you run with Him to the high places.

Harp & Bowl workshop

Introduction

The Holy Spirit is orchestrating a global prayer strategy in these days. It will far eclipse any other prayer movement in church history. The Holy Spirit is equipping the Church to partner with Jesus' intercessory prayer ministry at the right hand of the Father. The end result is the Great Harvest of souls being added to the Kingdom of God. The number of people coming to Jesus at the present hour across the nations is unprecedented in history. I believe this will continue to increase numerically and in both power and intensity. Jesus is not coming back to a prayerless Church, but rather to one enjoying mature bridal partnership with Him in intercession for the Great Harvest. **Interestingly, the number of 24-hour prayer watches worldwide has increased with 500% in the year 2000!** The Church will complete the Great Commission reaching all 255 nations in the power of the Holy Spirit (Matt 24:14).

There are several primary aspects to the Great Commission – preaching, mercy deeds and prayer etc. Historically, the prayer side of the Great Commission has been neglected. This in turn has hindered effectiveness in our preaching. The preaching and the prayer side of the Great Harvest will fully come together.

“After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things, that have been known for ages (Acts 15:16-18).

At Global Prayer Watch, we are **establishing a house of prayer** in the **spirit of the tabernacle of David**. This means that we want to show our love for God by worshipping Him and praying to Him 24 hours a day. This is what David did when he pitched a tent for the Ark of the Covenant in his backyard.

What is the tabernacle of David?

Historically, King David built a special tent (tabernacle) in Jerusalem to house the Ark of the Covenant (1 Chr 15:1; 16:1). The glory of God rested on the top of the Ark that was housed in a small tent that was only about five meters high and long. In the tabernacle of Moses the glory that rested on the Ark was hidden in the Holy of Holies behind a thick curtain. The significance of David's tent was that there was no veil to keep the people from seeing the glory of God. In an unprecedented way, David set the Ark of the Covenant in open view! Instead of the veil that Moses used, David veiled the ark with musicians and singers. David organised 4000 musicians and 288 singers to minister to God in shifts that continued 24 hours a day (1 Chr 6:31-33; 15:16-22; 23:4-6). In fact, David financially released them that they might worship and pray as their full time occupation (1 Chr 9:33; 25:7). Being full time, they had the opportunity to develop in skill and grace. Skilful singers who sang the Song of the Lord before the Ark of God became the norm (1 Chr 25:1,7; 2Chr 29:27). See also 1 Chr 13; 15-16; 23; 25; 2 Chr 29, Neh 12.

Why did David put singers before the Ark?

David taught that God inhabits or is enthroned upon the praise of His people (Ps 22:3). David understood that the people of God upon the earth through worship would enter into spiritual agreement with the heavenly symphony around the throne of God. This voluntary agreement (worship) is the vehicle that God ordained to release His life and power (Ps 8:1,2). He manifests His life through the highways of praise. When Satan's accusations against God lodge in our hearts, it disconnects from experiencing more of God's life. The opposite of accusation is agreement with God. This agreement is called praise. Praise is not an ego boost for God. Praise brings the created order into agreement with Him, releasing His life on behalf of His creation.

What is the restoration of the tabernacle of David?

The restoration of David's tabernacle has both a **priestly** and **kingly** dimension. It includes much more than a priestly worship and prayer ministry reflecting some of the principles of David's tabernacle from the days of old. It speaks of a kingly (apostolic) dimension, which includes a unified victorious Church reaching to all nations and successfully reaping the Great Harvest and walking in mature love etc. In other words, this restoration speaks of more than the intercessory worship ministries that function in a priestly dimension of the

tabernacle of David. The kingly dimension exercises God's government. This article is limited in that we are only considering the priestly dimension.

Modern day Levites and priests who find prayer joyful

A bride understanding her new name and new nature

"My house shall be called a house of prayer for all nations" (Isa 56:7).

Isaiah the prophet described a time when God's people worldwide will experience unusual grace and authority in prayer. He summarised this by declaring God would name His Church a **"house of prayer."** This prophetic naming is in itself a promise of functioning in grace empowered prayer. Imagine God naming the church a "praying Church." God has established in the genetic code of the church a passion to reach "all nations." It will result in bringing the outcasts of the earth to Jesus (Isaiah 56:8). These 24-hour-a-day prayer ministries are vital to reaching the cities in the 10/40 window. Our eternal destiny is to be a priesthood, loving God day and night.

*And they sang a new song, saying, You are worthy to take the book and to open its seals, for You were slain and have redeemed us to God by Your blood out of every kindred and tongue and people and nation. (10) And You made us **kings and priests to our God**, and we will reign over the earth. (Rev 5:9-10)*

The beauty realm of God is a vital foundation to intercessory worship in the spirit of the tabernacle of David. As we feast on God's beauty our spirit becomes **fascinated and exhilarated**. Fasting in the grace of God is a divine catalyst that enhances our capacity to freely receive more heart revelation of God's beauty. Oh, the wisdom of a fasted lifestyle gazing on the beauty of God!

The result

I will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins and I will set it up; so that the rest of mankind may seek the Lord, even all the gentiles who are called by my name, says the Lord who does all these things (Acts 15:16-17).

God has chosen to restore the tabernacle of David as one essential element in releasing fullness of revival in the nations. The intercessory worship ministry of the tabernacle of David will be restored that the Great Commission will be completed. We can be assured of the success knowing that every tribe, tongue and nation will be present on the last day (Rev 7:9-10; 5:9; 14:6; 15:4; Matt 24:14).

The heavenly worship service: Harp and Bowl intercessory worship

When Jesus had taken the scroll the 24 elders fell down before the Lamb, each having a harp and golden bowls full of incense, which are the prayers of the saints (Rev 5:8).

1. We combine worship and prayer in a symphony of enjoyable prayer
2. We seek to re-discover the principle of antiphonal (responsive) singing David used in his tabernacle
3. We sing and pray directly from the Bible, using 7 basic types of Scripture

In principle, we are seeking to understand how worship music can flow together with intercession in an interactive relationship like it is in heaven. Intercessory prayer joined with anointed music unlocks a part of our heart and unifies the intercessors, aiding us in our desire to pray with one heart.

The heavenly elders and the four living creatures came to Jesus with two things – **a harp and a bowl**. The harp speaks of God's music and worship songs, the bowl speaks of intercession. In other words, the worship around the throne incorporates **God's music, God's songs and God's prayers** flowing together. This is a key to the enjoyable prayer that Isaiah prophesied about. When the harp (worship music) comes together with the bowl (intercession) then a spiritual dynamic occurs. God ordained that the worship music around the throne flow in an interactive relationship with intercession. In the book of Revelation worship often flows with prayer in intercessory worship. The spirit of worship gives wings to prayer. We call this the Harp and Bowl model of intercessory worship. Our intercessory prayer furnaces need to burn 24 hours a day, fuelled by

love songs to God. As praise is joined with intercession that presents the needs of others before the throne, great spiritual benefits are released on earth. Worship with the element of intercession present in its dynamic.

David was the first to put together into one context the worship singers, musicians, and intercessors. **Many of the intercessory psalms (songs) were written on site in David's tabernacle.**

In his tabernacle, King David valued the prophetic spirit (spirit of inspiration) resting on the singers and musicians (1 Chr 25:1-3). So also in our prayer meetings, it is important to learn how the prophetic spirit can flow more freely on the musicians, singers and on the intercession in an interactive relationship. David also emphasised responsive singers and the antiphonal choirs that sang and then answered one another (Ezra 3:11; Neh 11:23,24). They have fascinated and exhilarated hearts as in the beauty of holiness they worship the beautiful God with the burning heart.

Antiphonal singing: THE HARP

Rev 4:9-11; 5:8-14; 7:9-12; 11:15-19; 14:6-20; 16:5-7; 19:1-10. Also Ex 15:20-21; Deut 27:12-15; Ezra 3:11; Neh 12:8-9, 24, 31, 38, 40; Ps 24:7-10; Isa 6:3; Luke 2:10-14; 1 Cor 14:15; Eph 5:19; Col 3:16.

Interaction between worshipper and intercessor. Traditionally there is a strong distinction between worship and intercession, but this is in the process of changing. The two groups flow together and stay connected. They must be short and thematic.

Interactive relationship between singing and speaking. Col 3:16; Eph 5:19. These may reference an early form of Harp & Bowl ministry.

Singers with singers in one flow. We learn to pay attention to the themes, especially questions asked, and dialogue back and forth with answers.

Interaction between antiphonal choirs. Neh 12:24 - choirs alternating group by group according to the command of David. There is a ceiling on our prayers until we come together in team ministry by Divine design. Ps 133 - the commanded blessing comes upon the Priests who minister in unity. In Neh 12:31, 38, 40 - little choirs of three, and then large "thanksgiving choirs" that sang antiphonally.

Interaction between singing with understanding and with the Spirit. 1 Cor 14:15 - spontaneous worship, singing back and forth between knowledge and spiritual songs. Lifting our voices in the song of the spirit activates our hearts in the long haul. Usually quietness is not out of holy awe, but out of many other reasons - laziness, ignorance, etc.

What are the benefits of antiphonal singing?

- It unites the hearts of the family of God.
- He will release a blessing when we come to unity.
- It allows for new understandings and revelation of God to come forth.
- The antiphonal singing releases an anointed environment for the prophetic spirit to flow in the midst.
- It results in intercession being enjoyable and easy.
- It releases intensity and passion in the corporate prayer meeting.

Praying the Word: THE BOWL

The Lord's Prayer in Luke 11:2-4 is obviously the prayer that Jesus taught the disciples to pray when they came to Him asking how to pray. Note the words our, us and we used a total of 9 times. He showed them to pray "Thy kingdom come, thy will be done, in the earth as it is in heaven". **This is the call for revival in our cities, and the earthly to reflect the heavenly.**

We embrace a God centered spiritual warfare model. We pray to God for the condition of the earth to agree with the environment in heaven. The apostolic prayers are God-centered. When God answers the prayers for our cities, there will be a displacement of the enemy's rule in people's lives. They will thus agree with the rule of God in their lives.

Benefits of sticking to the Word:

- The focus is on God and the city and not the demonic work the praying person or the prayer itself.
- All believers are in agreement with the prayers of scripture and therefore with the Spirit of God. (This releases the "commanded blessing" Ps 133)
- The prayers refresh and bring strength to those who intercede.
- We sign "blank checks", promises from God, given for us to pray for the cities because He intends to do them.
- People go deeper in the scriptures interacting more (the Holy Spirit disciplines them)!

The Lord desires to release in this day the fulfilment of His promise in Isa 56:7 - *"Even them I will bring to my holy mountain, and make them joyful in My house of prayer."*

We use different kinds of scripture in the prayer room:

- Hymns of Revelation
- Psalms
- Song of Solomon
- Apostolic prayers
- Prophetic Old Testament passages
- Old Testament songs
- The prayers of Jesus

Day & night prayer by a united church

And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?" (Luke 18:7,8).

Night and day prayer is a heavenly pattern:

Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them (Rev 7:15).

The reality of the New Testament Church was that there was really **only one church** in any given city. When Paul wrote the letters to the Churches in Ephesus, he was addressing all believers in that city, because the Lord sees them as one entity. Sodom and Gomorrah, Siloam and Jerusalem (Luke 13:4), seven city churches in Revelation 2-3 are all scriptural examples of God's dealing with cities. *It is incumbent on us as believers in a city to gather as a city, minister to the Lord as a city, and to intercede for our city.*

Our desire is to see every dimension of the Body of Christ represented in the House of Prayer that emerge in Cape Town, and the other cities of the earth. The commanded blessing of God comes when the brothers and sisters gather in one heart and one mind to minister to the Lord as the Priests of the Kingdom. (Ps 133)

Intercessory Missionaries

We are all familiar with missionaries who focus on preaching or mercy deeds, but the Lord is calling forth a new type of missionaries essential to completing the Great Commission. These intercessory missionaries serve certain hours a week. Most are musicians and singers. It is essential for a core of musicians and singers to do this full time and to receive financial support as commanded by God through King David. **With financial support they will not have to worry about supporting themselves, but will have an opportunity to go deeper with God and learn to flow in the Spirit with team unity.** It takes time to do this and it takes money to give them the necessary time to be wholly devoted to this ministry of intercessory missionaries. The benefits for the church are dramatic. It is well worth the financial price necessary to release them full time. God calls certain people, who are musicians to minister to Him constantly.

"And some of their brethren of the sons of the Kohathites were in charge of the preparing the showbread for every Sabbath. These are the singers, heads of the fathers' houses of the Levites, who lodged in the chambers, and were free from other duties; for they were employed in that work day and night. (1 Chr 9:32-33)

There are five aspects to intercessory missionaries.

- First,** they pray collectively day and night for the release of the Great Harvest (Matt 9:37-38).
- Secondly,** they provide vital prayer covering to missionaries currently on the field.
- Thirdly,** they train future intercessory missionaries to be sent out to other cities.
- Fourth,** they go on short-term mission trips (2 weeks to 2 months) to help establish houses of prayer in other nations.
- Fifthly** they personally relocate to strategic places in the earth as long-term intercessory missionaries.

7 Prayer goals

- 1. **World evangelisation**
- 2. **Unity in the body of Christ**
- 3. **The restoration of Israel**
- 4. **Workers for the harvest**
- 5. **Spiritual leaders**
- 6. **Revival**
- 7. **Poor and needy**

Five Core values

- **Enjoyable prayer**
- **Day & Night prayer and worship**
- **Intimacy with God**
- **Inclusivity of all ages and denominations**
- **Biblical focus**

Introduction: Being with God day and night

*And Jehovah would speak to Moses **face to face**, as a man speaks to his friend. And he turned again to the camp. But his servant, Joshua the son of Nun, a young man, did not leave the middle of the tabernacle. (Ex33:11-23)*

Moses spoke to God face to face, as a man with his friend. God took him up on mount Sinai to speak to him and all Israel. Israel refused to join, but God ended up sharing His heart with Moses, filling him with the knowledge of God for 40 days. When Moses returned to camp, he had to sort out a nation of idol-worshippers. Most Hebrews partook in worshipping the golden calf, but the sons of Levi helped Moses to root out the evil, earning themselves a special place in temple worship. Moses returned to the mountaintop to spend another 40 days with God. In the end he spent 80 days in fasting and prayer!

This is why this course is called **Face 2 Face: 80 days with God**. The aim is for you to **encounter God**, even as Moses did. God is still the same. He is still approachable now as then. If there is a generation willing to spend 80 days in prayer and fasting, beholding and encountering Jesus, God can change nations. Moses' encounter with God sure changed his.

There is a story of a man who, in search of God, came to study at the feet of an **old teacher**. The sage brought this young man to a lake and led him out into the shoulder-deep water. Putting his hands upon his pupil's head, he promptly **pushed him under the water** and held him there until the disciple, feeling he would surely drown, frantically repelled the old man's resistance. In **shock** and **confusion** the young man resurfaced. "What is the meaning of this?" he demanded. His teacher looked him in the eyes and said, "When you desire God as you desired air, **you shall find Him.**"

Francis Frangipane writes that for many, Christianity is simply the religion into which they were born. For others, although Jesus is truly their Saviour, their relationship with Him is hardly more than a history lesson, a study of what He did in the past. For those who attain His Presence, however, Christ is Saviour and more: He is their very life (Col 3:4). **When Jesus is your life, you cannot go on without Him.** Genuine love for God is an unrelenting hunger. As you would die without food, so you feel you will die without Him.

After Jesus' resurrection, He came to Mary Magdalene. He said, "Woman, why are you weeping? Whom are you seeking?"

Can we see the connection here between Mary's weeping and her seeking Christ? Blinded by her tears, she supposes He is the gardener.

"Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." "Jesus said to her, 'Mary!' She turned and said to Him in Hebrew, 'Rabboni!' (which means, Teacher). Jesus said to her, 'Stop clinging to Me, for I have not yet ascended to the Father.'" (John 20:15-17).

The instant Mary sees the Lord she clings to Him. And here is the most astounding event, indeed, the marvel of all marvels: Jesus said, "I have not yet ascended." Christ interrupted His ascent into heaven to answer this woman's love! In the very process of His resurrection, He is drawn toward her weeping! Jesus demonstrated that love is the highest, most powerful law of His kingdom!

Mary found Him whom her soul loved. She continued in her pursuit, remaining in sorrow until she found Him. The apostles had gone home. To whom did Jesus appear first? He came to the one who had the highest passion for Him. And she clung to Him. Remember, Jesus warned:

Be on guard, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap; for it will come upon all those who dwell on the face of all the earth. (Luke 21:34-35)

Worshipping, interceding priests

(Who am I?)

First of all, then, I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men, for ... God our Savior, who will have all men to be saved and to come to the knowledge of the truth. (1Ti 2:1-4)

- This verse gives us a full picture of the devotional life of a believer – it is to include prayers, supplications (asking for specific needs), intercessions and giving of thanks.
- The Hebrew word used for prayers indicate a devotional prayer life in the secret place, it also refers to a place of meeting at quiet waters. This is the kind of praying they did in the upper room. This shows that there is much fruit to the devotional life of a priesthood.
- The Greek word translated as "prayer" in 1Tim.2:1 (proseuche) means "a prayer addressed to God" or "a place set apart or suited for the offering of prayer" and the concordance says such places were situated upon the bank of a stream or the shore of a sea, where there was a supply of water for washing the hands before prayer."¹

Now think about the following questions:

- Who am I?
- What defines my life – what I do or who I am?
- Why do I not see the fruit in my life I would like to?
- God has a divine pattern – it is not a law, it is simply an indication to us in terms of what he likes:

*He said to them, "You are the heads of the fathers' houses of the Levites; sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to the place I have prepared for it. For because you did not do it the first time, the LORD our God broke out against us, because we did not consult Him about the **proper order**" {lawful manner} (1Chron. 15:12,13).*

Who am I?

- We are called as **priests**. This is our IDENTITY and not our FUNCTION. You may have the function of an apostle or evangelist, but that is not your identity. If our identity is in what we DO, we will burn out and fall into idolatry (worshipping the gift instead of the Giver). We are called to BE priests. Priests act out of intimacy with God as they keep the first commandment.
- God Has created us out of a desire for us to stand before Him. We are the chosen ones, His priesthood that perpetually stands before Him. We are His beloved sons on whom His favour rest:

*My sons, do not be negligent now. For Jehovah has **chosen you to stand** before Him, to serve Him, and that you should minister to Him and burn incense. (2Ch 29:11)*

*Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies in Christ; according as He **chose us** in Him before the foundation of the world, **that we should be holy and without blame before Him** in love (Eph 1:3-4)*

*[He is] able to keep you without stumbling, and to **set you before His glory** without blemish, with unspeakable joy. (Jud 1:24-25)*

*You **set me before Your face** forever. (Psa 41:12)*

- Jesus is our example in this:

¹Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

Jesus [is] the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and **sat down at the right of the throne of God.** (Heb 12:1-2)

- It is a lifelong calling. At the end of Moses' life, after being used by God to confront and defeat the gods of Egypt, after dwelling in the Lord's glory for forty years, he prays, "Thou hast **begun** to show Thy servant Thy greatness and Thy strong hand" (Deut 3:24). To seek and know Christ is the attitude of the mature; it is the singular obsession of Christ's bride.

What do priests do?

Priests find the Lamb worthy enough for them to **set themselves before God.** Jesus said we were in this world but not of it. They stand before God for 2 reasons:

1. Because God is worthy of a people who do nothing else but stand before Him, to declare His greatness and to love Him
 2. Because as we stand before Him we carry the nations on our shoulders as an act of intercession
- We can call this the priestly function of perpetual standing. Only changed lives can bring change. The future of our nations depend on whether there is a lovesick priesthood standing before God (Rev 5:8-12). Consider the following scriptures:

Then he said to me, "Do not fear, Daniel; for from the first day that you set your heart to understand and to chasten yourself before your God, your words were heard." (Dan 10:12)

I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire. (Dan 7:9)

Listen now to my voice. I will give you counsel, and God be with you. You represent the people before God, and bring the causes to God. (Ex18:19)

When do they do it?

- Intercession happens when somebody prays or "**stands in the gap**" for a third party. It focuses not on the need of the one praying, but on another person or cause. Thus we can say that intercession means to stand in between, to plead on behalf of somebody. Worship, requests and repentance need only two parties – the one speaking and God. Intercession needs **three parties.**
- In a spiritual sense, we stand before God 24 hours a day, 7 days a week for the person or cause we are praying for. Worship and intercession is not simply spoken prayers and songs, it is a **life sacrificed for the sake of the priests and their people meeting with God.** We occupy the position of intercession **day and night.**

I sleep, but my heart is awake. It is the sound of my Beloved that knocks, saying, Open to Me, My sister, My love, My dove, My undefiled; for My head is filled with dew, My locks with the drops of the night. (Song 5:2)

What is our reward?

- Jesus Himself. God said to Abraham: "**I am your exceedingly great reward**" (Gen. 15:1). Our primary goal is not revival. Breakthroughs and revival are wonderful, but it is secondary to lifting up the name of the One who is our reward. Jesus Himself is our reward, and our lives are His inheritance.

Ruling with Christ

Then God said, "Let us make man in our image, in our likeness, and let them rule ... (Gen.1:26).

Jesus answered them, "Is it not written in your Law, 'I have said you are gods?'" (John 10:29).

- In Gen. 2:15, God puts Adam in the garden to work and to take care of it. The original Hebrew words mean to “**protect, watch over or guard.**” In Ps. 8:7, God says that the earth was given to man to **rule, reign and have dominion** over.
- Gen. 1:27 says that God made man **in His image**. The Hebrew words here indicate that God made an illusion of Himself on earth. When other heavenly or earthly beings look at man, they must turn around and say: “Wow, for a minute there I thought I saw God Himself underneath that tree!”
- If we are children of God, we are His heirs and co-heirs with Christ (Rom. 8:16,17). In Eph. 1:3, Paul writes that God has blessed us with all spiritual blessings in Christ.

For no matter how many promises God has made, they are “Yes” in Christ. And so through him the “Amen” is spoken by us to the glory of God (2Cor.1:20).

- We are heirs with Christ, God has blessed us with **all** spiritual blessings in Christ, and **all** God’s promises are “yes” in Christ and brought to fulfilment when we say “amen” to them. Psalm 2 is a prophetic psalm, pointing to the rule of Jesus. God the Father tells Jesus to ask for the nations as an inheritance. The Hebrew word translated as “ask” is *sha’al*, which is closer to the English word **demand** than **ask**. God is telling Jesus (and us as co-heirs with Him) to claim or demand that He give us the nations as an inheritance!
- It is God’s will that we stand as intercessors and ask of Him the nations. We can and should ask Him for an inheritance of souls from all nations. God looks for priests to pray so He can show mercy. If He can’t, He has to be faithful to His own laws and punish sin.

When priests live before God, God moves to save nations

The Spirit of the LORD came upon Jahaziel ... he said ... Thus says the LORD to you: ‘Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God’s ... ¹⁷ You will not need to fight in this battle. Position yourselves, stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!’ Do not fear or be dismayed ...

¹⁸ And Jehoshaphat bowed his head with his face to the ground ... worshipping the LORD. ¹⁹ Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high ... And when [Jehoshaphat] had consulted with the people, he appointed those who should sing to the LORD, and who should praise the beauty of holiness, as they went out before the army and were saying: “Praise the LORD, For His mercy endures forever.” ²² Now when they began to sing and to praise, the LORD set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated (2Chron 20:14-22).

Please note:

Jahaziel was the son of Zechariah, who was of the Asaph clan. **Jahaziel was a prophesying priest who took part in the 24-hour worship service in the temple!**

Three prophetic guidelines given to Jehoshafat

DO NOT FEAR!

PRIESTS SHOULD POSITION THEMSELVES IN INTIMACY. See to it that you are in a position to receive what God wants to give when He wants to give it. The prophet was in a public meeting but was ready for the Spirit of God to fall on him, because he was walking with God in intimacy. Pour out your heart in private. **Adopt a lifestyle of waiting on God day and night – He is sure to arrive!**

STAND STILL (don’t war according to the flesh, but wait on God). Standing and waiting is not static as we think it is. This is where Jehoshaphat actively praised the Lord with a LOUD VOICE. Standing and waiting in God’s eyes is an activity, not the lack thereof. He works for those who wait (Isa. 64:4).

AND SEE the salvation of God. Be a faithful watchman to “see” the plans and purposes of God and to watch over them until they are fulfilled.

Our **quest** for God is not a matter of **hard discipline**, but of **boldness** and **desire**.

- True discipline is the **result** of a lovesick priesthood encountering God in the beauty of holiness. God has destined you to be before Him. He does not force you, but invites you to enter the beauty of holiness. **COME BOLDLY!**

*Make sacred garments for your brother Aaron (the high priest) to symbolize **glory and beauty**. (Ex 28:2)*

- As we discover the glory and beauty God has given us, it unlocks our hearts to seek His face with boldness and holy desire. It unlocks our heart into the discipline of desire, not the discipline of control and management.

Deal with fear! Fear is the greatest enemy of people wanting to live in the understanding of a priest-bride that encounters God.

- **TO FEAR SOMETHING IS TO WORSHIP IT**
- **TO BE DISMAYED IS TO BE BROKEN AND DISCOURAGED**

Believing is to be believed in

Jehoshaphat said, "... Believe in the LORD your God, and you shall be established; believe His prophets, and you shall prosper" (2Chron. 20:20)

- **Believe** and **established** are the same Hebrew words! God has given us dominion on earth. If I take up my dominion and allow God to make me a pillar to build His promises on, He will be my pillar and establish me. Believe in God and you will be believed in! If you believe, God says: "I will believe in you!"
- **Nurse and father God's promises for you** – make it your own and treasure them like children until they have grown into fullness. We worship God because His holiness; his separateness is beautiful. Drive out your fears with the praise and worship of God.
- **God watches over His word** – join Him!

And God said:

*"I looked for a man among them who would build up the wall **and stand before me in the gap on behalf of the land so I would not have to destroy it**, but I found none. So I will pour out my wrath on them and consume them with my fiery anger, bringing down on their own heads all they have done," declares the Sovereign LORD (Ezek. 22:30,31; see also (Ex. 32:10-14).*

A singing, praying wilderness bride

(What do I do?)

Therefore, behold, I will lure her and bring her into the wilderness, and speak comfortably to her. And I will give her vineyards to her from there, and the valley of Achor for a door of hope. **And she shall sing there**, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, says Jehovah, **you shall call Me, My Husband**, and shall no more call Me, My Baal. For I will take away the names of the Baals out of her mouth, and they will no more be remembered by their name. (Hos 2:14-17)

This is a call for a generation to arise and live a radical lifestyle of worship and intercession; a generation that says Jesus is deserving of everything we could ever give! As part of this lifestyle, we meditate on the word day and night; we sing known songs and spiritual songs; we pray the scriptures until it transforms our minds and then our worlds; we proclaim our trust in the worthy Lamb of God whether we see Him move or not; we radically believe that what He says is true and trustworthy.

And I looked, and lo, in the midst of the throne and of the four living creatures, amidst the elders, a Lamb stood, as if it had been slain ... And He came and took the book out of the right hand of Him sitting on the throne. And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having harps and golden vials full of incense, which are the prayers of the saints. And they sang a new song (Rev 5:1-14)

- New songs (God breaking into our world) are the result of the revelation of the worthy Lamb. **What do priests do? They prophesy – they speak the Word of the Lord!**

THE HARP

Psalms, hymns and spiritual songs

- Priesthood is a place of **liberty**, of **boldly entering in**

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col. 3:16; also Eph. 5:18-20).

Definitions

- **Psalms** - Greek: PSALMOS – indicates a **sacred song** sung to musical accompaniment. We can understand this as a biblical psalm set to music.
- **Hymns** - Greek: HUMNOS – indicates a **modern worship song**
- **Spiritual Songs** - Greek: ODES PNEUMATIKOS – literally means a song of the spirit. PNEUMA means **wind, breath or spirit**. ODES is a song. The Spiritual Song is a continuation of a practice that has its roots in Jewish worship.

Expressing the Spiritual Song

The spiritual song can be:

- 1) Instrumental and/or vocal
- 2) Solo, congregational or antiphonal
- 3) Addressing God, each other, or a "sung prophecy" from God

- The book of Revelation gives us glimpses of a heavenly worship service in progress. A characteristic of this worship is the "**New Song**" (Rev. 5:9, Rev. 14:3), described as sounding like "the voice of many waters." In Revelation 5, the spiritual understanding of what Jesus had done breaks into creation, sparking a divine NEW SONG.
- The Psalms often call on believers to "sing to the Lord a new song." Both in the Psalms and in Revelation we see a multitude of instruments and different groups engaging in worship together, singing their new songs to God.

The Voice of the **Lord** in our midst

The Lord your God is with you, he is mighty to save, he will take great delight in you, he will quiet you with his love, he will rejoice over you with singing (Zeph. 3:17).

"I will declare your name to my brothers; in the presence of the congregation I will sing your praise" (Heb. 2:12, quoting Ps. 22:22).

- As Jesus begins to sing in the midst of His Church (Heb 2:12) our worship becomes more than a one-way conversation, it is now a **dialogue** between the Bride and the Bridegroom. This especially happens when we sing antiphonally.

*Yet in the towns of Judah and the streets of Jerusalem that are deserted ... there will be heard once more the sounds of **joy and gladness**, the voices of bride and bridegroom (Jer. 33:10-11).*

- It is God's desire that a "Prophetic Cloud" would rest upon all who dwell in Zion (Isa. 4:5). When this "Spirit of Prophecy" (Rev. 19:10) is present, all may prophecy.

I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them! (Num. 11:29).

I will pour out my Spirit on all people. Your sons and daughters will prophesy (Joel 2:28).

For you can all prophesy in turn (1 Cor. 14:31).

Antiphonal (responsive) singing in the Scriptures

Rev 4:9-11; 5:8-14; 7:9-12; 11:15-19; 14:6-20; 16:5-7; 19:1-10. Also Ex 15:20-21; Deut 27:12-15; Ezra 3:11; Neh. 12:8-9, 24, 31, 38, 40; Ps 24:7-10; Isa. 6:3; Luke 2:10-14; 1 Cor. 14:15; Eph 5:19; Col 3:16.

The word antiphonal means responsive. That means that we respond to each other in song. Antiphonal singing creates the best environment where psalms, hymns and spiritual songs can flow together with different kinds of prayers.

In Antiphonal singing we share the prophetic burden. One person does not sing spontaneously for a long time. The idea is rather that one person sings the first sentence of a spontaneous song, and then leaves room for other members of the team to complete the "paragraph." Here are ideas:

- **Interaction between worshipper and intercessor.** When somebody prays or sings, it must be **short** and **thematic**. If you have a burden with several themes, just do it over a longer time. Don't unload it, turn off, and sit down. Rather pray your first theme, and then allow singers to sing before you continue with another theme.
- **Interaction between singing and speaking.** Just as singers respond to each other, singers and intercessors can respond to each other. Prayer can be sung and worship can be spoken.
- **Interaction between singers.** Singing is short and thematic. We learn to pay attention to questions asked, and dialogue back and forth with answers.
- **Interaction between antiphonal choirs.** In Neh. 12:24, choirs alternate group by group according to the command of David. In Nehemiah 12:31-40 little choirs of three, and later large "thanksgiving choirs" sing antiphonally.
- **Interaction between spiritual songs and hymns.** Lifting our voices in the song of the spirit activates our hearts in the long haul. Usually quietness is not out of holy awe, but out of many other reasons -

laziness, ignorance, etc. We must not get so used to worship songs that we all know, that we stop trusting God for spontaneous songs.

What are the benefits of antiphonal singing?

- It unites the hearts of the family of God.
- It allows for new understandings and revelation of God to come forth.
- The antiphonal singing releases an anointed environment for the prophetic spirit to flow in our midst.
- It results in intercession being enjoyable and easy.
- It brings the voice of the Lord into our midst.

THE BOWL

**Devotional and contemplative journaling and prayer-reading
(Mike Bickle)**

Practically giving our heart to God and receiving from Him

The purpose of this section is to show how to use the Word as the springboard of inspiration for our heart. The following is a way to express devotion to the Lord:

- “Pray-read” the Scriptures. As we read through the scriptures, we should pray the actual Bible passages back to God.
- Write down (journal) the things that the Lord puts on your heart. The idea is to turn Bible passages into meaningful conversation and dialogue with Jesus.

In scripture, we can define 2 broad categories of truth related to meditation. There are truths that exhort us “to believe” God’s Word, and truths that exhort us “to obey” God’s Word.

Truths exhorting us “to believe” God’s Word.

- We thank Him for a particular truth, and declare that we believe that it is really true. The Holy Spirit, on occasions, will tenderize our heart by such simple declarations of thanksgiving for particular truths. Take time to say thank you in a specific way. Don’t get in a hurry. We must be patient and speak slowly in our heart to God.
- Ask Him to more fully reveal this particular truth to us. For example, when the Lord declares that we have ravished His heart as His sister and Bride, then respond by asking Him for a greater heart revelation of this truth. Be persistent. Ask Him to open the eyes of your heart like Paul prayed in Eph. 1:17-18. The Holy Spirit will cause your insight to gradually increase.
 - When reading the passage where the Bride says to Jesus “Your love is better than wine” (SS 4:10), stop and say “thank You Jesus that Your love really is better than the wine of this world’s pleasures. I believe this statement to be true.”
 - Then take it the next step and say, “Reveal this truth to me. Give me a spirit of revelation concerning the truth that Your love is better than all the wine this world has to offer.”

Truths exhorting us “to obey” God’s Word.

For example, the Lord exhorts the Bride to arise in obedience to follow Him to the mountains of hardship and risk, leaving the comfort zone (SS 2:8-10). The Holy Spirit exhorts us to obey a truth like this.

- Commit yourself to obey Jesus in the way described in a particular passage. Specifically speak to Jesus the intent of your heart to obey the passage. Making sweet resolutions to obey Him in a specific way will strengthen your obedience over time.
 - Ask the Lord to empower your heart to obey a particular truth. Specifically, ask Jesus to empower your heart to obey the passage. Such requests for divine aid to obey will result in a growth in grace.
- In the passage where Jesus exhorts us to arise in obedience to follow Him to the mountains of hardship and risk, stop and say, "I commit myself to obey the challenge You have set before me." And then take it the next step and say "empower me by Your Spirit to obey this truth set before me."

Record your thoughts, prayers and meditations as you "pray-read" through the Scriptures.

- The simple exercise of writing your ideas will help you take the Word and turn it into a glorious prayer dialogue between your heart and Jesus. The Word must be turned into prayer meditation and reading in order to enjoy its full benefit. Do not study the Word without going to the next step. This is much more than just an intellectual exercise. Informing the intellect is only a starting point, like studying the menu at a restaurant is just whets the appetite and does not satisfy the hunger.

Use positive proclamations to assert God's rule in the earth

"We Proclaim ..."

Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you" (Ex 33:19).

- We can use proclamations to **declare the power and promises of God**. To proclaim literally means to utter a loud sound, to call for help with the name of God, to invite, to appoint or to name. God Himself proclaimed His glorious name to Moses. We should do the same. In the face of whatever opposition we face or whatever problem we are praying about, we should declare God's splendour and His glory and not fear. This can especially be employed during times of intercession or as part of victory refrains.
- Proclamations are also used to declare times to gather before God (Lev. 23) or a fast.
- We can also proclaim peace to cities (Deut. 20:10).
- In Esther 6:9, the favour of the King on a subject was proclaimed.
- Proclaim liberty to the captives and the year of God's favour (Isa. 61).
- We can make proclamations (as God leads) over people far from us (Jer. 3:12).

Practical tips: Positive things to do in prayer or song

- Read specific Scriptures referring to the intervention of God in the affairs of men and nations and translate them into urgent and heartfelt requests.
- Lift specific promises of Scripture up to God and ask for their fulfilment in our context.
- Pray the apostolic prayers of the New Testament and apply them to your region and generation.
- Pray for specific aspects and arenas of ministry familiar to most people to be blessed with God's presence and power - ask for an immediate increase of the Spirit's gifts, fruit and wisdom.
- Ask for a revival spirit to come upon our fellowship, city, nation and other nations.
- As a general rule, concentrate on our immediate geographic area and fellowship, for we are called to be "watchmen on the walls" of the place where God has chosen to reside.

- Be specific in your prayers, so that you are not just praying for "us", but define who "us" is.
- Don't get into detail in terms of the problem. Get into detail in terms of God's promises and solutions to the problems.
- Limit the length of your prayers unless there is a special anointing on your prayers.
- Pray to God, not man. Talk to God and not to men when you pray corporately. This draws the hearts of those assembled to God rather than to you. Focus on ASKING instead of EXPLAINING. You will grow in this by spending more time in private prayer.
- **Private prayer** will help you to learn to be more aware of God's presence than man's presence in your corporate asking. We rarely EXPLAIN things in private. Take time to REMIND God of His promises (Isa. 62:6,7 43:26). Remain steadfast daily until the supernatural spirit of prayer manifests in your life (Zech 12:10).

Things to avoid:

- Praying for things involving too much detail, personal concerns, teaching content and issues that are not shared burdens of the group.
- Informing God of the details of situations and problems.
- Prayers that catalogue the content of holiness and whole-heartedness. Don't preach to God!!
- Informing other people concerning details of things that need to be changed, doctrinal insights, prescriptions of what you believe are needed.

- True discipline is the result of a lovesick priesthood encountering God in the beauty of holiness. God has destined you to be before Him. He does not force you, but invites you to enter the beauty of holiness. **COME BOLDLY!**

*Make sacred garments for your brother Aaron (the high priest) to symbolize **glory and beauty**. (Ex28:2)*

- As we discover the glory and beauty God has given us, it unlocks our hearts to seek His face with boldness and holy desire. It unlocks our heart into the discipline of desire, not the discipline of control and management.

Deal with fear! Fear is the greatest enemy of people wanting to live in the understanding of a priest-bride that encounters God.

- **TO FEAR SOMETHING IS TO WORSHIP IT**
- **TO BE DISMAYED IS TO BE BROKEN AND DISCOURAGED**

Believing is to be believed in

Jehoshaphat said, "... Believe in the LORD your God, and you shall be established; believe His prophets, and you shall prosper" (2Chron. 20:20)

- **Believe** and **established** are the same Hebrew words! God has given us dominion on earth. If I take up my dominion and allow God to make me a pillar to build His promises on, He will be my pillar and establish me. Believe in God and you will be believed in! If you believe, God says: "I will believe in you!"
- **Nurse and father God's promises for you.**
- **God watches over His word – join Him!**

And God said:

*"I looked for a man among them who would build up the wall **and stand before me in the gap on behalf of the land so I would not have to destroy it**, but I found none. So I will pour out my wrath on them and consume them with my fiery anger, bringing down on their own heads all they have done," declares the Sovereign LORD (Ezek. 22:30,31; see also (Ex. 32:10-14).*

Gazing at God

(Where do I stand?)

Immediately I was in the spirit. And behold, a throne was set in Heaven, and One sat upon the throne. And He who sat there looked like a jasper stone and a sardius. And a rainbow was around the throne, looking like an emerald. And around the throne I saw twenty-four thrones. And on the thrones I saw twenty-four elders sitting, clothed in white clothing. And they had crowns of gold on their heads. And out of the throne came lightnings and thunderings and voices. And seven lamps of fire were burning in front of the throne, which are the seven spirits of God. And a sea of glass was in front of the throne, like crystal. And in the midst of the throne, and around the throne, were four living creatures, full of eyes in front and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face of a man, and the fourth living creature like a flying eagle. And each one of the four living creatures had six wings about him, and within being full of eyes. And they had no rest day and night, saying, **Holy, holy, holy, Lord God, the Almighty, who was and is and is to come.** And whenever the living creatures gave glory and honor and thanks to Him who sat on the throne, who lives forever and ever, the twenty-four elders fell down before the One sitting on the throne. And they worshiped Him who lives for ever and ever, and threw their crowns before the throne, saying, **O Lord, You are worthy to receive glory and honor and power, because You created all things, and for Your will they are and were created.** (Rev 4)

And I turned to see the voice that spoke with me. And having turned, I saw seven golden lampstands. And in the midst of the seven lampstands I saw One like the Son of man, clothed with a garment down to the feet, and tied around the breast with a golden band. His head and hair were white like wool, as white as snow. And His eyes were like a flame of fire. And His feet were like burnished brass having been fired in a furnace. And His voice was like the sound of many waters. And He had seven stars in His right hand, and out of His mouth went a sharp two-edged sword. And His face was like the sun shining in its strength. (Rev 1:12-16)

I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire. A stream of fire went out and came out from before Him. A thousand thousands served Him, and ten thousand times ten thousand stood before Him. The judgment was set, and the books were opened. ... I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven... (Dan 7:9-13)

*In the year that King Uzziah died I then saw the Lord sitting on a throne, high and lifted up, and His train filled the temple. Above it stood the seraphs; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, **Holy, holy, holy, is Jehovah of Hosts; the whole earth full of His glory.** And the doorposts moved at the voice of the one who cried, and the house was filled with smoke. Then I said, Woe is me! For I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, Jehovah of Hosts. Then one of the seraphs flew to me, having a live coal in his hand, snatched with tongs from the altar. And he laid it on my mouth and said, Lo, this has touched your lips; and your iniquity is taken away, and your sin purged. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me! (Isa 6:1-8)*

And there was a voice from the expanse which was over their heads, in their standing still, and they let down their wings. And from above the expanse that was over their heads was a likeness like a sapphire stone, the likeness of a throne. And on the likeness of the throne was a likeness looking like a man on it from above. And I saw Him looking like the color of polished bronze, looking like fire all around within it. From the likeness of His loins even upward, and from the likeness of His loins even downward, I saw Him, looking like fire, and it had brightness all around. (Eze 1:25-27)

Dealing with fear

Do not be afraid of them; the LORD your God himself will fight for you.” (Deut 3:22)

The Bible has much to say about how to get victory over fear. This is because fear was one of the major consequences of the Fall. Fear is the opposite of faith; it says about God's word just the opposite of what faith says. However, if we meditate on the promises of God and train our minds by the power of God's Spirit to think the way God wants us to think, we can overcome fear and become people of faith.

Dealing with fear

- The struggle and discomfort of being out of our comfort zone is not the same as quenching the Holy Spirit. It is awkward to flow at an intimate heart level with human beings we do not know very well. Only as our fears are subdued can we soar together as a team.
- Fear locks our hearts. We must dismantle our fears in order to flow with creativity in God. The prayer formats facilitate this. It empowers and gives boldness. We may fear things in the model, but if we grow accustomed to it, it facilitates deeper spiritual experiences. We must turn our fears into stepping stones to deeper brokenness.
- The human mechanics must be easy and predictable so we are not preoccupied with the human mechanics. The basics of team ministry, inclusivity and centrality of scripture needs to become second nature. **People often think the Spirit is not moving or that they can not flow freely in the Spirit when in reality there are usually just awkward human dynamics.**

Common fears

Fear of the unfamiliar - learning to play rugby is awkward because the movements are strange to your body. But when you are used to it, the team performs much better. An increased team anointing will come after pressing through the model until it is second nature to us. What is best is not always the most natural thing for the unrenewed mind.

I will lead the blind by ways they have not known, along unfamiliar paths I will guide them; I will turn the darkness into light before them and make the rough places smooth. These are the things I will do; I will not forsake them (Isa. 42:16).

Fear of rejection, fear of not being wanted on the team

He has made us accepted in the Beloved (Eph. 1:6).

*Now finish the work ... **according to your means.** For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have (2Cor. 8:11).*

Fear of being hurt or criticised by leadership

God is our refuge and strength ... therefore we will not fear (Ps. 46: 1,2).

Fear of not knowing the model or the Scripture – inadequacy

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness (2Pet. 1:3).

Fear of failure, shame

He who began a good work in you will carry it on to completion (Phil. 1:6).

Fear of performing poorly in our skills or abilities - we need to become comfortable in not being great in our performance. **To become comfortable with being average means it is no longer about you!** This does not mean that we pursue mediocrity, but that we do not pursue performance excellence.

... a poor widow came and put in two very small copper coins, worth only a fraction of a penny. Calling his disciples to him, Jesus said, "I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on" (Mark 12:41-44).

Fear of being replaced, competition - team ministry undermines musical pride. Our goal is to soar high, together in the Word. We do not seek to "choose the right team." We do not need to feel that we do not qualify, or that we need to be replaced. I qualify, not because I am skilful, but because I have been chosen by my Father.

Fear of not having enough financial provision

... the worker deserves his wages (Luke 10:7).

And my God will meet all your needs according to his glorious riches in Christ Jesus (Phil. 4:19).

Fear of not hearing and missing God

Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it" (Isa 30:21).

Fear of being weak before others instead of being unique and stunning

"Arise, cry out in the night, at the beginning of the watches; **Pour out your heart (not your skills)** like water before the face of the Lord. Lift your hands toward Him For the life of your young children, who faint from hunger at the head of every street" (Lam. 2:19).

The answer:

There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us (1Jo. 4:18,19).

Enhancing the flow of the Spirit through structure

- Any symphony has century-old structures and governing principles that give it organisation and form. It facilitates a corporate, multi-faceted, multi-cultural yet unified and harmonious expression of music. It is the same with Harp & Bowl. Without these principles, the symphony of worship could not exist. We must not see the structure as something that hinders the flow of the Spirit, but a channel through which the River can flow. If the rugby coach can manage his team well - including the egos and fears of the superstars - he may win the match. No single player can bring the trophee home.
- On the other hand, a lack of understanding of the underlying values behind the structure leads to frustrating formalism. We need to equip our hearts with confidence to overcome fear.
- In the most important song in the Bible, the Song of Songs, the Shulamite woman tastes the presence of Jesus, but then leaves His chambers, probably because of her own feelings of inferiority. When she realises her mistake, she cries out to her lover in desperation:

Tell me, O you whom I love, where you feed your flock, where you make it rest at noon [at the heat of your holiness]. For why should I be as one who veils herself by the flocks of your companions? (Song 1:7).

Solomon (Jesus) answers:

If you do not know, O fairest among women, follow in the footsteps of the flock, and feed your little goats beside the shepherds' tents (Song 1:8).

He tells her that her starting point is at the shepherds' tents – the place of submission. Do not fall into fear, but submit to where God wants to take you. Submission is God's structure for security. So reject fear and enjoy the ride!

Core values

(What do I stand for?)

<u>Intimacy</u>	29
<u>Biblical focus</u>	35
<u>Inclusivity</u>	41
<u>Enjoyable prayer</u>	44
<u>Day & Night</u>	48

Intimacy

Face 2 Face

Note:

For more understanding of the life of the prodigal son, read Henri Nouwen's **The return of the Prodigal Son**, and for more on the Father heart of God, read Ffloyd McClung's **The Father heart of God**.

God desires that we should see with open eyes

*[I pray that] the Father of glory may give to you the **spirit of wisdom and revelation** in the knowledge of Him, the eyes of your understanding being enlightened, **that you may know** what is the hope ... and what is the ... inheritance in the saints, and what is the surpassing greatness of His power toward us (Eph 1:17-19)*

*[We] desire that you might be filled with the knowledge of His will in all **wisdom and spiritual understanding**, that you might walk worthy of the Lord **fully pleasing Him** (Col 1:9-12)*

*Father, I desire that those whom You have given Me, that they may be with Me where I am, **that they may behold My glory** ... And I made known to them Your name, and will make it known, so that the love with which You have loved Me may be in them, and I in them. (Joh 17:24-26)*

- The secret power behind the models and the vision of 24-hour worship and intercession is our **heart encounters with God in the place of beauty**. We need the eyes of our understanding enlightened so we can see the beauty of obedience to Christ! The key scripture to the beauty realm is Rev 4 and 5. This beautiful God makes us beautiful as we encounter Him (Isa. 61:1-3).

For the LORD takes pleasure in His people; He will beautify the humble with salvation (Ps. 149:4)

Jesus Himself is our great reward

Do not be afraid, Abram. I am your shield, your very great reward (Gen. 15:1).

- **Our spiritual identity is found in being lovers of God**. We are lovers of God before we are workers for God. **Lovers will always outwork the workers**. The beauty of God as a tender hearted Father and as a passionate Bridegroom is the key to understanding who we are in Christ. Once we enter this understanding, there is **joy, gladness, affection** and **beauty** (Isa. 56:7; Jo. 15:11; Jo. 17:13).

Two ways of understanding God

- **We probably will not understand our destiny as a spotless bride unless we have been fully reconciled with the heart of Father God. He is the one preparing us; we cannot do it in self-effort.** Intimacy with God is to know the heart beat of the Father, and to understand our destiny as a bride. Intimacy is to allow every facet of our life to come in line with this knowledge: That we are children of the Most High, destined to be the Bride of His Son. If the understanding of the love of God is rooted and grounded in us, praying, worshipping and holiness will be a logical desire.
- Our relationship to God is defined in terms of two earthly relationships – **our relationship with**
 - 1.) **our father and**
 - 2.) **our spouse.**
- God promises that, at the end of the age, He will present to Jesus a Bride that is spotless and pure.
- The most general question asked by Christians is: "How does God respond to me in my times of weakness and brokenness"? Subsequently many people, especially worshippers, fall into the trap of

soul-searching and condemnation, thinking it is brokenness. This is not brokenness, it is self-absorption! We tend to think that depression equals brokenness and that holiness is being constantly aware of our sinfulness. This is not biblical.

- **There is nothing more vital to our future maturity, security, encouragement, and comfort, than the revelation of God's affection.** The dividing issue between people who grow rapidly in the spirit and those who simply try to make it to heaven is the knowledge of God's affection in times of weakness. It is with this knowledge that we run **to** Him, instead of running **from** Him.

The prodigal son

- **This story is about identity more than anything else.** It is about listening to voices other than God's voice that calls us His beloved son, and turning to lesser things. It is about **standing** before lesser things, **servicing** them and making ourselves **equal ministers** before them, allowing ourselves to be **burnt** as incense for things that do not bring life.

Cultural context

- In the Middle east, an inheritance is only given after the death of the parent. If it is given before, the parent has the right to live off it until death. The implication to the son's decision is, in the words of Henri Nouwen: "**Father, I can not wait for you to die.**" Beneath it all is the great rebellion, the radical NO to the Father's love, the unspoken curse: 'I wish you were dead' ... It is this rebellion that places me outside the garden, out of reach of the tree of life. It is the rebellion that makes me dissipate myself in a distant country."
- **What does the son reject?** Family, community, his father's God, everything considered holy and good etc.
- **Where does he go?** To the distant country. Here he bonds himself to a pagan and allows the pagan to send him. He refuses and denies the identity the Father has given to him.
- He is willing to be a **servant** of a foreigner, but rebelled against his father. He even joined himself to that foreigner. Henri Nouwen says: "Leaving home, then, is much more than an historical event bound to time and place. **It is a denial of the spiritual reality that I belong to God with every part of my being, that God holds me safe in an eternal embrace, that I am indeed carved in the palms of Gods hands and hidden in their shadows. Leaving home means ignoring the truth that God has fashioned me in secret, moulded me in the depths of the earth and knitted me together in my mother's womb (Ps 139).** "

Finding the Father **and** being found by Him

*"And he arose and came to his father. But when he was still a great way off, his father **saw him and had compassion, and ran and fell on his neck and kissed him.** ²¹"And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'²²"But the father said to his servants, 'Bring out the best **robe** and put it on him, and put a **ring** on his hand and **sandals** on his feet. ²³'And bring the fatted calf here and kill it, and let us **eat and be merry;** ²⁴for this my son was dead and is alive again; he was lost and is found.' And they began to be merry (Luke 15:20-24).*

This can be called the **five-fold reaction of the Father** to Christians who make mistakes, wasting the spiritual inheritance: **seeing, having compassion, running, embracing, kissing.** The son was in the Father's household before. It was not a stranger that returned, but a son.

Seeing (watching)

³He will not let your foot slip— he who watches over you will not slumber; ⁴indeed, he who watches over Israel will neither slumber nor sleep. ⁵The LORD watches over you— the LORD is your shade at

your right hand ... ⁷The LORD will ... will watch over your life; ⁸the LORD will watch over your coming and going both now and forevermore (Ps. 121).

- God is not just watching over us when we are faithfully serving Him in His temple courts. When we go astray, He watches over us, waiting for us to return. We could say that we are watching for His ‘Second Coming’, because He is watching over us coming to Him. He promises that we will hear a voice behind us, reminding us of the right way to go if it even looks like we are about to go astray.

Compassion

*For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. ¹⁶Let us therefore come **boldly to the throne of grace**, that we may obtain mercy and find grace to help in time of need (Heb. 4:15,16).*

*Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, **I will not forget you!** (Isa. 49:15).*

- God has a heart of compassion towards us. We just need to **break through our fears** and into boldness to receive what He has to give.

Running

*¹⁸“I will not leave you orphans; **I will come to you** (John 14:18).*

- God is waiting for us to return, compassionately watching the gates into His Kingdom. All He is waiting for before He runs to us and carries us back to His house, is our decision to return. He measures us not by our **ability** to return, but by our **willingness** to return. Our own righteousness is like filthy rags, but He sees our willingness to try and then adds His ability and carries us to where we need to be.
- Our names have been written in blood into the hands of Jesus. How can He ever forget us? His Word is written on our hearts, so God has a divine responsibility to come to us and bless us:

*In every place where I record My name **I will come to you**, and I will bless you (Ex. 20:24).*

- He has sent us the Holy Spirit as a guarantee of our spiritual maturity, to be a mentor, leading us into the fullness of Christ. The Holy Spirit is a paraklete, the one running to us to come alongside. And, finally, Jesus is the Bridegroom who will return, running to us, so to speak.

I was watching ... and behold, One like the Son of Man, coming with the clouds! (Dan. 7:13).

Falling on the son’s neck (God’s embrace)

*The eternal God is your refuge, and [you] underneath are the **everlasting arms** (Deut. 33:27-29).*

*If the LORD delights in a man’s way, he makes his steps firm; though he stumble, he will not fall, for **the LORD upholds him** with his hand (Ps. 37:23,24).*

- We all have a Jabbok river – a place where we wrestle with the God who has given us His promises. It is a place of decision, where we need to choose if we are to turn from our backsliding and grab a hold of God (Phil. 3:12) refusing to let go until we are changed. If we are willing to let God change us, we emerge from that scene limping – but only limping to the eyes of men.
- There is no greater pleasure available to the human spirit, than when we feel enjoyed by God and when we are empowered to enjoy God in return. There are many pleasures that God makes available to the human frame. There are mental, emotional, physical pleasures, but spiritual pleasure is the most profound. He built us in that way that the delight of being embraced by Him is the great delight of all the ages.
- The embrace of God, the embrace of death and resurrection, brings a limping, a leaning on the arms of our Father. This is the place of complete sustenance:

*Sustain me with cakes of raisins, refresh me with apples, for I am lovesick. ⁶His left hand is under my head, and his right hand **embraces me** (Song 2:5).*

The kiss of God

- There are several different kisses in the Bible – the kiss between fathers and children, the kiss of intimacy between married partners, the kiss of betrayal etc. We are commanded to ‘kiss the son’ in Psalm 2. But we can also experience the kiss of God:

Let him kiss me with the kisses of his mouth—For your love is better than wine (Song 1:2).

- To experience the kiss of God is to know the intimate way in which His word touches our hearts. Jesus is the word of God. So we can rightly pray: “Lord, touch my innermost being with the kisses of Your word. Speak to me as I read the Scriptures and let me hear Your voice in my heart.”
- When we return to the Father from a season of failure, we are met by the intimate kiss of a father to a son. This kiss communicates the delicate love and affirmations of a loving father. His lips do not bite – they kiss. He confirms my sonship; He draws me to repentance.

God's banquet

And he said to me, Write, Blessed are those who have been called to the marriage supper of the Lamb. And he said to me, These are the true sayings of God. (Rev 19:9)

Why are we beautiful to God?

1. **The gift of righteousness through the finished work of the Cross.** He wrapped us in the robes of righteousness as a gift (2 Cor. 5:21).
2. **He has given us a willing spirit at the new birth.** When David sinned with Bathsheba he prayed, “restore unto me a willing spirit” (Ps. 51:7). A willing spirit is the “yes” in our spirit to God, before we have ever changed anything outwardly.
3. **The nature of God's personality** – The passions and pleasures of God's heart determines how God feels toward us. Beauty is in the eyes of the beholder.
4. **Our destiny before God as His Son' future bride.** The absolute certainty of finality of our destiny as an adorned, embraced and enthroned Bride with Jesus is a reality of our beauty (Rev. 19:8).

The cherishing heart of Jesus

*...that He might present her...a glorious church, not having spot or wrinkle...that she should be holy and without blemish. So husbands ought to love their own wives...**nourishes and cherishes...just as the Lord does the church**” (Eph. 5:27-29)*

You shall be called by a new name, which the mouth of the LORD will name (Isa. 62:2)

- Paul taught, **“the church will be glorious and radiant”** (Eph. 5:27). The word ‘radiant’ is used in the NIV. The church will be filled with glory and radiant with God's life. The joy of love makes the church radiant. **The primary method God uses to change His weak sin-filled Bride is to nourish and cherish her.** The NIV translates nourishes and cherishes as “feeds and cares for.” The word ‘cares’ is not a strong enough word. Nourishing and cherishing is God's method to change people under our spiritual authority. All of the Lord's discipline occurs as He nourishes and cherishes us.
- **How does Jesus cherish us?**
 - He cherishes us by releasing His affection to us through the Holy Spirit.

- He cherishes us by **affirming our budding virtues**. When we stumble in weakness, He defines us by our budding. The enemy has so worn down the church with accusation and condemnation. The Lord cherishes us by affirming our willing spirit. He esteems her longing for victory. He doesn't define her by her external struggles.
- He defines her by the longings He Himself put in her. It is not as if He doesn't **see** our sin. But He doesn't see **only** our negative struggle. The Lord rebuked the 12 apostles for hardened hearts on several occasions. Yet He chose them, and even anointed them in their spiritual immature condition. This gives us hope that God anoints His servants even as He is still working on issue in their life. Read the story of Gideon in Judges 6.
- Jesus calls us beautiful even in times of discipline (Song of Solomon). Jesus' beauty is reflected in His church. It is a key to unlock our hearts. **There is nothing more vital to our future maturity, security, encouragement, and comfort, than the revelation of God's affection.** We will find our identity as those who are cherished by Jesus, and who live to cherish Jesus back!

Don't be too **concerned with measuring your intimacy with God. It is impossible to** measure if you love God more today than yesterday and it is dangerous to **base your** measure of intimacy in emotional terms. Rather ask yourself to what degree **you are living holy and to what degree you are living in and** by the Spirit. If I live holy and seek to live by and in the Spirit every second **of the day**, I make it possible for intimate encounters with God to take place **in my life**.

Enjoy God more by knowing more about God. Then trying harder (to know Him) flows as an overflow response of love. Then we try harder for the right reasons and in the right way – Mike Bickle.

Biblical focus

God's kisses

Understanding your word brings light to the minds of ordinary people. (Psa 119:130)

The Law of the LORD is perfect; it gives us new life. His teachings last forever, and they give wisdom to ordinary people. The LORD's instruction is right; it makes our hearts glad. His commands shine brightly, and they give us light. Worshiping the LORD is sacred; he will always be worshiped. All of his decisions are correct and fair. They are worth more than the finest gold and are sweeter than honey from a honeycomb. (Psa 19:7-10 CEV)

Praying **the Word is the key that unlocks our hearts to the mysteries of heaven.** The Word is God's kisses - He kisses our hearts with His lips when He speaks Scriptures **to our weak hearts.** We kiss Him (Ps 2) when we pray the Word back to Him with faith, declaring **that we believe that what He has said and written, is the truth.**

When talking about a biblical focus, we mean two things:

1. The way we pray must align with the way people pray in the Bible
 2. The contents of our prayers must align with biblical truth. So the best thing to do is to pray the prayers that are written in the Bible.
- **Word centred prayer builds on the promises of God, the commands of God, the will of God, the character of God and the works of God.** Word centred prayer teaches us to speak the language and heart of Scripture. We learn to pray like Jesus and other Godly Bible characters did. Biblical prayers are prayers that began in God's burning heart. They have been given to the Church as a gift. The Word is a glorious boundary line. We are joyful and content to stay within this boundary without feeling limited.

1. The way people prayed in the Bible

- If we strive for a biblical model of prayer, our prayers have to be God-focused. All of the about 30 New Testament prayers are directed to and focused on God instead of sin and the devil.
- Biblical prayers are all **POSITIVE**, and focus on love, thankfulness, faith and releasing God's victory.
- Biblical prayers make it easier for us to connect with God, because we pray in the way He likes us to. They put the cry of our hearts into words, so we can pray it.
- Biblical prayers give us a pattern for repentance.
- Biblical prayers are aimed at God and not at sin or the devil or anything else. God-centred intercessory worship is God's primary strategy for the Church to resist and dislodge demonic spiritual forces.
- There are **NO** New Testament prayers directed at the devil or sin. God may lead us to war against principalities, but this is not the primary New Testament prayer model. Without exception, Jesus taught us to direct our prayers to the Father:

But when you pray ... pray to your Father, who is unseen. ... This, then, is how you should pray: 'Our Father in heaven, hallowed be your name' (Matt. 6:6-9).

Then the Father will give you whatever you ask in my name (John 15:16).

I tell you the truth, my Father will give you whatever you ask in my name (John 16:23).

- Jesus directed His own prayers to the Father (John 14:16; 17:5-15). The apostles did the same in the prayers they wrote in the New Testament (Eph. 1:16-17; 3:14-20).
- When Paul prayed, he prayed for **the Church in a city**. He prayed God's promises and God's character into situations. The content of His prayers aligned with what was biblical truth in his time.

2. How to pray the biblical truth of God's promises

Pray the promises

- D.L. Moody once listened to an elderly man praying. The intimacy and the trust that this man's prayer revealed made Moody realise that this old man had a secret that he himself did not know. Moody made an appointment with him and asked him what his prayer secret was. The answer was simply; "Young man, learn to plead the promises of God." Such a simple answer but so profound. Moody wrote in one of his books; *"Tarry at the promise, God will meet you there."* He practiced what that elderly man told him and could in his turn teach the same principal to many other people.
- God's promises are not something separate from Him, but they reveal his whole being and character. When God makes a promise he commits Himself to that promise. For God to be untrue to his promises is equal to being untrue to Himself, and that is impossible:

I am watching to see that my word is fulfilled (Jer. 1:12 NIV).

God is not a man, that He should lie (Num 23:19)

- We must always remind ourselves that what God said in His written Word or in a Rhema word to us, stands. He will never go back on His word. Sometimes when a situation seems completely out of hand we can go back to God's promise that He will never leave or forsake us, and the panic is gone. We need to test God's promises in the battle, because that is when we need them most.

Meditate on the word – read it, sing it, proclaim it, pray it

- It is necessary to get to know the promises in our everyday prayer time, otherwise we will not know them when we need them in a crisis. In your prayer time, mark the promises and find situations where they can be applied. Meditate on the promises so that they will become part of your thinking about God. By the way, according to Hebrew tradition to meditate (**hagah**) means to say over and over again, to speak, to mutter, and to recite. There was to be physical involvement in this activity. To this day the Hebrews pray out loud at the Wailing Wall, bobbing and rocking and muttering). There are more than 7000 promises in the Word and each one is according to God Yes and Amen:

"For all the promises of God in Him are yes, and in Him Amen, to the glory of God through us" (2 Cor. 1:20).

- Take a part of scripture and slowly read it from start to finish. Personalize it and apply it to yourself.
- Re-write it in your own language as a prayer.
- Meditate on it.
- Sing it.
- Change it from third person to first person to make it into a prayer. E.g. Eph.1:3
- Pray it for another person, by adding the name, or for a group of people, a country or city.
- Get a special prayer Bible in which you can mark all the different prayers.

Getting to know God

When we get to know the **promises** we get to know the One who made the promises. We start to look at things from God's perspective, to understand his priorities. **We humans see the problems, the danger, the crisis, but God thinks about the same situation from the viewpoint of his omnipotence and power and knowledge. It is good to remember that even though things seem completely out of hand God knows and understands what is going on. He knows where he is going with me.**

Spiritual Results of Praying the Word

- Your Bible becomes the central force in your life when you pray.
- It gives you intimacy with God as you pray
- It inspires boldness and confidence while you pray.
- It assures answers and understanding after you pray.

"So then faith comes from hearing and hearing by the Word of God" (Rom. 10:17).

- There is power in the Word. The power of the Word is the power of God. When we pray the written Word of God we call on the Living Word of God, Jesus Christ, for whom nothing is impossible. When we pray the Word of God in faith it has the power to break the chains of the enemy that keeps us in sin. The Word of God is not chained (2Tim. 2:9) and cannot be confined by any power of evil or by the incompetence of humans. No situation or circumstance can limit the Word of God. **When we speak the Word into the spiritual world as a proclamation it has tremendous authority.**
- When we pray the promises of God we build our own faith. It has been confirmed over and over again by scientists that we remember something better when we use more than one of our senses eg. speaking and hearing. Praying out loud also solves the problem of the 'wandering mind'. It also calls for real involvement with God in prayer. One's whole being, mind, emotions and spirit becomes involved when you pray out loud. E.W.Kenyon said: *"Fasting and long hours of prayer do not build faith... reading books about faith and men of faith and their exploits stirs in the heart a deep passion for faith, but does not build faith. The Word alone is the source."*
- Praying the Word of God gives us **boldness** in our prayers. We take courage from the faith of people like David, Moses, Abraham, Paul and so many others.
- We get to know God's will by studying and meditating on His Word. In John 15:7-8, Jesus said: *"If you abide in me and my words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit."*
- To abide means to spend time, to be found in that particular place whenever somebody is looking for you. (The word 'abide' is from the same root word as 'abode', which means permanent dwelling place.) To abide in Him means to discern what are the issues in God's heart, to find out what His desires are and then we join forces with God by praying His desires. When we spend time with God's written word, we come into such close contact with God that His will becomes our motive for living and we end up wanting only what He wants.

Scriptures to use in prayer

The Theophanies.

Also called the '**God sightings**.' These were the occasions where God revealed Himself to people. To Moses (Ex. 24 and 34), Isaiah (Is. 6) Daniel (Dan. 7, 10) Ezekiel (Ez. 1 and 10) Peter (Matt. 17) John (Rev. 1,4,19,21). The word "theophanies" comes from the Greek word *theos*, meaning God and *phaino* meaning to show or appear. This should be our starting point, we should pray to God as He revealed Himself. God is a **person** and it is to this **person** that we are directing our prayers. Intimacy and communion will flow between you and God as the Holy Spirit leads you into knowing Him as He really is. Praying according to our own idea of who God is, can limit us.

The Psalms

The Psalms reveal the feelings of man in their pursuit of God. David, writer of most of the Psalms, wrote from his experiences, his battles and his hardships but also his delight in the Lord. Although written so long ago we can still identify with the Psalms and apply them to our circumstances. David talked to God about his enemies (Ps. 94) his love for God (Ps. 27) his remorse over his own wickedness (Ps. 51).

Prayers of wisdom: Proverbs, Ecclesiastes and Job

Even today these books are applicable to all facets of life. Wisdom is understood as the proper application of spirituality to daily life e.g. Prov. 9:10:

The fear of the Lord is the beginning of wisdom and knowledge of the Holy One is understanding.

Song of Songs

When we pray this book we must put ourselves in a position where we not only talk to God but also receive from Him. Much of this book is God speaking His love over us. One could call this book the **instruction manual** to intimacy with a beautiful God. The full range of spiritual experience of any Christian – from new birth, through tests and trials, right into heaven – can be found in this book in some way or another. God promises that we will be a pure and spotless bride at the end of days. Song of Solomon gives us the tools we need to understand that and enter that paradigm of a beautiful God interacting with a weak, but beautiful bride.

The prayers of the prophets

The prophets display God's passionate emotions. The prophets are expected to feel what God feels and declare it to us. Hosea experienced the suffering of a jealous God. Ezekiel was not allowed to cry when his wife died (Ez. 23:15-24) In times of crisis, when real enemies threaten us, we often do not know what to pray. We will find prayers in the prophets that will help in such times. Too many of us accept situations without even asking if it is God's will. (Examples of prayers: 2Chron. 20:2-12,14a,15,17 ; Ez. 37:14; Dan. 9:1-8a,11-19; Num. 6:22-27).

The prayers of Jesus

Every prayer of Jesus should become the prayer of every Christian. It is not only that Jesus prayed more than any other Christian, but also the content of his prayers differ from all other prayers. Jesus modeled a relationship with God the Father that revealed true sonship. Praying the prayers of Jesus brings us to where He was and where He wants us to be. He is the original whom all Christians should imitate. John 17 is the most powerful of all prayers in the Bible.

The Lord's Prayer

When a person sincerely pray the Lord's prayer every day he has covered all aspects of prayer:

- We acknowledge God as Father and give Him glory.
- This prayer touches every type of petition.
- It teaches real worship and yielding to God.
- We ask for guidance and protection and
- seek victory over sin.

The apostolic prayers

In the Apostolic prayers the apostles, the fathers of the first church, pray for their spiritual children. These prayers are filled with love, longing and wisdom. The focus is on character, knowledge of God (Col 1:10) and the power of the Spirit-filled life. They are easily transferable to our lives. These prayers are God focused, usually positive and mostly for the church and for the church to reach out to the lost. When you pray these prayers you can personalize them by inserting your own name or the name of any person, church or region. (Examples: Eph 3:14-21; Phil 1:3-4,9-11; Col 1:2-4,9-12; Col 4:3-4,12; 1 Thes. 3:9-13,5:23-25; 2 Thes. 3:1-3,5,16; 2 Thes. 1:3,11-12.).

Revelation

The book of Revelation gives us a glimpse of what it looks like in heaven. Jesus instructed us to ask the Father to do His will in our city **as it is in heaven**. What does God look like? What happens around His

throne in heaven? How do the living beings in heaven respond when God moves? The answers can be found in Revelation. This book is the revelation of **Jesus Christ**. It tells us who our God is. The book is full of the new worship songs of heaven – the songs we will be singing for all eternity. Praying Revelation is like praying into your eternal destiny. Examples: Rev 1:4-7; 4:8-11; 5:8-14; 7:9-17; 15:2-4, 19, 21.

Further examples of prayers from the Word

There are so many parts of scripture that can be used as prayers for different situations that it is impossible to write them all down. It is advisable that people compile their own list of prayers. I list a few:

- The Character of God. Ps. 9:8-11; Ps. 103:2-5; Eph. 3:20-21; Ps. 8:2.
- Humiliation and repentance. Ps. 103:9-13; Ps. 51:3-4
- Identificational repentance. Dan. 9:4-5,9-10; Ps. 85:5-8; Neh. 1:5-10.
- Protection. Ps. 91, 121:1-8;
- Depression. Ps. 43:5;Ps. 37:22-24
- Answer to prayer. Is.65:24; Jer. 33:3
- Eternal life. John 10:27-28
- Jesus' prayer for the church. John 17
- Testing. Nah. 1:7
- Courage. Ps. 31:24
- Family. Prov. 20:7
- Love. 1Cor. 13:13
- Fear and anxiety. Is.41:10

Consider putting yourself under a restraining order for a month or three, limiting yourself to praying **ONLY** the **apostolic prayers** until they become a part of your biblical vocabulary. **RENEW YOUR MIND** with the positive, God-focused language of the apostolic prayers!

Inclusivity

finding God's blessing

Along with their relatives—all of them **trained and skilled** in music for the LORD—they numbered 288. **Young and old alike**, teacher as well as student, cast lots for their duties (1Chron 25:7,8)

- We are working towards inclusivity in unity. It is not hard to attain unity in a group of people where everybody look, talk and act the same. But God desires unity in His body – a body consisting of every nation tribe and tongue, and all age groups! This is what David did in his reign as king – he included every body and every office (including the **priestly and kingly**). The result was an **eternal inheritance** and an **eternal kingdom**.

The quest and passion for fullness

And I pray that you, being rooted and established in love, may have power, **together with all the saints**, to grasp how wide and long and high and deep is the love of Christ, ^{and} to know this love that surpasses knowledge—that you may be filled to the measure of all **the fullness of God** (Eph 3:17-19, NIV)

Then you will be filled with the fullness of life and power that comes from God (Eph 3:19 NLT)

God's **blessing** follows our unity

Behold, how good and how pleasant it is for brethren to dwell together in unity! ²It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the edge of his garments. ³It is like the dew of Hermon, descending upon the mountains of Zion; for **there the LORD commanded the blessing—Life forevermore** (Ps 133).

- The blessing is **commanded**: **Tsavah** = appoint, commission, ordain, order
- God commands His **blessing**: **Berakah** = blessing, prosperity, a gift, treaty of peace
- God commands a blessing, even **life**: **Chay** = life of vegetation, life of water, life of man, life of revival and renewal in springtime, appetite

What can happen when the **commanded blessing** comes?

... they were all **with one accord** in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting (Acts 2:1).

...the place where they were assembled together was shaken; and they were all filled with the Holy Spirit ... Now the multitude of those who believed **were of one heart and one soul**; ... And with **great power** the apostles gave witness ... And **great grace** was upon them (Acts 4).

- Be **discontentedly content** with where you are in the Lord.

The ceiling in the spirit

- God will not come in fullness until we no longer regard our denominations as superior to another. Intercessory burdens in our worship often only lift as we lift it corporately. It is interesting that no individual could carry the Ark of the Covenant by himself. **A group of priests** who were **holy** and **sanctified** had to carry the Ark (the presence of God) on their shoulders **corporately**. The priests' **act of intercession** prepared the way for the conquest of Jericho.

Breaking through the ceiling

- The **symphony** is the goal and the solution. Fullness only comes with the symphony and we believe the symphony will break through spiritual ceilings. God has put a "holy restraint" on each of us so that we can't have a symphony without each other. It takes great discipline to be great in the symphony because of the restraint that is required:

*And if one member suffers, all the members suffer with it; or if one member is honored, **all the members rejoice with it** (1 Cor. 12:26)*

- We must not see the structure as something that hinders the flow of the Spirit, but a channel through which the River can flow. Symphonies have century-old structures and principles that give it organisation and form. It facilitates a corporate, multi-faceted, multi-cultural yet unified and harmonious expression of music. It is the same with Harp & Bowl. Without these principles, the symphony of worship could not exist.
- If the rugby coach can manage his team well - including the egos and fears of the superstars - he may win the match. No single player can bring the cup home. On the other hand, a lack of understanding of the underlying values behind the structure leads to frustrating formalism. **We need to equip our hearts with confidence to overcome fear.**

Requirements for unity

- **Get your heart right** – get rid of bad attitudes toward team members.
- **Get your mind right** – find your own place in the cleft of the Rock and don't fall into the trap of idolizing other worshippers. Understand the need for structure in the symphony; use it to soar.
- **Find your place in the symphony** – be satisfied to flow with the team even if you are not the star. Also be content when God chooses to use you in a spectacular way when you are shy by nature!
- **Centrality of the Word** – exalt Jesus and His word, not the format or the model! We need to learn to worship God in biblical language. The reason for focussing on biblical passages, not spontaneous prayers, is that we do not fall into the trap of remembering human phrases instead of biblical passages. Using the Bible automatically eliminates error, vagueness, mysticism, weirdness and the need to police all meetings. It also makes meetings accessible to all Bible-believing denominations.
- **Practise** – so you won't be inhibited or intimidated by your lack of skill. Do your best on your own level (Ps 33:3).

De-mystifying the process

- **Everyone can do the stuff - even beginners in the team.** This is in line with David's tabernacle, where young and old were sanctioned to worship God together. We are not interested in the elite and super spiritual reaching the mountaintop all the time, without being able to join them in their adventure.
- **We do not need to "wait for the anointing."** We can pray and worship any time of the day, whether we feel good or bad, friendly or angry. It is **not** true that we attain levels of spirituality reserved by God for His favourites. We can **all** come **boldly** before God's throne. We can connect with a team and with God, even if we are in the desert, because the goal is not to be stunning but to worship in spiritual excellence. What is the paradigm of a good meeting? A whole room of engaged worshippers in unity.
- **Broken and weak people need to soar in the Spirit.** We do not succeed if what we do is so awesome that ordinary people can't join in. This is new for us, because the norm for worship is stage-based, performance oriented worship leading and prophesying. Do not become "bored" with beginners, but include them, soar and overcome with them. It may be difficult, but once multitudes start soaring in the Spirit together, filling stadiums, it will definitely be worth it. Our models must de-mystify prayer and worship. He is the God of the big target. Anyone can do it!

Enjoyable prayer

the bride's privilege

Make sacred garments for your brother Aaron (the high priest) to symbolize **glory and beauty**.
(Ex28:2)

Glory and beauty bring joy!

He who has the bride is the bridegroom, but the friend of the bridegroom who stands and hears him rejoices greatly because of the bridegroom's voice. Then my **joy** is fulfilled. (Joh 3:29)

Now to Him being able to keep you without stumbling, and to set you before His glory without blemish, with unspeakable **joy** (Jud 1:24)

And the people **rejoiced**, because they offered willingly, because with perfect heart they offered willingly to Jehovah. And David the king also rejoiced with great **joy**. (1Ch 29:7-9)

For Hezekiah king of Judah gave to the congregation a thousand bulls and seven thousand sheep. And the rulers gave to the congregation a thousand bulls and ten thousand sheep. And a great number of priests sanctified themselves ... And there was great **joy** in Jerusalem ... And the priests, the Levites, arose and blessed the people. And their voice was heard, and their prayer came to His holy dwelling-place, to Heaven. (2Ch 30:24-27)

And Philip went down to the city of Samaria and proclaimed Christ to them ... many came out, crying with loud voice. And many who had been paralyzed and lame were healed. And there was great **joy** in that city. (Act 8:5-8)

- There is a divine order that clicks into place when God's people take up their priestly robes and learn to love Him with all their hearts. All creation waits and groans for this joy!

Let no foreigner who has bound himself to the LORD say, "The LORD will surely exclude me from his people." ... For this is what the LORD says ... foreigners who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, all who keep the Sabbath ... these I will bring to my holy mountain and give them joy in my house of prayer ... for my house will be called a house of prayer for all nations" (Isa. 56:3-7).

- **Who are these foreigners that will be joined to God in joyful prayer and worship?**
- If we understand and receive this promise, prayer and worship become **enjoyable** because we know we are not trying to twist God's arm. We are just joining the growing group of people who believe that He plans to do what He promises. He promises that every nation, tribe and tongue will worship Him. All nations will be saved. So we can pray, repent and do warfare in the confidence that He is not a man that He should lie. He will not promise and not do.

Key passages to enjoyable prayer: Isa 56:6-8; Isa. 61-63; Ps. 149; Rev. 4,5.

Intimacy with the **beautiful God** in the bridal paradigm

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor ... to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion— **to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair**. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor (Isa. 61:1-3).

- **God's beauty** is one of the foundational truths that help us to enjoy intimacy with God. The revelation of God's beauty and His burning desire for us awakens our hearts to fiery love for God.

- Some people just want to know “how” Harp & Bowl works. If that is all you want to know, you are missing the point. This is not about practising models, but about encountering Jesus in the beauty of holiness and allowing your love for Him to spill over into 24-hour worship and intercession. **The key is to have a heart that soars in God:**
- **God delights in us and wants us to delight in Him.** David describes the essential dynamics for day-and-night prayer. He wrote of God’s pleasure and His feelings for His people:

For the LORD takes delight in his people; he crowns the humble with salvation (Ps. 149:4).

They feast on the abundance of your house; you give them drink from your river of delights (Ps. 36:8).

You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand (Ps. 16:11).
- In reality, what keeps the watch going is the individual engagements between people and God in the beauty of holiness. You cannot repent of sin 24 hours a day without burning out. You cannot endure this for months or years. But the beauty of Jesus can captivate you endlessly. God has emotions!

God gives us a new name

You will be called by a new name that the mouth of the LORD will bestow ... for the LORD will take delight in you, and your land will be married. As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you. I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest (Isa. 62:2-6).

- Understanding our new name refers to understanding our new **spiritual identity** as being delighted in and by God. **The very heart of Davidic worship is the way God delights in us – even in our weakness.**
- We need to fix our identity in being **lovers** of God, not workers for God. Love comes before work. Lovers will outwork the workers.
- **Important:** Commit yourself to study the Song of Solomon for the rest of your life. This book is a wellspring of revelation of the intimacy between Jesus, our Bridegroom, and us, the Bride. Jesus fascinates us by showing us His beauty and He beautifies everything He touches. He gives us dignity. Seeing His beauty is critical to seeing our own beauty.

The joy of combining worship and intercession

- Worship is agreement with **who God is;**
- Intercession is agreement with **what God wants to do.**

- We can only agree with what He wants to do if we know what He wants to do! And what He wants to do is written in the Bible.
- There is a heavenly, divine joy in agreeing with heaven. It is the place of empowerment, anointing. It is the joy of seeing an eternal Kingdom coming to earth.

The joy of prophetic music

- God rejoices over us with singing (Zeph. 3:17) and Jesus sings with us when we exalt God in the congregation of believers:

So Jesus is not ashamed to call them brothers. He says, “I will declare your name to my brothers; in the presence of the congregation I will sing your praises” (Heb. 2:11,12).
- There is a continuous symphony in heaven. If we learn to not just enjoy this heavenly sound, but also creatively produce it, it will cause us to soar in the Spirit. This happened when Elisha the prophet called for a musician before He could prophesy:

While the harpist was playing, the hand of the LORD came upon Elisha (2Kings 3:15).

David ... set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying ... using the harp in thanking and praising the LORD (1Chr. 25:1-5).

The joy of antiphonal singing

It is amazing to note how many different groups of people sing songs in Revelation. The same pattern existed in David's Tabernacle. We are reviving this ancient art. Singers and intercessors can engage in this kind of responsive singing and praying. **There is joy in the house of prayer when we join in the heavenly rhythm, the heavenly symphony.**

Note the pattern in Revelation:

- The 4 living creatures and 24 elders sing in Rev. 5:8-10
- Angels answer in Rev. 5:11
- Every creature joins the first two groups in Rev. 5:13
- The 4 living creatures cry out a chorus in Rev. 5:14
- The 24 elders break out in worship in Rev. 5:14

The joy of answered prayer

- We become the answer to the prayers of many as we establish houses of prayer and as we establish the Church as a house of prayer for all nations. Understanding this makes prayer a joyful experience. As we pray positive, biblical prayers, Jesus answers our prayers by drawing us closer to Himself and by fulfilling His own Words. The spiritual adrenalin caused by intimate encounters with the Bridegroom gives us the strength to keep on seeking and keep on praying for the things where change does not come instantly.

The joy of evangelism

- We are empowered as we pray, and go to make disciples of all men. Evangelism fires up intercession, and intercession fires up evangelism. They go together. We are all called to make disciples of the nations, even if we are called to intercession. The first intercessors spoken of in the New Testament is Anna. She prayed and fasted in the temple day and night, waiting for the Messiah. She was also the first evangelist:

She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem (Luke 2:37,38).

- Anna understood the give-and-take relationship between gazing on God's beauty, praying for His purposes to be done and sharing the Good News with everybody. We must do more than praying – do, then teach, then reach. Intercessors should also be involved in physical outreach to the needy.

Day & Night

stand, serve, minister, burn

*My sons, do not be negligent now. For Jehovah has **chosen** you to **stand** before Him, to **serve** Him, and that you should **minister** to Him and **burn incense**. (2Ch 29:11)*

Hebrew words indicate the following:

- **Negligent** – to be deceived, misled
- **Chosen** – appointed, required. God has taken divine initiative in this.
- **Serve** – to attend as a menial or worshipper; figuratively to contribute to, wait on. It is our divine privilege.
- **Minister** – to exist, be or become.
- **Burn incense** – the idea of fumigation in a close place and perhaps thus driving out the occupants; to smoke, turn into fragrance by fire (especially as an act of worship), kindle, offer.

Summary:

Do not be misled or deceived to find your identity in any distant country. Your life purpose is here, in standing before God and finding your home in and before Him. Serve Him as a bondservant, but minister to Him as His equal. Let your life be a furnace that burns before Him, creating a cloud of smoke for Him to abide in.

How **desperate** are you for God?

- There is a pattern for **intensity** in Scripture. Whenever people, angels, demons, God or any other living being exhibits intensity, the only way to describe that emotion is through the phrase, "**Day and Night.**"
- The church was born out of a group of desperate people seeking God's face in the upper room. And so with many revival movements through the years. (Azusa Street, Moravians, Worcester etc??)
- In Song of Solomon 5:2, the Shulamite comes to such a place of intimacy that she is quickened for any movement of the Spirit, even if she is asleep. She says: "I slept but my heart was awake." This is holy desperation. It is the call of Jacob who said that he would not let go of God **until God blessed him**. It is also what motivated the woman with the issue of blood to grab hold of Jesus despite a pressing crowd and her own uncleanness.

And the Lord said, "Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?" (Luke 18:6-8)

- God's promise is clear – day and night prayer is a holy thermometer of the level of desperation of people for Him to come through. If we have **burning hearts** to trust God for 24-hour prayer, He will surely come and deliver His people and give them justice (literally, make right what is wrong). God is looking for people who have the desperation of Esther:

*Then Esther sent this reply to Mordecai: "Do not eat or drink for three days, **night or day**. I and my maids will fast as you do ... I will go to the king ... And if I perish, I perish" (Esther 4:15).*

Note:

- **This is for people who feel weak and unable to pray!** When we understand that He is fascinated with us, His worshipping creatures, we become fascinated with Him. This is what the beauty realm is all about. The beauty realm is available 24-7. It is not limited. It is there day and night. It is not difficult!

Living in the beauty realm, gazing on God, worshipping and praying to Him day and night will exhilarate my heart.

God is our **faithful** watchman

*He will not let your foot slip— he who **watches** over you will not slumber; indeed, he who **watches** over Israel will neither slumber nor sleep. The LORD **watches** over you— the LORD is your shade at your right hand; the sun will not harm you by day, nor the moon by night. The LORD will keep you from all harm— he will **watch** over your life; the LORD will **watch** over your coming and going both now and forevermore (Ps.121).*

- Psalm 121 must be called the Watchman’s psalm. Several times God assures us that He watches over us. Paul wrote that God is faithful to finish what He starts. Peter wrote that God is not slow in fulfilling His promises. God is a father, and He watches over His own to see them grow, as a father should do. He is also a Gardner that carefully watches over His vineyard and prunes and tends the branches. Without Him we can do nothing. He makes sure that His Word (written and spoken through the mouths of His prophets) will come to pass. And because He watches over us, he is with us to the end of the age:

*The LORD said to me ... I am watching to see that my **word** is fulfilled” (Jer. 1:12)*

And surely I am with you always, to the very end of the age (Matt. 28:18).

- God watches over His people, but He is also seeking people who will partner with Him in prayer to stand in the gap for the healing of the nations.

Who will you partner with?

- Both Jesus and Satan pray day and night (Rev. 12:10; Heb. 7:25) – Jesus **intercedes** and Satan **accuses**.
- We can partner with Jesus in intercession. We understand now that intercession is a spiritual position – it is not in the first place what you do but who you are. The intercession of Jesus is part of the heavenly symphony of worship around God’s throne. In the symphony, the voices of living creatures mix with the adoration of the elders and the prayers of the saints. It sounds like many waters rushing. Can you imagine a group of living beings so huge in numbers that their voices cannot be individually discerned, full of eyes so they can watch God’s every move:

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!” (Rev. 4:8).

- In David’s tabernacle and Solomon’s temple, the heavenly pattern of worship and prayer was duplicated in a day-and-night structure (1Chron. 9:33). Note that the success of their kingdoms was because the kingly and priestly roles intersected. **If there are priests standing before God not just supported but joined by kings, God brings prosperity.**

*¹⁸ The hearts of the people cry out to the Lord. O wall of the Daughter of Zion, let your tears flow like a river **day and night**; give yourself no relief, your eyes no rest. ¹⁹ **Arise, cry out in the night, as the watches of the night begin; pour out your heart like water in the presence of the Lord. Lift up your hands to him for the lives of your children, who faint from hunger at the head of every street (Lam. 2)***

- In Nehemiah 4 he put out a guard day and night. He rebuilt the physical walls of Jerusalem. In the same way we need to rebuild the spiritual walls of our communities and watch over them day and night. God wants us to stand before Him day and night. And, as we allow our worship and prayer to ascend as incense before the throne of God, may God smell the fragrance and fulfil His word to Noah:

*The LORD smelled the pleasing aroma and said in his heart: “Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood ... As long as the earth endures, seedtime and harvest ... **day and night will never cease**” (Gen. 8:21,22).*

How to stay strong

*Do not let this Book of the Law depart from your mouth; meditate on it **day and night**, so that you may be careful to do everything written in it. Then you will be prosperous and successful (Josh.1).*

- One of the functions of the prayer watch is to remind God of His promises day and night. In order to do this, we **must sit under the anointing of the Word**. If we constantly remind ourselves of God's will as revealed in the Bible, we will not become discouraged so easily. If I constantly pray apostolic prayers to know who I am in Christ, I will not be so easily deceived to feel inferior or fearful. In stead, I can watch Him as He watches me.
- **Keep your heart open and engaged.** In Ex. 33, we read that Moses consulted God in His tent of meeting. But then it says that Joshua **never left the tent of meeting!** We see the same pattern with Samuel, David, Solomon and other biblical heroes – those who understood day and night devotion (a **priestly role**) were successful in their daily activities (a **kingly role**). This is the recipe for spiritual success. Lovers of God are successful workers for God. Do you love God? Then help to build a house where He is loved in worship and prayer day and night.
- Even if we are faithful to gaze on God's beauty and His works eternally, we can never exhaust His greatness (Eccl. 8:16,17). God's glorious beauty (**Rev. 1:14-16**) is big enough to keep us eternally fascinated. As I behold His glory, I become like Him. As I watch Him watching over me, I become like Him. He is a faithful watchman. As I watch Him and gaze upon His lovely face, I become a faithful watchman over my own life, my family, my community and the nations of the earth. Then He can trust me to make intercession because my heart's attention is in the right place. Moses and Joshua understood this principle.

Watch formats

(Where do I fit?)

Basic structure 53

Thanksgiving watch 59

Devotional watch 62

Intercessory watches 64

Supplication watch 67

Word watch 68

Prophetic worship 69

Basic structure

Basic structure of a Harp & Bowl meeting

- We desire to sing the Scripture in a way that unfolds its meaning so we can **admonish and teach** one another with psalms and hymns and spiritual songs as the Word is sung and prayed antiphonally. We recognize great wisdom in how God sets truths together strategically by the Holy Spirit in the Scripture. But this process needs to be facilitated.
- The leadership of meetings is in the hands of the worship and prayer leader combined. These two people need to learn to co-operate in the Spirit with each other and with their team members.

The structure of a watch

- Any watch (a prayer time of 2 hours) is built on a foundation of three things: We **read** the Word, we **pray** the Word and we **sing** the Word. This basic principle is moulded into different shapes, called **watch formats**. The purpose of worship formats is to help everybody to understand what we are busy with. If people know it is a model where we intercede for the church using apostolic prayers, it is easier to participate.
- All worship models are divided into three basic sections: **Corporate worship songs, spontaneous singing** (devotional singing either from the Scriptures or from the heart) and **antiphonal singing and praying**. The time in between the singing of known worship songs is called **worship cycles**. There seems to be a bit of tension between the free expression on the platform and the ability of the congregation to participate. We need to ease this tension as much as possible.
- Prayer leaders need to learn to facilitate all types of prayer, although they may be more gifted in one or more types of prayer. In public devotional watches, the level of expected engagement by the congregation is low. The worship team must not expect people to engage. Other watches have a high level of expected participation.

Prophetic Liturgy – the purpose of structure

"God is Spirit, and those who worship Him must worship in spirit and truth" (John 4:24).

- With the *Harp and Bowl model*, our desire is to worship God in Spirit (prophetic with spontaneity) and truth (liturgy with structure).
 - **Prophetic** speaks of worshipping with spontaneous fresh new expressions and creativity. There is much room for creativity within the *Harp and Bowl Model* without neglecting this basic governing principle that must not be undermined in the quest for personal creative expression. To violate it hinders corporate creativity and prohibits the possibility of greater team ministry. Prophetic spontaneity can flow *via* instrumental/vocal melodic improvisation. It can flow antiphonal (regardless of the number of singers or songs involved from a solo oracle to many singing in an antiphonal way). It can come forth in a known worship song etc.
- **The Principle** of the Harp and Bowl model is seeking to establish a structure that is designed to launch the highest amount of spontaneity possible for a 24-hour-a-day schedule. We are seeking a worship model that combines both structure and spontaneity and reflects the worship around the Throne in the heavenly symphony (Rev. 4-5).
- **Permission giving mechanism** – we believe that we will experience more of the spontaneous flow of the Holy Spirit within the boundaries of a structured model. We believe that structure is ordained by God to help a corporate group of people best cooperate with the flow of the Holy Spirit.

More on structure

- The structure is like a ski jump that provides the context to jump high or to soar in a spontaneous flow of the Holy Spirit.
- If the room is engaged with the Holy Spirit, and soaring then we do not quench the flow to return to the structure (the ski ramp). However, when the spontaneous flow ends, then we land, on the structure ready to launch out again.
- The structure is designed so that we can pray together in the anointing. We love the anointing we are students of the anointing. Our priority is to learn to move in it.

We seek to **express the simplicity that releases diversity**
and the structure that releases spontaneity.

Known worship songs– 20 minutes

Spontaneous singing – 5 minutes

Develop the prayer passage by antiphonal praying and singing – 10 minutes

1. **Pray a sentence from the Bible.** A sentence can be anything from one to about three verses long. The purpose of this is to focus everybody on the bigger picture of the verses we are about to pray.
 - Depending on the watch model, praying the sentence can be done by singing the prayer (if the worship leader takes the initiative) or speaking the prayer (if the prayer leader takes the initiative). The one reading or singing can also announce to the congregation which verse he is busy with.

2. **The prayer leader isolates a key phrase from the sentence and prays about it.** This is the signal to the singers to start preparing for antiphonal singing around that phrase.
 - It is important that the prayer leader gives clear direction to the singers in terms of which phrase is to be developed, to avoid confusion.
 - The prayer leader can isolate another key phrase if he wants the antiphonal singing to continue in another cycle.
 - In some models, the praying part will be longer than the singing part. If the model focuses on intercession, a prayer can be longer. If a model focuses on worship, more time will be spent in antiphonal singing and choruses. **Note:** The role of the prayer leader in models where we focus on worshipping God is DIFFERENT from that in intercessory watches. When we worship God, the purpose of praying is to subtly support the flow of worship.

3. **Develop the theme through antiphonal praying and singing.** The singers and prayer leader together develop the theme.
 - During our meetings we do two things: We agree with God promises and proclaim His victory and we ask that His promises will be fulfilled. This means we sing prayers and we use the promises of God to proclaim His victory.
 - There are a number of ways to sing antiphonally:
 - a. Echo the exact language of the Scripture verse
 - b. Paraphrase the verse
 - c. Develop the verse in different words
 - d. Use contrasting words
 - Singers should not sing longer than 10 seconds at a time. There is room for this kind of singing elsewhere in the model.
 - Singers should focus on the theme chosen by the prayer or worship leader.
 - Sing loudly or not at all so as to avoid confusion.

4. **Spontaneous chorus.** This is the responsibility of the worship leader. The chorus is a summary that is sung corporately 8-10 times. Understandable and singable choruses keep the congregation from disengaging.
 - The worship team should sing the chorus with the worship leader. Keep it simple!
 - It is helpful if the worship leader pays special attention to choruses that seem to carry the hearts of the congregation in worship. Repeating the chorus later and adapting the words give the congregation given something familiar to worship with.

NOTE: Consider using victory refrains – a refrain expressing God’s victory in a certain situation. There are **12 victory words** in Revelation (**Glory, Dominion, Honour, Power, Might, Salvation, Riches, Wisdom, Strength, Blessing, Thanksgiving, Righteous**) as well as five words describing God’s activities (**True, Righteous, Great, Marvellous, Just**). Proclaim God’s victory using these words. Victory words are the basis of victory refrains.

One can also use **the great hallel: “The Lord is good, His mercy endures forever”** at ANY TIME in the cycle.

All the above is one worship cycle. When it is completed, we return to a known worship song (hymn) and then repeat the cycle of prayer. In this way we fill the two-hour watch with cycles of worship and antiphonal praying.

First worship cycle

1. Known worship songs – 20 minutes
2. Spontaneous singing – 5 minutes
3. Develop the prayer passage by antiphonal praying and singing – 10 minutes
<ul style="list-style-type: none">• Pray a sentence from the Bible.• The prayer leader isolates a key phrase from the sentence and prays about it.• Develop the theme through antiphonal praying and singing.• Spontaneous chorus / victory refrain.

Second worship cycle

1. Known worship songs and spontaneous singing – 5 minutes
2. Develop the prayer passage by antiphonal praying and singing – 10 minutes

Repeat the cycles until the watch time is completed.

Prayer formats

- We distinguish between two basic prayer formats, i.e. **devotional prayer (prayer and thanksgiving)** and **intercessory prayer (supplication and intercession)**. If we watch in intercession, we are doing what the name says – intercession! We are breaching the gap for God's promises to be fulfilled in somebody else's life. In devotional-style watches, the focus is on worshipping God and not on interceding, although we do pray in these watches. In all watches we pray and sing, but the focus of our singing and praying can differ.
- The verse in 1 Timothy 2:1 gives us a clue in terms of the basic kind of prayer God wants us to offer when we pray for "all men and kings." These are not mere references that actually mean the same thing. They are prayer types that we can use to enrich our prayer lives. Lets look at the verse:

*Therefore I exhort first of all that **supplications, prayers, intercessions, and giving of thanks** be made for all men*

- Paul specifically says that he wants these kinds of prayers to be prayed by the early church. Each of them refer to a different aspect of prayer, which we have used as guidelines for watch formats:

Supplications	Asking for personal needs in a devotional or intercessory sense. "Father I/we/Your Bride have a need"
Devotional prayers	A devotional prayer format to show love to God. "Father, we love You, let Your Spirit come" Note: The original Greek word for prayer also refers to a place of meeting, a secret place of intimacy.
Intercessions	An intercessory prayer format to pray for every nation, tribe and tongue. This format falls into two categories, namely apostolic and prophetic intercession . "Father, in line with Your Word, we reason with You on behalf of ..."
Thanksgiving	A devotional prayer format to exalt God's mighty acts. "Father, we thank and love You"

We have added to these two more watch formats:

Word Watch	Praying and singing through a passage devotionally, so we can get a better understanding of what the Word says. "Father, we worship You for this truth in the Word. Fulfill it in my life."
Prophetic worship	Using mostly worship songs to wait on God and see what He would say to us.

We would like to allow God's Spirit to stir in us His creative ability, so we can develop further prayer formats that reflect His creativity and our hearts' longing to worship Him with everything within us. So **please do not focus purely on the formats because they can change**. Rather strive to understand the **heart of David**. This will give you the longevity to be able to sustain a 2-hour watch. First learn that God loves you regardless, then pour your love into a format that helps you to function in a group.

Practical tips

- If the worship leader says “selah”, it is a sign for singers to stop singing and to allow instruments to come forth.
- We want to train ourselves and the participants in the prayer room to speak and pray with biblical language. If we pray too much in our own words and according to our own themes, we tend to start speaking popular prayer phrases that are not necessarily biblical vocabulary.
- We tend to become “super-spiritual” and inaccessible for participants in the prayer room if we pray and sing prophetically too long, especially if it is not Word-focused.
- Be sure to know what **scripture** the team is using.
- Be sure to know what the **prayer focus** is. Digress only if you are sure it is what God wants!
- Trust God for **fresh revelation** on your scripture, even if you have done it in watches a hundred times.
- **Wait** on God, don't rush in.
- If nothing happens – JUST **DON'T STRESS!** God allows us to get dry sometimes, because that increases our hunger for more of His water.
- Use **questions** to encourage your teammates to personalize their worship experience.
- **Take the time of preparation seriously!** Choose the very best songs that fit the passage you are going to use and learn new songs that reflect the truth of the passage. Feel free to use the same songs every time you use the particular passage. Spend time to research the passage, so you know more or less what it means.
- Don't get strung up on the formats and forget that it is actually about enjoying God. Focus on breaking through your emotions and meet with God – **even if you don't follow the model.**
- The worship and prayer leader should keep **eye contact** so they can together guide the meeting in the direction they sense the Lord is taking them.
- The purpose of **prophetic words** is to stimulate prayer. The words help us to pray more accurate, not necessarily to encourage the people in the room.
- In intercessory watches the prayer leader has prominence, in devotional watches the worship leader has more prominence.
- Be sure to operate in **team ministry** – be sensitive to give your teammates a chance!

Let us now look at the watch formats in more detail.

Thanksgiving watch

When you offer a sacrifice of thanksgiving to the LORD, offer it of your own free will (Lev. 22:29).

The thank offering in the Old Testament (Lev. 3, 7)

- This sacrificial offering was also called a heave offering and a wave offering. In biblical times the peace offering (shelem) was voluntary and was given to God as a sweet aroma. Part of the offering was eaten by the priest (representing God's acceptance) and part was eaten by worshipers and their guests (non-officiating priests or Levites and the poor, Deut. 12:18; 16:11). This sacrifice celebrated covering of sin, forgiveness by God, and the restoration of a meaningful relationship with God and life itself (Judg. 20:26; 21:4).²
- What is interesting about the peace offering is that the person bringing the offering could partake of his own offering. It became a **communal meal in which the Lord hosted His people**. It was a time of fellowship with other saints in the presence of the Lord. This is what the Harp & Bowl prayer format of thanksgiving is all about – people celebrating who God is and what He has done, together in His presence.
- We sometimes tend to think of the sacrifice of praise as something we do when we feel bad. If we feel depressed we are told to “put on the garment of praise.” This is a valid expression of our faith, but there is so much more to thanksgiving. Consider Romans 12:1:

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.
- In thanksgiving we bring our bodies, our voices and our entire being to worship God and celebrate His mighty deeds. This is our spiritual act of worship. We come to feast with God, knowing that we have eaten the bread of Life. In response to His mercy we surrender our bodies and lives to Him, just because He is worthy to feast on the “bread” of lives surrendered to Him.

Thanksgiving is God's inheritance

Ask of me, and I will make the nations your inheritance, the ends of the earth your possession (Ps. 2:8).

Therefore, you kings, be wise ...¹¹ Serve the LORD with fear and rejoice with trembling. ¹² Kiss the Son [in worship] (Ps. 2:9-12).

- **We are the inheritance that God the Father is giving His Son.** He has earned the right to be praised. Our praises is like the first down payment of the worship that will be eternally His in heaven. But there is more: In Song of Solomon He calls me out of secret intimacy, out onto mountaintops to sing to Him, simply because He likes to see my face and hear my voice!

My dove in the clefts of the rock, in the hiding places on the mountainside, show me your face, let me hear your voice; for your voice is sweet, and your face is lovely (Song 2:14).
- God is saying: My dove who has learnt the secrets of hiding in the clefts of the Rock, now that you understand that kind of intimacy in the hiding places, come out from there and sing to Me! I desire to see you more than you desire to see Me because you are my inheritance. You are my wealth. Thanksgiving is our abundant, wholehearted offering of gladness to our King.

Our primary duty in worship

2Youngblood, Ronald F., General Editor *Nelson's New Illustrated Bible Dictionary*, (Nashville, TN: Thomas Nelson) 1997, c1995.

- Our primary duty in worship is to give thanks – to exalt God without bringing needs before Him. An interesting fact is mentioned in Nehemiah 12:8, where Mattaniah led the thanksgiving psalms. His name is translated as “gift of Jehovah.” Thanksgiving (but also devotional prayer times in general) is God’s gift to us, because that is where we see His face. That is where He draws us into secrets and mysteries reserved for those who diligently seek Him. Thanksgiving is something we give, but in giving we receive even more than we have given.

... therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name (Heb. 13:15).

- This is what we can call Revelation-style worship. When we do devotional watches, it tends to be Song of Solomon-style worship (although there may be exceptions), where we sing about our relationship with God, expressing our longing to be with Him. When we watch in thanksgiving, we behold God in the fullness of who He is – Lover, Bridegroom, Father and Friend. Note that in the songs of Revelation, the heavenly beings never ask God anything. They just exalt who He is, what He has done and what He plans to do. This is maybe our greatest act of intercession and positive spiritual warfare – that in trying times we choose to worship God in the beauty of His holiness, refusing to be side-tracked from pure worship in spirit and truth by problems or trials.

Note the God-ward focus of the song:

*I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues ... and crying out with a loud voice, saying, “**Salvation belongs to our God who sits on the throne, and to the Lamb!**”¹¹ All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, ¹²saying: “**Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen**” (Rev. 7:4-12).*

- Thanksgiving is about a **priesthood worshipping in the beauty of holiness.**

It is a clear instruction and part of a biblical lifestyle

Paul brings a thank offering in Acts 24:18. Other references include:

Offer to God thanksgiving, and pay your vows to the Most High (Ps. 50:14).

Rejoice evermore. ¹⁷Pray without ceasing. ¹⁸In every thing give thanks: for this is the will of God in Christ Jesus concerning you. ¹⁹Quench not the Spirit. ²⁰Despise not prophesyings. ²¹Prove all things; hold fast that which is good. ²²Abstain from all appearance of evil (1Thess. 5:16-21).

Rejoice in the Lord always. Again I will say, rejoice! ⁵Let your gentleness be known to all men. The Lord is at hand (Phil. 4:4-9).

An invitation to enjoy God (and a warning)!

Oh come, let us sing to the LORD! Let us shout joyfully to the Rock of our salvation. ²Let us come before His presence with thanksgiving; let us shout joyfully to Him with psalms ... Today, if you will hear His voice: ⁸Do not harden your hearts, as in the rebellion ... ¹⁰For forty years I was grieved with that generation, and said “... they shall not enter My rest” (Ps. 95).

- Isn't it interesting that the site where Solomon built his temple (which is where David sacrificed to God to stop a plague and possibly where Abraham sacrificed Isaac) belonged to Araunah, which means “I shall shout for joy, or “joyful shouting of Jah” or “causing to shine” (2Sam. 24:18). The temple, the place of God’s presence, is built on a foundation of God’s joyful shout that is met with the joyful shouting of His people in worship.
- It is in this joyful place of rest that God and man meet around the offering of thanksgiving, fellowshiping, enjoying each other. This is where man is conformed into God’s image. Thanksgiving softens our hearts to receive His Word. If we don’t sit with Him, worshipping Him for whom He is, we will not know what He looks like and who He is. What will we then be conformed to?

- The opposite is also true. If we fail to put God first in thanksgiving, we cannot enter His rest. We will continue to strive to accomplish things for Him in our own strength instead of working with Him in His strength.

Prophetic significance

- Thanksgiving was to be offered as a thank offering upon entrance into the Land of Promise (Deut. 26:3). In Neh. 11:17, Asaph was the leader who began the thanksgiving with prayer. In the time of Nehemiah thanksgiving and spiritual warfare unites. As worship caused the walls of Jericho to fall, here it serves to protect the walls and all who live inside.

... the Levites purified themselves, and purified the people, the gates, and the wall. ³¹So I brought the leaders of Judah up on the wall, and appointed two large thanksgiving choirs. One went to the right hand on the wall toward the Refuse Gate (Neh 12:31).

*Then the Spirit of the LORD came upon Jahaziel son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite and **descendant of Asaph**, as he stood in the assembly (2Chron. 20:14).*

Other references: Ps. 25; 69; 100; 107; 116; Jonah 2:7; Col. 2:6; Isa 51:1-3; 2Chron 20:29

Practical guidelines:

- A good rule of thumb in thanksgiving is not to ask anything, but only to extol **who God is, what He has done and what He has promised to do.**
- Take care to sing **to God** and not **about Him.**
- Teach yourself to have a lifestyle of thanksgiving! It will do wonders for your stress levels!
- You may find that it is hard to give thanks if your **personal devotional life** is not in order.

Devotional watch

- As mentioned earlier, the Greek word translated as "prayer" in 1Tim.2:1 (proseuche) means "a prayer addressed to God" or "a place set apart or suited for the offering of prayer" and the concordance says such places were situated upon the bank of a stream or the shore of a sea, where there was a supply of water for washing the hands before prayer."³ For the sake of clarity, we will call this kind of prayer **devotional prayer** to distinguish it from other more intercessory prayer formats.
- When we engage in a time of devotional prayer, it is like retreating to a secret garden with God. The Jewish people use prayer shawls to literally build a little tabernacle around their bodies in which they can be alone with God when they pray.
- In a piece on the fasted lifestyle, John Paul Jackson says there are things we need to stop doing and things we need to start doing. Among the things we need to forsake, he mentions that we need to withdraw in prayer into **solitude, silence, fasting, frugality, chastity, secrecy, sacrifice and restraint**. This is what is meant by watching in prayer according to 1Tim. 2:1. We withdraw into a secret place where we sit silent to hear with God, we keep His revelations secret – not in the sense that we do not share it with anybody, but we **do not use it to make a way for us**. We willfully choose to restrain ourselves from doing things in the flesh and choose to just be with God and wait on Him until He speaks.

The prayer of Jesus

- Jesus instructed His disciples to pray. In other words, He told them what to do when they desire to draw away to be separate with God:

⁶"But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly. ... For your Father knows the things you have need of before you ask Him. ⁹"In this manner, therefore, pray:

Our Father in heaven, hallowed be Your name. ¹⁰Your kingdom come. Your will be done on earth as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen (Matt. 6:6-13).
- This is a model prayer God is sure to answer, because it teaches the person praying to meet with God in secret and trust Him to do the public things. This was surely the way Jesus connected with His Father. In devotional prayer we discover that the power and glory are really God's inheritance.

A house of prayer

- Jesus said His Father's house would be a house for this kind of prayer. His house would be a place where God and man connect. And whatever need we make known to our Father as we encounter Him in secret, He will grant us (Matt. 21:22). It is interesting that the Holy Spirit was poured out following a time of **prayer and supplication** (Acts 1) – in other words, the presence of God did not come down because people **did the right thing** or **prayed the right intercessory prayer**. God came as people started to seek His face in personal, intimate communion, making their needs known in supplication and prayer.
- This is an important check for us as we serve the Chief Watchman in the house of prayer. It is a Biblical directive that we should intercede for the salvation of the nations. But we should never think that our intercession is enough for God to move. God is not waiting until we bind the right thing or say the right

³Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

words in intercession. We intercede so that people can pray (in the sense outlined above). Then God comes. He comes to people and nations who individually withdraw to seek Him in prayer.

- Without confusing the issues, devotional prayer (proseuche) is made as intercession for Peter when he was in prison in Acts 12. Remember that everything we do becomes intercession if we do it on behalf of somebody else because we step into that spiritual position. When we pray (proseuche) on behalf of somebody else, it means that our prayer for that person comes from that deep, secret place of intimate communion with God. We approach the One we love to ask and intercede.

God is willing to move because those He loves ask Him to do so in the secret meeting place. They don't demand action in the public place.

Practical guidelines:

- The purpose of a devotional watch is to **love God** and sing about your relationship with Him. Use the opportunity to be creative and try things you have not done before. Trust God for creativity!
- This format is suitable for **individuals and groups**.
- Suggestions:
 - Use the psalms to worship God like David did.
 - Use the parables of Jesus to spontaneously sing Gospel Ballads, allowing the Spirit to “interpret” or translate the biblical narrative through the singers into something relevant to our world.
 - Take the biblical theophanies (places where God appeared to men) and sing them in a devotional way. These scriptures can also be used for intercession, but here we use them to sing and pray about the beauty of the Beloved.
 - Arrange verses thematically to worship, e.g. the names of God, verses about His Father’s heart etc.
 - Get creative and use musical instruments to worship God instrumentally. Add to this voices that sing different sounds and single words, and a prayer leader that reads through scripture or prays.
 - Sing and pray the life story of the shulamite from the Song of Solomon.
 - Use the life stories of worshipping people from the Old Testament and do what they did.
 - Some worship teams have difficulty with apostolic or prophetic prayer formats, in the sense that they “slip” into worship and do not focus on prayer. Ideally, they should use them rather take a devotional slot. Antiphonal singing is very effective in a devotional time. Worshippers and worship teams should also seek to discover which format suits them best, so they can soar in the Spirit.

Now turn to the section on **extra reading** and read through the piece on devotional prayers by Mike Bickle. This will give you further insight on what a devotional watch is all about.

Intercessory watches

- God makes everything beautiful in its time and sets eternity in the hearts of men (Eccl 3). This is His promise. When we **watch in intercession** we seek to stand on God's promises for Africa and the world until God makes beauty come forth from the ashes of sin. Be faithful to wait and pray for it. Worship as if it has happened already.

Remember that I stood before you and spoke in their behalf to turn your wrath away from them (Jer. 18:20b).

So he said he would destroy them— had not Moses, his chosen one, stood in the breach before him to keep his wrath from destroying them (Ps. 106:23).

- These verses supply us with a working definition of what intercession is. Intercession happens when somebody prays or "**stands in the gap**" for a third party. It focuses not on the need of the one praying, but on another person or cause. In the case of Moses and Jeremiah, they pleaded with God for the sake of Israel. Thus we can say that intercession means to stand in between, to plead on behalf of somebody. Worship, requests and repentance need only two parties – the one speaking and God. Intercession needs **three parties**. But when we worship to build an altar of worship in a city, or when we do identificational repentance, or request mercy for a third party, we enter into intercession. In a sense the intercessor is a **matchmaker** between God and His purposes, and the person or people prayed for.
- Jesus met with God and pleaded for us in the Garden of Gethsemane. His intercessory deed for us later cost Him His life. Refer to the notes on intercession on page 4.
- There are different scriptures to use as we intercede. We can distinguish between **apostolic intercession** (positive spiritual warfare based on the biblical prayers written by the apostles) and **prophetic intercession** (interceding according to other biblical prayers or prophetic passages God highlights). There is no real difference between the 2 intercessory formats other than the **types of scriptures** used in the watch.

Apostolic intercession

Apostolic prayers focus on God and are guaranteed

The prayers focus on God, what He can do and what He wants to do, not on problems. These prayers burn in God's heart. They are like blank, signed checks. They are waiting for a second signature on earth. They are guaranteed by Heaven's Reserve Bank. They train us to speak to God and not be aware of people when we pray – especially as we use them in private prayer. If our only time of praying is in public, we can get sidetracked into focussing on people.

Apostolic prayers are focused prayers for the Church in the city

Paul blesses the entire Church in a city in his prayers. In his day the entire Asia was reached with the Gospel (Acts 19:10) because of the work of the church in Ephesus. Through our prayers, we want to see the same happen in our day and in the cities we pray for. Note that it is also necessary to focus on specific cities. It is easier to identify with what you are praying if you pray it for faces and not just names.

The positive focus of Apostolic prayers brings unity of heart

Biblical prayers are designed to bring weak people to God and into unity with other people. The apostolic prayers focus on God's victory and our joy and thankfulness. They make it easier to be in unity with other people in the prayer room, because we know what they are praying is God's Word and will. This makes it easier to agree in prayer. We overcome any critical and judgmental attitude toward the Church by praying God's blessings over her.

The positive focus of Apostolic prayers heals our emotions

These prayers have been designed by God to heal and empower His people. It also brings us closer to an understanding of God's Father heart. To understand this does not come automatically or easy. We need to work hard at praying godly prayers, so our minds can be renewed. If we do, joy and gladness will follow. We will be amazed to see ourselves change under this influence. Spending hours in positive prayer will empower us in our romance with God.

The positive focus of Apostolic prayers helps us to operate in faith

We believe in a victorious Church. Paul prayed that the Church might be filled with the fullness of God (Eph. 3:19). Praying this will build our faith so we can start seeing the future of the Church as God sees it. It will leave us with an unshakeable conviction that this is true.

Practical guidelines:

- Refer to the section on page ?? and learn how to proclaim in prayer. In this way you will learn to have a positive, biblical focus in your apostolic prayer times. The purpose of apostolic prayers is to speak God's will into our churches and cities. **Learn to pray God-focused.**

Prophetic intercession

- Prophetic intercession is to wait on God in intimacy to know what His will is, and then to pray His will, based on His promises in the Bible. Intercession without intimacy becomes a clanging symbol (1 Cor 13:1).
- The purpose of our times of prophetic intercession is to seek God's face within the guidelines of the **chosen scripture verse and prayer focus**, to understand our times and ask Him to tell us what to do (in intercession and otherwise):

I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. ³Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. ⁴And I prayed to the LORD my God, and made confession (Dan. 9:1-4).

*... the sons of Issachar ... had **understanding** of the times, **to know what Israel ought to do** (1Chron. 12:32).*

- To pray, in the sense that Daniel uses it, means: to intervene, interpose, pray, to mediate, judge, to intercede⁴. Daniel had an understanding that it was time for God's judgment (His divine will) to be poured out. He reacted on his understanding by starting to stand in the gap for his people, confessing their sins as if it were his own.

Practical guidelines:

- Wait on God until you know what to pray.
- Use **Yes/No** choruses – proclaim yes to God and no to the enemy. You can also use the victory words in Revelation 5 to proclaim God's will over the issue you are praying for. Use Jehoshofat's cry of faith as recorded in 2Chronicles 20.
- Be sure not to get caught in negativity. Remember that the reason we pray is because **we understand who we are in Christ**. Don't ask God to give what He has already given – rather ask Him for a greater understanding of His gifts!
- The microphone is open during prophetic intercession. The prayer leader should be open to facilitate this. Be creative!

⁴Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

Supplication watch

- There are numerous references in the New Testament where people gather together to approach God in prayer and supplication (Acts 1:14. Eph. 6:18, 18. Phil. 4:6. 1Titus 2:1. 5:5). The original Greek word translated as supplication in the New Testament indicates a person asking for specific needs to be met.
- We have taken this as our cue and developed a prayer format to make it easy for large groups of people to pray into specific situations, helped by a facilitator. The Prayer Leader here steps out of his normal responsibility to move into the position of a facilitator, helping people to pray. This means that the normal format where we read, pray and sing from the Scriptures has to change slightly. The roles of singers and the worship leader also change.
- In preparation for this watch, the prayer leader selects a topic to pray about. He/she then compiles a list of specific needs regarding the situation. He also writes down a list of specific scripture verses that are promised solutions from the Word. For example:

Topic: Children in Cape Town

Needs / fact: Not enough finances for existing shelters or the development of new programmes

Bible promise: Phil 4:19 - *my God shall supply all your need according to his riches in glory*

Needs / fact: A ministry asks for prayer for open hearts among street people during an outreach

Bible promise: Acts 8:6 - *And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did*

Etc.

The format remains much the same as in other watches, with only small exceptions:

1. The worship team leads the congregation in worship for about 25 minutes, while the prayer leader prays with antiphonally
2. The prayer leader introduces the first prayer point and asks the congregation to pray – either in twos or threes, or individually, etc. He/she can also ask the congregation to do prayer actions (nail the sins of the nation to a wooden cross, glue their prayers to a map of Africa, etc.)
3. While people are praying the worship team sings antiphonally in the background, but **without making choruses**. When the worship leader makes a chorus, it is the signal to the congregation to round up their prayers. The prayer leader can pray antiphonally during the chorus.
4. The prayer leader continues with another facet of the first prayer point, or initiates the second point.

Practical guidelines:

- The prayer leader **does not do much praying** but he should still remember to facilitate the meeting.
- Spend time with God and ask Him for **creative ways** to facilitate prayer in large meetings.
- Prepare properly, but let the Lord guide you (PL) as you facilitate the prayer.

Word watch

Principles of a Word Watch (Worshipping with the Word)

*Let the word of Christ dwell in you richly in all wisdom, **teaching and admonishing one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col 3:16).*

- The purpose of this worship model is to train worshippers in the Word of God. God speaks in a particular kind of language. Unless we soak ourselves in the language of the Word (**what** it says and **how** it says it) we will not be able to establish a good flow in our worship meetings and we risk getting hooked on unbiblical language.
- To worship with the Word helps us to "not conform any longer to the pattern of this world, but be transformed by the renewing of [our] mind" (Rom. 12:2), ready to "speak to one another with psalms, hymns and spiritual songs," to "sing and make music in [our] heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Eph. 5:19). This is only possible if we fill our hearts and minds with God's love language, i.e. His Word. This model is foundational for all other models, because this is where we fill up our ammunition tanks. If we are faithful, God's promise is:

*As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, **so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it** (Isaiah 55:10,11).*

- This prayer format is an excellent way of discovering new passages to use later in other watches. We therefore sing through large portions of Scripture rather than trying to discern specific themes to "pray through." This is also a good place to start for beginners, so they can learn how to flow in team ministry, antiphonal singing and to grow in confidence. This model also gives us revelation about passages that we are not familiar with. **Remember**, this is still intercession for our city! Intercession is a **spiritual position** occupied by believers, and not necessarily tied to what we say.

Practical guidelines:

- In a Word Watch the **purpose** is not to pray through any issue. The focus is not on "praying through" or breaking through in intercession, but on exalting the truth contained in biblical sentences. Work through a passage, give its basic meaning with revelation on key parts.
- Don't use the passage to pray into any situation. Thank God for the truth and ask Him to make it real in your own life.
- The worship leader may even skip a verse, so the team need to pay attention to the flow of the meeting!
- **Any kind of Scripture can be used here – from Apostolic prayers to prophetic or devotional passages!** The worship leader or prayer leader choose portions of Scripture that will be sung during the entire Word Watch meeting.

Prophetic worship

- This watch format is closest to what we normally experience at church. The idea is to use known worship songs to spend time with God. The worship team is joined by a prayer leader, but the focus is not on praying through Bible passages or issues. We worship God, wait on Him and watch to see what He will say to us (Hab. 2:1).
- This watch still has a focus and a core scripture, but we use known worship songs to sing around those themes and minister into whatever direction God gives us. This direction may be devotional or intercessory.

Practical guidelines:

- The worship leader should take care to involve his team members here, since there can be a lot of spontaneous or prophetic singing in this watch format.

Additional reading

<u>Devotional prayer</u>	71
<u>7 Dimensions of the bridal paradigm</u>	73
<u>An open heaven</u>	76
<u>Different forms of intercession</u>	77

Devotional prayer

There are different categories of prayer as explained earlier. The Bible commands us to offer to God “requests, prayers, intercession and thanksgiving” (1 Tim 2:1). These terms refer to categories of prayer. Supplications or requests refer to us asking for God to provide in personal needs. The original Greek word translated as “prayers” refers to devotional prayer. Intercession happens when we stand in the gap for a third party and thanksgiving is simply giving thanks to God.

In this study we will concentrate on devotional prayer, which is one of the above categories. Devotional prayer focuses on us enjoying intimacy with the Godhead in love, resulting in personal transformation.

Three ways of beholding God's glory

And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit (2Cor. 3:18 NRSV).

External – in other words beholding the glory of God in creation (Ps. 19:1-5).

Eternal – in other words beholding the glory of God by gazing on God's throne. We gaze on God's glorious beauty when we meditate on His character as revealed in Scripture, turning His word into dialogue with Him. We can also sing worship songs to Him as the living creatures demonstrate in Revelation. Remember, Bible study is different from meditating on the Word (John 5:39-40).

Internal – in other words, beholding the glory of God inside us. In Ephesians, Paul prays that the fullness of Christ may dwell in us. God lives in us by His Holy Spirit. So we carry in us the potential to do and to be whatever Christ did and was!

Communing with God in prayer

Note the following Scriptures:

¹⁴ May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all (2Cor. 13:14).

¹⁷ The Spirit will show you what is true. The people of this world cannot accept the Spirit, because they don't see or know him. But you know the Spirit, who is with you and will keep on living in you (John 14:17 Contemporary English Version).

Note the three verbs that Jesus used to describe our relationship with the Holy Spirit – we **receive / accept** Him, we **see / behold** His beauty and we **know** the embraces of His love. The expression of this accepting / seeing / knowing is communing or devotional prayer. There is a **double dynamic** operating here. As we behold, He empowers. As we worship, He draws us near. Note, then, that self-absorbed worship does not really fit in here.

Devotional prayer is an experience of intimate sharing between friends. It is being alone with the God who loves us. God is love, and He abides in us (John 4:16). An ocean of love dwells in our hearts. There is a vast world of love within every believer. We must learn to dive into that ocean and then carry it to others.

The Holy Spirit's relationship with us is described with three prepositions: He is **with** us as He convicts us of sin. He comes **into** us at new birth and He comes **upon** us in anointing for ministry.

Three devotional prayers

“Consuming Fire, seal me with Your love” – this is based on Song of Songs 8:6-7 and Deut. 4:24. Let His love be like a seal on your emotions. In ancient times, a seal was used to convey the authority of the King. Praying this prayer will bring your emotions under the authority of God. We need to be in control of our

emotions and use them primarily to honour and glorify God. Let your emotions be contained in His love. A seal was also an expression of the identity of the King. Praying this prayer is to ask God that our identity will reflect His – that our love will be the same as His love (for the Son, the lost, and myself).

“Majestic brightness, fascinate me with Your beauty” – This is based on Ps 27:4 and Rev. 4:3-8. God is a sparkling diamond on the inside of my being. His beauty inside me is as real as the beauty around His throne.

“River of Life, immerse me in Your presence” – This is based on John 4:14; 7:38. The Holy Spirit is a sparkling radiant river of Life (Rev. 22:1-4). He shines like a diamond and like crystal. The Holy Spirit is a river of Life in and through us.

Practical application

Allow God to empower your inner man. Instead of focusing on your inadequacies – pray that the identity of God will arise in you. He is present to bring forth the fruit of the Spirit in us.

There is a principle of “beholding and becoming.” We are changed into the image of the things we look at. If you take time out to gaze on God’s beauty, His beauty in you will arise and change you to look like Him. Ask Moses how!

Contemplative Prayers

In the river of God (Ps. 36:8,9; 46:4)

Streams of Fire (Dan. 7:10)

Streams of water / wine (John 4:14; Rev. 22:1; Ezek. 47:1)

Stream of light / wind (1Tim. 6:16).

Worshipping God as Father – Gazing on the throne with adoration (John 4:24)

“Transcendent majesty, show me Your glory unto radiance” – Ex. 33:18; John 14:9

“Tender Father, embrace me in mercy unto humility” – Luke 15:20

“Awesome Fire, unite my heart to fear You unto trembling” – Deut. 4:24; Ps. 86:11

Worshipping God as Son – Encountering the revelation and the voice of the Bridegroom (John 3:29; Rev. 21:9)

“Holy Bridegroom, kiss my longing heart – Song 1:2; Ps. 2:12; Hos. 2:16

“Joyful King, crown me in Your marvelous kindness” – Ps. 17:7; 103:4

“Transcendent splendour, clothe me with Your radiant beauty” – Rev. 1:12-18

Worshipping God as Spirit – Living by the indwelling God (2Cor. 13:14; Gal. 5:16; John 14:17)

“Indwelling Gracious Lover, seal my heart with Your fiery love” (John 17:26; Song 8:6; Rom. 5:5)

“River of consuming Fire, fill me with Your jealous pleasure” (Ps. 36:8; 46:6; Dan. 7:10; Eph. 3:19; 5:18)

“Shining mysterious Friend, energize me in Your revelatory power” (Eph. 3:16; 1:17)

Three life verses

John was a lamp that burned and gave light, and you chose for a time to enjoy his light (John 5:35)

I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them” (John 17:26)

Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame (Song 8:6)

John of the Cross:

“The slowly developing deepening immersion into God is the supreme work of divine art that occurs on our planet”

7 Dimensions of the bridal paradigm

We can identify seven basic longings in the Song of Solomon (Mike Bickle):

1. The longing to be fascinated ...

... is satisfied by the revelation of the beauty of Bridegroom King (Ps. 27:4; Isa. 4:2; 33:17; Ps. 145:5) We need to marvel and experience wonder and awe in order to function emotionally. The power to be deeply moved is something we all long for.

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... (Ps. 27:4)

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

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

Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, and the deep things of God... (1 Cor. 2:9-10)

We are invited on a Holy Spirit treasure hunt to search for the deep treasures of His splendor that is purposefully hidden in the heart of God. This is the most intensive treasure hunt imaginable in this age and continues forever in the age to come. To marvel in the mystery of God's beauty creates holy curiosity that knows no boredom. It takes God's activity in us to know God. There is nothing more exhilarating than when God reveals God to the human spirit. When God the Spirit reveals Jesus to our hearts something very powerful begins to take place in our emotions.

Even small tokens of these deep things capture and exhilarate the human heart in time and eternity (Is. 6:3; Rev. 4:7). The Holy Spirit grants insight into God's great majesty and splendor.

2. The longing to possess beauty and feel beautiful ...

...is satisfied by the revelation of the Divine beauty imparted to the redeemed (Isa. 61:3; Ps. 90: 17; 149:4). God's beauty is transferable to us in the highest measure in created order - a beauty that is far above the great beauty of the angelic host. Our culture has an obsession with physical appearance and vanity as it seeks to answer this longing in a wrong way.

...to give them beauty for ashes, the oil of joy for mourning. (Is 61:3)

And let the beauty of the LORD our God be upon us, and establish the work of our hands for us; yes, establish the work of our hands. (Ps 90:17)

3. The longing to be great and successful ...

... is satisfied by the revelation of the redeemed as enthroned with Jesus at His right hand.

"To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. (Rev 3:21)

We will fully experience the nobility and honor we long for. We are enthroned in the highest position of government in created order entrusting us with the most significant tasks in the eternal city (Rev. 3:21 Song 6:8). Jesus enthrones His bride.

We'll reign together with Him (Rev. 3:21). We share His throne; ruling over the vast eternal empire called the Kingdom of God. He said, **"As I have overcome and sit on My Father's throne, so you will overcome and sit with Me on My throne."** He's sitting on the Father's throne and we are sitting with Him on His throne.

You will live among the royalty in heaven. You are royalty. You married into royalty and wealthy. You will possess unimaginable wealth. You are among the aristocracy of eternity. The humility of the Bride is based on gratitude and lovesickness. **This lovesickness is a holy preoccupation that subdues all pride among heaven's royal class.**

4. The longing for intimacy without shame ...

... is satisfied by the revelation of the tender affections of the heavenly Bridegroom. We partake of bridal affection that enables us to experience intimacy with the Godhead beyond all others in creation. The Bride experiences deep mutual sharing. Jesus with affection reveals holy secrets.

"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the church. (Eph 5:31-32)

For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. (1 Cor. 13:12).

We know that when He is revealed, we shall be like Him, for we shall see Him as He is (1 John 3:2).

We desire to experience bridal affection from Jesus. These affections tenderise our hearts so that we feel some of what He feels (Eph. 3:17-19). The main prayer of the Shulamite's life is to receive an enlarged capacity to experience passionate affection from Jesus. To fully know Him intimately: trusted with unique secrets of transcendent beauty. Secrets that even the highest ranking in the angelic host do not know (**Eph. 3:10**). To be fully known without shame: to have no fear of having to experience the mysteries of life alone. Intimacy in our life experience – **He understands all our secrets. The parts of our life that are unknown, unnoticed and misunderstood by all others.**

Rejoice with those who rejoice...weep with those who weep (Rom. 12:15)

Intimacy in our pain and struggle. He knows our sin and shame. He has walked us through every sin in our life. He treats us with honor in this. He forgives us, feels our pain in failure, and protects us by not disclosing the vast majority of our sin. Then He believes in us.

Intimacy in our **victory and prosperity**. He knows our true greatness and the full implications of our spiritual identity. He sees the heights of our nobility. He shares all our joys in victory in difficulty.

Intimacy in our heart passions. He knows the depths of our dreams and intentions to do good.

5. The longing for the assurance of being enjoyed ...

... is satisfied by the revelation of the finished work of the cross and God's emotional capacities. She feels pursued, desired, sought after (approved and forgiven) and delighted in.

"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. (Luke 15:20)

"What man of you, having a hundred sheep, if he loses one of them does not ...go after the one which is lost until he finds it? "And when he has found it, he lays it on his shoulders, rejoicing. (Luke 15:4-5)

"Or what woman, having ten silver coins, if she loses one coin, does not...search carefully until she finds it... saying, `Rejoice with me, for I have found the piece which I lost!' "Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents." (Luke 15:8-10)

6. The longing to be wholehearted and passionate ...

... is satisfied by the impartation of Divine love to our hearts. We deeply long to be empowered to be abandoned and to know the joy of lovesickness.

...that the love with which You loved Me may be in them..." (John 17:26)

...the love of God has been poured out in our hearts by the Holy Spirit...(Rom 5:5)

We desire the power to give the deepest affection of our heart back to God (Mt. 22:37). She longs for the grace (supernatural ability) to enlarge our capacity to give our deepest affections to God.

The cry for the kisses is a mutual kiss. She wants the power to give God her whole heart. It takes God to love God. It takes God's power for us to love God. It is exhilarating when God, by His power, gives us the capacity to love Him back. It is His pleasure and responsibility to impart this Divine love to us. It is a supernatural ability to give the deep things of her heart back to God, to know the joy of lovesickness and to experience the exhilaration of wholehearted love.

When she prays, "let me know the kisses of your mouth", she is asking for help to give her whole heart to God. By nature we detest being bored, passive, disloyal and compromising.

7. The longing to make a deep and lasting impact ...

...is satisfied by the anointing for service that results in eternal rewards. We delight to share things that cause others to be exhilarated. We enjoy making significant contribution and relevant sharing.

"...whoever gives one of these...only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward." (Matt 10:42)

I have no greater joy than to hear that my children walk in truth. (3 John 4)

For unclean spirits...came out of many... and many that were paralyzed and lame were healed. And there was great joy in that city. (Acts 8:7-8)

She longs for grace to walk in mature bridal partnership with Jesus and run with Him. He wants us to be yoked together with Him as a partner in service in the great mandate that the Father has given Him to disciple the nations.

This redefines our life in a very powerful way.

An open heaven

What opens heaven? (Tommy Tenney: God's favourite house)

1. ⌚ **Tithing** is one of the keys to unlock the heavenlies. **Malachi 3:10:** *"Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," says the Lord of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it."*
2. ⌚ **Persecution** also opens the heavens – **Acts 7:55:** *but he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, 'Look! I see the heavens opened and the Son of Man standing at the right hand of God!' Then they cried out with a loud voice... and they cast him out of the city and stoned him."*
3. ⌚ **Perseverance** is a key to open the heavens in prayer. Elijah prayed 7 times and sent his slave to go and look, until he saw a cloud as big as a man's hand. Jesus also tells of the door of heaven that will open when we continuously ask. **Luke 18:7-8:** *And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"*
4. ⌚ **Unity** will open the windows of heaven. It invites the presence of God when 2 or 3 agree, because there He will be in our midst. To opposite is also true. Peter warns men and women to be in unity with each other so *their prayers will not be hindered.*
5. ⌚ **Worship** - is the fifth key to open the windows of heaven. **Exodus 23:25-26:** *Worship the LORD your God, and his blessing will be on your food and water. I will take away sickness from among you, and none will miscarry or be barren in your land. I will give you a full life span.*

Different forms of intercession

(Bennie Mostert, INTERCESSION)

Intercessory worship

Rev. 5:8 speaks of worship (harps) that ascends before God's throne with intercession (golden bowls of incense). The two go together – intercession leads to worship and worship leads to intercession. The Bible is very clear that God calls all believers to be a holy priesthood. The priesthood was responsible for 24-hour worship and intercession in the temple. That is what we are called to do. Worship is the **most powerful tool** of spiritual warfare we have. If we do warfare or even pray without a worshipful attitude, we are in great danger of becoming arrogant and proud.

Prophetic intercession

Prophecy is one of the gifts of the Holy Spirit (1Cor. 12:10). The word prophecy comes from the Greek *prophemi* that literally means **to know beforehand**. Prophecy can come in different forms. Preaching the Gospel can be prophetic. The opening and interpretation of the Word has a prophetic character, because it not only involves the literal meaning of the Word by also the word of God for certain people in a specific time. God uses prophecy to encourage His people. Intercessors can receive revelation about a situation and pray prophetically into the situation. God can reveal specific facts to intercessors to give them the tools they need to pray effectively.

Prophetic actions are often used in prophetic intercession. These are **symbolic actions** that precede something God wants to do in a situation. Think of Moses stretching out his staff before the red sea parted, Jesus putting spittle and mud on a blind man's eyes before the man was healed etc. In a sense, establishing this house of prayer and doing this course can be seen as a prophetic act because we are doing something that is not generally known of in the body yet.

Travailing intercession

Whoever believes in me, as the Scripture has said, streams of living water will flow from within him (John 7:38).

The word translated *within him* literally refers to our **belly**, which we can understand as our **spiritual womb**. God wants to use us as His **spiritual wombs** to bring forth His purposes in the earth. We cannot create life, but we can be channels of His life to be brought forth. In travailing intercession:

- The Holy Spirit is involved
- There is spiritual reproduction – the re-birth of the unsaved
- Believers come to maturity
- The one praying **can (not will)** experience physical manifestations such as tears, fiery prayer, loud exclamations and sighs. When breakthrough comes, the intercessor can even experience joyful laughter (Ps. 2:4, 59:9,10)!
- Signs and wonders can occur, which will lead to the extension of the Kingdom.

Travail happens when the Holy Spirit so comes upon an intercessor to pray for something or somebody that for a time – which can be minutes or days – that doing anything else becomes almost impossible. This is just like a woman in childbirth – when the child needs to be born, nothing else is possible. The woman is 100% focused on birthing the baby. So it is with travailing intercession. God moves the intercessor at a specific *kairos* time to pray intensely until a particular thing has been brought forth in the spirit. If the intercessor refuses the unction of the Spirit, a spiritual abortion is committed.

Petition / supplication

We should know and understand our position in Christ so we can pray with authority. But there is room to **plead with** God for the souls of the lost. A beggar has no dignity in himself left. He is completely at the mercy of his benefactor. We are still completely at God's mercy. He is still the One who chooses if our intercession will be successful or if He will use His judgment to bring people to Himself. We plead before

God in brokenness and humility until we receive the breakthrough, then we rejoice in His victory. We are conquerors in Christ, but remember we are conquerors **in Christ**. We need to stay humble before Him. He despises the proud, especially proud priests.

Wrestling with God

Wrestling has two dimensions – wrestling with evil and wrestling with God as Jacob did. The intercessor wrestles with God and together with God.

*And He said, "Let Me go, for the day breaks." But he [Jacob] said, "I will not let You go unless You bless me!" So He said to him, "What is your name?" He said, "Jacob." And He said, "Your name shall no longer be called Jacob, but Israel; for **you have struggled with God and with men, and have prevailed**" (Gen. 32:26-28).*

God took the initiative to wrestle with Jacob and then allowed a human being to overpower God Himself! Jacob's intercession wrestled the destiny of his own life, but also that of his children and the nation of Israel out of the hands of his vengeful brother Esau.

In the middle of the night the angel says: "Leave me!" but it is as if he cannot leave until Jacob lets go. The same happened to Moses. Of course, God can remove Himself at any time from the presence of an intercessor, but it is as if He is bound by His promises and His character to listen to an intercessor who is desperate enough for God that he is willing to put his life on the line to grab a hold of God and not let go. This is faith.

Prevailing prayer

Something Christians are often not used to is the principle to keep on praying until God grants a breakthrough. Daniel started praying, and did not stop simply because God had not answered yet. For 21 days he remained in prayer! Prayer is good. But praying and then waiting until God answers is better.

*Peter was therefore kept in prison, but **constant prayer** was offered to God for him by the church (Acts 12:5).*

*We give thanks to God always for you all, making mention of you in our prayers, remembering **without ceasing** your work (1Thes. 1:2,3).*

*... pray **without ceasing** (1Thes. 5:17).*

Don't stop just because you have become discouraged! Stop praying when:

- God gives you Scriptures related to breakthrough
- The person or cause prayed for receives a breakthrough
- When the prayer burden lifts
- When God does not remind you to pray

Wrong forms of prayer

- Wrong motives: Manipulation; Pride; Bitterness and criticism; Telling God what to do; Vain repetitions; Critical spirit
- Hindrances: Too little time spent in worship; Praying from a position of fear; Not praying the spirit; Whining in God's presence; Using techniques to get instant answers
- Wrong forms of prayer: "Lord, break him;" "Lord, I command you" or "I command angels to..." Prayers using soul force; Witchcraft prayers; "Lord, I take the sin/sickness/etc. on myself."

Sources

Spiritual warfare sillabus, Mike Bickle, www.FOTB.com

Song of songs, Mike Bickle, www.FOTB.com

Personal notes, Corrie Huyser

Intersessie, Bennie Mostert, Carpe Diem

Bible-based Prayer Power, Ken Anderson, Thomas Nelson Publishers

The Book of Prayers, Wesley & Stacey Campbell, Revivalnow! Resources. Inc.

Praying the Lord's Prayer for Spiritual Breakthrough, Elmer L. Towns, Regal Books

Prayers to move Your Mountains, Michael Klassen & Thomas Freiling, Thomas Nelson Publishers

The return of the Prodigal Son, Henri Nouwen

The Watchmen, Tom Hess, Progressive Vision International

Book list

This list is not an exhaustive compilation of books to read on the topic of worship and intercession, but they can prove to be helpful. The books are alphabetically sorted by their titles. Find them in you nearest Christian bookstore.

Against the tide (English & Afrikaans)	Bennie Mostert
Change your world through prayer (English & Afrikaans)	Bennie Mostert
Covenant intercession	Francis Frangipane
Celebration of Discipline	Richard Foster
God encounters	Elmer. L. Towns
Intercessory prayer	Dutch Sheets
Intimate friendship with God	Joy Dawson
Listening to God	Joyce Hugget
Masterplan for evangelism	Robert E. Coleman
Operation World	Patrick Johnstone
Passion for Jesus	Mike Bickle
Personal holiness	Bruce Wilkinson
Practice of biblical meditation	Campbell McAlpine
Pray the Word (English & Afrikaans)	Bennie Mostert
Praying Church source book	Alvin van der Griend
Praying the Scriptures	Judson Cornwall
Seeking the face of God	Gary Thomas
Song of songs	Watchman Nee
The Lord's favorite house	Tommy Tenney
The Watchmen	Tom Hess

God has looked down from heaven upon the sons of men, to see if there is anyone who understands, who seeks after

God

(Ps 53:2)