

IHOP MISSIONS BASE/CADENCE HOUSE OF PRAYER

HARP & BOWL HANDBOOK – part 1

CONDENSED

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Introduction

HIDDEN TREASURES

- A. The saints are God’s hidden treasures.
“‘They shall be Mine,’ says the LORD of hosts, ‘On the day that I make them My jewels.’” (Mal. 3:17)
- B. Hidden beauty and greatness – our full glory in Jesus is hidden in the heart of a lovesick God. Each believer has a dynamic story to be told and a journey of self-discovery.
“For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory.” (Col. 3:3-4)
- C. The revelation of being the Bride of Christ helps us to discover some of our beauty and greatness in God. It helps us in our journey to experience God’s heart.
For your Maker is your husband, the Lord of Hosts is His name; and your Redeemer is the Holy One of Israel; He is called the God of the whole earth. (Is. 54:5)
The Spirit and the Bride say, “Come!” And let him who hears say, “Come!” (Rev. 22:17)
- D. God gave His people a four-fold promise through Isaiah. Firstly, to not be silent, that is to speak prophetically to and through His people. Secondly, to not rest, that is to move in power in and through His people. Thirdly, to release bright righteousness in our hearts. Fourthly, to cause our ministries to go forth like a burning lamp.
For Zion’s sake I will not hold My peace, and for Jerusalem’s sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns. (Is. 62:1)

The Necessity of Intercessory Missionaries

I. THE HOLY SPIRIT IS ORCHESTRATING A WORLD PRAYER MOVEMENT

- A. The journey of the IHOP-KC begins with the understanding that God is sovereignly raising up a worldwide prayer movement. This prayer movement is a worship movement which is also a prophetic movement. All three dimensions are expressions of the Holy Spirit's one river.
- B. There is significant new interest in prayer in the Body of Christ worldwide. Anyone paying attention to what the Holy Spirit is saying today can understand that He is restoring prayer, worship and the prophetic ministry.
- C. This strategic plan of the Holy Spirit will reach a crescendo before the Lord returns, as the bowls of intercession will become full in heaven.

“...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)

- D. The worldwide movement is multi-faceted with many expressions of God's heart. As we *celebrate* the different expressions of prayer, then we can learn from each another.

II. THREE DIMENSIONS OF MISSIONARY ACTIVITY AND EVANGELISM

- A. There are 3 different dimensions of missions work and spiritual warfare necessary to restore the church and to give a witness of the gospel to all nations (Mt. 24:14).
 - 1. **Preaching** – this includes apostolic preaching and church planting as God's way to evangelize the lost.
 - 2. **Mercy deeds** – this includes servant evangelism, providing food and clothing for the needy, building hospitals, orphanages and schools.
 - 3. **Intercession** – this changes the spiritual atmosphere of the region where preaching and mercy deeds are done.
- B. **Intercessory Missionaries** – embrace all three dimensions with a focus on serving the Great Commission by warring against darkness with prayer and fasting. IHOP-KC has a commitment to seek to establish God's justice, evangelize the lost and serve the practical needs of people.

III. REQUIREMENT OF NIGHT AND DAY PRAYER FOR MISSIONS (LK. 18:7-8)

- A. Parable: the unrighteous judge and the cry for justice (NAS) or vengeance (NKJ).

“...shall not God bring about JUSTICE for His elect, who cry to Him day and night...? I tell you that He will bring about JUSTICE FOR THEM SPEEDILY....” (Luke 18:7-8; NAS)

“...shall God not AVENGE His own elect who cry out day and night to Him...? I tell you that He will AVENGE THEM SPEEDILY....” (Luke 18:7-8; NKJ)

- B. The two sides of God’s justice.

1. **Judgement** (punishment, vengeance) **to the rebellious**. God’s justice must be released on the kingdom of darkness to stop rebellion.
2. **Salvation** (deliverance, vindication) **to the responsive**. God’s justice involves the manifestation of His power to **make wrong things right**.

- C. Examples of God’s justice (judgment/salvation) that makes wrong things right:

1. **Healing**: God’s judgment on sickness is manifestation of healing power.
2. **Revival**: God’s judgment on compromise is seen as the Church is revived.
3. **Soul winning**: God’s judgment on the kingdom of darkness is seen when thousands of new converts come to Jesus in a city.
4. **End-Time judgments**: the book of Revelation reveals God’s judgments against the Antichrist’s systems that do evil and oppress the righteous.
5. **Righteous legislation**: God’s judgment on unrighteous abortion laws, etc.
6. **Unity (reconciliation)**: God’s judgment on division (family, society, Church).
7. **Holiness**: God’s judgment on sin, anger, pornography, drugs and rebellion, etc.

- D. Jesus is the ultimate social reformer and king of justice. Jesus was the first man to connect the idea of the release of justice and social reform to night and day prayer. This was a new idea that is unique in the history of social reform.

- E. Jesus requires night and day prayer in the cities of the earth as the condition to release “speedy justice”. Therefore, night and day prayer is a very *practical expression of the commandment to love one another* in that it changes the spiritual atmosphere of a region so that multitudes are blessed and delivered.

IV. HOLY SPIRIT IS RESTORING INTERCESSORY MISSIONARIES (ISA. 62:6-7)

- A. Jesus will release special grace to establish night and day prayer before His return.

“I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, And give Him no rest till He establishes and... makes Jerusalem a praise in the earth.” (Isa. 62:6-7)

1. The Lord promises to act sovereignly to ‘set’ watchman in their place on the wall of intercession to release justice (blessing) and raise up protection for God’s people. These watchmen engage in worship and intercession night and day.
 2. This setting is the work of the lord Himself. This speaks of *His activity to call people as intercessory missionaries to full-time ministry*. God is reordering the lives and callings of His servants:
 - a. *Convincing them* of their call to embrace night and day prayer.
 - b. *Revealing to them* the “when and where” of their calling to prayer.
 - c. *Releasing financial provision* to sustain them in this essential occupation.
 - d. *Releasing authority in prayer* that establishes justice and changes history.
- B. The premier example of the watchman on the wall in Jerusalem is Anna before the first coming of Jesus. She was the first evangelist in the New Testament.
- Anna...a widow of about eighty-four years, did not depart from the temple, but SERVED GOD WITH FASTINGS AND PRAYERS NIGHT AND DAY... (Luke 2:37)*
- C. The Holy Spirit is restoring the “Anna’s” before the Second Coming of Jesus.
- D. Holy frustration – God is allowing intercessors to experience holy discontentment with their present function in the Body of Christ until they discover their place in night and day intercession and worship that most effectively releases evangelism.

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- E. **Square peg in a round hole** – there are some in the Body of Christ that truly love the Church and winning the lost but are frustrated UNTIL they find their primary life calling in serving the lost through a lifestyle of worship and intercession.
 - F. The Lord wants to give you language for your primary passion. You do not have to apologize for your intensity and passion for prayer and worship. There is power in knowing who you are before God. **Intercessors take courage** – the Man leading the Great Commission (Jesus) is an eternal intercessor. He loves prayer and will restore it to its rightful place of dignity and honour in the Church before He returns.

V. THE IRREFUTABLE LAW OF NIGHT AND DAY PRAYER

- A. Night and day prayer changes the spiritual atmosphere of a city. No power can stop speedy justice that flows from night and day prayer. God does not ask anyone's permission. Religious leaders and demons working together cannot stop the inevitable move of the Holy Spirit.
- B. There is an irrefutable law in history that revival (justice) is released in a measure whenever night and day prayer is offered. When it has been offered to God throughout history, God released a breakthrough of His power.
- C. **Bangor, Ireland, in 558 A.D. a Celtic monk named Comgall and his co-worker Columbanus gathered 3000 monks to a place called Bangor (i.e. the High Choir). Night and day worship continued for over 300 years resulting in the thrusting forth of missionaries with apostolic power that touched all of Europe.**
- D. **Clairvaux, France** – in 1120 A.D. Bernard and 700 monks gathered in Clairvaux (the valley of light) to pray. This continued 24 hours a day for many years resulting in a dynamic release of evangelism through signs and wonders across all Europe.
- E. **Herrnhut, Germany**, in 1727 under the leadership of Count Zinzendorf night and day intercession continued for over 120 years resulting in a sending of missionaries with apostolic power that touched many nations. This first protestant missionary movement married the prayer and preaching sides of the Great Commission.
- F. **Seoul, Korea**, over the last 40 years, under the leadership of David Yonggi Cho. Night and day prayer has been going for over 30 years.

My Journey in becoming an Intercessory Missionary

I. THE PROMISE OF ENJOYABLE PRAYER

“Even them I will bring to My holy mountain, and MAKE THEM JOYFUL in My house of prayer ...for My house shall be called a house of prayer....” (Isa. 56:7)

- A. ***My resistance to music*** in our church prayer meetings in 1979-83. I begrudgingly added music to our intercessory model in 1983.
- B. ***Boring prayer meetings:*** each staff member of the church was required to attend at one prayer meeting daily throughout most of the 1980s and 1990s. This was often a struggle because the prayer meetings were usually boring.
- C. I began an earnest quest for ***enjoyable prayer*** as I wrestled to find ways to offer prayer meetings that people would attend with zeal and enjoyment.
- D. Enjoyable prayer is the only prayer that will continue night and day (Lk. 18:8). Our children’s lives depend on enjoyable prayer being established.
- E. The Lord is establishing new prayer models across the earth. My goal is not to see others do exactly what we do at IHOP-KC.

II. THE HOUSE OF PRAYER IS THE IDENTITY OF THE WHOLE CHURCH

“...I will... make them joyful in My house of prayer ...for MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER for all nations” (Isa. 56:7)

- A. The core identity of the Church now and in eternity is to be a House of Prayer.
- B. The bridal identity of the Church is rooted in intercession. When He speaks (prophetic) it moves our hearts, and then when we speak (intercession) it moves His heart. This love flow is foundational to the identity of the Church.

Introducing the IHOP-KC Structure and Model

I. BENEFITS OF 24-HOUR-A-DAY PRAYER – PLACE OF ENCOUNTER

- A. ***Glorify Jesus*** – a place to minister to God as we offer Him the praise for which He is worthy.
- B. ***Spiritual warfare*** – a place to change the spiritual atmosphere of a region.
- C. ***Personal transformation*** – a place of encounter with God. We are most changed when we are fascinated with God.
- D. ***Training in the Word*** – a place to sing the Word. IHOP is a singing seminary.
- E. ***Healing and deliverance*** – a place that God’s power heals the sick and tormented (body/soul).
- F. ***Unity (reconciliation)*** – a place where hearts are tenderized and preoccupied with God (Ps. 133).
- G. ***Direction*** – a place to receive marching orders from God (fresh directives and revelation).

II. PERSPECTIVE FOR A 24 HOUR PRAYER FURNACE

IHOP-KC has many limitations in our understanding and model of prayer. The Holy Spirit is orchestrating a global prayer movement that is much bigger than any one location. Our capacity is too small to contain all Jesus has to give the whole Body of Christ, therefore, we deeply need the understanding and anointing from others in the Church.

III. BASIC 24/7 STRUCTURE OF IHOP-KC

- A. ***Two-hour prayer meetings***: 12 prayer meetings per day x 7 days = 84 weekly prayer meetings.
- B. ***One model called the Harp and Bowl model*** with 4 different prayer formats of our model. The two primary leaders in our model are the worship leader and the prayer leader.

“...the twenty-four 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. The **HARP** speaks of worshipping God with musical instruments.
2. The **BOWLS** speak of the intercessory prayers of the church.

IV. FOUR PRAYER FORMATS

- A. ***Intercessory*** – is designed to pray for either a general breakthrough of ***God’s justice*** i.e. the outpouring of the Spirit (historical revival) on the church in a city, or for a specific need in society or the government that the Spirit highlights. The prayers of the NT apostles or Biblical promises and prophetic decrees are used most.
- B. ***Prophetic worship*** – is designed to facilitate corporate participation in worship so as to experience God together, including ministry times for healing and deliverance.
- C. ***Worship with the Word*** – is designed as a discipleship program that provides training in the Word as we function as a “singing seminary.” In this format worship teams discover new passages to sing many times in the future. We focus on singing through large portions of Scripture, like an entire psalm.
- D. ***Devotional worship*** – is designed as a sort of worship concert to provide an anointed atmosphere for individuals to meditate on the Scriptures as they linger in God’s presence. The songs and music style aim for the heart that we may sit at the feet of Jesus as Mary of Bethany did. This is the place to release the prophetic soloist.

V. COMBINING PROPHETIC (*SPONTANEITY*) AND STRUCTURE (*COMMUNICATION*)

- A. ***Prophetic*** – speaks of worshipping with spontaneous fresh new expressions and creativity.
- B. ***Structure*** – a communication system and a permission-giving mechanism to facilitate team ministry. We believe we can experience a more consistent flow of the Holy Spirit within the boundaries of a structured model. We designed our ***structure to launch the highest amount of spontaneity possible*** for a 24-hour-a-day schedule.
- C. The glory of combining structure with spontaneity is seen in God’s creative design of the human body (skeletal structure with blood and fluids) and the solar system with precision structure along with many things freely moving without structure.
- D. ***Every ministry has a specific ‘revelation’ for the Lord*** that expresses a specific dimension of His personality. That revelation/mandate is not the best or the only revelation in the Kingdom of God, but it is what a particular ministry is to be faithful with before God. No one ministry can carry and express every dimension of God’s personality and should NOT be pressured to by others to try (insecurity and pride push people to go beyond their God-given mandate).

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- E. We have spiritual and practical goals in the design of our model:
1. ***Spiritual goals*** – entering into the prophetic flow and power of the Holy Spirit.
 2. ***Ministry goals*** – to facilitate engaging a congregation (many ungifted singers) in unified worship that is the condition to receiving the ‘*commanded blessing*’ of Ps. 133.
 3. ***Team goals*** – communication (boldness) in team ministry without fear.
- F. The 11 key components of our model are:
1. ***Scripture*** (foundation of all expressions of worship)
 2. ***Team ministry*** (clear communication lines that facilitate confident, inclusive team flow)
 3. ***Antiphonal singing*** (going further in team ministry in prophetic singing)
 4. ***Prophetic oracles*** (explosive individual prophetic songs)
 5. ***Spontaneous singing*** (only part of our model not allowing full expression of all music styles since it must be easy for ungifted singers in the congregation)
 6. ***Spontaneous choruses*** (congregation participating in ‘mini-worship songs’)
 7. ***Spoken prayers*** (intercession)
 8. ***Ministry time*** (focus on individuals receiving ministry)
 9. ***Choirs*** (corporate dynamic with diversity)
 10. ***Song selection*** (God-ward focussed songs)
 11. ***Musical selahs*** (brief creative jam sessions)
- G. **All music styles are welcome and encouraged.** The model does not suggest a music style nor a certain sound, but is a communication tool that can be expressed within context to all styles (except spontaneous singing).

VI. WHY A MODEL? A COMMUNICATION TOOL TO FACILITATE TEAM MINISTRY

- A. **Communication tool for boldness and confidence** – our model is primarily a tool that enables a worship team to flow **boldly** and clearly. Timidity hinders a worship team flowing in the Spirit. The model is mainly about communication between the singers, musicians, worship leader and prayer leader.
- B. **Transferable within the IHOP community** to enable singers and musicians to change teams and to fit immediately anywhere in the IHOP-KC schedule because each team member speaks the same language and has the same training. A common model allows members to move while maintaining precision in communication. Improving our model in a 24/7 structure requires that all model changes must be established through the section leader meeting, then presented to every IHOP worship team.
- C. **Sustainable flow** – in creativity, team ministry and in the Holy Spirit. We can go higher and longer in spontaneous creativity with structure. **Launch and land**: we can launch out in spontaneity then land back within the structure to get ready to launch again.
- D. **Reproducible to others** outside of IHOP-KC at various levels of skill development.
- E. **Values enforcement (quality assurance)** – our model mandates necessary components of a worship set that express our vision and values. I have observed that many new worship leaders (10 years or less) neglect these. Values are intentionally expressed for the benefit of inexperienced worship leaders.

Examples: *Spontaneous singing* is mandated by our model, all our teams must learn to flow in this greatly neglected dimension in the worship movement today. **Biblical language** – we ask that antiphonal singing uses Scriptural terminology instead of merely what flows from the heart. **Known worship songs sang with a dominant melody line**. New worship leaders must not use too much solo type singing that makes it difficult for the congregation to participate.

VII. SPONTANEOUS SINGING – TWO TYPES

For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. 4 He who speaks in a tongue edifies himself...5 I wish you all spoke in tongues... 14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. 16 If you bless with the spirit, how will...the uninformed say “Amen” at your giving of thanks, since he does not understand what you say? 1 (1 Cor. 14: 2-5, 14-16)

Singing spontaneously releases faith and the intensity to encounter the manifest presence of God. This opens the human spirit to the Holy Spirit in an enhanced way.

Beloved, building yourselves up on your most holy faith, praying in the Holy Spirit... (Jude 20)

Two ways to sing spontaneously: Firstly, by singing with our spirit in tongues and secondly, singing with our understanding from Scripture.

“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)

“Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord...” (Eph. 5:19)

VIII. RAPID FIRE PRAYER CYCLE

Rapid Fire prayer incorporates short prayers of a number of intercessors one after another on the microphone. It allows for participation of intercessors in a non-threatening manner because the prayers are short. The ***Rapid-Fire Facilitator*** will choose a focus and then invites 10-20 intercessors to pray for 10-15 seconds. The Facilitator opens by establishing the prayer focus by praying 1 to 3 minutes.

The Primary Governing Principle of the Harp and Bowl Model

I. INTRODUCTION

- A. The primary governing principle in the Harp and Bowl model is *developing a passage by antiphonal praying (singing)*.
- B. This principle expresses 3 values: **team ministry** (we go farther together), **inclusiveness** (everyone can participate) and the **centrality of the Scripture** (God’s language unifies our heart with His and others).

In this principle, we seek simplicity that releases diversity with structure that releases spontaneity. Why?

1. It provides a context for team ministry.
2. It provides a context for a crescendo in the Spirit during worship.
3. It is a way to function as a singing seminary (Col. 3:16).
4. It provides diversity and creativity necessary for 24 hour a day prayer.

II. WORSHIP CYCLE – 3 STAGES

- A. *Corporate worship songs* – The worship leader’s role is to lead the people into a God-ward focus so the whole room engages in God’s presence in one accord. Therefore, as a rule, we choose songs that direct us to sing *to God* not only *about God*.

Select worship songs that the majority of the people present are familiar with. Do not introduce more than one new song per worship set. Make sure that the words of the new song are displayed so that all can engage easily.

- B. *Spontaneous singing* – devotional singing both from the Scripture and singing in the Spirit (1 Cor. 14:15; Col. 3:16).

The purpose of the worship team is to lead so that the whole room engages with God. Thus, it is important to have *simple and basic chord progressions* and in an *easy vocal range* for non-gifted singers in the congregation.

The prophetic singers should all engage boldly in order to lead the room. They should sing *long notes in flowing melodies and harmonies* instead of short syncopated notes going quickly up and down the scale. The worship leader should start with *extended lower notes* to give the congregation easy melody lines that help them find their own easy melody lines in their range.

NOTE – one favorite chord progression is **E minor** (4 beats), then **C major 7** (4 beats), repeated. Another is **D** (2 beats), then **D/F#** (2 beats), then **G** (2 beats), then **A suspended** and **A** (2 beats).

The prayer leader is not to sing on the mic during spontaneous singing. Because the prayer leader is at a higher sound volume than the prophetic singers, thus, dominating the voices of the prophetic singers in spontaneous singing.

C. *Developing a passage by antiphonal praying (singing)* – This has **4 parts** and is the heart of the IHOP-KC model.

1. *“Praying (singing) through a biblical sentence”* formed from a passage of 2-4 Bible verses.

In an intercessory prayer format, start by reading the biblical prayer/prophetic decree. For example, Eph. 3:14-19.

I bow my knees to the Father of our Lord Jesus...15 from whom the whole family in heaven and earth is named, 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the width and length and depth and height...19 to know the love of Christ which passes knowledge...filled with all the fullness of God.

After reading this then pray it for 1-3 minutes (to get the room into the flow of that prayer). End this initial part of the prayer by focusing on the part of the passage you have chosen as the key ‘sentence’ that you want to develop with the prophetic singers.

The underlined portion of the above scripture is an example of a biblical sentence

2. *“Isolating a phrase”* – The prayer leader designates (echoes) one phrase (simply by speaking it for 1-3 seconds) from the biblical sentence that the prophetic singers develop by singing around.

Isolating a phrase clearly designates to the singers which phrase is meant to be developed with short 3-5 second songs. **Examples** of isolating phrases from Eph. 3:16-18:

*“strengthen with might through Your Spirit in the inner man”
“rooted and grounded in love...able to comprehend the love of Christ”*

When I am finished praying for 1-3 minutes and am ready to isolate a phrase, I often say, “in the name of Jesus” immediately before the phrase I am isolating to make it clear to the singers that my prayer is over. The prayer leader’s goal is to **make one phrase obvious** to the prophetic singers as the phrase to develop. *Often an untrained intercessor will neglect to clearly isolate a phrase.* (Teams may stay on one isolated phrase for 60 seconds or so).

3. **“Developing themes through antiphonal praying (singing)”** – The singers and prayer leader seek to develop themes from the isolated phrase. The singers sing short (3-10 seconds) songs to enhance the theme of the isolated phrase. Usually we develop 2-3 isolated phrases (totaling 2-3 minutes) per biblical sentence.

Three ways the singers develop a theme antiphonally (responsively).

- a. **Echo the phrase** back with exact language.
- b. **Paraphrase the phrase** with similar words from Scripture.
- c. **Develop the phrase** with different words that enhance the meaning.

For example, “Strengthen with might through Your Spirit in the inner man”

Echo it back: “Strengthen with might through Your Spirit in the inner man”

Paraphrase it: “release Your power to our inner man”

Develop the idea: “impart grace to cause our hearts to flow in love and holiness”

Basic principles in antiphonal or responsive singing:

- a. Sing short songs that stay on the same theme of the isolated phrase so as to enhance its meaning in order for clear themes to emerge. The singers must not sing multiple themes in one short song. We want to unfold the meaning of biblical passages so that we teach one another with psalms and hymns and spiritual songs (Col. 3:16).
- b. Sing one at a time.
- c. Sing loudly or not at all when on the microphone. If singers sing personal songs softly, then the other singers are not sure if that soft song is meant to contribute to developing the passage.

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- d. ***Signal one another*** by lifting a finger on the hand holding the mic or humming to signify they have a next song (teams may differ in using signals).
 - e. ***Sequence of singing*** – if two singers start singing at the same time – **first**, the worship leader, **second**, the associate worship leader, **third**, prophetic singer #1 (the one nearest to the back of the platform), **then** prophetic singer #2, **then** prophetic singer #3, etc., **then** singers on instruments and **then** the prayer leader, who is last.
4. ***“Spontaneous choruses”*** – The chorus leader and/or worship leader establishes spontaneous choruses for all to sing (8-10 times) at **any time**. The chorus leader signifies the last time to sing the chorus by ending with a name of God.

All the singers must help lead by singing the chorus together boldly to establish it so all in the room can quickly join in. All the singers should help carry the melody line in these choruses and avoid all else.

Easy choruses – so the non-musically gifted people in the congregation can join in quickly. In other words, seek ***melodies*** with phrases easy to remember, in an easy vocal range and without forcing too many words.

Corporate prayer choruses – that help the whole room intercede with one voice. For example, choruses like ***“Send Your Spirit Lord,”*** or ***“We must have more,”*** or ***“Let us burn with Your fire”*** or ***“Come and deliver me”*** or ***“break through....”*** etc.

Double choruses – the worship leader or chorus leader should occasionally establish choruses that echo back and forth answering each other or creating a contrast with each other. Limit to 2 choruses at one time (3 is too many at this time in our development).

Using the same chorus many times – if a chorus is one that the room responds to in a strong way, then use it at other times through the entire prayer meeting. The chorus leader or worship leader may use the same chorus at several different times throughout the passage.

When to sing a spontaneous chorus – Spontaneous singing and/or spontaneous choruses may occur at any time.

III. THE ROLE OF THE PRAYER LEADER *(in worship formats)*

- A. The prayer leader helps to “develop the theme” by continuing to speak phrases related to the theme that are ***usually only 3-5 words***.
 - 1. The prayer leader’s role in the worship prayer format is to be **supportive** to the worship leader. To be overly verbal is to hinder the worship flow in worship prayer formats.

2. The prayer leader aims at a 1:5-1:10 ratio with the singers, as opposed to a 1:1-1:2 ratio in the intercessory prayer format.
- B. The prayer leader's main job is to **keep the isolated phrase obvious** to the prophetic singers, so they have a big target at which to aim.
 - C. The prayer leader's second job is to watch the involvement of the room. The goal is to see the room in one accord. They watch to see if the antiphonal singing is inspiring the room to engage with God. If the antiphonal singing goes too long the room disengages.

IV. THE ROLE OF THE PRAYER LEADER (*in intercessory formats*)

- A. The prayer leader's role in the intercessory prayer format is to **lead** as the worship leader supports. The prayer leader initiates by speaking the "biblical sentence" and also "isolating phrases."
- B. The prayer leader adds one additional dimension not used in the worship prayer formats. They pray the apostolic prayer or prophetic promise for 1-2 minutes to get the room into the flow of the biblical prayer. For example, they read Eph. 3:16-17, then pray it for 1-2 minutes and, then they isolate a phrase.
- C. The intercessor has the **option to use the singers or not**. If the prayer leader wants to involve them, then they simply pause to make room for them, and then continue to offer short 5-10 second prayers that flow in an antiphonal way with them. If the prayer leader chooses not to involve the singers, then they can pray the passage for up to five minutes. The five-minute limitation is only for the purpose of giving other intercessors the opportunity to pray on the microphone.

V. REVIEWING THE TERMINOLOGY

- A. **Antiphonal singing** means responsive singing. This is an expression of team ministry. **Conversational antiphonal praying** (singing) refers to creating dialogue to sing (speak) with the prophetic singers in order to express a conversational dynamic between the Church and the Lord.
- B. **Worship cycle** – the three activities that worship leaders use in a re-occurring pattern throughout the 2 hour prayer meeting. They are: 1) singing corporate worship songs; 2) spontaneous singing; and 3) developing a theme through antiphonal praying.
- C. **Developing a Passage by antiphonal praying (singing)** – this is **stage 3 of the worship cycle**. It is the heart of the Harp and Bowl model. It is done by developing a biblical sentence within a passage. It has four parts: 1) praying (singing) through a biblical sentence formed from a passage of 1-3 Bible verses; 2) isolating a phrase; 3) developing themes through antiphonal praying (singing); and, 4) spontaneous choruses.

- D. ***Developing a Biblical Sentence*** – praying through a biblical sentence formed from a passage of 1-3 Bible verses, and then developing the themes within the isolated phrases in that biblical sentence. There are 3-5 potential isolated phrases in a biblical sentence.
- E. ***Isolating a phrase*** – the prayer leader designates (echoes) one phrase from the biblical sentence that the singers develop by singing around it.
- F. ***Spontaneous choruses*** – the chorus leader and/or worship leader establishes these for all to sing (8-10 times) at any time. The chorus leader signifies the last time to sing the chorus by ending it with a name of God.

Why the Harp and Bowl Model?

I. THE WHY BEHIND THE WHAT

- A. If people understand the values behind the mechanics, then they more easily embrace the model's restraints. Loyalty to a model without understanding the underlying values leads to frustrating formalism. One primary issue is to equip the heart to be empowered with confidence that overcomes fear.
- B. Our desire is to discern the structure that enhances the flow of the Holy Spirit. The model is designed on the premise that a right structure enhances a creative expression of the Holy Spirit in the context of a corporate team even more than in individualistic spontaneous expression.

Within a symphony, there are governing principles that give it organization and form, and are conducive to allowing a corporate, complex, multifaceted and diverse, yet unified and harmonious, creative expression to be realized.

Without these principles, the form of symphony could not exist. The governing principles facilitate rather than hinder the creative expression of the corporate whole.

II. OUR QUEST AND PASSION FOR FULLNESS

Paul taught us that only together with all the saints can we experience the ocean of God's love. The fullness is only released to the unified Church.

“may be able to comprehend with all the saints what is the width and length and depth and height-- to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.” (Eph. 3:18-19)

The longing for fullness is a foundational heart cry at IHOP-KC. It is the reason we endure the difficulty of ministry.

III. FULLNESS IS ONLY AVAILABLE IN CONTEXT TO UNIFIED PRAYER

“Behold, how good and how pleasant it is for brethren to dwell together in unity! ...It is like the dew of Hermon, descending upon the mountains of Zion; FOR THERE THE LORD COMMANDED THE BLESSING – life forevermore.” (Ps. 133:1-3)

- A. ***Commanded blessing*** – This speaks of the manifestation of the Holy Spirit's presence and power in a way that neither man nor the devil can stop. I believe that in the generation the Lord returns, the miracles seen in the book of Exodus and the book of Acts will be combined and multiplied on a global scale. The commanded blessing points to the greatest realm of power that is available to the church today.

*“...he who believes in Me, the works that I do he will do also; and **GREATER WORKS THAN THESE HE WILL DO**, because I go to My Father.” (John 14:12)*

- B. Praying in one accord was vital to the release of the Holy Spirit on Pentecost.
“These all continued with one accord in prayer and supplication.” (Acts 1:14)

“...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...” (Acts 2:1-2)

“And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. Now the multitude of those who believed were of one heart and one soul... with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.” (Acts 4:31-35)

- C. Some are not aware of the Divine possibilities available **only** in unified anointed prayer.
- D. Our vision for IHOP is to enter into the “commanded blessing” of the Lord.
- E. There is a ceiling in the spirit until the prayer flows in unity in the Holy Spirit.
“you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.” (2 Cor. 1:11)

IV. THREE VALUES THAT FACILITATE UNITY IN PRAYER

Value #1: Mature Team Ministry

- A. Team ministry is necessary between the worship team and the intercessors; between the singers; and between all in the prayer room.
- B. This is the goal because fullness only comes as we function as a Divine symphony. God has put a limitation on each of us so that we can’t have this without each other. **The Holy Spirit gives more** as we function together in unity (1 Cor. 12-14).
- C. Necessary elements of a symphony:
1. Skilled hands – practicing for years on the instrument.
 2. Trained mind – learning much about the music.

3. Emotional restraint – flowing together as a team may be more difficult for some great musicians. To play with restraint so as to bring out the best of the team.
- D. The conductor of the symphony must have special abilities to manage the ego of the stars. We are more committed to the team being great than a few individuals excelling. Historically, some great stars ego is challenged by patience to fulfill their individual achievements as they wait on the team to develop. Being on a great team will bring the best out for all on the team.

Value #2: Inclusiveness

1. In light of our global mandate, we must have a model that the ungifted, untrained or emotionally weak (or just those having a bad day) can function in on a regular basis. **Beginners in the team** – team ministry allows for the immediate inclusion of all beginners. Mal. 4:6 teaches us that the old and young must flow together, mature and immature, musically seasoned and unseasoned.
2. Our goal is to convince the weak that they are wanted and that they belong on the team. We must have a model that can reach the weak of the nations, not just the musically elite.

Value # 3: Centrality of the Word

1. The great missing element in the prayer and worship movement today is Scripture itself. IHOP-KC is called by God to be a singing seminary, not just a gathering of church musicians who love music yet do not possess spiritual depth in the Word. We are to be rejoicing in the language of God's heart as opposed to being frustrated by the limitation of biblical language. This creates an automatic discipleship program.
2. The Scriptures impart a governmental function into the model that automatically hinders the use of error and weirdness. Therefore, we will not need to police every meeting. Value of biblical language hinders the pride of spiritual elitism.

V. OUR PARADIGM OF HOW THE HOLY SPIRIT MOVES

- A. **The God of the big target.** The Lord makes Himself easy to find instead of boasting in people who claim to be so finely tuned into God. I am not a good learner, but Jesus is a great teacher. I am not a good follower, but Jesus is a great leader.
- B. **The gentle dove?** The God of infinite patience is not an insecure dove who easily gets offended and driven away. Yes the Holy Spirit can be grieved, but even in that He draws back in order to awaken more hunger in us. The drawing back itself is redemptive.

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- C. De-mystifying the process – the model must clarify the spiritual dynamics in order to be inclusive. To value inclusiveness is to help undermine spiritual pride.
 - D. The Gnostic paradigm of the flesh is that our humanity is evil and must be escaped, resisted and overcome. However, the incarnation of Jesus is our example of the divine operating within the human context, and is in opposition to the Gnostic error (1 Cor. 12-14; 1 John 1-5). It is the value of humanity operating in the fullness of the anointing without contradiction of righteousness.

An elitist paradigm of the Holy Spirit’s partnership with humans is a ministry that emphasizes that God gives elite knowledge to only a few. This must be replaced with the paradigm of the inclusiveness of the Holy Spirit.
 - E. We are seeking to create a model that can flow even when people are in a bad mood are tired and are spiritually dull.
 - F. What is a good meeting? When the whole room is engaged in **unified worship**. It goes beyond unity on the platform worship team.

VI. A PRIMARY ISSUE IN FLOWING IN THE SPIRIT – CONFIDENCE

- A. This is a very important area to develop in order to equip us to flow in the anointing of the Holy Spirit: assurance or boldness in God.
- B. Therefore, we must learn ways to empower the heart with confidence in God that overcomes fear (and thus pride). A primary hindrance to flowing in the anointing of the Holy Spirit is fear. It takes on many forms and expressions, but its deadly poison is seen in all that it touches. It shuts down the heart of God’s people.
- C. The IHOP-KC prayer model is based on values that **seek to dismantle fear** in our intercessors, singers and musicians, etc. so that we can flow with creativity in God. **Only as our fears begin to be subdued can we soar together as a team.**
- D. The struggle and discomfort (fear) 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 don’t know very well.
- E. The model acts as a permission-giving mechanism to dismantle fear. It empowers and gives boldness. Seeking to flow spontaneously and prophetically in front of others can be stressful and difficult. However, when the responsibility for doing something new is placed on the model, it removes the fear and empowers people.

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- F. There are necessary, God-ordained, human dynamics involved in operating in the anointing of the Holy Spirit. These dynamics must be easy and predictable so we are not preoccupied with them. In this way, they become second nature to us so that in time we can become fully preoccupied with God Himself as we flow in the Holy Spirit in our model.
 - G. Learning to flow together in the emotional and spiritual dynamics of prophetic worship can be a struggle because it is naturally awkward. This struggle is sometimes wrongly misinterpreted as a spiritual hindrance. People think the Spirit isn't moving or that they can't flow freely in the Spirit when in reality there are usually just awkward human dynamics.

VII. COMMON FEARS

- A. **The fear of the unfamiliar.** Swimming against the current of unfamiliarity and the awkwardness of learning new dynamics. I compare new heart experiences to someone who swims against the current for a season, and then eventually the time comes when the current changes as we get familiar. Then we enjoy swimming with the current. Unfamiliar things are difficult.
- B. **The fear of rejection** – serving with people who have different personalities, histories, doctrines, paradigms of God and expectations, etc.
- C. **The fear of not being wanted** on the team – not being good enough.
- D. **The fear of being hurt** – criticized and judged by leadership.
- E. **The fear of not knowing the model** or the Scripture – inadequacy.
- F. **The fear of failure** – shame. The fear of failing in front of others is a major struggle. The fear of performing poorly in our skills and abilities hinders us. It is awkward to flow at an intimate heart level with God in front of some who can do it better than us.
- G. **The fear of being replaced** – competition.
- H. **The fear of missing God** – quenching the Holy Spirit. The fear of failing God or of being disqualified spiritually.

Enjoyable Prayer and 16 Values of the IHOP-KC Model

THE PROMISE OF ENJOYABLE PRAYER – FOR EVERYONE

“Also the sons of the foreigner who join themselves to the LORD...to love the name of the LORD...EVEN THEM I will bring to My holy mountain, and MAKE THEM JOYFUL in My house of prayer.” (Isa. 56:6-7)

- A. The Lord will release enjoyable prayer to His church. It is the only type of prayer that will continue night and day. Anointed enjoyable prayer is for everyone. “Even them” – Isaiah referred to the idolatrous barbaric nations around Israel as being invited to enjoy God in prayer.
- B. Significant passages describing enjoyable prayer – Isa. 56; 62; Ps. 149; Rev. 4-5.
- C. The most significant passage related to enjoyable prayer outlines the beauty of God in context to the heavenly worship around the Throne (Rev. 4-5). God’s beauty fascinates the heart and makes prayer enjoyable.

The first eight values are related to experiencing enjoyable prayer.

I. ENJOYING INTIMACY WITH THE BEAUTIFUL GOD

“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)

- A. David’s life-long preoccupation was gazing on the beauty of God. God’s beauty was central to the prayer ministry lead by Him. In eternity, the subject of God’s beauty is our eternal preoccupation with God Himself. He is the delight and the pleasure of His people forever.
 1. The revelation of God’s emotions and affections was also part of David’s special focus.
 2. The combination of God’s beauty with His emotions for humans provides the essential ingredients of enjoyable prayer.
 3. The sustaining reality behind the IHOP-KC prayer model of 24-hour-a-day prayer is to encounter God as we understand His beauty and affection. The power to engage in night and day prayer is found in having a heart that soars in God.
 4. Our primary focus in prayer must be on God rather than on repenting of sin or binding the devil. You cannot do the latter 24 hours a day for years and years. Yes, we engage in these spiritual realities, but they are not the main focus of 24/7 prayer.

B. King David's theology of prayer provides essential dynamics for enjoyable prayer (Ps. 149; 16). David wrote of God's pleasure, delight and affection for His people.

1. King David taught the people to enjoy God. In place of the word rejoice or joyful think of the word enjoy.

“Let Israel rejoice (enjoy) in their Maker; let the children of Zion be joyful (enjoy) in their King.” (Ps. 149:2)

2. At the heart of Davidic revelation is the understanding of God's delight in us (even in our weakness). The beauty God possesses, is the beauty He imparts to His people through redemption.

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

C. The first Person of the Trinity is a tender Father, and the second Person of the Trinity is a passionate Bridegroom. The subjects of God the Father and Jesus the Bridegroom God are vital to the end-time prayer movement. I cannot over-emphasize the value of the Song of Solomon and the doctrine of the Bride of Christ.

D. The bridal paradigm of the kingdom is essential to experiencing enjoyable night and day prayer.

“You shall be called by a new name, which the mouth of the LORD will name. You shall also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God. You shall no longer be termed Forsaken, nor shall your land any more be termed Desolate; but you shall be called Hephzibah...for the LORD delights in you... For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you. I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the LORD, do not keep silent,” (Isa. 62:2-6)

1. Understanding our new name refers to understanding our new spiritual identity as being delighted in by God.
2. The strength to the end-time prayer movement is rooted in having a new paradigm of God. When we have a new view of God then we inevitably have a new view of who we are in God. Our spiritual identity is found in first being lovers of God before being workers for God. Lovers will always outwork the workers.
3. Night and day perseverance in intercession (Isa. 62:6) is fueled by the confidence and assurance that God delights in us (Isa. 62:2-5).

II. NECESSITY OF COMBINING WORSHIP AND INTERCESSION

“The twenty-four 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)

- A. The harp speaks of music and songs of worship to God. The bowls speak of prayers to God. Around the throne worship and intercession flow together.
- B. Spiritual warfare is essentially agreement with God’s heart. **Worship is agreement with who God is** (You are worthy, You are good, etc.). **Intercession is agreement with what God promises to do** (Lord release Your Spirit, etc.). When we declare the truth of who God is (worship), our faith expands to agree with what He promises to do (intercession). When we are preoccupied with who He is, we sustain our faith in interceding for the revival that He promised to release.

III. PRAYING IN THE SPIRIT AND SPONTANEOUS SINGING – DEVELOPING A FLOWING HEART

Two ways to sing spontaneously: Singing with our spirit in tongues and singing with our understanding from the Scriptures.

“...I will sing WITH THE SPIRIT, and I will also sing WITH THE UNDERSTANDING.” (1 Cor. 14:14-15)

IV. CULTIVATING A PROPHETIC SPIRIT ON THE MUSICIANS

- A. Learning to flow in prophetic music and song is essential to establishing a model of enjoyable prayer. The mystery of music is in the being of God. He is a musician. The Holy Spirit is a musical Spirit. Music is the greatest form of entertainment in every culture, because the human spirit is musical.
- B. Around the throne of God, the saints and angels experience the anointing of the Spirit in music and singing as they worship. The combination of anointed preaching with anointed music brings new dimensions. Even 100,000 in a stadium can enter into the same depth of emotion together, feeling the same thing together for hours at a time with the combination of anointed music with anointed truths.
- C. King David invested great amounts of time and money into cultivating anointed music and singers.

“Moreover David...separated for service...sons of Asaph, of Heman, and of Jeduthun, who should PROPHECY WITH HARPS, STRINGED INSTRUMENTS, AND CYMBALS...Of the sons of Asaph..., WHO PROPHECIED according to the order of the king...six sons under the direction of their father Jeduthun, WHO PROPHECIED WITH A HARP to give thanks and to praise the LORD.” (1 Chr. 25:1-3)

1. He did this because this dimension in the Spirit **does not come automatically**. It comes through much **intentional training and impartation**. You need singers who operate in a prophetic spirit and who have a spontaneous spirit. This is critical to cultivating a vibrant spiritual atmosphere in the Church.
 2. It is not enough to add worship songs as a warm up to a prayer meeting or to have them merely as background music. Musicians must cultivate a prophetic spirit that flows like a river inside them.
- D. Elisha the prophet asked for a musician to release the anointing of the Spirit.
- “But now bring me a musician.’ Then it happened, when the musician played, that the hand of the LORD came upon him.” (2 Kings 3:15)*
- E. The trumpets and harps are prominent in God’s end-time strategy as seen in the book of Revelation. God releases His judgments on the earth through the music of Divine trumpets (Rev 8:13; 9:14). They were also important in King David’s prayer ministry (2 Sam. 6:15; 1 Chr. 13:8; 1 Chr. 15:24, 28; 16:6, 42; 2 Chr. 5:13; 7:6; 13:12, 14; 15:14; 20:28; 23:13; 29:26-27; Neh. 4:20; 12:35, 41).

V. ANTIPHONAL SINGING AND TEAM MINISTRY IN PRAYER

- A. The harp and bowl model is built around antiphonal praying (singing) of the Word. This involves functioning in team ministry in the Holy Spirit in the realm of worship and prayer. It is a dynamic way to provide diversity that helps to sustain long hours of worship and prayer with greater intensity, experiencing more of the flow of the Spirit. This is another principle important for a corporate model of enjoyable prayer.
- B. Antiphonal singing is the model of God’s choice around the Throne where there are five different groups breaking forth in a heavenly crescendo as they minister to God together as one team.

“Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: ‘You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, And have made us kings and priests to our God; and we shall reign on the earth.’”

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: ‘Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!’ And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: ‘Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!’ Then the four living creatures said, ‘Amen!’ And the twenty-four elders fell down and worshiped Him who lives forever and ever.” (Rev. 5:8-14)

1. The four living creatures and 24 elders sing in Rev. 5:8-10.
2. The myriads of angels join them in Rev. 5:11-12.
3. Every creature joins the first two groups in Rev. 5:13.
4. The four living creatures cry out in a chorus of “amen” in Rev. 5:14.
5. The 24 elders break out into worship in Rev. 5:14.

VI. AGREEING WITH GOD’S HEART & JOY IN ANSWERED PRAYER

- A. Prayer that comes from God’s heart is the kind upon which the Holy Spirit releases Divine authority. Understanding God’s heart helps us in different ways to enjoy intimacy with Jesus.

“Most assuredly, whatever you ask the Father in My name He will give you ...Ask, and you will receive, that your joy may be full.” (John 16:23-24)

- B. Inspired prayer that comes from communion with the Holy Spirit results in answered prayer that makes our joy full.

“If you abide in Me, and My words abide in you, you will ask what you desire, and it will be done for you.” (John 15:7)

- C. Informed intercession.

1. Accurate information about God’s heart for a people or an area is critical to reaching the fullness of partnering with the Holy Spirit in intercession. Prophetic observation (sometimes aided by human research) identifies the past activity of God, which can lead us to understand the redemptive purposes and prophetic promises for a specific people or geographic area.
2. **Learning to ask strategic questions.** Spiritual mapping is the process of asking strategic questions to God and from researching history.

- a. Asking God to reveal what is specifically on His heart for a people or a geographic area will lead us to partner in a deep way with Him.
 - b. Asking questions about the history of a people or area will lead us to pray strategically with informed hearts.
- D. Discerning the social and spiritual dynamics at work in a specific geographic area helps the intercessors to sustain fervency in prayer. It enhances our understanding of what God desires to release by His Spirit. Two things that help sustain concentrated and focused intercession are **progressive revelation** and **clear provable results**. People are motivated by gaining new info as the Divine drama in prophetic prayer unfolds.

This is the same motivation that makes a person listen intently to a great story. Each detail draws them in with great attention as they understand more. They begin to see the where the end of the story is going. There is a clear sense of momentum when new information is discerned and new breakthroughs occur. The revelation that progressively unfolds more information contributes to sustained fervency and effectual prayer.

- E. See George Otis' book – *Informed Intercession* and Lou Engle's book – *Digging the Wells of Revival*.

VII. JOY OF EVANGELISM, WORLD MISSIONS & SERVING THE POOR

- A. Enjoyable prayer is prayer that is active in the Great Harvest.

“Even them...I will MAKE THEM JOYFUL in My house of prayer ...for My house shall be called a house of prayer for all nations.’ The Lord GOD, who gathers the outcasts of Israel, says, ‘Yet I will gather... others besides...” (Isa. 56:6-8)

- B. The joy of God's heart is imparted to the angels and the church when the lost are saved.

“Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.” (Luke 15:10)

“...describing the conversion of the Gentiles; and they caused great joy to all the brethren.” (Acts 15:3)

“For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy.” (1 Thess. 2:19 -20)

- C. The joy of God's heart is imparted to the church as we partner with Him in serving the poor.

“We make known to you the grace of God bestowed on the churches of Macedonia: ...the abundance of their joy and their deep poverty abounded in ...their liberality. For I bear witness that according to their ability...they were freely willing, imploring us with much urgency that we would receive the gift... ministering to the saints.” (2 Cor 8:1-4)

- D. Evangelism fires up intercession, and vice-versa. The success of evangelism brings such joy to the prayer room. However, lack of success in evangelism brings added urgency and burden to the prayer room as well. We must be active in evangelism, healing the sick and feeding the poor while we pray night and day expecting revival to break out. We must actively minister to others while we seek for a release of more of the Spirit’s power in our labours. We cannot afford to neglect either the praying or the going. They must operate together.
- E. Anna the intercessor was the first evangelist in the New Testament (Luke 2:37-38). Jesus the evangelist called for diligent prayer for anointed evangelists to be released in the harvest (Luke 10:2).

VIII. PATH TO FULLNESS – JOY IN LOVING & NEEDING THE WHOLE BODY

- A. Loving the whole church in all nations and from all denominations.

“may be able to comprehend with all the saints what is the width and length and depth and height” (Eph. 3:18)

“Behold, how good and how pleasant it is for brethren to dwell together in unity!...for there the LORD commanded the blessing....” (Ps. 133:1-3)

“fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.” (Phil. 2:2)

- B. We emphasize our need of the Church. Paul had a revelation of his need of others knowing that there is a ceiling in the spirit in his personal prayer life until the others in the church helped him in prayer. Paul pleads for help in prayer from others weaker in faith, so that he may overcome the counter attack of the enemy and have a more effective ministry to the church.

“Now I beg you, brethren...through the love of the Spirit, THAT YOU STRIVE TOGETHER WITH ME IN PRAYERS TO GOD FOR ME, that I may be delivered from those in Judea...and that my service for Jerusalem may be acceptable to the saints,” (Rom. 15:30-31)

“you also helping together in prayer for us, that thanks may be given by many persons ...for the gift granted to us....” (2 Cor. 1:11)

- C. Paul knows that his deliverance from persecution and his anointing for boldness was released in part from the prayers of the saints.

“For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ...” (Phil. 1:19)

- D. The International House of Prayer is not the effort of one local church. It belongs to the whole church in the city.

IX. GOD_CENTERED SPIRITUAL WARFARE

- A. The general rule is that God-centered intercessory worship is God’s primary strategy for the church to resist and dislodge demonic spiritual forces. Generally, **we focus our proclamations directly to God.**
- B. The New Testament distinguishes between two categories of demonic spirits – ones who dwell **inside** people and ones that dwell in **heavenly places** called principalities, powers, rulers of the darkness of this age and spiritual hosts of wickedness (Eph. 6:12). The Bible teaches two different strategies in confronting these categories. As a rule, we **directly rebuke spirits** that dwell inside humans. However, we dismantle principalities in the heavens (dislodging or wrestling with the disembodied evil spirits in the heavens) by **directly addressing God. There are exceptions to this general rule**, in which case, we focus our proclamations directly to the enemy.
- C. ***Engaging in spiritual warfare is essentially done by agreeing with God and disagreeing with the enemy.*** Spiritual warfare operates through agreement with God’s heart and is manifest in various ways.
1. ***Worship is agreement with who God is.*** Expressed by declaring the truth of God.
 2. ***Intercession is agreement with what He promises to do.*** Expressed by declaring what He will do.
 3. ***Repentance is coming into agreement with God’s heart for us (holiness)*** and breaking agreement with darkness in our hearts.
 4. ***Healing prayer is coming into agreement with God’s heart for healing*** and breaking our agreement with sickness.
 5. ***Serving is coming into agreement with the servant heart of Jesus*** and breaking our agreement with selfish pride.
- D. **God-ward prayers** – the intercessory prayers in the Scripture are all God-centered. All of the approximately 25-30 New Testament apostolic prayers are directed to God instead of sin or the devil. Therefore, our primary focus is God-centered prayers instead of demon-centered or sin-focused ones. On specific occasions the Holy Spirit may lead the church to war against a principality in a direct way. This is a governmental function that requires unity with the Holy Spirit.
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X. BIBLICAL PRAYERS USING GOD’S LANGUAGE

- A. Biblical prayers are the **actual prayer and worship texts from the Scripture**. Locating the actual prayer verses of the Bible is not the same as merely praying Bible verses that are not prayers. Biblical prayers are the **language of God’s heart**. They are such a valuable gift to the Church because they originated in God’s burning heart for His people.
- B. I encourage people to avoid **preaching prayers** that have more exhortation to people than praying to God. They result from selecting a good Bible exhortation and seeking to use it as a prayer. These prayers are then turned into mini-sermons during times designated for intercession.
- C. New Testament prayers are **positive prayers**. In other words, they focus on asking God to release good qualities instead of asking Him to remove negative ones. For example, Paul prayed for the releasing of love, faith, unity, peace, righteousness and power instead of asking the Lord to remove hate, unbelief, division, fear or sin.
1. The positive focus of New Testament prayers helps people connect with God and His people. This focus was designed by God to help weak people soar in the Spirit with a heart of unity and love. Biblical prayers are not designed to make it easier for God to hear us, but to make it easier for us to be united with one another and experience God. God answers many negative prayers. God can sort through the confusing negative preaching prayers to answer the cry of our heart.
 2. Negative prayers with a focus on sin often result in a judgmental angry type of railing prayer against the Church and its people.
- D. Identificational repentance as demonstrated by Ezra and Nehemiah is good and effective when the Holy Spirit orchestrates it in context to unity with governmental leaders in the Body of Christ.

XI. IHOP-KC PLATFORM MINISTRY STYLE – EXALTING JESUS

- A. Using the Scripture as we learn to flow in the Holy Spirit to draw attention to Jesus and not to people on the platform.
- B. The Holy Spirit’s zeal to exhibit Jesus, not the servants of Jesus.
- “He will glorify Me, for He will take of what is Mine and declare it to you.” (John 16:14)*
- C. The Apostle Paul’s zeal to exhibit Jesus, not himself.
- “For we do not preach ourselves, but Christ Jesus ...” (2 Cor. 4:5)*

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- D. John the Baptist’s primary value as a friend of the Bridegroom.
“He must increase, but I must decrease.” (John 3:30)
- E. **Genuineness in ministry style is a very important value to IHOP-KC.** This is our commitment to refuse exaggeration of the Holy Spirit’s activity or to seek to produce (manipulate) a human response that is not genuinely from the heart.
- F. In this hour, the spiritual culture in many charismatic ministries is platform theatrics, soulish exhibitionism and hype that draw undue attention to conference personalities. In our zeal to magnify Jesus such things have no place in the IHOP-KC platform ministry. Our desire is to pursue excellence, humility and a spirit of hiddenness (even though in front of multitudes) in all that we do on the platform. This will involve being more restrained than some are accustomed to in their previous ministry involvement with other charismatic ministries.
- G. ***Overly animated public ministry style.*** Some people develop personal signature platform expressions that distinguish them from others. This is common in the entertainment world, but is not the goal for the House of Prayer. **Physical expression on the platform** such as overly waving hands, arms, and body motions, etc., should be kept to a minimum so as to not draw undue attention to people. We ask our team to be **inconspicuous and subtle at all times when ministering on the platform.**

XII. NECESSITY OF PERSEVERANCE – STAYING ENGAGED IN PRAYER

“And there is no one who calls on Your name, who stirs himself up to take hold of You; for You have hidden Your face from us...” (Isa. 64:7)

“praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints” (Eph. 6:18)

- A. We value perseverance in prayer, in order to be attentive with spiritual intensity that engages with God, and in order to remain in the flow of the Spirit during prayer meetings. The place of perseverance in prayer for others is to labour in love for their breakthrough. Such wrestling in prayer is a dynamic expression of love.
- B. **A culture of spiritual aggression and boldness in the prayer room is vital to experience God’s fullness.** This opens the door to benefits that many are content to live without. We are not content to live without the fullness of what God has. The blessing of God is sometimes withheld until we aggressively respond in our cooperation with God’s grace. It is rare today to see a corporate people press in to the Spirit with spiritual alertness and perseverance for extended periods of time.

- C. It is natural to passively disengage while others are praying. However, it is important to rise up to be aggressive instead in the prayer room as we stir ourselves up to overcome a wandering mind, tired body and distracted heart.

XIII. MILITANT BOLDNESS AGAINST THE WORKS OF DARKNESS

- A. Cultivating a militant spirit with bold faith will result in greater blessing being released. Boldness to stand against demonic activity in those we pray for will often make a significant difference. Sometimes the difference between life and death.
- B. A militant spirit enables us to rise up to aggressively, withstand and then quench the attacks of the devil.

“For this purpose the Son of God was manifested, that HE MIGHT DESTROY THE WORKS OF THE DEVIL.” (1 John 3:8)

“...that you may be able to stand against the wiles of the devil.” (Eph. 6:11)

“...taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.” (Eph. 6:16)

“from the days of John the Baptist until now the kingdom of heaven suffers violence, and THE VIOLENT TAKE IT BY FORCE” (Matt. 11:12)

- C. The combination of a militant spirit with a spirit of devotion in intimacy with God is rare. This combination is vital in the Harp and Bowl model.

XIV. CONVICTION OF COMING REVIVAL & THE VICTORIOUS CHURCH

- A. When the conviction of revival runs high, then faith for night and day prayer runs high. Believing God for the big things He has promised is essential fuel for night and day prayer ministries. Therefore, we will not draw back with religious timidity and false humility, which is unbelief.
- B. Bold agreement with God is essential for the breakthrough of revival. The zealous pursuit of a historic breakthrough of the Spirit is a value at IHOP-KC.
- C. Paul Cain’s word – the stadiums will be filled with nameless and faceless ministries doing greater works and leading multitudes to Jesus (John 14:12).

- D. A word from the Lord given to Mike Bickle in Cairo, Egypt, (Sept. 1982).

“I will change the understanding and expression of Christianity in the whole earth in one generation.”

XV. REVELATION OF THE END-TIME JUDGEMENTS OF GOD

- A. The end-time judgments of God (Lk. 17:22-37) was the context that Jesus used to call His people to night and day prayer for the release of “speedy” justice in the earth (Lk. 18:1-8).

“As it was in the days of Noah, so it will be also in the days of the Son of Man: Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed. Two men will be in the field: the one will be taken and the other left.’ And they answered and said to Him, ‘Where, Lord?’ So He said to them, ‘Wherever the body is, there the eagles will be gathered together.’ Then He spoke a parable to them, that men always ought to pray and not lose heart....” (Lk. 17:22-18:1)

XVI. STRUCTURE AND LEADERSHIP IN PRAYER MEETINGS

- A. We are seeking a model that combines both structure and spontaneity and reflects the worship around the Throne in the heavenly symphony (Rev. 4-5).
- B. The Harp and Bowl model is a prophetic liturgy. Our desire is to worship God with spontaneity (prophetic); therefore, we have structure (liturgy).
- C. A good and effective structure helps a group of people cooperate better with the flow of the Holy Spirit as it aids the team in boldness and unity.
- D. The necessity of human leadership is a God-given principle necessary to flow in the Spirit (Matt. 16:19; 18:18). Within God’s sovereign plan, the Holy Spirit allows what we allow and neglects what we neglect.
- E. In developing the Harp and Bowl principle, we are seeking a *simple structure that facilitates diversity and spontaneity as we flow in team ministry on the platform and in one accord in the congregation in worship and prayer*. The challenge is between free expression from the platform leadership and the ability of the congregation to fully participate with engaged hearts.

We are seeking to receive revelation from God concerning ways to move forward in our journey to establish a new model of Harp and Bowl spiritual warfare. We want to learn how to enjoy Jesus as we combine God-centered worship and intercession with musical prophetic anointing that reaches the lost and loves the whole church. Ways that focus on intimacy with God in the beauty realm and yet, are aggressive and bold with zeal to destroy the works of the devil as Jesus is magnified in all the nations of the earth.

Some traditional models of prayer today are not seeking these values.

Outline for Intercessory Prayer Format

In this format, we use the apostolic prayers to intercede for revival (general outpouring of the Spirit) on the whole church across the city or region that the Lord highlights. We use the prophetic promises or decrees to pray for specific needs (warfare themes) that the Holy Spirit highlights. We focus on specific targets locally, nationally, or internationally according to the WARFARE THEMES described below. This is a suggested guideline and may be deviated from as we discern the Spirit's leading.

Worship Cycle 1: 35 Minutes –intercession.

- A) 15 Min. of Worship (3 worship songs)
- B) 3-5 Min. spontaneous singing
- C) 10 Min. Intercession (prayer leader responsible)

At this time, the prayer leader invites people to bring a biblical prayer or prophetic promise (and/or decree) to pray on the mic. Invite them to sit on the front row so that we know that they are ready. Let them know that they can pray as short as 1 minute or as long as 5 minutes and that they have the option to involve the singers or not. If they chose to then they just need to pause to make room for them to sing.

Worship Cycle 2: 15 Minutes – intercession

- A) 5 Min. of Worship (one worship song)
- B) 3-5 Min. spontaneous singing
- C) 5 Min. Intercession (assistant prayer leader responsible)

Worship Cycles 3-7: 5-7 Minutes - different intercessors from the room

- A) 3-5 Min. Worship songs with option of spontaneous singing (worship time proportionate to intercession time)
- B) 3-5 Min. - 1-2 prayers offered consecutively (if several intercessors have come forth)

Worship Cycle 8: 5-7 Minutes – Intercession for the Sick

- A) 3-5 Min. Worship songs then spontaneous singing
- B) 3-5 Min. Prayer Leader invites all who are sick to signify their desire for prayer by raising hand. Asks 3-4 people to gather round them to pray for them
(worship team continues softly with worship songs and/or singers sing prayers over the sick.)

Worship Cycle 9: 5-7 Minutes – Intercession for the Nations

- A) 3-5 Min. of Worship songs then spontaneous singing
- B) 5 Min. Prayer for revival for a city or nation - (assistant prayer leader responsible)

Worship Cycle 10: 12 Minutes – Voluntary Small group prayer (prayer leader responsible)

- A) 5 Min. of Worship
- B) 5-7 Min. Voluntary Small group prayer
(pray for any prayer burden – i.e. the lost, sick, upcoming ministry trip or a visiting ministry)
(The worship team continues softly with corporate worship songs)

I. PRINCIPLES FOR INTERCESSION

A. *Pray through a biblical sentence from a biblical prayer* (2-4 verse passage). Pray for up to 5 minutes without singers if you want. Go longer if others are not in line to pray.

B. **Isolating a phrase** – pray for 1-2 minutes before exercising the option to give room for the singers to develop the isolated phrase antiphonally. The prayer leader isolates a phrase by clearly designating (echoing) one key phrase from the biblical sentence that the singers may develop by singing around it.

C. **Develop the themes through antiphonal praying (singing)** (5 mins.) – the singers and prayer leader seek to develop themes from the isolated phrase. The singers sing short (5-10 seconds) songs to enhance the theme of the isolated phrase.

D. **Spontaneous choruses** – The chorus leader and/or worship leader establishes spontaneous choruses for all to sing (8-10 times) at **any time** after the prayer leader isolates a phrase.

II. VOLUNTARY SMALL GROUP PRAYER – (APPROX 5-7 MINUTES)

Prayer leader invites (without pressure) all who want to participate in a small group of 4-5 to stand to indicate their desire to participate. They pray for any burden on their heart.

This is voluntary group prayer. Let the people know that it is okay to remain seated and to remain engaged in individual prayer. Encourage participants to walk across the room to gather in groups of 4-5. The worship leader continues for the entire 5-7 minutes with worship songs. Keep the volume lower than usual so they can easily hear each other.

III. MORE ON PRAYING PROPHETIC PROMISES AND/OR DECREES

SEVEN WARFARE THEMES

Select one theme plus a Bible passage with a prophetic focus (i.e. prayer, decree or promise).

1. Cultural strongholds – These are earthly manifestations in our society of demonic spiritual powers that operate in heavenly places. These include the **four primary cultural strongholds** (sin patterns) in the end-times (**Rev.9:21**):

- i) **Murder** – abortion, gangs, drug rings, organized crime, evil governments, etc.
- ii) **Sorceries** – occult groups, human sacrifice, false religions and cults, demon worship, witchcraft, etc.
- iii) **Immorality** – adult entertainment industry, prostitution, sex slavery.
- iv) **Thefts** – legal and illegal stealing, etc.

2. Crisis events – catastrophic events in nature, famines, wars, and plagues.

3. Political issues – secular government (1 Tim. 2:1), especially political or civic issues.

4. Church issues – release of anointing for ministry.

5. Salvation of Israel – righteousness, salvation and peace released to Israel.

6. Economic issues – anointing and wisdom for business, and deliverance from economic crisis.

7. Family issues – youth issues, marriages, divorce, the elderly, orphans, widows, the disabled, etc.

In praying the warfare themes, be as specific as possible. For example, **Specific people** – church leaders, political leaders, etc. **Specific ministries** – apostolic, prophetic, evangelist, etc. **Specific area** – city, region. **Specific problem** – cultural stronghold, moral issues such as immorality, rebellion, drugs, etc. **Specific organization** – churches, schools, government agencies, etc. **Specific economic status** – poor, rich, etc. **Specific age group** – elderly, teenage, children, youth issues – fatherhood etc.

The intercessor develops the warfare theme in two ways. First, by **proclaiming God's victory** (by agreeing with the supremacy of Jesus, declaring prophetic decrees and reminding God of His promises) and second, by **denouncing the enemy** (by confessing sin, resisting Satan and renouncing the works of darkness).

Use prophetic decrees like Job 22:28; Jer. 31:7; Isa. 45:11; Ps. 2:7, etc., or entire prophetic passages like Ps. 2; 149; Rev. 17-19. We can also declare the supremacy of Jesus by declaring who we are in Christ (i.e., we are children of light, sons of God, Bride of Christ, etc.).

Victory refrains – consist of two distinct choruses that use refrains that proclaim **YES/NO**. For example, the worship leader sings, “*we say ‘YES’ to life*” then the chorus leader sings; “*we say ‘NO’ to death.*” The **music style** in victory refrains uses minor keys with a militant beat. The keyboard should be played with strong repetitive notes. Having a driving militant bass and a trumpet in prophetic intercession is vital.

Sing victory refrains in conjunction with the **Hallel chorus** (the Lord is good, His mercy endures forever). Use victory refrains for each of the **12 words** (used in the hymns of Revelation) – Glory, Dominion, Honor, Power, Might, Salvation, Riches, Wisdom, Strength, Blessing, Thanksgiving, Holy or use any of the five words **describing God's activities** – True, Righteous, Great, Marvelous, Just.

Outline for Prophetic Worship Prayer Format

This prayer format is designed to facilitate united participation in worship so that we might receive the ministry of the Holy Spirit in specific ways. Our goal is to reach the highest experience of corporate worship, including ministry times for healing and deliverance. This is the context to learn to prophesy and minister to one another and to receive soaking prayer for physical and emotional healing. The prayer format is a suggested guideline only and may be deviated from as we discern the Spirit's leading.

Worship Cycle 1: 35-40 Minutes

- A) 20 Min. of Worship
- B) 5 Min. spontaneous singing with Psalms
- C) 5 Min. antiphonal singing of a biblical passage

Worship Cycle 2-5: 25-30 Minutes each

- A) 10-15 Min. of Worship
- B) 5 Min. spontaneous singing with Psalms
- C) 5 Min. antiphonal singing of a biblical passage

DEVELOPING A PASSAGE BY ANTIPHONAL PRAYING (SINGING) – 4 PARTS

- A. ***“Pray (sing) through a biblical sentence”*** that is formed from a passage of 2-4 Bible verses. Psalms is the place from which we most commonly select the passages. All singers can introduce and pray through a biblical sentence. They will sing a biblical sentence from one passage and end the sentence with a name of God. They signify that they have a passage by holding their Bible up in their hands during the spontaneous singing. They wait until the worship leader brings the volume of the music down before beginning to pray (sing) through the biblical sentence. They do it nearly word for word, omitting any phrases that are difficult to sing and/or that make the sentence too long.

The worship team members **should only develop a passage as they feel led**. Sensing God's presence in the worship is a good indicator for the timing to sing through the biblical sentence. We do not press this dimension of prophetic worship in the same way that we press spontaneous singing.

- B. ***“Isolating a phrase”*** – the prayer leader clearly designates (echoes) one key phrase from the biblical sentence that the singers sing around it.
- C. ***“Develop themes through antiphonal praying (singing)”*** – the singers seek to develop themes from the isolated phrase by singing short (5-10 seconds) songs to enhance the theme of the isolated phrase. Usually we will not spend more than 1-2 minutes on any one isolated phrase unless the Holy Spirit is moving on it in a special way. If the Lord is blessing, then the prayer leader may move on by isolating another key phrase within that passage. Even in a good flow, we should **only** isolate 2-3 different phrases per worship cycle due to time. Usually after about 5 minutes of antiphonal singing the congregation begins to disengage. More choruses can help keep the congregation engaged a little longer.

D. The prayer leader's role is very different in worship prayer formats (Prophetic Worship, Worship with the Word and Devotional Worship) from the intercessory prayer format. Usually, **the prayer leader must not speak more than 3-5 words** using strong short proclamations. The purpose here is to **subtly support** the flow in worship by creating a subtle contrast with the music and singing.

E. **"Spontaneous choruses"** – the chorus leader and/or worship leader establishes spontaneous choruses and/or Victory refrains for all to sing (8-10 times) at **any time** after the prayer leader isolates a phrase. See above for details of **Victory refrains**.

Chorus and worship leaders may use the same chorus at several different times throughout the passage. Occasionally establish contrasting choruses. Limit to two choruses at one time.

F. **Ministry time** – the prayer leader initiates this anytime. The automatic isolated phrase is **"Lord, release Your power, mercy or healing"** unless the prayer leader uses a specific passage and therefore, prays through a biblical sentence.

Outline for Worship with the Word Prayer Format

We have five purposes for this prayer format.

1. To train teams in the Word by systematically singing through large portions.
2. To develop scriptural language and confidence in prophetic singing (teams will discover new passages to use in other formats).
3. To provide a context for worship teams to enjoy flowing together in prayer.
4. To provide an anointed atmosphere that others in the room may be blessed as they study.
5. To engage in spiritual warfare (this happens whenever we are in agreement with God's heart).

Usually we will sing systematically through large portions of Scripture. ***As a rule*** we will sing through a worship outline that will cover an entire chapter of Scripture (occasionally we will develop worship outlines along themes). In this, we function as a singing seminary as we sing a chapter from the Psalms, Song of Solomon (use interpretive language from IHOP's Song of Solomon outline) or other chapters easily singable. Most often we will choose a psalm.

I. WORSHIP CYCLE – 3 PARTS

There are only 3 parts to the worship cycle in this prayer format: worship songs; spontaneous singing; and, developing a theme through antiphonal singing. We repeat this three-part worship cycle throughout the two-hour worship set. Suggestion – in spontaneous singing, sing from the Psalm that your team is focusing on during that meeting.

Worship Cycle 1: 30-40 Minutes

- A) ***Worship songs:*** for 20 minutes to give the team and the room time to focus on the Lord
- B) ***Spontaneous singing:*** for 5 minutes (feel free to go longer if there is life on it)
- C) ***Develop a Biblical passage (antiphonal singing):*** about 10-15 minutes

Worship Cycle 2-6 20-30 Minutes each (feel free to go longer if there is life on it)

- A) ***Worship songs:*** for 5-10 minutes
- B) ***Spontaneous singing:*** for 5 minutes (feel free to go longer if there is life on it)
- C) ***Develop a Biblical passage (antiphonal singing):*** about 10-15 minutes

We aim for approximately 4-6 worship cycles. As a rule, we finish a cycle by developing a passage with antiphonal singing, then we begin another cycle by singing a worship song. However if the antiphonal singing is flowing in a strong theme and you think you will lose momentum by changing the music, then occasionally you may choose to start the new worship cycle with a spontaneous chorus instead of a regular worship song and then follow by spontaneous singing.

The worship leader has the primary responsibility to lead this set and to choose the chapter and make worship outlines. They may delegate this to another as they invite partnership from any on the team. They will print the verses on the outline so that all have the same translation (IHOP recommend the NKJV) and they will edit out the phrases that are hard to sing. Aim at fitting it on one page.

On it, break the chapter down into 5-7 cycles with titles (the cycles may not all be used, but are available). The worship leader determines the order in which the verses are sung when making the outline, going through the chapter in any order. For example in Ps. 24 you may start with v. 8 “Who is this King of glory?” then go to v. 1-3 in one of the following cycles. The team may use the same outline for several weeks and will also study that chapter together. The prayer leader may announce the psalm so that the room can follow.

II. DEVELOPING A PASSAGE – 4 PARTS

A. *Sing through a biblical sentence* that is established from 1-3 verses of scripture primarily using the wording of the text. Feel free to add an additional sentence using your own language to flow better with the text. For example, when singing Rev. 4:8, “Holy, Holy, Holy...” we may add “You alone are the holy God, who we adore”. Select biblical sentences with phrases that are easy to express heart responses to God. Omit phrases that are difficult to sing.

End the biblical sentence with a name of God (“Oh God”, or “Lord God almighty”, etc.). The worship leader sings through the first biblical sentence, followed by singer #1, then singer #2, etc. unless otherwise assigned by the worship leader (the prayer leader does not introduce a passage). The singer lifts their Bible during spontaneous singing to indicate they are ready. Oracles can be sung by singing the biblical sentence with a declarative style.

B. *Isolating a phrase* – the prayer leader clearly designates (echoes) one key phrase from the biblical sentence that the singers may develop by singing around it. The prayer leader’s goal is to make one phrase obvious as the phrase from which to develop a theme. They isolate only 3-7 words from the biblical sentence. This makes an easy target for the singers so that we reach a crescendo in singing the Word.

C. *Developing themes through antiphonal singing* (10-15 minutes unless life is on it). The prayer leader is to speak only short phrases (3-7 words). They may isolate phrases that cause us to “*branch out*” into other themes within the cycle. They may emphasize this by exactly repeating a phrase that a singer just sang, by repeating their own phrase twice or by saying, “in the name of Jesus” before a phrase. Often there will be more energy in the worship cycle if we would not linger too long in developing a passage.

D. *Spontaneous choruses* – the chorus leader and/or worship leader establishes spontaneous choruses for all to sing (8-10 times) at any time. Choruses are the most effective way to engage a room in any prayer format.

As a rule, pray for the sick as the team continues with worship.

Outline for Devotional Worship Prayer Format

(Aim at 3-5 worship cycles in two hours)

I. WORSHIP CYCLE DEVELOPING A BIBLICAL PASSAGE

- A. ***Worship songs***: do 1-3 songs that continue from 3 to 30 minutes or longer.
Use corporate worship songs and/or solo type songs using any musical style or volume. Use as many spontaneous choruses and selahs as you want.
- B. ***Spontaneous singing***: continue from 3 to 30 minutes or longer.
- C. ***Develop a Biblical passage***: continue from 3 to 30 minutes or longer. This is similar to what we do with Prophetic Worship or Worship with the Word formats. Except here, the worship leader picks all the passages to develop. However, in this format the singers still make a near equal contribution with the worship leader in the number of songs that they sing antiphonally. (If the prayer leader misses this, re-establish the passage by singing it **again** and ending with a name of God).

II. TWO DEVOTIONAL COMPONENTS (OPTIONAL AT ANYTIME)

Both components fit after worship songs, after spontaneous singing or after developing a passage.

- A. ***Develop a story line continuing*** for 3 to 30 minutes or longer. Only the worship leader sings the story from a longer bible passage. This may include different types of singing modes (oracles, ballads etc.). The worship leader may use many spontaneous choruses and selahs at any time during the story.

The worship leader signals the story line by beginning with a sentence that begins with “***there***”. (For example, *There is a God, a throne, a man, city, etc; There was a man, a woman, a time, etc.; There will be a people, a city, etc.; ***If the team misses it then repeat by singing, There is a God etc., I say to you, there is a God***). The worship leader signals to the prayer leader when the team is to begin to sing antiphonally by ***singing Yeshua***. At this time, the prayer leader isolates a phrase recently used by the worship leader. The singers only sing antiphonally after the prayer leader isolates a phrase. The singers function in a support role with the worship leader singing the majority (antiphonal songs).*

Singing Dialogues occurs any time the worship leader ***asks a question***. It is only answered by one singer (the first to answer it with subtle support from the prayer leader) who begins a singing dialogue with the worship leader. The singers answer from a different voice from the question asked by the worship leader. For example if the worship leader asks a question from God’s voice (or viewpoint) then it is answered from the Church’s voice. Go back and forth until either ends it by singing a name of God. The worship leader follows it by a worship song, chorus or with spontaneous singing.

B. **Singing an oracle.** (1-2 minutes): after giving the oracle sign and the worship leader okays its timing. The oracle may be sung after the spontaneous singing or antiphonal singing or the story line. We limit each session to 2-3 oracles (1 Cor. 14:17-19).

IHOP devotionals have liberty to have longer times of developing passages and longer selahs plus a story line. In the past, many devos lacked direction becoming sometimes aimless with long uncreative selahs with disengaged singers without worship songs. It is not 'less-than' to sing worship songs, which are effective in getting the room engaged. Selahs are creative musical expressions with engaging music. Antiphonal singing can only go so long before it goes flat.

Key Apostolic Prayers and Prophetic Promises

1. Prayer for revelation of Jesus' beauty that we might walk in our calling and destiny by God's power.

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 OF HIS CALLING, what are the riches of the glory of HIS INHERITANCE IN THE SAINTS, and what is the exceeding greatness of HIS POWER TOWARD US who believe, according to the working of His mighty power... (Eph. 1:17-19).

2. Prayer to receive the Spirit's power that Jesus' presence be manifest in us so we experience God's love.

THAT He would grant you, according to the riches of His glory, to be STRENGTHENED WITH MIGHT through His Spirit in the inner man, THAT Christ may DWELL IN YOUR HEARTS through faith; THAT you, being rooted and grounded in love, may be ABLE TO COMPREHEND with all the saints what is the width and length and depth and height—TO KNOW the love of Christ which passes knowledge; that you may BE FILLED with all the fullness of God. (Eph. 3:16-19)

3. Prayer for God's love to abound in us by the knowledge of God resulting in righteousness in our life.

That your LOVE MAY ABOUND still more and more in knowledge and all discernment, that you may APPROVE THE THINGS THAT ARE EXCELLENT, that you may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness... (Phil. 1:9-11)

4. Prayer to know God's will, to be fruitful in ministry and strengthened by intimacy with God.

That you may be filled with the KNOWLEDGE OF HIS WILL in all wisdom and spiritual understanding; that you may have a WALK WORTHY OF THE LORD, fully pleasing Him, being FRUITFUL in every good work and increasing in the KNOWLEDGE OF GOD; STRENGTHENED WITH ALL MIGHT, according to His glorious power, for all patience and longsuffering with joy... (Col. 1:9-11)

5. Prayer for unity in the church and to be filled with supernatural joy, peace and hope.

May the God of patience and comfort grant you to be LIKE-MINDED toward one another... that you may with ONE MIND and one mouth glorify the... Father... May the God of hope FILL YOU WITH ALL JOY AND PEACE in believing, that you may ABOUND IN HOPE by the power of the Holy Spirit. (Rom. 15:5-6, 13)

6. To be enriched by all the gifts of the Spirit including powerful preaching and prophetic revelation.

That you were ENRICHED IN EVERYTHING by Him in all UTTERANCE and all KNOWLEDGE, even as the testimony of Christ was CONFIRMED in you, so that you COME SHORT IN NO GIFT, eagerly waiting for the revelation of... Jesus Christ, who will also CONFIRM you to the end, that you may be blameless in the day of our Lord Jesus Christ. (1 Cor. 1:5-8)

7. For the release of grace to bring the Church to maturity especially to abound in love and holiness.

Praying exceedingly that... PERFECT WHAT IS LACKING in your faith? Now may our God and Father Himself, and our Lord Jesus Christ, DIRECT OUR WAY TO YOU. And may the Lord make you INCREASE AND ABOUND IN LOVE to one another and to all... that He may establish your hearts BLAMELESS IN HOLINESS before our God and Father. (1 Thes. 3:10-13)

8. Pray to be worthy to walk in the fullness of our destiny in God.

We pray always for you that God would COUNT YOU WORTHY OF THIS CALLING, and fulfill all the GOOD PLEASURE OF HIS GOODNESS and the WORK OF FAITH WITH POWER, that the name of... Jesus may be GLORIFIED IN YOU, and YOU IN HIM, according to the grace of our God. (2 Thes. 1:11-12)

9. That the Word will increase its influence in the city as God releases His power on it.

Pray for us, that the WORD OF THE LORD MAY RUN SWIFTLY and be GLORIFIED, just as it is with you... The Lord is faithful, who will ESTABLISH you and GUARD YOU from the evil one... May the Lord DIRECT YOUR HEARTS into the love of God and into the patience of Christ. (2 Thes. 3:1-5)

10. For impartation boldness by releasing healing, signs and wonders.

Lord... grant to your servants that with ALL BOLDNESS they may speak Your word, BY STRETCHING OUT YOUR HAND TO HEAL, and that SIGNS AND WONDERS may be done through the name of Your holy Servant Jesus, And when they had prayed, the place where they were assembled together was shaken; and they were ALL FILLED WITH THE HOLY SPIRIT, and they spoke the word of God with boldness.” (Acts 4:29-31)

11. Release of God’s promise to be endued with power for all who tarry for breakthrough.

Behold I send the PROMISE OF MY FATHER UPON YOU: but tarry in the city of Jerusalem until you are ENDUED WITH POWER from on high. (Lk. 24:49). YOU SHALL RECEIVE POWER when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem... and to the end of the earth. (Acts 1:8)

12. For the Lord to release His zeal for His people and for His manifest presence to shake all that resists Him.

Look down... and see from Your habitation, holy and glorious. Where are YOUR ZEAL and YOUR STRENGTH, the YEARNING OF YOUR HEART and YOUR MERCIES toward me?... You, O Lord, are our Father; Our Redeemer from everlasting is Your name... Oh that You would REND THE HEAVENS! That You would COME DOWN! That the mountains might shake at Your presence—as fire burns brushwood, as fire causes water to boil – to MAKE YOUR NAME KNOWN to Your adversaries, that the NATIONS MAY TREMBLE AT YOUR PRESENCE! When You did awesome things for which we did not look... Since the beginning of the world men have not heard... nor has the eye seen any God besides You, WHO ACTS for the one who WAITS FOR HIM. You meet him who rejoices and does righteousness, who remembers You in Your ways. (Isa. 63:15-16; 64:1-7)

13. For the release of God's promise to pour out His Spirit and release dreams, visions and prophecy.

In the last days, says God, that I will POUR OUT OF MY SPIRIT on all flesh; Your sons and your daughters SHALL PROPHECY, Your young men SHALL SEE VISIONS, your old men shall DREAM DREAMS. On My menservants and My maidservants I will POUR OUT MY SPIRIT in those days; and they SHALL PROPHECY. I will show WONDERS in heaven above and SIGNS in the earth beneath: blood, fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, BEFORE the coming of the great and awesome day of the Lord. Whoever calls on the name of the Lord SHALL BE SAVED. (Acts 2:17-21)

14. Prayer for Israel to be saved and the release of the prophetic anointing, miracles and righteousness.

My heart's desire and prayer to God for Israel is THAT THEY MAY BE SAVED.” (Rom. 10:1).

All Israel will be saved... the Deliverer will come out of Zion. He will turn away ungodliness from Jacob; For this is My covenant with them, when I take away their sins. (Rom. 11:26-27)

For Zion's sake I will NOT HOLD MY PEACE, and for Jerusalem's sake I WILL NOT REST, until her RIGHTEOUSNESS GOES FORTH AS BRIGHTNESS, and her salvation as a LAMP THAT BURNS. (Isa 62:1)

Article – Prayer Furnaces ***24 Hours a Day in the Spirit of the Tabernacle of David***

By Mike Bickle

The Holy Spirit is orchestrating a global prayer strategy in these very 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 rather to one enjoying mature Bridal partnership with Him in intercession for the Great Harvest. The Church will complete the Great Commission reaching to all 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.

A NEW NAME DESCRIBING A NEW NATURE

“My house shall be called a house of prayer for all nations.” (Isaiah 56:7). Isaiah the prophet had a lot to say about this global prayer movement. He described a time when God's people worldwide will experience unusual grace and authority in prayer. He summarized this by declaring, God will 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.” All over the earth, it will become common to hear of intercessory worship ministries that continue non-stop, 24 hours a day. God has established in the genetic code 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.

NEW PARADIGM OF ENJOYABLE PRAYER FOR ALL NATIONS

Isaiah also prophesied of a totally new paradigm of prayer characterized by joy. The Lord promised, “I will make you joyful in My house of prayer” (Isaiah 56:7). The Church will be surprised by joy. In other words, God will fill the Church with enjoyable prayer that is refreshing and invigorating. Imagine the implications of a paradigm of enjoyable prayer. The climate within the body of Christ worldwide will be different because of deep partnership in prayer with the Eternal Intercessor who is our Bridegroom God. If prayer is not enjoyable it will not happen 24 hours a day. Historically, prayer has been hard and thus greatly neglected but new days of refreshing prayer are breaking forth even now.

THE SPIRIT OF THE TABERNACLE OF DAVID

I believe this global prayer movement will operate in the spirit of the Tabernacle of David. What will it look like? I do not claim to have complete answers to this often asked question. It speaks of the restoration of the throne of David to Israel including David's prayer ministry. 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 within a small tent that was only about 10 or 15 feet 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 veil.

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!! In place of the veil that Moses used, David put musicians and singers before the Ark. David organized 4,000 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. Skillful singers who sang the Song of the Lord before the Ark of God became the norm (1 Chr. 25:1, 7; 2 Chr. 29:27). For more on the priestly dimension of the Tabernacle of David see 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 God's Throne. 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 us 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.

HEAVENLY SYMPHONY AND THE BEAUTY REALM OF GOD

John the apostle had unusual understanding into how God desires to be worshiped. He described some of this in Revelation 4-5, which is a magnificent passage on the Heavenly Symphony that continues non-stop in God's presence. No place in Scripture gives more insight into the beauty that surrounds God's Throne. The jasper, sardius, emerald glory is only a hint of the splendor of God's beauty being displayed. I like to speak of this as the beauty realm of God. Oh to live fascinated with God's beauty. Those nearest Him are filled with marvel, awe and wonder. To touch this reality in even a beginning way is to live exhilarated with God. Oh to live on earth as lovesick worshippers awestruck with God. The fascinating God wants His people to live fascinated with Him.

It is essential to point intercessory worshipers to gaze on the Throne of transcendent beauty. Feasting on the beauty realm of God is one of the secrets of David's quality of worship. David's primary life desire was to behold the beauty realm of the LORD (Psalm 27:4; 145:5).

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. (Note – 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.

One chronic disease in the kingdom of God in the western world is spiritual boredom. It is so unnecessary to live spiritually bored with our God of transcendent beauty. When our hearts are fascinated, we worship and obey Jesus in a deeper way. I call this happy holiness because it flows out of holy lovesickness.

In other words, holiness that is motivated by the discovery of God's beauty and the exhilaration of love. Legalistic cranky holiness does not touch our hearts strings and cannot empower us for the intercessory worship set forth in the Tabernacle of David. The ideal model of worship in spirit and truth is found around the Throne (Rev. 4-5). Jesus taught us to pray that God's will be done "on earth like it is in Heaven (Matt. 6:10)."

The book of Revelation gives some insights to the church on how to worship God on earth like they do in heaven. This divine pattern of worship is something David undoubtedly had great passion for. God entrusted a measure of insight to him on this. God has hidden some of this in the Psalms and in the order of worship that David established in his tabernacle. We are focused on understanding the heavenly model of worship of which David's Tabernacle only points the way offering us significant Divine hints.

"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) 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 comes together with the Bowl 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 what I refer to as intercessory worship. The spirit of worship gives wings to prayer. We call this the "Harp and Bowl model of intercessory worship". I believe it is integral to the present worldwide prayer movement. These intercessory prayer furnaces will burn 24 hours a day fueled 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 that has the element of intercession present in it is dynamic. David was the first man to put together into one context the worship singers, musicians and intercessors. Many of the intercessory psalms were written on site in David's tabernacle.

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.

In his tabernacle, King David valued the prophetic spirit 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 emphasized responsive singers and the antiphonal choirs that sang and then answered one another (Ezra 3:11; Neh. 11:23-24).

THREE RESPONSES TO JESUS IN INTERCESSORY WORSHIP

King David described three responses of people who are fully possessed by God. They tremble, rejoice, and kiss the heart of God (Ps. 2:9-12). These words speak of three primary focuses of intercessory worship that are coming together. First, it is worship that causes us to tremble before God as we focus on His majesty. Second, it is worship that celebrates with rejoicing as we focus on the benefits of redemption. Third, it is worship that kisses the heart of God as we seek greater intimacy with Jesus.

Historically, it is common for different parts of the Body of Christ, to only emphasize one of these three dimensions of grace. However, the Holy Spirit is bringing them all together, to equip the Church to experience enjoyable prayer. Intercessory worship in the spirit of the Tabernacle of David emphasizes trembling before His majesty, celebrating the benefits of redemption and kissing the heart of God in intimacy. All three elements must be present to worship on earth as they do in Heaven.

RESTORATION OF THE TABERNACLE OF DAVID

The apostle James, at the Jerusalem council confronted a crisis related to the Gentiles being saved by faith without the laws of Moses. In the midst of this, James quoted an obscure prophesy from Amos 9:11, about God's promise to rebuild the tabernacle of David which was fallen down (Acts 15:14-18). Though James' primary point concerned salvation by faith, his secondary points are significant for us today.

His secondary points speak of God's glory being restored to Israel including the reality of David's insight into the heavenly order of intercessory worship being vital in the gospel impacting all the nations of the earth. " '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 the 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).

What is the restoration of the tabernacle of David? There is 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. I believe it speaks of a kingly (apostolic and political) dimension, which includes God's glory visiting Israel as well as 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. This article is limited in that we are only considering the priestly dimension. The kingly dimension that exercises God's government and authority to fulfill His purposes on earth is a grand subject that equally captures my heart.

NIGHT AND DAY

Isaiah prophesied that intercession would continue 24 hours a day (Isaiah 62:6-7). The first 24-hour-a-day intercessory worship ministry in history was led by King David. I believe that intercessory worship will continue 24 hours a day in many cities of the earth before the Lord returns. This is part of God's answer to Satan who accuses the Church night and day (Rev. 12:10). Anna is a picture of this radical commitment as she served God with fasting and prayers night and day (Luke 2:37). The Apostle Paul unashamedly called the widows of his day to this (1 Tim. 5:5).

OUR STORY IN KANSAS CITY

In May 1983, our church hosted a citywide, 21-day time of prayer and fasting for revival. We interceded for the Church to break forth in power. In the midst of this, the Lord spoke to us in a dramatic way. He told us that one day He would establish in our midst a 24-hour-a-day prayer ministry in spirit of the Tabernacle of David.

Of course, then and now we are not sure what all this means in fullness. Over the last sixteen years, we posted this promise on the wall in our church prayer room. Our first response was to begin to just be faithful in the small beginnings of this promise. The Lord graciously helped us to establish a public intercessory ministry that has continued 3-5 hours a day for the 16 years of waiting until eventually worship teams would lead the intercessory worship 24 hours a day. For sixteen years, we waited anxiously and expectantly for the releasing of a 24-hour-a-day schedule to be established.

On May 7, 1999, we signed a lease on a 200 seat building about one mile from our church. We began with 13 hours a day of intercession all led by worship teams. Then four months later on September 19, began 24 hours a day.

BETHLEHEM STABLE AND PAYING SINGERS

I regularly emphasize that what we are doing is admittedly embryonic. I tell the worship teams not to be discouraged in these early days of building and training, knowing that what we are doing is little, rough and ugly. However, God often chooses to birth His purposes in rough little Bethlehem stables. I urge all who want to pursue this type of ministry, to brace themselves for the Bethlehem stable years that are a necessary part of God's way.

We are seeking to see singers, musicians and intercessors flow in what we call the "harp and bowl" model in this interactive relationship with one another. For example, one intercessor prays for a few moments then one of the singers will paraphrase the same prayer in song for a few moments. Then the intercessor continues to add to the prayer then pauses and allows the singers to echo the prayer back again.

We do this with 7-10 singers and musicians on a worship team while using New Testament apostolic prayers, the hymns of Revelation and the Psalms as foundational in our model. We do this 24 hours a day. We have 84 prayer meetings a week, each one lasting two hours. Each one is lead by a worship team that works together with intercessors. We have four types of prayer meetings.

The first is intercessory worship in which we engage in spiritual warfare for revival for the cities of the earth (see Anna in the temple – Luke 2:37). The second type consists of devotional prayer meetings that provide an anointed atmosphere to sit at the feet of Jesus (see Mary of Bethany Luke 10:38-42). Prophetic worship and what we call Worship with the Word is singing the Psalms in a corporate antiphonal way like Israel has for generations (see King David). We also sing the Song of Solomon. We are in the early development of antiphonal choirs that responsively answer each as part of the worship model. There were two types of antiphonal choirs each making a different impact, the small responsive choirs and the large thanksgiving choirs (Neh. 12:23, 24, 31, 38, 40; Ezra 3:11). We have posted much of our present structure and principles on our website (www.ihopkc.com).

At present, we have been continuing 24 hours a day for over thirteen years. We have several hundred people who have raised their own financial support as "intercessory missionaries." They serve 50 hours a week. Most of them are musicians and singers. I have raised several hundred thousand dollars a year for the annual budget. Part of this helps some singers raise their support while paying for the building, etc. 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 have an opportunity to go deep in 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 as intercessory missionaries. The benefits of this for the Church are dramatic.

It is well worth the financial price necessary to release them full time. We have visitors from many different places across the world. It is typical to have visitors from 4-5 different cities each week. They come in groups and usually stay 3-4 days across the street in apartment accommodations that we have made available to host them. They come to see this in person. Many leave inspired to go back home to establish a similar type ministry in their own city. We have a number of training programs for those who want to give themselves to this in an intensive way. All details are on the website.

I was the senior pastor of Metro Christian Fellowship (a 3,000 member congregation) for 18 years in Kansas City. I resigned the senior pastor position to give myself full-time to leading this citywide prayer ministry. The International House of Prayer of Kansas City is not under our local congregation, but it is under a network of churches in the area. Our congregation birthed this ministry with the people and financial resources; however, we have felt strongly from the beginning that such a ministry must belong to the whole city. We have about 20 congregations involved with us presently. However, we have a plan to involve many more. May the Lord help all with a heart for the Great Harvest to participate in intercessory worship in the spirit of the Tabernacle of David.

FRIENDS OF THE BRIDEGROOM

– THE FORERUNNER MINISTRY

John the Baptist answered, "...the friend of the Bridegroom...rejoices greatly because of the Bridegroom's voice." (John 3:29)

John the Baptist described himself in his forerunner ministry as a **Friend of the Bridegroom**. John went before the First Coming of Jesus to prepare a people for Him. The Holy Spirit is raising up forerunners before the Second Coming that declare the beauty of Jesus as a passionate Bridegroom, transcendent King and righteous Judge.

The ***Friends of the Bridegroom*** is a reality in the Holy Spirit that the Lord is currently emphasizing. It describes forerunner ministries that equip the church to live in her bridal identity with wholehearted love for God and people. The Lord is raising up apostles, prophets, evangelists, pastors and teachers **to function in the forerunner spirit as "Friends of the Bridegroom"** to prepare the Church as a holy bride in context of unprecedented glory, judgment and persecution in the end-times.

Three premises of the Forerunner Ministry at the end of the age:

- 1). God will release an **unprecedented measure of His glory** across the earth to revive His Church to receive a harvest of over one billion souls.
- 2). God will release an **unprecedented measure of judgment** in the end-times.
- 3). The Holy Spirit is raising up an **unprecedented prayer and worship movement** functioning with a bridal identity. We are believing God for 100 million dedicated intercessors committed to fasting and prayer energized by intimacy with Jesus.