

HARP AND BOWL

A DOORWAY TO
ENJOYABLE PRAYER



EASTERN GATE
HOUSE OF PRAYER



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HOUSE OF PRAYER

Harp and Bowl

A Doorway to Enjoyable Prayer

Compiled and Written by
Gary DePasquale

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Part One:

A Biblical View of Prayer

1. Prayer as a Gift of Grace From the Father

- A. Most missiologists agree that the three-fold purpose of the Church is **worship, evangelism, and discipleship**. Biblically, the calling of the Church is mostly shown in the *corporate* and *eternal* sense, though in modern Christianity, there is a strong emphasis on calling as mostly *personal* and *temporal* (i.e. of this age). Individual calling is of importance, but from a biblical worldview, it is the lesser when it comes to the corporate mandate that we share as believers.
- B. Grace is simply divine favor and power given by YHWH, the Supreme Ruler over creation, in this age and the age to come. His grace helps us to overcome Satan, sin, and death. It preserves the saints through forgiveness, cleansing, and strengthening. It strengthens the church in our identity and purpose and gives us power to faithfully walk out our calling.
- C. Ultimately, it is this grace that welcomes us into His Kingdom and raises our bodies into His glorious likeness. By grace we are receiving a taste in this age of the powers of the age to come. When saints walk in grace, it stands as a powerful witness to our destiny in Messiah of how we will walk in the fullness of righteousness, joy, and peace in the age to come.
- D. The emphasis given to saints throughout the New Testament is to persevere in this corporate calling. Perseverance in this calling is *wholly* dependent upon the *grace* of YHWH through the empowerment of the Holy Spirit. Subsequently, the receiving of grace is *wholly* dependent upon *prayer*. More simply, if we do not ask, we do not receive. Without prayer, we will NOT have what is necessary (i.e. grace) to persevere in our calling.
- E. The problem is not the supply of grace, for there is an abundance of grace available. The problem is the lack of demand for that grace. Robert Robinson, the English theologian (1726-1791) penned, "Prone to wander, Lord, I feel it, prone to leave the God I love." A lack of grace is discovered in the lack of conviction and repentance. Actual grace will lead one to run back towards God, while false grace is a *license* to wander far from Him. We have access to this grace, but we constantly undermine it. In the Lord's faithfulness, when we coast in complacency or test the waters of rebellion, He will drive us back to the same place in which we were saved: calling upon the name of the Lord (Gen.4:26, Acts 2:21).
- F. The apostles knew of their utter dependence upon God. Thus, they prayed diligently for the grace of God to rest upon the community of faith. Faced with their own depravity, an adversary, and the spirit of this evil, present age, *grace is more precious than gold for the*

sojourner. It is the commodity that drove their urgency to pray and should be the driving force behind ours.

“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)

- G. The Church tends to pray more during times of hardship because they feel the urgency from circumstances and then try to use prayer as an attempt to extinguish those circumstances. Instead, the Bible teaches us to pray to receive grace for persevering in our calling in anticipation of and in the midst of the storm of circumstances. And like a storm, once we have weathered it, we do not go back to business as usual, but we properly assess the foundation of our lives and are sobered to seek the grace needed to finish the race. This is what will keep us in the place of prayer.

“The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer.” (1 Pet. 4:7)

- H. If our grace drives the urgency to pray, then our hope drives the subject of our prayer life. If our highest ambition has its ceiling in this age, we will lose discernment and will tend to pray according to our own will (e.g. health, wealth, and prosperity). When our hearts come alive by revelation to the hope of our calling, we will pray according to the will of the Father (e.g. let Your Kingdom come). Prayer is not an arbitrary activity within our calling; it is the key to fulfilling our calling. For ***“where there is no vision, the people perish” (Prov. 29:18, KJV)***.

“When Christ who is our life appears, then you also will appear with Him in glory.” (Col. 3:4)

“...looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ...” (Titus 2:13)

Notes:

“...that the God of our LORD Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of Him. I pray that the eyes of your heart may be enlightened, so that you will 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 surpassing greatness of His power toward us who believe...” (Eph. 1:17-19)

- I. At the end of the age the picture of the mature Bride comes into focus: she is coming up from the wilderness, lovesick for her Husband, fasting, persevering, and empowered by the Spirit. Her prayer life culminates into a one-word prayer, “Come!” This is the subject of our prayer lives that will have the full agreement of the Holy Spirit from the place of relational love. We pray to receive grace in this age, and we will *continue to pray* and lean upon the LORD to fulfill our mandates in the age to come. It is the way He governs His creation.

“Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. For He who would love life and see good days, let him refrain his tongue from evil and his lips from speaking deceit. Let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil.” (1 Pet. 3:8-12)

“The Spirit and the bride say, ‘Come.’ And let the one who hears say, ‘Come.’” (Rev. 22:17)

2. Identity of the Redeemed: God’s House that Operates by Prayer

- A. When God calls someone by a specific name, it indicates how they are to function in the Holy Spirit. Jacob was called Israel, Saul was called Paul, and Simon was called Peter. Our greatest place of identity, authority, honor, and dignity is found in being a child of God; and prayer is our deep interaction with the Father as sons of God.
- B. Isaiah revealed the eternal identity and destiny of God’s people as being a house of prayer (Isa. 56:7). Jesus quoted Isaiah to strongly affirm the importance of this truth (Mt. 21:13).

“For My house shall be called a house of prayer for all nations.” (Isa. 56:7, underlines in verses added for emphasis)

“And He said to them, ‘It is written, “My house shall be called a house of prayer.”” (Mt. 21:13)

- C. The primary function of a House of Prayer is to be a gathering place for the regional church to come together and exalt the worth of Jesus and the preeminence of God as Creator and Father. This is done primarily through music and the singing of psalms, hymns, and spiritual songs (Eph. 5:19). The spoken prayers are primarily the words of scripture being expressed as a prayer through intercessors, singers, and musicians.
- D. The great need for this interaction and expression cannot be undervalued. The nations are increasing in lawlessness and moral confusion and engaging in escalating conflicts, including those inspired by racism, terrorism, and sexual immorality. They want to remove the influence of God's Word from society, because they see His ways as bonds and cords that enslave them (Ps. 2:3). David described Jesus responding to the crisis by praying, or *asking the Father*, for His rightful inheritance in the nations (Ps. 2:8).

“Why do the nations rage...? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, ³“Let us break Their bonds in pieces and cast away Their cords from us.”...⁷“The LORD [the Father] has said to Me [Jesus], ‘...⁸Ask of Me, and I will give You the nations for Your inheritance.’” (Ps. 2:1-8)

- E. The book of Joel gives insight into the response that God desires from us in the growing crisis. The good news is that the crisis can be delayed, minimized, or sometimes averted when we respond to God in the way He desires. He will pour out His Spirit to release a greater measure of His activity. Joel told the leaders to blow the trumpet and call a sacred assembly, to turn to God with all their heart, repent of their sin, and cry out for God's mercy and a greater measure of the Spirit's power.

“Turn to Me with all your heart, with fasting...and with mourning. ¹³...return to the LORD your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm. ¹⁴Who knows if He will turn and relent, and leave a blessing behind Him...? ¹⁵Blow the trumpet in Zion, consecrate a fast, call a sacred assembly...²⁸It shall come to pass afterward that I will pour out My Spirit on all flesh.” (Joel 2:12-15, 28)

Notes:

- F. God relents: The Lord desires to relent and leave a blessing behind (2:14). If His people will cry out to Him in a loyal relationship of love, He is willing to transform a disaster zone into a revival center of blessing, to make a way of deliverance, and bring restoration. By turning to God, we bring His power, wisdom, and blessing into the crisis. When there is no human remedy, the Lord can still release blessing to heal and restore a person, family, business, church, city, or nation.

“If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear...and will forgive their sin and heal their land.” (2 Chr. 7:14)

3. The Centrality of Worship and Intercession in God’s Plan

- A. Prayer and worship have always been at the center of God’s purpose. They are among the few things that we do both now and forever. The “incense” of prayer seen ever-present in the bowls in the throne room in Revelation 5 and the offerings of worship promised to be lifted up to the Lord “*from the rising of the sun to where it sets*” in Malachi 1 point to the significance worship and prayer have to God’s heart, desires, and plans. They are central to God’s government—He established 24/7 prayer in His royal court, where He reigns on His sovereign throne.

“And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind...⁸ And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!” (Rev. 4:6-8)

“...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.” (Rev. 5:8)

“For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; in every place incense shall be offered to My name, and a pure offering; for My name shall be great among the nations,” says the Lord of hosts.” (Mal. 1:11)

- B. Human history began in a “praying meeting” in the temple garden of Eden, where Adam was given instructions as a priest and walked with God. This became the same instruction for the Levitical Priesthood of the tabernacle of Moses. Consider this correlation in the following verses:

“And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed... The Lord God took the man and put him in the garden of Eden to work [abad: to serve] it and keep [shamar: to guard, keep watch] it... And they heard the voice of the Lord God walking in the garden in the cool of the day.” (Gen. 2:8,15; 3:8).

“Bring the tribe of Levi near, and present them before Aaron the priest...And they shall keep his charge [shamar: to guard, keep watch] and the charge of the whole congregation before the tabernacle of the congregation, to do the service [abad: to serve] of the tabernacle.” (Num. 3:6-7)

- C. Adam should be considered the first priest as opposed to the first farmer. The garden of Eden was a temple garden designed to be guarded and served as the meeting place of God with His creation. It is clear that the temple was meant to recreate Eden within Israel. Garden imagery abounded in the temple, such as palm trees, lilies, pomegranates, and flowers, were represented everywhere. Even the veil that divided the Holy Place from the Most Holy Place was embroidered with cherubim, representing the cherubim to the east of Eden, keeping mankind away from the presence of God.
- D. Church history parallels Israel's history. Whenever God released a season of revival to restore what was lost, we see the aspects of David's order of worship released in that generation. Israel as a nation began as a “prayer meeting” at Mount Sinai, which was ablaze with God's fire. At that time God called His people to be a kingdom of priests (Ex. 19:6-20). The first assignment He gave Israel was to build a worship sanctuary, a house of prayer, in the wilderness (Ex. 25).

“And Moses went up to God, and the Lord called to him from the mountain, saying, ‘Thus you shall say to the house of Jacob, and tell the children of Israel... Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.” (Ex. 19:3-6)

“Then the Lord spoke to Moses, saying: ² ‘Speak to the children of Israel... ⁸ And let them make Me a sanctuary [miqdash: temple], that I may dwell among them.” (Ex. 25:1-8)

Notes:

- E. God's purpose for His people to be a "house of prayer" can be seen clearly in the reign of David. David established worship in the house of God, led by singers and musicians (1 Chr. 15-16) who **"were free from other duties; for they were employed in that work day and night"** (1 Chr. 9:33). David financed more than four thousand full-time, paid musicians and singers (1 Chr. 23:5; 25:7).

"So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel [to the tabernacle of David]...And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, stringed instruments and harps and cymbals, sounding, by lifting up the voice with joy." (1 Chr. 15: 14,16, KJV)

"These are the singers, heads of the fathers' houses of the Levites, who lodged in the chambers, and were free from other duties; for they were employed in that work day and night. ³⁴ These heads of the fathers' houses of the Levites were heads throughout their generations. They dwelt at Jerusalem." (1 Chr. 9:33-34)

"Now the Levites were numbered from the age of thirty years and above; and the number of individual males was thirty-eight thousand. Of these, twenty-four thousand were to look after the work of the house of the Lord, six thousand were officers and judges, four thousand were gatekeepers, and four thousand praised the Lord with musical instruments, 'which I made,' said David, 'for giving praise.'" (1 Chr. 23:3-5)

"All these were under the direction of their father for the music in the house of the Lord, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthun, and Heman were under the authority of the king. So the number of them, with their brethren who were instructed in the songs of the Lord, all who were skillful, was two hundred and eighty-eight." (1 Chr. 25:6-7)

- F. David commanded the kings of Israel in the generations after him to maintain worship in the house of the Lord in the way that God had revealed to him. Each time the Davidic order of worship was reestablished in Israel, a spiritual breakthrough with a military victory soon followed. King Hezekiah's reign was 400 years after King David, and yet he reestablished the Davidic order.

"He [Hezekiah] stationed the Levites in the house of the LORD with cymbals...according to the commandment of David...for thus was the commandment of the LORD." (2 Chr. 29:25)

- G. Jesus Himself began His public ministry in a "prayer meeting" in the wilderness (Mt. 4) and ended it in a prayer meeting in the garden of Gethsemane (Mt. 26). Jesus personally spent long hours in prayer (Mk. 1:35, 6:46; Lk. 5:16, 6:12, 9:18, 28, & 21:37). He emphasized prayer, or "watching," more than any other specific activity when speaking about the generation in which He would return (Mt. 24:42-43, 25:13; Mk. 13:9, 33-38; Lk. 12:38-39, 21:36).

“Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed. And Simon and those who were with Him searched for Him. When they found Him, they said to Him, ‘Everyone is looking for You.’” (Mark 1:35-37)

- H.** The Church began in a prayer meeting in the upper room as Jesus’ followers waited for **“the promise of the Father—the empowering of the Holy Spirit”** (Acts 1:4, 14).

“These all continued with one accord in prayer and supplication.” (Acts 1:14)

“They continued steadfastly in the apostles’ doctrine, fellowship...and in prayers.” (Acts 2:42)

- I.** Prayer was a high priority among the leaders in the New Testament and the apostles were very committed to their prayer lives (Acts 6:4). Paul embraced night-and-day prayer in various seasons and even called widows to this ministry (1 Thes. 3:10; 1 Tim. 5:5; 2 Tim. 1:3).

“But we will give ourselves continually to prayer and to the ministry of the word.” (Acts 6:4)

- J.** Here are some references for a more extensive deep-dive on prayer in the early church and throughout the New Testament: Acts 1:14, 24; 2:42; 3:1; 4:31; 6:4; 9:11; 10:2-4, 9, 30-31; 11:5; 12:5, 12; 13:3; 14:23; 16:16, 25; Rom. 8:26; 10:1; 12:12; 1 Cor. 7:5; 2 Cor. 1:11; 9:14; 13:7-9; Eph. 1:17-19; 3:14-20; 6:18; Phil. 1:4, 9-11; 4:6; Col. 1:3, 9-11; 4:2-3; 1 Thes. 3:10; 5:17, 25; 2 Thes. 1:11; 3:1; 1 Tim. 2:8; 4:5; Heb. 13:18; Jas. 5:13-18; Jude 20.

- K.** The Lord has led many throughout the 2,000 years of church history to establish night-and-day prayer ministries. Ministries from all parts of the Body of Christ—Celtic, Orthodox, Catholic, and Protestant—have mobilized 24/7 prayer ministries. Before Jesus returns, the Spirit will raise up the greatest prayer movement in history.

Notes:

“Oh, worship the LORD in the beauty of holiness! Tremble before Him, all the earth. Say among the nations, ‘The LORD reigns; the world also is firmly established, it shall not be moved; He shall judge the peoples righteously.’ Let the heavens rejoice, and let the earth be glad; let the sea roar, and all its fullness; let the field be joyful, and all that is in it. Then all the trees of the woods will rejoice before the LORD. For He is coming, for He is coming to judge the earth. He shall judge the world with righteousness, and the peoples with His truth.” (Ps. 96:9-13)

“On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the Gentiles who are called by My name,’ Says the Lord who does this thing...” (Amos 9:11-12)

- L. Natural history will end in the context of a global prayer movement. The conflict at the end of the age will be between two global worship movements—one led by Jesus, which will prevail over the Antichrist’s state-financed worship movement (Rev. 13:4, 8, 12, 15).

“All who dwell on the earth will worship him.” (Rev. 13:8)

- M. In the Millennium, all the kings of the earth will be saved, worship Jesus, and base their national governments on the Scripture (Ps. 72:11; 102:15; 138:4; 148:11; Isa. 62:2; Rev. 21:24).

“Yes, all kings shall fall down before Him; all nations shall serve Him.” (Ps. 72:11)

“So the nations shall fear the name of the LORD, and all the kings of the earth Your glory.” (Ps. 102:15)

4. Jesus Governs the Universe Through Agreement on the Earth

- A. The Lord desires to be worshiped on earth as He is in heaven. In Revelation 4-5, John described aspects of the worship order that were established after God’s own heart—how He wants to be worshiped. The heavenly worship order is *continual, musical, relational, and God-centered* (Rev. 4:8; 5:8-9; 15:2). God-centered worship focuses on His beauty, personality, and actions.

“...true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.” (Jn. 4:23)

“The four living creatures...do not rest day or night, saying: ‘Holy, holy, holy...’” (Rev. 4:8)

- B. The governmental agencies of the universe are the prayer rooms all over the earth. This includes all the prayers in heaven and on earth that converge in unity before the Throne (Rev. 5:8). Corporate intercessory worship is the primary example in scripture that God uses to release His authority. It is the most powerful weapon that exists and will be fully utilized at the end of the age.

“Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel’s hand. Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake.” (Rev. 8:3-5)

- C. The Father has chosen to eternally govern the universe in deep partnership with His people. Intercessory worship is the application by which we can relate best to Him in that it will be our function before Him forever. We are not to wait until the age to come but are called now to see our identity as He sees it. When we see the destiny of the priestly function as the House of Prayer it should give us a confident resolve that God will empower His church to walk in the grace of prayer as a normative function.

“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 [in the Millennial Kingdom] and make them joyful in My house of prayer...For My house [Temple] shall be called a house of prayer for all nations.” (Isa. 56:7)

“Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the Lord; yes, He shall build the temple of the Lord. He shall bear the glory, and shall sit and rule on His throne; so He shall be a priest on His throne...” (Zech. 6:12-13)

Notes:

"...[in the Millennial Kingdom] they shall rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations. ⁵Strangers shall stand and feed your flocks, and the sons of the foreigner shall be your plowmen and your vinedressers. ⁶But you shall be named the priests of the Lord, they shall call you the servants of our God. You shall eat the riches of the Gentiles, and in their glory you shall boast. ⁷Instead of shame you shall have double honor, and instead of confusion they shall rejoice in their portion. Therefore, in their land they shall possess double; everlasting joy shall be theirs." (Isa. 61:4-7)

"Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation." (Ex. 19:5-6)

"But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light." (1 Pet. 2:9)

"...and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood and made us a kingdom of priests to his God and Father..." (Rev. 1:5-6)

- D.** Corporate priestly engagement with the Holy Spirit is the call of the church to "battle" against principalities and powers; most would refer to this as spiritual warfare or biblical warfare. Spiritual warfare is not talking to the devil and simply saying the name of Jesus. We see examples of the way demonic forces are dealt with in the accounts of the sons of Sceva (Acts 19) and Michael the archangel (Jude 1). The engagement of biblical, spiritual warfare is through the knowledge of the wisdom of God.

"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." (Eph. 6:12)

"...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places... For this reason, I bow my knees to the Father of our Lord Jesus Christ." (Eph. 3:10-13)

- E.** Engaging in spiritual warfare is essentially agreeing with God and disagreeing with the enemy in our beliefs, values, and actions. It involves reminding God of His character and covenant promises, agreeing with His Word, and declaring the supremacy of Jesus. It involves confessing sin, rejecting the works of darkness, and acting in the opposite spirit by doing the works of the kingdom.

-
1. ***Worship is agreement with who God is.*** In worship we declare truths related to who God is such as “Holy is the Lord,” “You are worthy,” “The Lord is good, “His mercy endures forever,” etc.
 2. ***Intercession is agreement with what God promises to do.*** In intercession we speak truths related to what God promises to do such as: “Lord, release a greater measure of Your Spirit’s activity to revive the church,” “Release the power of Your Word as confirmed with signs and wonders,” etc.
- F. When we agree with who God is, we call it *worship*. When we agree with what God promised to do, we call it *intercession*. In heaven, corporate worship and intercession are woven together in the exercise of God’s government as seen in heaven. They overlap and are deeply related to one another so we must value both activities in our approach to God-centered spiritual warfare.
- G. In addition to agreeing with God through worship and intercession, we also agree with Him through lives of holiness and in pursuing activities that bring blessing and healing to others.
1. ***Holiness is agreement with God’s heart of love.*** This involves repentance that breaks any agreement with darkness and comes into agreement with God’s love and purity.
 2. ***Healing is agreement with God’s desire to restore life.*** We proclaim the truth of Jesus as Healer and break agreement with sickness, asking to see a greater measure of His power.
 3. ***Prophecy is agreement with God’s function to equip the church.*** We speak words of comfort and strengthening to the Church through coming into agreement with the knowledge of the purposes of God.

Notes:

5. The House of Prayer Model as Spiritual Warfare

- A. There are differing views on “spiritual warfare prayer.” Some focus on God, while others focus on the demons attacking God’s purpose. The New Testament model is to *direct our prayers to the Father*, instead of demonic principalities, as the primary way to wrestle with the “disembodied” evil spirits in heavenly places (Eph. 6:12). And in the Old Testament we read that Daniel prevailed over the principality of Persia (Dan. 10:12-13) as he fasted and prayed, *focusing on God* (Dan. 9:4–23), not on the demonic being itself.
- B. All the prayers of Jesus that are recorded in the Bible were directed to the Father (Jn. 14:16; 17:5, 11, 15, 25). And He taught His disciples to direct their prayers to the Father (Mt. 18:19; Lk. 11:2, 13).
- C. The apostles’ prayers also teach us to address the Father when we pray. In the “warfare epistle” Paul wrote to the Ephesians, he addressed all his prayers to the Father (Eph. 1:16–17; 3:14, 16, 20).
- D. The apostolic prayers are positive prayers asking God for the *impartation of positive things* instead of the *removal of negative things*. Here are some examples:
1. Paul prayed for love to abound instead of asking for the removal of hatred or speaking against the demon of hatred (Phil. 1:9).
 2. Paul prayed for the impartation of unity instead of praying against division or the demon of division (Rom. 15:5). He asked for peace to increase instead of fear to be removed (Rom. 15:13).
 3. Paul did not pray against sin but asked for an increase of holiness, purity, unity, and love (1 Thes. 3:12-13).
- E. The kingdom of God is set up in such a way that God honors ***SPIRITUAL VIOLENCE*** in the kingdom. Examples of spiritual violence are humility, fasting, prayer, giving to the poor, apostolic lifestyles, etc. That which is ***not natural*** to our fleshly ways. These things are violent to our fleshly, unrenewed mind. Resisting the “business as usual” attitude is a violent act to our natural being.
- “...the kingdom of heaven suffers [allows for] VIOLENCE, and the VIOLENT TAKE IT BY FORCE.” (Matt. 11:12, emphasis added with underline and all-letter capitalizations).***
- F. The Hebrew translation of the Greek word for “**violence**” (*paratz*) means to press earnestly, and it always occurs with a component of force as to cause disruption in a good sense, i.e. press in, try hard, or to break forth as a child does from the womb.
- G. The Hebrew translation of the Greek word for “take it” or “seize” (*Ohazim*) means to take or have possession. The verb speaks of an “eternal possession as in an inheritance. So to restate what Matthew 11:12 is saying: The kingdom of Heaven accepts those that are being

disrupted (spiritual violence) for good and those that have broken through are possessing (with force) what has been given to them.

- H.** The company of people that are considered “violent” are those involved in denying the normal ways of life to press into fasting, prayer, believing, bearing reproach, resisting fleshly lusts, etc. Those who are violent against their flesh nature, as they contend for their faith, are those who are spiritually violent. It is not automatic, it is not natural, it does not come easy, and the vast number of believers are comfortable living without it. *The idea of 24/7 prayer is violent to our natural desires.*
- I.** It will be this spiritual violence that will sustain the people of God through the times ahead of us as we move closer to His return. It will take a degree of violence in our flesh to start it and to sustain it. To truly touch the breakthrough anointing that we are after as a House of Prayer, there will be opportunities for decisions that will have to be made individually.
- J.** To hear the vision is romantic, and the idea is stunning. To actually act it out is more than a vision of romance, but there is a dimension of violence that is necessary to start it and sustain it. This does not mean loud or extravagant. It means a violent resolve in the inner man. The end-time generation calls for a new level of intimacy, a new realm of revelation, and a greater pursuit of the Great Commandment unto the Great Commission.

“But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.” (2 Cor 4:7)

“Therefore...let us LAY ASIDE every weight, [everything that hinders our progress] and the sin [our weakness] which so easily ensnares us, and let us run with endurance the race set before us.” (Heb. 12:1)

“For I ENDURE INSULTS FOR YOUR SAKE...Even my own brothers pretend they don’t know me; they treat me like a stranger. PASSION FOR YOUR HOUSE HAS CONSUMED ME, and the insults of those who insult you have fallen on me. When I weep and fast, they scoff at me. When I dress in burlap to show sorrow, they make fun of me. I am the favorite topic of town gossip, and all the drunks sing about me. BUT I KEEP PRAYING TO YOU, LORD...In your unfailing love, O God, answer my prayer with your sure salvation.” (Psalm 69:7-13 NLT)

Notes:

- K. In the place of corporate prayer, we are also **CONTENDING** for the power of God found in His fullness that will change the conditions of a region as it changes the condition of our hearts. These conditional changes are to bring increased effectiveness on our acts of evangelism with signs and wonders. The breakthrough song of intercession found in the corporate unity of prayer is released even in the midst of pressures and societal uproars.

"Thus says the Lord: '...there shall be heard in the place of cities and streets of desolation...the voice of joy and the voice of gladness, the voice of THE BRIDEGROOM and the voice of THE BRIDE... who will say: 'Praise the lord of hosts, FOR THE LORD IS GOOD, FOR HIS MERCY ENDURES FOREVER'... and they will bring it into the HOUSE OF PRAYER.'" (Jer. 33:10)

- L. God calls us to contend, to press into God, and to fight intently for the quality of experience that was presented and demonstrated to us by Jesus and the Apostles. We want to contend earnestly for the fullness of God in the faith.

"...that we 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)

"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to CONTEND EARNESTLY for the FAITH which was ONCE for all DELIVERED to the saints." (Jude 1:3)

- M. It is necessary to contend earnestly for the faith required to operate as the end-time Church. We must fight to have it living within us. Faith does not just show up one day when we are saved and then we drop it. We must be diligent to hold onto it, to go after it when we are lacking, and to be intentional in prayer as we earnestly contend for the breakthrough of faith within each one of us. It is what Jesus will be looking for when He comes.

"Nevertheless, when the Son of Man comes, will He really find faith on the earth?" (Lk. 18:8)

6. A Praying Ekklesia and the Promise of Justice

- A. Intercessory worship is the primary means by which God has chosen to release His power on earth in this age and in the age to come. In this, God's people express their agreement with the Lord. In worship we agree with who He is, and in intercession we agree with what He promised to do.

"The true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him." (Jn. 4:23)

“Let the high praises of God be in their mouth...to execute vengeance [justice] on the [Antichrist empire] nations...to bind their kings with chains..., and their nobles with fetters of iron; to execute on them the written judgment—this honor have all His saints.” (Ps. 149:6-9)

- B.** Justice, as a principle of fairness, is one of the many building blocks that help constitute a peaceful life in a society. On the earth we have an inferior system of justice through the human legislative (the power to make laws) and the agreement of said laws as being a mirror of justice. Laws begin as an idea of a wrong that needs to be made right. That idea becomes a bill by a representative. The bill is then assigned to a committee for study. If released by the committee, the bill is put on a calendar to be voted on, debated, or amended. If the bill passes by simple majority, the bill moves to the Senate and eventually becomes a law.
- C.** The ekklesia in Greek culture was an assembly of citizens who gathered to make decisions about the affairs of the citizens. The ekklesia of ancient Athens is particularly well-known. It was the popular assembly, open to all male citizens as soon as they qualified for citizenship. It allowed for all Athenian citizens to participate, regardless of class. A typical meeting of the assembly probably consisted of around 6,000 men.
- D.** Historically, the ekklesia was a governing council that was called out to establish and enforce policies, legislate, confer or deny citizenship, and elect officials. The ekklesia had ruling powers in accordance with the laws.
- E.** The Word of God is the promise of a godly government making wrong things right. The divine justice of God will be fully realized when the government of God is on the earth through the leadership of Jesus as Messiah. The concept that distinguishes biblical usage from classical Greek usage is the emphasis that the church is God's assembly. Ekklesia, therefore, means God's people, called together by God to act on behalf God.
- F.** The emphasis is on the action of God, which has the force of a summons as from a judge. With this understanding it is easy to see that in this age the prayer rooms of the earth represent the place of legislation released in connection with persistent night and day prayer. Prayer confronts the source of injustice in the spirit realm and will influence the natural realm.

Notes:

“Shall not God bring about justice for His elect, who cry to Him day and night? He will bring about justice for them speedily. When the Son of Man comes, will He find faith on the earth?” (Lk. 18:7-8, NASB)

“For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” (Eph. 6:12)

“Are they [angels] not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?” (Heb. 1:14)

“So He told them, ‘I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread on snakes and scorpions [the natural], and over all the power of the enemy [the spiritual].’” (Lk. 10:18-19)

“His intent was that now, through the church, the manifold wisdom [law] of God should be made known to the rulers and authorities in the heavenly realms.” (Eph. 3:10)

- G.** Examples of God’s justice (judgment or deliverance) that makes wrong things right:
1. Healing: God’s judgment on sickness as seen in the manifestation of healing power
 2. Revival: God’s judgment on compromise as seen in the Church being revived by the Spirit
 3. Soul-winning: God’s judgment on the kingdom of darkness as seen when people get saved
 4. Righteous legislation: God’s judgment on unrighteous laws (abortion laws, etc.)
 5. End-time judgments: God’s judgments against the Antichrist’s governments
- H.** Oswald Chambers (*My Utmost for His Highest*, 1924) wrote, “Prayer does not fit us for the greater work; prayer is the greater work.” We do not merely pray that God would bless our ideas. Prayer is the ship within the ocean of God’s ways. As a governmental function of heaven upon the earth we see ourselves as participating with Heaven in releasing the legislative properties of the Word of God to principalities and powers. Our prayers are realized as substantive (having a firm basis in reality) and ministering angels respond to the power of the words (or lack thereof) of human beings.
- I.** In summary, intercession is God’s strategy for the activity of spiritual warfare which includes the saints ruling with Him in power in a limited but transformational way now and to its greatest degree in the age to come. The activity of intercession unifies the church, renews our corporate faith, transforms and draws us into a collective intimacy with God,

increases cooperative understanding, releases God's manifold power, expresses an abundance of love, has a long-term global impact, and increases our family inheritance. A praying church is a maturing church.

"...to equip the saints for works of ministry and to build up the body of Christ, until we all reach unity in the faith and in the knowledge of the Son of God and we mature to the full measure of the stature of Christ." (Eph. 4:12-13)

"Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature." (1 Cor. 14:20)

"I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you." (Phil. 3:14-15)

7. Corporate Prayer Founded on Faith and Humility

- A. There are many ways to pray and there are many different expressions. The prayer meeting in the church basement with three people is just as important as the 24/7 prayer at Prayer Mountain in Seoul, Korea. It is not the more people you have praying the more God will answer. On the contrary, the motivation for mass corporate prayer is to change people, not to change God.

"The effective, fervent prayer of a righteous man avails much." (Jas. 5:16)

"These all continued with one accord in prayer and supplication with the women and Mary the mother of Jesus and with His brothers...altogether the number of names was about a hundred and twenty..." (Acts 1:14-15)

"Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel and spread out his hands and said...Lord God of Israel, there is no God in heaven or on earth like You..." (2 Chr. 6:12-14)

Notes:

- B. There seems to be much criticism concerning the gathering of large groups of people for prayer as not necessary, and even anti-biblical, but little criticism if at all for our stadium worship concerts and arena preaching performances. People will pay high ticket prices for a front row seat of their favorite worship leader but would not even come for free to that same place to pray.

“Thus says the Lord of hosts: ‘These people say the time has not yet come to rebuild the house of the Lord.’³ Then the word of the Lord came by the hand of Haggai the prophet,⁴ ‘Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?⁵ Now, therefore, thus says the Lord of hosts: Consider your ways.⁶ You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.⁷ Thus says the Lord of hosts: Consider your ways.” (Hag. 1:2-7, ESV)

- C. One must consider why it is that the Church by the nature of its funding and activity do not value the place of corporate prayer. Could it be because the one defining element of prayer is humility? Humility is contrary to the human condition and thus must be embraced, rehearsed, and pursued as natural to our renewed minds and contrary to the flesh.

“And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.⁶ But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.⁷ And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.” (Matt. 6:5-7)

- D. Humility is not the awareness of lack but is the vehicle for abundance. When a believer is filled with humility, there is authority that partners with Jesus’ command. Jesus was the most powerful man on earth; He was also the most prayerful man on earth and was the humblest man on earth. He taught us above all else to learn from His humility.

“Come to me...take my yoke upon you and learn from Me; for I am gentle and humble in heart...” (Matt. 11:28-29)

“God opposes the proud but gives grace to the humble.’ Submit yourselves, then, to God. Resist the devil, and he will flee from you... Humble yourselves before the Lord, and he will lift you up.” (Jas. 4:6-10)

- E. Humility is the most important attribute of prayer. Any other spirit (ability, performance, skill) will rise up in pride and weaken and extinguish the spiritual impact of intercession. Pride cannot not be tolerated by the Father for it is the character of Satan and must be

corrected. If pride is allowed to become full-grown, it will consume the human spirit and make prayer ineffectual.

***"...lest being puffed up with pride he fall into the same condemnation as the devil."
(1 Tim. 3:6)***

- F. In past times the "prayer movement" was (and in certain streams still is) characterized by an elitist spirit that called for special intercessor giftings required to be effectual. This placed prayer out of the reach of "normal" Christians and was only for the most spiritually minded.

"Therefore if there is any encouragement in Christ...make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus." (Phil. 2:1-4 NASB)

- G. This elitist perception of intercessory prayer goes against the very characteristic of God and of His house and is not modeled in scripture. There are no superstars nor super ministries; we are all living stones jointly fit together. Paul said of himself that he was the greatest sinner and the least of the apostles. His humility in knowing his character without God kept him in a place of confidence.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15)

***"I am the least of the apostles and do not even deserve to be called an apostle."
(1 Cor. 15:9)***

Notes:

- H. The characteristics of Harp and Bowl prayer as it functions at the Eastern Gate House of Prayer are **not** the only way to pray, nor is the claim ever made that it is the correct way to pray. It is **one way** of many that we have embraced as being biblical, enjoyable, and sustainable for the human spirit in the pursuit of speedy justice.

“...now, will God not bring about justice for His elect who cry out to Him day and night, and will He delay long for them? I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?” (Lk. 18:7-8)

8. The Impact of Intercessory Prayer in the Old Testament

- A. Daniel chapter 10 is the only chapter in the Bible that clearly releases the revelation of what happens in the spirit when we pray. It draws back the curtain and allows us to peer into the spirit realm and how intercession impacts the cosmic conflict of angels and demons in heavenly places. Daniel chapters 11-12 give great insight into how the understanding of the end times comes to and through a praying people.
- B. Daniel was in his mid-eighties when he set his heart to pray and fast for the Jews that returned to Jerusalem to build the house of prayer. Although we are not told directly, most scholars agree that the reason for Daniel’s fasting and mourning might be either because many of the Jews still remained in the land of their captivity, though they had liberty to return, or because he had heard that the adversaries of the Jews had begun to obstruct the building of the temple.

“In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message was true, but the appointed time was long; and he understood the message, and had understanding of the vision. In those days I, Daniel, was mourning three full weeks. I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.” (Dan. 10:1-3)

- C. A mighty angel came in response to Daniel’s prayer (Dan. 10:10-14). This high-ranking angel (Dan. 10:5-6) was similar in stature to the angel that John later saw (Rev. 10:1). Although angelic visitation is not a normal occurrence, in the times that they are written about in the scripture, the response of human beings is always shock and fear.

“Then he [the angel] said to me, ‘Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the [demonic] prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael [the

archangel], one of the chief [angelic] princes, came to help me, for I had been left alone there with the kings of Persia.” (Dan. 10:12-13)

- D.** This is an important passage for understanding the theology of prayer. A mighty angel told Daniel, in essence, “From the very first day, twenty-one days ago, when you set your heart to humble yourself, I was sent to you.” The mighty angel made a dramatic statement: “I came because of your words.” This statement makes clear that angels respond to the prayers of the saints.
- E.** The prince of Persia is a reference to the demonic principality—a high-ranking demonic power— that was exerting his influence over the region of Persia (modern-day Iran) and was affecting the human prince of Persia in a negative way. This demonic prince of Persia was warring against Israel by seeking to stir up the human king of Persia against God’s people (Dan. 10:13, 20–21).
- F.** A “chief prince” is an archangel, one who leads angels and is dispatched from the angelic realm by Jesus Himself whose name is greater than the angels (Heb. 1:4). Jesus does not *need* to send an angel for He can easily overpower a demonic principality as God. However, He also is fully man and is the only exalted man that lives in heaven. In this age, He exercises His authority over creation through believers on the earth who come into agreement with Him through the Word. In the age to come, He will rule and reign with a rod of iron from Jerusalem.

“Although He existed in the form of God, did not consider equality with God something to be grasped, ⁷ but emptied Himself by taking the form of a bond-servant and being born in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death: death on a cross. ⁹ For this reason also God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰ so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, ¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:6-11)

“Then the woman gave birth to a son who will rule all the nations with an iron rod.” (Rev. 12:50)

Notes:

- G. It is within the latter events of Daniel that Jesus will refer to five hundred years later in regard to the last day (Dan. 9-12). Jesus tells His disciples at the Olivet Discourse that they must understand the book of Daniel in reference to the end times (Mt. 24). It is a prophecy, an instruction, that can give us confidence to persevere in prayer as principalities and powers are defeated through our partnership with heaven.
- H. As there are natural governmental political hierarchies, behind the scenes, there are demonic hierarchy and angelic hierarchy. The Bible calls them dominions and principalities. The conflicts of these spiritual hierarchies impact the hierarchies on the earth regarding influence over nations. Even ungodly men can be impacted for good in the wake of these heavenly conflicts.

“Then the men [angels] looked toward Sodom...And the Lord said, ‘Because the outcry [intercession] against Sodom and Gomorrah is great...I will go down now and see whether they have done altogether according to the outcry against it.’ ...then the men [angels]...went toward Sodom.” (Gen. 18:16-21)

“[Daniel] in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God...so they brought Daniel and cast him into the den of lions...spent the night...then Daniel said to the king...‘My God sent His angel and shut the lions’ mouths’...” (Dan. 6:10-22)

“...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord.” (Eph. 3:10-11)

“Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony...” (Rev.12:10-11)

9. The Father is Looking for Agreement

- A. God gave man dominion over the earth, and that leadership has not been renounced. Jesus, who is fully God, is also fully man, and His messianic rule will be with both attributes intact. He will rule the earth for one thousand years as a man on a throne in Jerusalem. His rule comes from a place of profound agreement with His Father.

“Then God said, ‘Let Us [agreement] make man in Our [agreement] image, according to Our [agreement] likeness; let them have dominion over...the earth.’ So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them...” (Gen. 1:26-29)

“And at that time Hanani the seer came to Asa king of Judah, and said to him: ‘Because you have relied [agreement] on the king of Syria, and have not relied on the Lord your God, therefore the army of the king of Syria has escaped from your hand. Were the Ethiopians and the Lubim not a huge army with very many chariots and horsemen? Yet, because you relied on the Lord, He delivered them into your hand. For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him.” (1 Chron. 16:7-9)

“Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done [agreement].’ Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly.” (Lk. 22:42-44)

“He indeed was foreordained [agreement] before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.” (1 Pet. 1:20)

- B. The governmental rule over the earth is founded on the power of agreement. Everyone lives by agreement. Agreement is when the mind and the heart become confident in regard to a truth or a lie.
- C. Agreements in the Bible are not merely transactional or legalistic; they are deeply relational and carry profound spiritual implications. The fulfillment of agreements is seen as a reflection of one’s faithfulness and obedience to God. Conversely, the breaking of agreements is considered a grave offense with serious consequences.
- D. Demonic influences (principalities and powers) seek to have agreements on the earth to influence leaders and governments. These influences, known as doctrines of demons, will in turn create ungodly laws and affect society (1 Tim 4:1). The battle is drawn upon the line of agreement. What people come to agree with is what will be pursued in their hearts, and thus, the influences of darkness and light have a profound effect on the earth.

“Arise, shine, for your light has come, and the glory of the LORD rises upon you. For behold, darkness covers the earth, and thick darkness is over the peoples; but the LORD will rise upon you, and His glory will appear over you. Nations will come to your light, and kings to the brightness of your dawn.” (Isa. 60:1-3)

Notes:

- E. As cities and regions gather in corporate prayer in accordance to His will (as found in the scriptures), it will begin to bring the influence of God through the Holy Spirit. This requires more than prayer meetings; it requires a region-wide culture of prayer.

“For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments [disagreements] and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.” (2 Cor. 10:4-5)

“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.” (Eph. 6:12)

“...the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication.” (Eph. 6:17-18)

- F. We tend to think that history is changed when we act in the natural, which is only partially true. History will not be changed in the natural without the conflict in the spirit happening through prayer and worship. The angelic powers move only on behalf of intercession. When the angels battle, the demons (which are the source of demonic influences) are disrupted. Then, revelation is manifested in the natural, and history on the earth is changed.
- G. We are living in a day where intercession is not a prayer service to get our needs met. A prayer meeting needs to be approached as if we are participating in a governmental meeting with the Lord of the courts of Heaven. We are required by God to attend and participate in the changing of the course of history as His Ekklesia. This is, in a sense, a forerunner ministry. Every advent must have a forerunner. Abraham, Noah, Moses, Israel, the prophets, John the Baptist, Jesus, and now the Church in sustained intercession, are the forerunners unto His return.

“Then He spoke a parable to them, that men always ought to pray and not lose heart, saying: ‘There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying, “Get justice for me from my adversary.” And he would not for a while; but afterward he said within himself, “Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.”’ Then the Lord said, ‘Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?’” (Lk. 18:1-8)

Part 2: House of Prayer Directives

1. Our Purpose to Serve

- A. The Eastern Gate House of Prayer is seeking to be a “service arm” to the local churches of our region by releasing continuous prayer with the magnification of the worth of Jesus so that blessing can be imbued to every place the Lord is exalted. The greater Eastern Gate community is committed to perform this as our embraced mandate; however, we acknowledge that revival requires the coming together of other believers and churches as one voice committed to *regular* prayer, worship, and fasting.

“...all with one mind were continually devoting themselves to prayer, along with the women, and Mary and the mother of Jesus, and with His brothers.” (Acts 1:14)

“Devote yourselves to prayer, being watchful and thankful.” (Col. 4:2)

2. Eastern Gate House of Prayer Characteristics

- A. The three-fold goal of Eastern Gate is to establish a place of a perpetual solemn assembly that: functions in the unity of believers of our region; awakens hearts to the certainty of the soon return of Jesus; and helps equip the local church in the place of prayer to be expressed in their own congregations.
- B. The end goal of the Eastern Gate House of Prayer is **not** a 24/7 prayer room. The 24/7 prayer room is a *means* of inviting the most number of people, for the longest sustainable period of time, to call out to the Bridegroom. In doing so, there will be many expressions of prayer—solemn and joyful, verbose and silent, corporate and intimate, asking and receiving. We believe this manual will help you to engage in sustained times of individual and corporate prayer. Our desire is to see the values of the prayer room spilling over into a lifestyle of prayer in every arena and season of life.

Notes:

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- C. The Eastern Gate House of Prayer is a valid local expression of a New Testament community of believers in that the directives of Acts 2 are prioritized among its staff and participants: prayer, worship, community, continuing in the Apostles' doctrine, fellowship, discipleship, and evangelism. We consider ourselves "para" (as in parachurch: coming alongside) in the same way Jesus and His disciples would be considered "para" before the disciples became the church in Acts 2.
 - D. It is imperative that any participant of the House of Prayer have regular fellowship with and are in good standing with a local church. As an expression of the prayer room, Eastern Gate House of Prayer has a biblical community named Maranatha Church. Maranatha Church exists to provide a place of gathering for those that do not have a church home but are a part of the Eastern Gate House of Prayer. Participation in Eastern Gate House of Prayer is not required in order to be a part of Maranatha Church.
 - E. Eastern Gate House of Prayer holds to the normal, natural, and customary hermeneutics of the entirety of the Word of God and is a recognized 501c3 organization. We are overseen by a board of directors adhering to the qualifications of Elders in accordance with Titus 1:5-9, 1 Timothy 3:1-7, and 1 Peter 5:1-4. There are different departments and department heads to bring a unified flow into the place of prayer as different expressions of equipping emerge.
 - F. Every full-time staff member is properly vetted with confirmation from friends, family, and ministry leaders as well as a professional background check. All positions of ministry have appropriate qualifiers attached to them so as to not place anyone in a position of compromise and bring comfort and safety to all involved. In any ministry that involves minors, a person or persons that do not have a clean record in their background in regards to minors will not be glossed over or allowed access to minors regardless of the length of time of any degree of infraction.
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3. Prayer Room Etiquette and Culture

- A. **Etiquette:** The Prayer Room hosts hundreds of visitors each month. It is our joy to serve the different churches of the region, each bringing a unique facet of God's beauty, while reaching for the Lord's ideal of "corporate, enjoyable prayer" (Is. 56:7). With this understanding, we face unique challenges concerning social etiquette. Our 24/7 pursuit invites a multinational assembly. This inevitably creates circumstances in which varying personal and corporate behaviors collide with differing cultures, ministerial backgrounds, and standards of hygiene that all converge in one small room.

"Everything is permissible"—but not everything is beneficial. 'Everything is permissible'—but not everything is constructive. Nobody should seek his own good, but the good of others." (1 Cor. 10:23-24, NIV)

For the good of others, we govern the prayer room under the principle of love. We have intentionally reduced the level of personal freedom in our midst so that we can all together, in love, enjoy the prayer room as visitors and staff alike. Our Christian freedom is exercised with restraint so that the good of others may prevail. As you look over the etiquette and protocol guidelines, please view them with the understanding that we want everyone to enjoy the Lord in His house of prayer.

1. Mouth

- a.** There are to be no conversations in the prayer room, including the side rooms, unless it directly pertains to the current prayer meeting. If you find yourself needing to talk with someone, please go out to the foyer.
- b.** Personal vocal volume should be commensurate to, or not exceeding, the platform volume. This would include speaking as well as singing.
- c.** If you pray on the microphone, please avoid shouting your prayers. (But do not lessen your exuberance.)
- d.** No eating in the prayer room, and please, only bring bottled water or spill-proof drinks.
- e.** Do not use your cell phone in the prayer room. If it is important that you receive your calls, place your phone on vibrate, and take the calls outside of the prayer room.

2. Hands

- a.** When you pray for others during any ministry time that is invited from the platform (healing, etc.), please stand in front of the person you are praying for (preferably no mixing of the sexes unless in groups of three or more); limit the placement of your hand to the “prayer triangle” (shoulders/arms and top of head), gentle touch as opposed to shaking or pushing, and keep your hand still (versus rubbing).
- b.** Please be mindful of others and be careful to know your space when waving banners or flags in the front of the room.
- c.** Please refrain from playing outside instruments in the prayer room such as tambourines, djembes, or other rhythmmed instruments.

Notes:

3. Feet

- a. Bare feet are not permitted in the prayer room.
- b. Do not put your feet on the chairs, including up on the back.
- c. Please do not run in the prayer room.

4. Parents and children

- a. Parents, please keep your children with you at all times. Children should be supervised in the prayer room while being fully allowed to participate as children.
- b. Drawing and other activities as such are allowed but please refrain from children watching distracting programs on devices such as phones and iPads. Instead, use this time to teach them how to engage their hearts and minds by waving a flag, drawing a picture, or sitting quietly but with intention.

5. Space

- a. No lying down on the chairs or sleeping (“camping out”).
- b. If we have a crowded prayer meeting, limit your personal space to one chair.
- c. If you leave for an extended period of time (longer than two hours), please take your belongings with you (especially from the tables) so others may use the space.
- d. By entering the prayer room you are giving permission for EGHOP to broadcast your involvement over our webcast.

B. Culture

1. Create a culture where the Prayer Room is a place of prayer, so that anybody who walks in would visually see and hear prayer taking place.
2. Create a culture where you ask the LORD about a person in the prayer room and then go over and pray for them. Challenge yourself to pray for someone at least once a day.
3. Refrain from releasing a prophetic word over someone unless you are trained in our context or are willing to have it judged before releasing it.
4. Create a culture where there is an atmosphere of ministry but within safety and comfort. Do not pray for or minister to anyone of an opposite gender unless you are in a group or with a witness.
5. Create a culture of perseverance and vigilance where you press into prayer and resist the distractions.

4. Terminology and Definitions

- A. Harp and Bowl Model of Prayer:** This is an interpretation of the “Heavenly Model” found in Revelation 4 and 5, in the spirit of the Tabernacle of David as found in Psalm 27:4. The harp speaks of worship that includes God’s music, and the bowl represents intercession. These two elements of worship rise up before the Lord in an interactive relationship of music and intercession.
- B. Prayer Set:** This is a one- or two-hour prayer meeting.
- C. Apostolic Prayers:** These are God-centered prayers found in scripture as prayed by the Apostles.
- D. Praying the Bible:** This is praying and reiterating the actual prayers, worship texts, and themes from the Scriptures through spoken word and song.
- E. Worship Cycle:** This includes the three or four activities that the worship leader uses as a pattern that makes up a two-hour prayer set.
- F. Spontaneous Singing:** This is singing forth heart responses toward God as our humanness is moved by our encountering God. It is devotional singing directly from your heart sung out loud to God. It is also known as spiritual songs (Eph. 5:19, Col. 3:16).
- G. Antiphonal Singing:** This is the replying to the prayer or worship happening at that moment responsively in turns, alternating with one another through singing and praying. This is a model found in the pattern of the Tabernacle of David and the pattern of worship in Heaven (Ezra 3:10; Rev. 4 & 5).
- H. Prophetic Singing:** This is the singing forth of biblically inspired language that introduces worship and/or prayer as a spontaneous song.
- I. Spontaneous Chorus:** This is a simple phrase set to music designed to be sung as a corporate prayer.

Notes:

Part 3:

The Whys Behind the Whats

1. Understanding the Values of the Model

- A. It is important to have an understanding of the values that we are embracing before we can function in the mechanics. Knowing the values will help us understand the so-called restraints of the model. Functioning in a model without the “heart values” will lead us to frustration and formalism. The primary issue is to equip the heart to be empowered with confidence that naturally overcomes fear.
- B. The Harp and Bowl model is designed on the premise that a right structure **enhances** creative expression of the Holy Spirit and does not hinder. This is based on the biblical idea that we go further together in the context of “body” function (each part helps and enhances the other) as opposed to “cell” function (self-relied within itself).
1. A single heart cell of the human body has a pumping action but cannot pump blood by itself. It needs the culmination of many cells pumping together to form the organ that together will pump blood.
 2. An automobile has a mechanical element that is essential for the accomplishment of its function. Standing alone with the engine running produces no movement. However, in the hands of a human being, suddenly the automobile has expression and motion because of the spontaneity of the driver combined with the governing principles of the engine.
 3. There is a difference between the emotion from a single violin and a symphony. In a symphony, there are governing principles that are diverse, yet unified and harmonious, bringing forth a greater sense of creativity and emotion.
- C. The Eastern Gate House of Prayer uses the Harp and Bowl framework as a **launching** pad and a **landing** pad for understanding, communication, and confidence. Confident expectation enhances the ability to facilitate the great need of corporate prayer into an enjoyable expression. The framework allows for a place to start and return even when we feel weak, uninspired, or are “hitting the wall” of the human condition.
- D. When we are in full communication and understanding as the Body of Christ, we are best displaying the fullness of the God-Head. There is a great need in the place of prayer to be fully confident and fully unified as it is the place that will sustain the greatest attack. Unity will defeat the enemy at every attempt. The prayer room must be a place of team ministry without ambiguity.

- E. It is the Father's plan for the Church to be the full expression of His personality, power, and purpose. Paul teaches that together **with all the saints** we can have the promise of the length, width, depth, and height of God's love. This fullness is released to the unified Church that functions in the confidence of the unified God and His purposes.

"...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; so that you may be filled with all the fullness of God." (Eph. 3:18-19)

- F. The longing for fullness and unity in the Holy Spirit is the heart cry of God's people. It is one of the essential building blocks of the end-time Church. Unity around the Holy Spirit confirming the scriptures are His terms. The importance of the unity of the Word, honoring the Holy Spirit, and operating in humility is the goal of every prayer meeting.

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit." (Eph. 2:19-22)

- G. Jesus builds the house of prayer in keeping with the Father's requirement that God would have a people in whom His fullness can dwell. The Lord desires for there to be a community of believers (that supersede our church building boundaries) and have a people forged together as an international family of affection in the grace of God. This is done upon the foundation of the doctrines of the apostles and prophets aligned with Jesus.
- H. The prayer room should be a picture of the people of God functioning in the unity and humility of the age to come. At that time, even the most adversarial relationships will be unified in grace and overflow with love and enthusiasm between those who have caused trouble and those who have been recipients of trouble. With God at the center of the place of prayer (not the worship team) there is no place for jealousy, lack of belonging, or "one-up-ism." We are all humbled in His presence.

Notes:

“Go into the rocks, hide in the ground from the fearful presence of the LORD and the splendor of His majesty! The eyes of the arrogant will be humbled and human pride brought low; the LORD alone will be exalted in that day. The LORD Almighty has a day in store for all the proud and lofty, for all that is exalted and they will be humbled...” (Isa. 2:10-12, NIV)

- I. The Lord wants much more from His people than for them to be His workforce. He longs to have relationships with those who love Him, that love each other, that function together, and to partner with them in accomplishing His purposes. The commanded blessing of Psalm 133 is the authority of God combined with His joy concerning the authority of His created order combined with their joy in unity.

“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.” (Psalm 133, NASB)

“Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today, that the Lord your God will set you high above all nations of the earth. ² And all these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God... ⁸ The Lord will COMMAND THE BLESSING ...in all to which you set your hand, and He will bless you in the land which the Lord your God is giving you. (Deuteronomy 28:1-2, 8)

- J. The **Commanded Blessing** points to the greatest realm of power that is available to the church today. It speaks of the manifestation of the Holy Spirit’s presence (healing, deliverance, salvation, etc.) and power that reside in corporate unity.
- K. Praying in one accord was vital to the release of the Holy Spirit on Pentecost. The word “accord” means with one mind, with one passion. It is used uniquely ten out of the twelve times in the book of Acts as a compound word meaning to “rush along in unison.” This definition is musical in nature in which it denotes the playing of a tempo in a harmonized pitch and tone (Kittel-Friedrich, *The Theological Dictionary of the New Testament*).

“These all continued with ONE ACCORD in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.” (Acts 1:14)

“When the Day of Pentecost had fully come, 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... Then there appeared to them divided tongues, as of fire, and one sat upon each of them.” (Acts 2:1-3)

“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)

“And through the hands of the apostles many signs and wonders were done among the people. And they were all with ONE ACCORD in Solomon's Porch.” (Acts 5:12)

“To the church of God which is at Corinth, with all the saints who are in all Achaia... For we do not want you to be ignorant, brethren, of our trouble...that we were burdened beyond measure...Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death...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 1:1, 8-11)

2. A Primary Issue in Flowing in the Spirit - Confidence vs. Fear

- A.** Confidence, assurance, and boldness in God must be developed in order to equip us to flow in the anointing of the Holy Spirit. Therefore, we must empower the heart with confidence in God that overcomes that which hinders us.
- B.** The House of Prayer model must be based on values that seek to dismantle fear in all that are involved at every level. Only as our fears begin to be subdued can we soar together as a team. Fear locks our hearts. We must dismantle our fears in order to flow with creativity in God.
- C.** The model acts as a “permission-giving” mechanism to dismantle fear of not knowing what to do next. Seeking to flow spontaneously and prophetically in front of others can be stressful and difficult. However, when the responsibility for doing something new or different is on the model, it releases the fear factor and empowers the people.

Notes:

- D. There are necessary, God-ordained human dynamics involved in operating in the anointing of the Holy Spirit. The human dynamics must be easy and predictable. Predictability allows the user to never be left wondering what one can and cannot do, thus missing opportunities in the flow. Having a predictable model or structure that becomes second nature in its operations allows the prayer room to become fully preoccupied with God Himself as we flow in the spontaneity of the Holy Spirit together.
- E. The Harp and Bowl model “demystifies” the assumed spiritual dynamics in order to be inclusive and dismantle fear. The structure speaks to the human dynamics so that the spiritual dynamics can flow easier, quicker, and without pride.
- F. To value inclusiveness is to help undermine spiritual and mystical pride. Functioning within a model allows for inclusiveness, humility, and team ministry that enables people to flow together even when people are in a bad mood, are tired, or are spiritually dull.

“But the manifestation of the Spirit is GIVEN TO EACH ONE for the profit of all...” (1 Cor. 12:7)

- G. There is a posture in the body of Christ that holds up those that are “gifted” in human communication as being closer to the Holy Spirit than others. It is discerned not spiritually but fleshly through personality, exuberance, or even perceived blessings of finances as proof of the favor of God. This gives way to the idea that God gives privileged knowledge to only a few.
- H. Although the Lord will partner with those that have developed skill in communication or courage to release revelation, there is great danger in perceiving it as a special and unique favor of heaven. God deals with our potential for pride in a way that causes us to embrace weakness and stay in humility even in the heights of ministry “success” and favor of man.

“...in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore, I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.” (2 Cor 12:7-10)

- I. Our goal is to convince the weak that they are wanted, needed, and that they belong. We must have a framework that can reach the weak, not just the prophetically bold or the musically elite. When we speak of the “team”, we are not referring only to those on the platform, but the intercessors in the room as well.
- J. Functioning in new mechanisms is difficult; new heart experiences are fearful because they are unfamiliar. Teaching someone how to play an instrument for the first time is awkward and unnatural for the student. But once the skills become familiar through repetition, they begin to

excel. The challenge of repetition is to not become discouraged, bored, and then quit before the skill is realized. Learning something new is a faith walk that requires determination.

K. We must have a framework that allows for the ungifted, untrained, or emotionally weak (or those just having a bad day) to function and feel empowered in the place of prayer on a regular basis. The Harp and Bowl framework of predictable function helps in dismantling fear and assembling confidence.

L. Some Common Fears:

1. **The fear of rejection** – serving with people who have different personalities, histories, expectations, etc.
2. **The fear of not being wanted** – not being good enough, not getting it
3. **The fear of being hurt** – criticized and judged by leadership
4. **The fear of not knowing the scripture** – the feeling of inadequacy in spiritual things
5. **The fear of shame** – possibility of failing in front of others
6. **The fear of missing God** – being disqualified spiritually by God

*“God has not given us a spirit of fear; but of power and of love, and of a sound mind.”
(2 Tim. 1:7)*

*“Be anxious [fearful] for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”
(Phil.4:6-7)*

Notes:

3. Four Values of the Model that Facilitate Unity and Dismantle Fear

- A. Value #1 - Team Ministry:** We can go farther together. There are four components of this in the Harp and Bowl model.
- 1. Platform ministers:** This is the place of the musicians and singers that have governance during a two-hour prayer meeting. The worship leader has the responsibility of serving the platform team with proper and humble directives.
 - 2. Prayer leaders:** This is the place where spoken intercession is generated as a point of unity. The worship leader and the prayer leader govern together.
 - 3. Intercessors:** These are those that are willing to release a prayer of agreement from the scriptures on the microphone. This is done under the supervision of the prayer leader.
 - 4. Floor Intercessors:** These are those that populate the prayer room to come into active agreement with the other three components. They will verbally agree with and respond to the instructions of the worship leader and the prayer leader. They will join in taking up the refrains and spontaneous choruses as they develop and sing them as a corporate prayer.
- B. Value #2 – Inclusiveness:** everyone can and must participate.
- 1.** The prayer room activity must allow for the ungifted and gifted, untrained and trained, the emotionally weak or the “having a bad day” syndrome, to function on a regular basis. Team ministry will allow for the immediate inclusion of all “beginners” and the encouragement of those that are discouraged.
 - 2.** The goal is to prove to the weak that they are wanted and that they belong on the team. The prayer room must be able to bring in the beginner, the weak, and the fearful to a place of participation, not only the musically or spiritually talented and gifted.
- C. Value #3 – Centrality of the Word:** the Word unifies our hearts with Him and each other.
- 1.** The Harp and Bowl model brings together two powerful weapons: prayer and the Word. Singing the scriptures brings spiritual depth to the singers and musicians. The scriptures bring confidence in language and subject matter to the intercessor. The singers never run out of song and the intercessor never runs out of words. The Bible is our song book and our prayer book.
 - 2.** The Scriptures impart a “governmental function” into the model that automatically hinders the use of error or “weirdness”, therefore eliminating the need to “police” every meeting.

3. The value of only allowing the use of biblical language and biblical prayers thwarts the pride of spiritual elitism. Praying the Bible is our holy sail designed to catch the wind of the Spirit.

D. Value #4 - The moving of the Holy Spirit: God gave Jesus Christ as a gift to the world; the Holy Spirit is given as a gift to the Church. It is the Holy Spirit's function to cause the Lord God to be found.

1. Just like there are different rivers, with different strengths and flows, so there is diversity with the Holy Spirit. Different streams can come together to make up a river. There are healing anointings, as well as moves of peace, joy, praise, and prayer. The move of the Spirit can involve quietness, or it can be loud and excited. There is not just one way that God moves.
2. There are many opinions about what someone senses the Holy Spirit is "doing" and with that comes the great fear of missing "it". In the prayer room, we already know what the Lord is doing when we walk in: *"My house shall be called a house of prayer."* Not a house of blessing, although one will be blessed; not a house of worship, although we will worship; and not a house of healing, although many are healed. The exclusive activity of the Holy Spirit in the prayer room is intercession. He cannot not be missed if one is praying in a prayer room.
3. There are times when there is a sovereign flow of healing, deliverance, repentance, or consecration, but that will always be a governance decision led by either the worship leader or the prayer leader. We come into His house of prayer to pray, seeking nothing of ourselves except to grow closer in relationship to Him and with the expectation of coming into partnership with Heaven.

Notes:

Part 4:

The Key to Enjoyable Prayer

1. Four Primary Components of Ministry Around the Throne

- A. The key to enjoyable prayer is found in Revelation 4 and 5 – the heavenly symphony and the beauty realm of God. It is the place where God’s beauty is revealed like no other place in scripture. Enjoyable prayer is found within worship around the throne. The throne room of God is the prime model for the way God shows how He is to be ministered to.

“After this I looked, and there in heaven a door stood open! [ACCESS] And the first voice, which I had heard speaking to me like a trumpet, said, ‘Come up here, and I will show you what must take place after this.’ [INVITATION] At once I was in the spirit, and there in heaven stood a throne, with one seated on the throne... Coming from the throne are flashes of lightning and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God, ⁶ and in front of the throne there is something like a sea of glass, like crystal. [BEAUTY REALM] Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and back...⁸ And the four living creatures, each of them with six wings, are full of eyes all around and inside. [FASCINATION] Day and night without ceasing they sing, ‘Holy, holy, holy, the Lord God the Almighty, who was and is and is to come.’ [DAY AND NIGHT WORSHIP SONGS] And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives forever and ever,¹⁰ the twenty-four elders fall before the one who is seated on the throne and worship the one who lives forever and ever; they cast their crowns before the throne, singing, [RESPONSIVE SINGING] ‘You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.’” (Rev. 4, NRSV)

“Then I saw a Lamb, looking as if it had been slain, standing at the center of the throne, encircled by the four living creatures and the elders. The Lamb had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. ⁷ He went and took the scroll from the right hand of him who sat on the throne. ⁸ And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of God’s people. ⁹ And they sang a new song...[WORSHIP/INTERCESSION].” (Rev. 5:6-8)

- B. We have identified FOUR KEY COMPONENTS that exist within the ministry around the throne. The first has to do with the earthly entrance and invitation; the remaining three have to do with witnessing the activity around the throne room in heaven. These components are all functional in nature but are saturated by and yielded to the Seven Spirits of God (Holy Spirit) when applied to the One who sits on the glorious throne.

1. Access and an Invitation into this realm (verse 1-2)
2. The Beauty and Fascination of God (verses 3-7)
3. Day and Night Worship with Responsive Singing (verse 8-11)
4. Worship and Intercession (Rev. 5:6-8)

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots.² The Spirit of the Lord shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the Lord.” (Isa. 11:1-2)

“Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne.” (Rev. 1:4)

“And to the angel of the church in Sardis write: These are the words of him who has the seven spirits of God...” (Rev. 3:1)

“Seven lamps of fire burning before the throne, which are the seven Spirits of God.” (Rev. 4:5)

“Then I saw one like a slaughtered lamb standing between the throne and the four living creatures and among the elders. He had seven horns and seven eyes, which are the seven spirits of God sent into all the earth.” (Rev. 5:6)

1. Access and Invitation

- a. The revelation of the beauty of God empowers us to enjoy intimacy with the Godhead. As the apostle John wrote this, he was in prison, persecuted for his faith in Jesus and refusing to compromise to the current culture. Instead of John being set free from persecution for righteousness' sake, he was shown that there is access to a place of the beauty realm of God that transcends his current position and situation.

“Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.” (Matt. 5:10)

Notes:

- b. John was invited to come and see all that is operating around the throne of God and the great intercession that takes place. This reality of God's beauty and desire awakens our hearts to draw close to His ways no matter what our circumstances might be. Understanding of and engaging with the beauty of God is not a matter of fascination with our eyes (although we will see Him) or fascination with our emotions (although we will feel Him). We desire to encounter the beauty of God by knowing in our spirit that our interaction with Him through singing and praying is pleasing to Him even when we do not feel Him or see Him. Loyalty and obedience to His word is of the utmost importance.

"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him. In this you have done foolishly; therefore from now on you shall have wars." (2 Chron. 16:9)

"One thing I have desired that will I seek...all the days of my life, to behold the beauty of the Lord." (Ps. 27:4)

"Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love, that he may deliver their soul from death and keep them alive in famine." (Ps. 33:18-19)

"For the eyes of the Lord are on the righteous [dikaios: obedient to the commands of God], and his ears are open to their prayer." (1 Pet. 3:12)

"Nevertheless, when the Son of Man comes, will He really find faith on the earth?" (Luke 18:8)

2. The Beauty and Fascination Realm

- a. The "secret" behind the model and the vision for sustained corporate prayer is found in our heart encounters with God in the beauty realm. The strength of this kind of prayer comes from the view of God in the beauty of a Father's love and the view of God as a Bridegroom.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of [His] salvation, He has covered me with the robe of [His] righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. ¹¹ For as the earth brings forth its bud, as the garden causes the things that are sown in it to spring forth, so the Lord God will cause [His] righteousness and [His] praise to spring forth before all the nations." (Isa. 61:10-11)

"You shall no longer be termed Forsaken, nor shall your land any more be termed Desolate; but you shall be called Hephzibah [lit. my delight is in her], and your land Beulah [lit. married]; for the Lord delights in you, and your land shall be married. ⁵ 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.” (Isa. 62:4-5)

- b. The beauty that Jesus possesses is the very beauty He imparts to His people. We can see His beauty most in His mercy over us. Our salvation defined by the cross is the most tangible expression of beauty over us. How great a value does God see in us that He would trade His Son for our lives! Our expression of this reality is beautiful in His sight.

“Let Israel rejoice [enjoy] in their Maker; let the children of Zion be joyful [enjoy] in their King...For the Lord takes pleasure in His people; He will beautify the humble with salvation.” (Psalm 149:2, 4)

“Since you are precious in My sight, You have been honored, and I have loved you; therefore I will give men for you, and people for your life.” (Isa. 43:4)

- c. Beholding God’s beauty includes more than seeing His beauty in creation, redemption, and His leadership of history; it includes the beauty that He imparts to His people. The sustaining reality of day and night prayer is the fascination of engaging with God in our salvation. Meditating on God’s beauty and desire for us is the ultimate fascination of the saved as even angels look and are captivated by this relationship.

“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, ¹¹ searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow...things which angels long to catch a glimpse of.” (1 Pet. 1:10-12)

- d. We find our joy and purpose in understanding our great value in Him and His great value toward us. He is our primary reward as we acknowledge our great appreciation and gratefulness for Him saving us. The challenge with the beauty that God imparts to us is that it is hidden from our five senses, but alive in our spirit through the Word.

“...your life is hidden with Christ in God. When Christ, who is our life, appears, then you also will appear [the hidden glory of God in you will be seen] with Him in glory [beauty].” (Col. 3:3-4)

Notes:

- e. We are to be intentional in searching for God's beauty because it is hidden. This is a glorious, new way of looking at life. The Lord has the final word over what I look like to Him. We do not have to wait until the resurrection to rejoice with confidence over the real storyline of our life under a beautiful God who imparts beauty to us.
- f. The subject of the Bridegroom and the Father-heart of God along with truths of God's beauty are vital to the sustained engagement of God's people. Enjoying God is the key to this model that comes out of the understanding of His beauty. Revival is a secondary reward; our primary reward from the Father is the Father Himself.
- g. The place of sustained night and day prayer is focused on this facet of the grace of God. God sees beauty in us that we cannot see, but as we seek Him out and He responds to our spirit, we can interpret that as His beauty washing over us. He responds to our spirit through our confident knowledge of His mercy and desire for us.

3. Day and Night Worship Music with Responsive Singing

- a. Music and singing originated in heaven. This activity that we take for granted on the earth was how God set up His realm. The nature of singing is the nature of God, and it is reflected in every facet of His creation.
- b. God responds to music as it is the primary sound around His throne since the beginning of time. His throne room creations sing to Him continuously. This is not only functional, but it is emotional as they are responding in song to the beauty of holiness that He possesses.
- c. After David became king, he set up a tabernacle of worship in Jerusalem (2 Sam. 6; 1 Chr. 15). He set Levites before the ark (which spoke of God's presence) to worship God night and day. He established a full-time occupation for singers, musicians, and gatekeepers (administration) as a revelation into how God desires worship.

"¹¹ David gave his son Solomon the plans...¹² for all that he had by the Spirit, of the courts of the house of the LORD...¹³ also for the division of the priests and the Levites, for all the work of the service of the house of the LORD...¹⁹ 'All this,' said David, 'the LORD made me understand in writing, by His hand upon me, all the works of these plans.'" (1 Chr. 28:11-19)

*"¹ They brought the ark...and set it in the midst of the tabernacle that David erected for it. ⁴ He appointed Levites [*singers*] to minister before the ark...to praise the Lord..." (1 Chron. 16:1, 4)*

"So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work required..." (1 Chr. 16:37)

- d. When Israel went astray, God raised up spiritual reformers with a vision to restore worship as David commanded it. All of the 7 "revivals" in OT times restored Davidic

worship. For example, Hezekiah's revival (about 725 BC) included restoring singers/musicians as David commanded (explained in section 2 of this chapter).

“He stationed the Levites in the house of the Lord with...stringed instruments... according to the commandment of David... The song of the LORD began...” (2 Chr. 29:25-27)

- e. Humanity was created in the image of God, so this same mystery of music exists within the human spirit. We are moved in our emotions by music as He is moved in His emotions by music. Music is at the very center of God's heart. It should not be of any wonder that music is the primary way in which God loves to be worshiped.

4. Worship/Intercession

- a. We see the expression of combining worship music with prayers around the throne of God as one flow. This is the model that exists in heaven. Those that have custodial responsibility over the prayers from the earth are musicians. And as the twenty-four elders gather the prayers, they play the music over them. This is the essence (as best we can understand it) of how God receives our prayers; they are set to music.
- b. The house of prayer harp and bowl framework is built around the intercessory worship reality that exists around the throne of God (Rev. 5:8). The combining of worship and prayer together is not a new idea in the Church — it is not even an earthly idea! The harp (worship) and bowl (intercession) are expressed together as one corporate manifestation. The combination of worship with intercession and responsive singing is the basic principle of “harp and bowl”.
- c. Worship and prayer change the atmosphere of a region. God-centered spiritual warfare is agreement with God's heart. Worship is agreement with who God is; intercession is agreement with what God has promised to do. When we tell God who He is, our faith expands with the revelation of the God of power and beauty. Then, when we agree in intercession with what He says in His Word He will do, our faith is expanded in great confidence.

Notes:

5. Putting It All Together: Enjoyable Prayer Combines Worship and Intercession

- a. There is no sorrow or boredom around the throne of God. There is only beauty, fascination, and all the elements of joy. The closest to the throne are four living creatures who ***“never cease day and night to say ‘Holy, Holy, Holy, is the Lord God Almighty, who was and is and is to come!’”*** (Rev. 4:8) This is their only logical response to what they are beholding. As we see what they see—that is God’s unending glory—then the right response of unceasing praise makes more and more sense.
- b. In Matthew 6, Jesus taught the disciples to pray for that which is modeled in heaven to be released on earth. At the very center of heavenly life is day and night worship and intercession focused on the One seated on the throne. The ministry of night and day prayer and worship only makes sense in light of a heavenly, throne-centered reality.
- c. The enjoyable part of night and day prayer is the knowledge that it is the primary way in which God is worshiped around His throne. It takes the revelation and pursuit of His beauty to move us emotionally as we meditate on the biblical understanding that this is what brings God pleasure.
- d. This is not to say God is not pleased with every expression of prayer. God delights in obedience and not in a function of duty-bound sacrifice or offering. We encourage every believer to follow the Lord in relational obedience as to what expression to pursue.

“...for you were once darkness, but now you are Light in the Lord; walk as children of Light (for the fruit of the Spirit is in all goodness and righteousness and truth), finding out what is pleasing to the Lord.” (Eph. 5:8-10)

“Therefore, we also have as our ambition...to be pleasing to Him.” (2 Cor. 5:9)

- e. It is not enough just to mix prayer with music. Musicians must cultivate a spontaneous heart and a prophetic spirit that flows. This starts with learning how to form melodies with basic, natural skills and language. As it grows and develops, it moves into the place of anointing and unction. This flow comes through training, exposure, and consistency.

2. The Tabernacle of David: 24/7 Worship and Prayer

- A. Around 1000 BC, King David commanded that the Ark of the Covenant be brought up to his new capital, Jerusalem, on the shoulders of the Levites, amid the sound of songs and musical instruments. This command was the overflow of the passion of David’s heart. There, he had it placed in a tent and appointed 288 prophetic singers and 4,000 musicians to minister before the Lord, ***“to make petition, to give thanks and to praise the Lord”*** day and night (1 Chron. 15-17). This was unlike anything that had been done in Israel’s history.

- B.** David was regarded by God as a man after his own heart (1 Sam. 13:14); the Lord chose him because God trusted him to display His heart and desire to dwell in the midst of Israel. David brought the ark of God back to Jerusalem, placed it in a tent, and set singers and musicians around it day and night offering burnt sacrifices and offerings of worship and praise (1 Chron. 15-16).
- C.** Songs and poems were written before the ark as the priests stared into the glory and beauty of God. Imagine worship from this place of beholding and encountering! This is where we get most of the book of Psalms. There are few scriptures that so graphically express God's desire for intimacy and partnership with mankind as the Psalms.
- D.** Although the tabernacle was replaced by the temple, the Davidic order of worship was embraced and reinstated by six subsequent leaders in the history of Israel and Judah. Each time this order of worship was reintroduced, spiritual breakthrough, deliverance, and military victory followed.
1. Solomon established worship in the temple in accordance with the Davidic Order (2 Chron. 8:14- 15).
 2. Jehoshaphat defeated Moab and Ammon by setting up singers in accordance with the Davidic Order: singers at the front of the army singing the Great Hallel (2 Chron. 20:18-23).
 3. Jehoshaphat reinstated Davidic Worship in the temple (2 Chron. 20:20-22, 28).
 4. Joash repaired the temple with the guidance of Jehoiada who reestablished "rejoicing and singing" to accompany the burnt offerings (2 Chron. 23:16-21; 24:13-14).
 5. Hezekiah cleansed, re-consecrated, and reinstated the Davidic Order of worship in the temple (2 Chron. 29, 30:21).
 6. Josiah restored the temple and the place of the Levites as musicians and singers before the Lord (2 Chron. 34:3-13; 35:15).

Notes:

7. Ezra and Nehemiah brought together the musicians and singers to minister to the Lord (Ezra 3:10, Nehemiah 12:28-47).

- E. This is a key reality to the establishing of night and day prayer in a region (Luke 18:1-8). The implication is that as the church embraces night and day prayer there will be the spiritual breakthrough, deliverance, and victory needed for the end of the age posture.
- F. God promised to rebuild and totally restore the tabernacle of David. This includes the Davidic dynasty and its central ministry of worship and intercession in the tabernacle. Amos prophesied this restoration in 750 B.C.

“On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old.” (Amos 9:11)

- G. James, the brother of Jesus, quoted this passage at the first council of Jerusalem. He used this passage to frame the entire church age and global missions’ expansion as an expression of the rebuilt tabernacle of David.

“And after they had become silent, James answered, saying, ‘Men and brethren, listen to me: Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: “After this I will return and 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 15:13-17)

3. Three Values that Facilitate Unified Prayer

- A. **VALUE 1:** Mature Team Ministry – we go further together as a symphony.

1. Team ministry is expressed between 1) the worship team and the intercessors; 2) the prophetic singers; and 3) all together in the prayer room.
2. God has put a limitation on each of us so that we can experience fullness only in unity. The Holy Spirit gives more as we function together in unity (1 Cor. 12-14).

“Now there are different gifts, but the same Spirit. ⁵ And there are different ministries, but the same Lord. ⁶ And there are different results, but the same God who produces all of them in everyone. ⁷ To each person the manifestation of the Spirit is given for the benefit of all.” (1 Cor. 12:4-7)

- B. **VALUE 2:** Inclusiveness – everyone can and should participate.

1. We must have a framework that ungifted, untrained, or emotionally weak (or just those having a bad day) can function in on a regular basis. Team ministry allows for the

inclusion of all beginners. Malachi 4:6 teaches us that the old and the young must flow together, mature and immature, musically seasoned and unseasoned.

2. Our goal is to encourage those who feel weak or timid that they are wanted and that they belong on the team. We must have a framework that can reach the weak, not just the musically elite. When we speak of the “team”, we are not referring only to those on the platform, but the floor intercessors in the room as well.

C. VALUE 3: Centrality of the Word – unifies our hearts with His and others.

1. The most needed element in the prayer room is the Scripture itself. Prayer is called by God to be a “singing seminary”, not just a gathering of church musicians who love music. We are desiring to be washed by the Word by Jesus as we are preparing to be a mature bride without spot or wrinkle.

“Christ loved the church and gave himself for her to sanctify her by cleansing her with the washing of the water by the word, so that he may present the church to himself as glorious—not having a stain or wrinkle, or any such blemish, but holy and blameless.” (Eph. 5:25-27)

2. We are to rejoice in the language of God’s heart as opposed to being frustrated by the supposed limitation of biblical language. Using the Scriptures automatically hinders error and weirdness (unbiblical prayers). Therefore, we will not need to police every meeting. The value of biblical language hinders the pride of spiritual elitism.

Notes:

4. Ten Essential Principles of the Prayer Room

A. Principle 1: God-Centered Spiritual Warfare

1. God-centered intercessory worship is God's primary strategy for the corporate Body of Christ to resist and dislodge demonic spiritual forces from heavenly places. Generally, we focus our proclamations directly to God to dismantle cultural strongholds by dislodging or wrestling with the disembodied evil spirits in the heavens called principalities, powers, rulers of the darkness of this age, and spiritual hosts of wickedness.

“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.” (Eph 6:12-13)

“...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,¹¹ according to the eternal purpose which He accomplished in Christ Jesus our Lord,¹² in whom we have boldness and access with confidence through faith in Him.” (Eph. 3:10-12)

2. There are exceptions to this general rule in which we may direct our proclamations directly against the works of the enemy. But this function is engaged only when leadership has specific direction and gives explanation as to preserve unity and keep the room focused. But most of our spiritual warfare is done by agreeing with God and thus disagreeing with the enemy.

B. Principle 2: Making Our Declarations of Faith in Biblical Prayers

1. New Testament biblical prayers are God-centered declarations that begin in the burning heart of God. Our primary focus is God-centered prayers instead of demon-centered or sin-focused prayers. The actual prayer and worship text of scripture is the substance of our declarations. By making biblical declarations we are showing the tremendous power found in the actual words and intent of scripture.
2. The New Testament prayers are specifically focused on churches in cities and individuals. The more we focus on specific targets that are close to home, the more it makes it easier for unity in prayer. For instance, compassion is by nature focused on specific people, not generic crowds.
3. Biblical prayers (or praying the scriptures) is designed to help us to be unified quickly and prophetically which will cause us to soar in confidence. When we pray words directly from the scripture, and not our own words, we can enter into powerful and humble agreement without the need for human level explanation or human level ideas.

“And when you do ask, you do not receive, because you ask with wrong motives, that you may squander it on your pleasures.” (James 4:3)

“And this is the confidence that we have before Him: If we ask anything according to His will, He hears us.” (1 John 5:14)

C. Principle 3: Enjoying God in the Fascination of His Beauty

1. The beauty realm as described in Revelation 4 and 5 is essential and foundational in our soaring together in intimacy with the Godhead. This revelation is necessary to bring about the confidence of love that keeps us excited about Father God not only loving us but enjoying us, even when we are weak.

“Even them I will bring to My holy mountain, and make them joyful in My house of prayer...” (Isa. 56:7)

“that MY JOY may remain IN YOU... that your joy may be full.” (John 15:11)

“...ask, and you will receive, that your joy may be full.” (John 16:24)

“...I speak in the world, that they may have my joy fulfilled in themselves...” (John 17:13)

“Rejoice in the Lord always. Again I will say, rejoice! ...in everything by prayer and supplication, with thanksgiving...” (Phil. 4:4-6)

2. Rather than speaking into the air or praying in a mental vacuum, we need to focus our minds on the biblical description of God’s throne as set forth in Revelation 4. The majestic beauty of the Father’s throne as revealed to John is the clearest and most detailed depiction of God’s throne in the Bible.
3. Joy and gladness promised by God in His house of prayer is a result of the positive flow of His heart to ours and our heart to His. When we pray, we actually come before God’s throne—a real throne, with a real Person sitting on it. What an amazing privilege that humans can approach the throne of the eternal One.

Notes:

“He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their head. ⁵ From the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. Before the throne there was a sea of glass, like crystal...around the throne, were four living creatures.” (Rev. 4:2-6)

4. John saw the Father with a glorious jasper, sardius, and emerald light radiating from His throne. The jasper with diamond-like brilliance speaks of His splendor; the red sardius gem, His fiery desires; and the emerald rainbow, His mercy.

“You...cover Yourself with light as with a garment...” (Ps. 104:2)

“Like the appearance of a rainbow...so was the appearance of the brightness all around it [the throne]. This was the appearance of the likeness of the glory of the LORD.” (Ezek. 1:26-28)

5. The beauty of God is the foundation of intimacy. The Lord calls us to minister to Him in the beauty of His holiness. God’s beauty is the highest theme in our worship to Him and the context for warfare against the ugliness of sin and the darkness of evil.

“...he appointed those who should sing to the LORD, and who should praise the BEAUTY OF HOLINESS, as they went out before the army and were saying: Praise the LORD, for His mercy endures forever.” (2 Chron. 20:21)

“Give unto the LORD the glory due His name; worship the LORD in the BEAUTY OF HOLINESS.” (Ps. 29:2)

“Oh, worship the LORD in the BEAUTY OF HOLINESS! Tremble before Him, all the earth.” (Ps. 96:9)

D. Principle 4: Combining Worship Music with Prayer

1. The combining of worship with intercessory prayer is the essential element to the “Harp and Bowl” model (Rev. 5:8). Intercessory prayer joined with anointed music unlocks believers’ hearts and unifies the prayers, aiding us in our desire to pray with one heart.
2. The harp speaks of worshiping God with musical instruments. The bowls are filled with the prayers of the saints. The scriptures show us how worship around the throne flows in antiphonal (responsive) praying and or singing, and that it was also part of the Davidic order on the earth.

“...the four living creatures and the twenty-four elders, each having a harp, and golden bowls full of incense, which are the prayers of the saints... sang a new song... Then [after the new song] I looked, and I heard the voice of many angels... 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...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..." (Rev. 5:8-13)

"...the priests stood... with trumpets, and the Levites...with cymbals, to praise the lord, according to the ordinance of David... And they sang responsively, praising and giving thanks to the Lord: 'For He is good, For His mercy endures forever toward Israel.' Then all the people shouted with a great shout..." (Ezra 3:10-11)

3. The model that is given in scripture has the worshippers and the intercessors flowing together and staying connected as they move in the Spirit together. The goal is for there **not** to be a distinction between the two but for there to be a flow with one prayer being constructed as we move prophetically in the spirit with confidence.

"...indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying: 'For He is good, for His mercy endures forever,' that the house, the house of the Lord, was filled with a cloud,¹⁴ so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of God." (2 Chron. 5:11-14)

4. There are over 1000 references in the Bible to music. The book of Psalms contains 150 chapters of prayer that were not meant to be read but sung. Music was created to invigorate the soul and bring emotion to our thoughts. God ordained that the worship music around the throne flow in an interactive way with prayers that are offered before His throne. This is not intended to be a solely heavenly function but a divine example for earthly imitation.

"...your will be done, on earth as it is in heaven." (Matt. 6:10)

5. The spirit of worship from our hearts gives power to the prayer from our lips. We call this the *harp and bowl model of intercessory worship*. It is integral to the present worldwide prayer movement that prayer rooms be fueled by songs of love and adoration to Jesus.

Notes:

6. As worship songs are joined with intercession for the nations, great spiritual benefits are released on earth. We are seeking to continuously learn how worship music can flow with intercession in an interactive way. Intercessory prayer joined with anointed music unlocks a unique part of our hearts, gives hope to the afflicted, and aids in unifying the Body of Christ.

“...will extol the LORD at all times; his praise will always be on my lips. My soul will boast in the LORD; let the afflicted hear and rejoice. Glorify the LORD with me; let us exalt his name together. I sought the LORD, and he answered me; he delivered me from all my fears.” (Ps. 34:1)

“...but You are holy, enthroned in our songs of praise...” (Ps. 22:3)

7. Here are some examples of worship combined with prayer in the Bible:

- a. God is approached through singing.

“...come before Him with thanksgiving and extol Him with music and song...” (Ps. 95:2)

- b. God approaches us with singing.

“...The LORD your God is in your midst...He will rejoice over you with singing.” (Zeph. 3:17)

- c. David recognized the importance of music in relating to God.

“Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting...” (1 Chron. 6:31-32)

“...the singers...of the Levites,... were free from other duties; for they were employed in that work day and night.” (1 Chron. 9:33)

- d. The Apostles exhorted the church to combine prayer with music.

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs...” (Col. 3:16)

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

“Whenever you come together, each of you has a psalm...” (1 Cor. 14:26)

8. The interactive flow of musicians, singers and intercessors is imperative in the place of corporate anointing. It is the music that brings our emotions as well as our minds into a unified flow of declaration. The music will unify the prayer room and the Lord will bring about his glory in the midst.

“...when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD...the house of the LORD was filled with a cloud...” (2 Chron. 5:13)

E. Principle 5: Responsive Singing in Team Ministry

1. The essence of the sustainability of the model is built around responsive (antiphonal) praying or singing of the Word. It is an interactive relationship between prayer and music that takes a degree of practice to learn how to flow in it.
2. Antiphonal singing allows for the operation of team ministry that promotes humility with effectiveness as it eliminates the need for the one anointed person. As the song is developed under the unction of the Holy Spirit, it is done with an eye on dependency – that is dependency on God and dependency on one another. This includes musicians, singers, spoken intercession, and proclamations.
3. Responsive singing causes people to flow into one heart together by listening, creating and responding in one heart flow together. There is not an individual creator but a team of creatives all looking at the same object and adding their creativity to craft the whole.

“...and the Levites who were the singers, all those...with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets—¹³ indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord...” (2 Chron. 5:12-13)

4. According to the throne room worship modeled in Revelation 5:8-14, the interactive relationship between the prayer and the music in the heavenly symphony is itself very significant. Yet, this interactive expression was in operation before John was shown the heavenly throne room in Revelation 4. We can see throughout the history of Israel, as far back as Moses, this activity of worship and prayer.

Notes:

“Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: ‘I will sing to the Lord for He has triumphed gloriously the horse and its rider He has thrown into the sea!’...Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances.²¹ And Miriam answered them: ‘Sing to the Lord, For He has triumphed gloriously! The horse and its rider, He has thrown into the sea!’” (Ex. 15:1-21)

“And they sang responsively, praising and giving thanks to the LORD, ‘For he is good, for his steadfast love endures forever toward Israel.’ And all the people shouted with a great shout when they praised the LORD.” (Ezra 3:11)

“I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.² Above it stood seraphim...And one cried to another and said: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!’ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.” (Isa. 6:1-4)

F. Principle 6: Spontaneous Singing and Praying in the Spirit

1. The two ways to sing spontaneously are singing with our spirit in tongues and singing with our own understanding.
2. To pray spontaneously both in speaking and singing must have a nature of passion. This intensity increases faith in our spirit to encounter the manifest presence of God. The Apostle Paul gives us the most instruction in praying and singing with the Spirit.

“...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. But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church.” (1 Cor. 14:2-4)

“...be filled with the Spirit, [by] speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord...” (Eph. 5:18-19)

“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)

“For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. 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.” (1 Cor. 14:14-16).

“I thank my God I speak with tongues more than you all...” (1 Cor. 14:18)

“...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)

3. Here are four benefits of singing or praying in tongues:

- a. We speak mysteries – in other words, we speak inspired ideas to God, and we receive inspired ideas from God in our prayers.

“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.” (1 Cor. 14:2)

- b. We bless (worship) God through singing in the Spirit.

“I will sing with the spirit, and I will also sing with the understanding...you bless with the Spirit...for you indeed give thanks well...” (1 Cor. 14:15-17)

“For they heard them speak with tongues and magnify God.” (Acts 10:46)

- c. We build up our faith by praying in the Spirit.

“But you, beloved, building yourselves up on your most holy faith, [by] praying in the Holy Spirit...” (Jude1:20)

- d. We edify our human spirit while praying in the Spirit.

“He who speaks in a tongue edifies himself...” (1 Cor. 14:4)

G. Principle 7: Structure and Leadership in Prayer Gatherings

1. The purpose of a corporate model is to create boundaries that aid in establishing a spiritual atmosphere for glorifying Jesus and centering prayers around the Bible. From that place, unity can flourish. To neglect this is to limit our unity and flow in the Spirit.
2. The principle of servant leadership is honored by God. Within God’s sovereign plan, the church on the earth should operate under a “partnership administration”—such as elders with deacons, pastors with the congregation, worship leaders with the musical team, etc. Everyone has a part that compliments the other and makes up the Body of Christ. God will not do the part that He has sovereignly entrusted to the church, and the church lacks the authority to try to do God’s part.

Notes:

3. We will experience a more spontaneous flow of the Holy Spirit within the boundaries of a model. The conviction is that structure is ordained by God for a group of people to cooperate with the flow of the Holy Spirit and not hinder the unity of the gathering.
4. To have a lack of servant leadership within any ministry of the church will allow the human dynamic to function by default. This will cause the weak to stay weak and the strong will overpower. It is the attribute of servant leadership in which all will soar together. Leadership in this way is seen by the example of the conductor of the orchestra. He does not lead by overpowering the instruments but being the visual point by which all the instruments can flow together in one accord.
5. Servant leadership with structure allows for everyone to be on equal footing therefore becoming a chord; a harmonic blend of individual, distinct tones as opposed to a dissident chord; a clashing of unrecognizable tones that may or may not blend at any given moment.
6. A false assumption that keeps us separated is that the Holy Spirit will take care of the human dynamics. On the contrary, the Holy Spirit will flow with greater anointing when we are flowing in humble confidence of unity, understanding our weaknesses, and operating in the opposite spirit of our flesh.

H. Principle 8: Intensity and Perseverance to Flow in the Anointing

1. The corporate gathering of prayer meetings but be the display of burning hearts for the exaltation of the Lord. It is necessary for perseverance to enter and remain in the flow of the anointing. Corporate perseverance makes our spirits stronger. When we are all “going for it” in the spirit it naturally encourages each other individually to press into God.
2. Our human condition typically defaults to the idea that we will do whatever the majority is doing. Zealous prayer in the Holy Spirit opens the door to benefits that a lot of the church is content to live without. A culture of spiritual boldness in the prayer room is vital to experience God’s fullness. Determined, engaged hearts resist passivity. It is necessary to stir ourselves up and to confront our wandering minds, tired bodies, and distracted hearts.

“...then their eyes were opened and they knew Him...and they said to one another ‘Did not our hearts burn within us while He talked with us...and opened up the scriptures to us?’” (Luke 24:31-32)

“O foolish ones, and slow of heart to believe...” (Luke 24:25)

“Therefore I remind you to stir up the gift of God which is in you...of power and of love and of a sound mind.” (2 Tim. 1:6)

3. As we prepare ourselves to wage war in the prayer room, we first wrestle with our own mind, body, and emotions that pull our focus from God. The norm is to come into the prayer room and wait for the “anointing” to drop on us instead of stirring ourselves up in perseverance before we arrive.

“But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit...” (Jude 1:20)

“...there is no one who calls on Your name, who stirs himself up to take hold of You.” (Isa. 64:7)

4. If we wait until we feel led, we will fall victim to our natural default and accusations of the enemy. (“Let someone else do it,” “They can do it better than me anyway,” “I’m too embarrassed.”) The leading of the Lord is already present in our lives to pray. It is whether we are willing to follow what He is already leading us in.
5. Paul teaches that the “above all” part of the armor of God is focused concentration in the place of prayer. It takes faith (confidence), salvation (knowledge of our deliverance), and the Word of God (both rhema and logos) to help us persevere in prayer so we can stand against the devil now and in the evil day at the end of the age.

“...above all taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one and take the helmet of salvation and the sword of the Spirit which is the word of God...praying always with all prayer and supplication in the Spirit, being watchful [alert] to this end with all perseverance and supplication for [with] all the saints...” (Eph 6:18)

I. Principle 9: Intentional Exaltation of Jesus (refusing extreme soulsh exhibition)

1. There is a spiritual culture that exists especially in the charismatic part of the church that quietly encourages the display of soulsh exhibition...some with a sincere heart and some without. We want to refuse the exhibition culture that is being described as uncontrollable prophetic acts out of jealousy for His name to be exalted alone.
2. We love the anointing of the Holy Spirit. However, we decline the invitation to participate in this trend for the sake of God’s honor and the sake of staying unified around His presence alone.

Notes:

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3. It is the desire of every lover of God to be in a place that is intentional about drawing honor to Jesus the Intercessor, not to us the intercessor. Soulsh exhibitionism stems from one of the strongest urges in the human spirit: to be needed, wanted, special, and important. This can manifest spiritually as a desire to appear closer to God, even with genuine sincerity. It may also lead to a sense of possessing exclusive giftings, anointings, or revelations that set one apart from fellow believers.
 4. Any type of prophetic act outside of a normal, cultural, corporate expression must be responsibly led from the platform so that unity is kept paramount, and confusion is diminished. The platform is a governmental position. It is the responsibility of the worship leader and/or prayer leader to lead any action that deviates from the model with explanation of the deviation. This will allow the room to stay in unity and act with understanding.
 5. Here are four common expressions of soulsh exhibitionism on the platform that may occur in the corporate setting:
 - a. **Spiritual Elation:** The minimizing of *ecstatic intimacy* on the platform is encouraged as to not appear nearer to God than others. This is not a hard and fast rule but a standard towards the excellence of exalting Jesus.
 - b. **Overly animated platform styles:** Any worship style that draws attention to the platform and away from the Lord. Our style of worship on the platform must not be frozen or static as well as not overzealous or over-the-top so as to receive improper attention.
 - c. **Prophetic Acts:** This type of action can encourage the claim that others possess special knowledge of God's secrets above everyone else, specifically those done in wrong settings and times without proper governmental covering and explanation. It creates confusion and disunity in the prayer room.
 - d. **Sensory communication on the platform:** This includes acts such as punching the air, waving a flag, individualistic dancing, shouting, etc., when it singles a person out above the activity and the environment of the room at any given moment. The platform is a place set higher than the floor that is used for communicative reasons, thus it is imperative that it is not used to communicate something that is not shared or expressed as a whole.
 6. **The platform must cultivate a culture that protects unity.** If at any time a person on the platform is being moved to perform anything that would make them stand out from the corporate expression of the room or those things that are deemed the norm in worship (such as raising hands, closing eyes, swaying, etc.), they are allowed to remove themselves from the platform (after getting permission from the worship leader) and express whatever they feel they need to express away from the eye of those in the room. **This is a very sensitive subject in our individualistic culture and will take humility**

to endure it. It is our prayer that we become a people that lead in a way that points to the worship of Jesus from us through the Spirit and not through us.

J. Principle 10: Unifying the Room

1. The 10th principle is one that is key to the “why” of the harp and bowl model; that is to bring everyone in one accord in the room; to act with one mind with one unified focus in our worship and intercession. Jesus declares that there is power in being unified in what is spoken to the Lord. He makes it clear that when two agree together, He - Jesus - will be present with them and will make their requests known to the Father. Unity attracts the Holy Spirit and He assists us to speak a language of unity; that is the unity of language that exists within the Godhead. The Father responds to His children being unified in the place of prayer.
 - a. We at the Eastern Gate House of Prayer desire to create an orchestra of unity in which we are not only unified by our common salvation but are unified in activity and purpose during the prayer set. Everyone has a part to play and it must be played skillfully and with passion while we are releasing the sound of heaven together. There are no spectators in an orchestra. From the smallest ring of a bell to the loud blast of a french horn, all must be ready to release their sound.

“Again, I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.” (Matt. 18:19-20)

“I am in them and you are in me. May they experience such perfect unity that the world will know that you sent me and that you love them as much as you love me.” (Jn. 17:23)

“Make every effort to keep yourselves united in the Spirit...” (Eph. 4:3)

Notes:

2. Jesus asked His disciples to pray together with Him just before His most difficult and challenging time on earth. His warning to them was to pray together so that they would not “enter into temptation.” This aspect of being unified in prayer actually acts as a guard against any one individual becoming distracted or detached from the main focus, especially during the most difficult times of life and the testing of our faith. Staying unified in a prayer meeting creates a space of accountability to remain a part of the focus of the Body, driven and defined by the Spirit of Jesus and not by our problems or circumstances. In our weaknesses, we are able to lean on one another, finding encouragement and fresh drive from the strengths, giftings, and reach of our fellow brethren.

“Then He came to the disciples and found them sleeping, and said to Peter, ‘What! Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.’” (Matt. 26:40-41)

“And being let go [from incarceration, beatings and threats], they went to their own companions and reported all that the chief priests and elders had said to them. So when they heard that, they raised their voice to God with one accord and said: ‘Lord, You are God...’” (Acts 4:23-24, AMP)

3. Different roles—like singers, worship leaders, and prayer leaders—help create an organized setting where everyone can participate meaningfully. Singers follow the worship leader’s direction to foster unity on the platform, while those in the room are encouraged to follow the prayer leader’s guidance to create a synchronized atmosphere of intercession. This unity between the platform and the floor intercessors allows everyone to fully engage, knowing the flow and boundaries of the set. Although there are many ways to hold a prayer meeting, we use this consistent model to enable greater, unified participation for both newcomers and long-time participants alike.

Part 5:

Primary Attributes of the Harp and Bowl Model

1. Worship that Magnifies God

- A. We begin every prayer cycle with the opportunity to magnify the Father through corporate worship. This comes from the activity of leading the room in known or familiar worship songs or hymns that bring the room into unity through the unifying of our words with melodies from our hearts.

“Speak to one another with psalms, hymns, and spiritual songs. Sing and make music in your hearts to the Lord, always giving thanks to God the Father for everything in the name of our Lord Jesus Christ...” (Eph. 5:19-20)

- B. We use the acronym **W.T.P.** to form the consistency of our songs: Worship, Thanksgiving, Praise.
1. **Worship:** Worship has to do with having relationship (intimacy). The Merriam-Webster’s Collegiate Dictionary defines *worship* as reverence (feelings of deep respect or devotion) offered to a divine being or supernatural power, or an act expressing such reverence. It also means to regard with great or extravagant respect, honor, or devotion. The Hebrew word for “worship” is *shachah* (pronounced sha-kha), meaning to bow down or to depress, prostrating oneself before a superior in homage, before God in worship. Worship is the act of devoting and surrendering oneself to God in His presence.
 2. **Thanksgiving:** The Merriam-Webster’s Collegiate Dictionary defines *thanksgiving* as the act of giving thanks or a prayer expressing gratitude (a feeling of being thankful to somebody for doing something). The Hebrew word for “thanksgiving” is *towdah* (pronounced to-da) meaning confession, praise, and thanksgiving. The Greek word for “thanksgiving” is *eucharista* (pronounced yu-kha-re-ste) meaning thankfulness or the giving of thanks. Thanksgiving always has to do with showing gratitude for something that God has done for you. This can be something that is naturally done already, or something that you are believing God for by faith. You thank God for sending His Son to die for you, for healing you, for delivering you, for meeting your needs, etc.
 3. **Praise:** Praise means to give honor. The Merriam-Webster’s Collegiate Dictionary defines “praise” as expressing a favorable judgment of; to commend (recommend as worthy of confidence or notice); or to glorify especially by the attribution of perfections. It is also an expression of approval, to give value or merit (a good or praiseworthy characteristic that somebody or something has). The Hebrew word for “praise” is *yadah* (pronounced ya-da), meaning to throw, shoot, cast. This has to do with throwing forth honor on God because His characteristics, attributes, and the summation of who He is, are

commendable (worthy of praise). The Greek word for “praise” is *doxa* (pronounced do-ksa), which is the root word for doxology (hymns of praise). *Doxa* means opinion, judgment, view, estimate. It speaks of magnificence, excellence, preeminence, dignity, and grace. It also speaks of God’s majesty or most exalted state. We praise God because He is a healer (Jehovah Rapha), because He is a deliverer, because He is eternal, because it is His nature to love His children, etc.

- C. Words or melodies are not needed to bring worship, but it is the position of one’s heart, soul, and mind. Worship is an attitude more than a song and a posture more than an emotion. Of the three (W.T.P.), WORSHIP is not only about words formed and expressed in a devotional manner but also about a devoting and surrendering of oneself in the presence of the Living God, communing with Him in the beauty, and sometimes silence, of His holiness.
- D. Thanksgiving is the opening of the door to our communion with Him as it says in Psalm 100:4, ***“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.”*** Thanksgiving brings us to the opening of His presence while praise is expressed in the courts of His presence. Both require worship as the basis for the position of the expressions of our hearts soaring as one.
- E. We ask the worship leaders to keep in mind the use of songs that are directed to the Father rather than directed about ourselves [I like to use the 25%/75% rule]. This is for our benefit and not His. The Lord looks on the heart, but to unify the room as one sound, we must consider the outward appearance. Songs that manifest gratefulness in our souls will erupt into blessing the Father. A corporate expression of blessing from gratefulness will unify the room quickly and encourage the downcast to join in the blessing.

“My soul boasts in the LORD; let the oppressed hear and rejoice. Magnify the LORD with me; let us exalt His name together. I sought the LORD, and He answered me; He delivered me from all my fears. Those who look to Him are radiant with joy; their faces shall never be ashamed.” (Ps. 34:2-5)

- F. The prayer room must be filled with people of expectation and anticipation. That does not necessarily mean loud or jubilant, although it can be. We need to be a people of His presence ready for His meeting with us as when Moses would enter the Tent of Meeting, he was radiant.

Notes:

“...whenever he [Moses] entered the LORD’s presence to speak with Him, he removed the

veil until he came out. And when he came out and told the Israelites what he had been commanded, they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the LORD.” (Ex. 34:34-35)

- G. **F.U.E.L.** is another acronym used to remind us of what energizes the place of prayer and how we can be reminded of the place of radiance.
1. **FAITH:** We come with an expectation of His attributes being on full display.
 2. **UNITY:** We come not with our own agenda but ready to cooperate with the Holy Spirit in the expression of full agreement through participation.
 3. **ENCOUNTER:** We come with great anticipation that we will have an interaction with the Father from His throne of grace.
 4. **LIBERTY:** We come ready to be free from those things that keep us hindered in any way towards faith, unity, and encounter.

2. Praying the Bible

- A. Any prayer spoken from the microphone to engage the room in team ministry must **only** come from the scriptures. Although one can use any appropriate scripture to pray from, we always recommend using the Apostolic prayers. These are the prayers that the Spirit gave to the apostles to pray and that Jesus prayed as our chief apostle (Heb. 3:1).
- B. God hears all of our prayers whether they are groans, tears or even rants; but when we pray the prayers that are already in the Word of God, the people of God are filled with a confidence that the Lord is not only hearing us but that He is committed to fulfilling the answer to those prayers.
- C. There are more than twenty-five apostolic prayers in the New Testament that show us the way God sees the Church, and to pray for her the way in which He has inspired the scriptures to reveal. They give us the language of God's heart and are still burning before His throne.

“And out of the throne proceeded lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God...” (Rev. 4:5)

- D. The apostolic prayers are not prayers of man's inspiration but prayers of the inspiration of God and guaranteed to be answered as they are the Word of God. They are as relevant today as they were in the early church and even more as we see the evil day approaching. They are mostly focused on the church maturing and becoming healthy so as to stand our ground.

“Therefore take up the full armor of God, so that when the day of evil comes, you will be able to stand your ground, and having done everything, to stand.” (Eph. 6:13)

- E. We want to use the model of the apostolic prayers as they are God-centered (as opposed to centered around sin or the devil). They are directed to the Father in Jesus' name, and they ask God for the impartation of positive things instead of the removal of negative things.
1. For example, Paul prayed for love to abound instead of asking for the removal of hatred (Phil. 1:9). He prayed for the impartation of unity instead of praying against division (Rom. 15:5). He asked for peace to increase instead of fear to be removed (Rom. 15:13). He did not pray against sin but asked for an increase of holiness, purity, and love (1 Thes. 3:12-13).
- F. When the designated prayer leader steps up to the prayer podium, their first priority is to give the subject matter and the theme. **THEY ARE NOT TO BREAK THE FLOW WITH AN OVERLY DETAILED INTRODUCTION** such as giving a teaching or an explanation of the verse. The prayer leader must be concise and brief as to not break the flow from worship to prayer.
1. A simple introduction is all that is needed, such as, "Today's focus is on the church of our region. Please have a scripture ready and join me now at the seats designated at the front so I know you are willing to pray. I am praying from Ephesians 3:16 over the church of Union County [begin the prayer]."
 2. Please avoid using phrases like, "We are now going to transition to intercession..." as that creates an ending and a new beginning that would cause some to disengage. We want there to be seamless transitions and not announced breaks for the transition. We also encourage the singers to stand when intercession begins, designating a continuation of engagement, not a dwindling of it.
- G. The most usual way people pray the Bible is to use a verse as a *foundation* by reciting it and then create a prayer around it. We at Eastern Gate want to challenge those to try something different. We would encourage you to take the actual text of the scripture and instead of only *saying it* try ***praying it***. Try to avoid reading the text verbatim and just dive directly into praying its truths. For example:

Notes:

1. The Scripture: "***...that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,¹⁸ 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,¹⁹ and what is the exceeding greatness of His power toward us who believe... (Eph. 1:17-19)

2. The Prayer: "We come to You Father of Glory as joint heirs with Your Son, Jesus. And we ask that You release Your wisdom and revelation in the hearts of Your church, that we would have perfect knowledge of Him as seen in Your glory. Open our eyes to know Your calling and to live in its hope. In Jesus' name, release wisdom and revelation."
- H. This may seem confining to some and empowering to others, but either way, it is unifying for all, including the God-head. As we pray the scriptures (using the actual text of the scriptures), we will begin to feel the power of these anointed words and they will become a part of our natural prayer *repertoire* as our minds are washed within its great cleansing power.

"...that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:26-27)

3. Developing a Passage Through Antiphonal Singing

- A. This is the primary presiding principle of the interaction between the prayer leader and the singers in which we seek the mind of the Spirit to unify the prayer into one corporate expression. Antiphonal means responsive and it is the opportunity to take a spoken prayer and allow a response in music. This adds a dimension of emotion as the singers develop a prayer together in team ministry.
- B. The development of the passage has four parts to it. Each of the parts is quite simple. This stage is the essence of what people mean when they say "Harp and Bowl Model." It is the prayer leader or intercessor along with the singers taking a biblical passage and together developing that passage into a spontaneous chorus. They bring out the meaning of the passage through speaking and singing together. This requires humility and the preferring of one another.
 1. **Isolating a phrase:** After the prayer leader speaks out a prayer, they will designate one phrase from that prayer that is an action or activity that they are asking the Lord to act upon [i.e. release power, direct your angels, pour out your conviction, etc.] The singers will "pick up" that phrase and begin to develop it using the same language and build upon it.
 2. **Praying (singing) through the isolated phrase:** Singer 1 sings it exactly as spoken. Singer 2 sings the phrase with a slight variation. Singer 3 sings the phrase with another variation of singers' 1 and 2's songs. "Release Your power" – "set free Your plan" – "open our eyes to see Your purposes."
 3. **Developing themes through antiphonal praying (singing):** The singers "develop themes" from the isolated phrase by singing short songs (5-8 seconds) to enhance the theme of the isolated phrase, such as: "Show forth Your plan of salvation"; "Move upon

our hearts”; “Bring confidence to Your bride”; etc.

4. **Creating choruses:** The chorus leader and/or worship leader establishes a short and uncomplicated “spontaneous chorus” from the development of the isolated phrase into a prayer for all to sing (10-30 times) and encourages the room to join in as a chorus is lifted up as unique corporate prayer to the Lord.

4. Spontaneous Chorus

- A. This is the ultimate unifying goal in engaging the room with a unique, Spirit-led corporate prayer sung before the Lord and before His throne. One should appeal to the biblical picture of the living creatures and the elders around the throne singing “Holy, Holy, Holy.” The spontaneous chorus is a short, simple song but is to be sung with passion, expectation, and conviction.
 1. As the prayer leader is praying the Bible, the “floor intercessors” should be engaged with the scripture that is being prayed. This can be done by listening and coming into agreement both in their hearts and with their mouths.
 2. As the moment shifts from individual to team ministry (from prayer leader to singers), the floor intercessors allow the phrases sung by the singers to engage their hearts in agreement once again by responding properly to what is being sung.
 3. When the singer has isolated a phrase and begins singing it over and over, that is the time for the other singers to pick up the flow of the chorus. They should begin with the melody and then break into harmonies. Consider that you are learning the song yourself, then teaching the melody of the song to the room before adding substance musically. The floor intercessors then begin to pick up the refrain and learn the theme, melody, and phrasing.

Notes:

4. Finally, as the room swells with the song, the chorus should be sung with passion and expression as we bring the moment to a crescendo of sound and emotion. This becomes a sung prayer presented to God, asking Him to hear our prayer and receive our faith that

He will bring a performance of His word.

5. Intercession Cycle

- A.** Corporate anointing within the Prayer Room is of utmost importance as we go into a time of intercession. We encourage everyone in the room to engage as actively as possible. (Laptops should be closed, personal reading should be held off until the next set, etc.) In this way you are serving those in the room by facilitating an atmosphere of prayer.
- B.** Psalms and Hymns of Revelation:
1. Psalms and/or Hymns of Revelation: These are the worship songs from the songs of heaven as shown in the book of Revelation. This is used to unify the room during the spontaneous singing with a spontaneous chorus from the scriptures.
 2. A designated singer, worship leader, or the chorus leader should be prepared to lead a spontaneous chorus from the Psalms or Hymns of Revelation to be interjected during the time of spontaneous singing.
- C.** General Worship With the Word format for a prayer cycle:
1. 30-40 min. of worship
 2. 5-8 min. of spontaneous singing including singing from the Psalms or Revelation Hymns
 3. One of the singers begins to sing the entire length of the passage that the team will focus on for that half hour. Then the prayer leader presents the Bible reference for the passage and hones in on a specific verse/phrase from that passage.
 4. The singers sing around that one phrase antiphonally, with the prayer leader periodically adding in short phrases to keep unpacking that part of the verse, until a chorus is formed.
 5. Once a chorus ends, the prayer leader introduces a new phrase/verse from the passage that the singers focus on. This continues until the beginning of the next hour.
- D.** General intercession format for a prayer cycle:
1. 30-40 min. of worship
 2. 5-8 min. spontaneous singing including singing from the Psalms or Hymns of Revelation
 3. The prayer leader presents the topic and invites the room to engage.
 4. 20-25 minutes of intercession for any topic (prayer leader responsibility)
 5. The prayer leader can invite the room to small group prayer or rapid fire prayer.
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E. Floor intercessor role:

1. The floor intercessor should know the focus of the prayer meeting. If this is unclear, feel free to ask the prayer leader or any staff member. If you are compelled by the Holy Spirit to pray and have never done so, ask the prayer leader for guidance and they will give you assistance.
2. During the worship cycle, sing the worship songs with the team. You might feel a little “cold” stepping into the prayer room so use the time in worship to engage your spirit-man through singing, praying in the Spirit, soaking, etc. Try asking the Holy Spirit to give you a grace to pray or a burden of intercession. Ask the Lord to fill the room with a Spirit of prayer. Try pacing with the Bible for a couple of minutes, especially if you find yourself disengaging. Find a passage, speak the passage out loud in a quiet voice, and then wait to hear what the Lord may say back.
3. As the team sings in the Spirit, join them in the spontaneous singing while asking the Holy Spirit to highlight what is on His heart about the prayer topic. Write down any impressions. Refer to the *Key Apostolic Prayers and Prophetic Promises* section at the end of this manual to find a scripture to pray from. You might still be getting impressions and scriptures as the prayer leader starts. If you know that you want to pray on the microphone, then jot down these notes as you sit on the front row.
4. If you do not wish to pray on the microphone, go to the front of the room to pace or stand during the time of prayer. Avoid sitting down when the spoken prayer begins. It is better to stay seated during the worship portion and stand during the prayer portion (opposite of the traditional posture). By doing so, you are helping to lead the prayer meeting just by being in the front and being in active agreement. You can pace and pray in the Spirit, sing the choruses with the singers, just say “Amen”, or repeat phrases as the prayer leader prays. It may seem insignificant to even say “Amen”, but the Lord desires interaction and agreement in prayer so much that the four living creatures “*keep saying amen*” in Revelation 5:14.

Notes:

“And I heard 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, saying, ‘Blessing and honor and glory and power be unto Him who sits upon the throne, and unto the Lamb for ever and ever!’ And the four living creatures said, ‘Amen.’ And the four and twenty elders fell

down and worshiped Him that lives for ever and ever.” (Rev. 5:13-14)

Note: We strongly encourage all floor intercessors to pray on the microphone. The microphone is not reserved for “special intercessors”. It is available for all floor intercessors to foster interaction, cooperation, and team ministry within the room. The corporate anointing does not happen unless everyone participates.

E. Helpful Tips for Praying on the Mic:

- 1.** The length of the prayer should be 3-5 minutes total which includes interacting with the singers. Do not feel pressured to go long. Short and simple is best. If you feel a real burden to pray longer, do not stretch your prayers for more than five minutes. Pause to allow antiphonal singing and a chorus and then continue once the chorus ends.
- 2.** Feel free to bring your notes up to the microphone along with your Bible.
- 3.** Please hold the microphone very close to your mouth (to prevent sound feedback in the room). Do not feel any pressure to shout on the microphone, rather speak at a moderate volume level.
- 4.** The engagement of the singers is quite easy. When you pause, the singers on the platform will begin singing spontaneous prayers. Within every 2-3 antiphonal phrases, you may interject more short, prayerful phrases, but try to interject between the songs and not over them. During a repeated chorus you will have more space to interject these phrases. In this way, we are going back and forth in team ministry in intercession. If you want to continue praying on the microphone, wait for the singers to finish their chorus and then continue.
- 5.** When you are finished, you may simply set the microphone down and walk back to the front or to your seat.

Part 6:

Mechanics of Prayer

1. Stewarding Your Role

- A. You are invited to seek the Lord in prayer and His Word about the way prayer works. Ask the Lord for His line of reasoning when He first thought of the idea of prayer. Intercessors, especially vocational intercessors, need to take a step back every so often to get back to the basics.
 - B. Search the scriptures for what it has to say about prayer and ask the Holy Spirit to teach you. For instance, you may conclude concerning Revelation 5:8: *Lord, our prayer materializes as real incense before You in the heavenly sanctuary. This helps me to know that You value our prayers, and they don't just vanish into thin air. Holy Spirit, teach me about how prayers are answered. Are angels dispatched because of the degree or magnitude of the prayer or because of the agreement with Your heart or because of the sincerity of the heart?* Jot down whatever the Spirit teaches you in your own personal journal.
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2. The Bride: The Central Target of Intercession

- A. One of the primary focuses of the apostles is praying for the Church to fulfill its mission. The majority of the apostolic prayers are modeled for us in this way. We may question why the apostles did not pray for larger socio-political issues of their day; they actually did, but they did so through the interpretive lens of the coming eschatological crisis. Calamity was supposed to escalate in scope, intensity, and frequency culminating in the Antichrist's (False Messiah) empire and his subsequent defeat at the coming of Jesus Christ (True Messiah). The emphasis was not on the tribulations, but rather on the Church's response in remaining a faithful witness to their Messiah Jesus during these challenges; this was the true aim of their intercession.
 - B. So, whether the issues were political, economic, societal, geological, or astronomical, the first logical connection was to pray for the Church to rise as a faithful witness to Jesus. The Lord could snap His fingers and fix any given issue, but that would bypass the process of producing a Bride with voluntary love and obedience trained to rule in righteousness in the age to come. If Messiah endured the Cross, so too will the Body of Messiah (Rom. 8:16-18, 2 Tim. 2:11-12).
 - C. The Church (Israel and the grafted-in Gentiles) is the primary agent that the Lord uses to accomplish His purposes rather than any other entity (angels, dreams, animals, wicked kings, etc., are used in scriptures to a lesser degree). This is not to confuse the Body of Messiah as being the Messiah, rather that the Church prepares the earth for the Messiah as a faithful witness Him. Our identity as "Christians" reveals the Messiah-centrism of our faith. The Church is equipped with the graces (i.e. love, power, sound mind, peace, boldness, gifts, etc.) of the Holy Spirit for the ministry of proclaiming and embodying the Gospel.
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3. Praying in Light of the Cross

- A. Through the believer's revelation of the Cross, prayer needs to be in accordance with the Lord's heart of mercy for the wicked. He is restraining judgment (i.e. punishing the wicked, rewarding the righteous) until the Day of the LORD (Is. 42:14, 48:9). He sends rain to both the righteous and the wicked (Mt. 5:45). In prayer, we align ourselves with the Lord's heart of mercy, asking that the Lord would give the Church power to be a bold witness amidst issues in every arena of society. The Cross embodies uprightness, whether that is in having the right heart, the right doctrine, or the right works.

“When His disciples James and John saw [Samaritans not receiving Jesus], they said, ‘Lord, do you want us to command fire to come down from heaven and consume them?’ But He turned and rebuked them, and said, ‘You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them.’” (Luke 9:54-55)

4. Praying in Light of the Day of the LORD

- A. In order for the Church to fulfill or even *actively engage* in its mission, they need a clear understanding of the endgame (i.e. eschatology). This is as simple as saying you cannot fulfill the mission of completing a puzzle without seeing the end from the beginning of the puzzle (the picture on the lid of the puzzle box). When there is a clear endgame, everyone can work together in agreement. Without a clear view of what the Lord is fulfilling in history, we get confused about our role and mission. Because there has been so much confusion about eschatology there is confusion concerning everything from the nature of God to the mission of the Church. When sources of confusion are not clearly answered, the Church is left mostly disengaged in their mission.

Notes:

5. The Call to Apostolic Prayer

- A. In the New Testament, we see the apostles continue the lifestyle of urgent prayer as they devote themselves to prayer and the ministry of the Word (Acts 6:4). We see this evidence of their prayer life on behalf of the Bride throughout the Epistles. As intercessors read these passages for inspiration, they should ask the Holy Spirit for grace to imitate the apostles as they imitate Christ (1 Cor. 11:1) and ask for a watchful and sober spirit so that they can give themselves to a life of intercession.
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6. Ten Conditions Necessary for Effective Prayer

1. Faith: *Mark 11:23, 24; Matt. 21:21, 22; 1 John 5:14, 15*
2. Persistence: *Luke 18:1-8; Matt. 7:7-11; Isa. 30:18, 19; 62:6, 7; Luke 11:5-13*
3. Repentant Life: *Ps. 66:18; Isa. 59:1,2; 1 John 3:19-22; James 5:16*
4. Honor Wife (spouse): *1 Pet. 3:7*
5. Will of God: *1 John 5:14, 15*
6. Name of Jesus: *John 14:13-14, 26; 16:23, 24*
7. Pure Motives: *James 4:2, 3*
8. Boldness: *Heb. 4:16*
9. Forgiveness: *Matt. 6:15*
10. Unity: *Matt. 5:23, 24; 18:19-20*

Summary: Repentant, believing, persevering prayer is an essential aspect of co-laboring with God for the release of the grace He desires to give us.

Part 7:

The Prayers and Songs of Scripture

1. Key Apostolic Prayers and Prophetic Promises

- A. Pray 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, ¹⁸ the eyes of your understanding being enlightened; that you may know (experience) what is the hope of His calling (assurance/clarity of God's call for our life), what are the riches of the glory of His inheritance in the saints (our destiny as Jesus' inheritance), ¹⁹ 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)

- B. Pray 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, ¹⁷ THAT Christ may dwell (manifest His presence) in your hearts through faith; THAT you, being rooted and grounded in love, ¹⁸ may be able to comprehend (experience) with all the saints what is the width and length and depth and height— ¹⁹ to know the love of Christ which passes knowledge; THAT you may be filled with all the fullness of God.” (Eph. 3:16-19)

- C. Pray 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 (of God) and all discernment, that you may approve (rejoice in) the things that are excellent, that you may be sincere (no compromise) and without offense till the day of Christ, ¹¹ being filled with the fruits of righteousness...” (Phil. 1:9-11)

- D. Pray to know God's will, to be fruitful in ministry, and be 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 walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God; ¹¹ strengthened with all might, according to His glorious power, for all patience and longsuffering with joy...” (Col. 1:9-11)

- E. Pray for unity in the Church and to be filled with supernatural joy, peace, and hope (confidence).

“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)

- F. Pray 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 (anointed preaching/singing) and all knowledge (prophetic revelation),⁶ even as the testimony of Christ was confirmed in you (by miracles),⁷ so that you come short in no gift, eagerly waiting for the revelation of... Jesus Christ,⁸ 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)

- G. Pray for the release of grace to bring the Church to maturity, especially to abound in love and holiness.

“Praying exceedingly that... (God will release His Spirit and grace to) perfect what is lacking in your faith?...¹² And may the Lord make you increase and abound in love to one another and to all...¹³ that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.” (1 Thes. 3:10-13)

- H. Pray to be found worthy (prepared or made spiritually mature) to walk in the fullness of our destiny in God.

“We pray always for you that God would count you worthy of (prepare us for) this calling, and fulfill all the good pleasure of His goodness (plans for us) and the work of faith with power,¹² 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)

- I. Pray that the Word will increase its influence (effectiveness) in the city as God releases His power on it.

“Pray for us, that the Word of the Lord may run swiftly (rapidly increase its influence) and be glorified (confirmed with apostolic power and miracles), just as it is with you...³ The Lord is faithful, who will establish you and guard you from the evil one...⁵ May the Lord direct your hearts into the love of God and into the patience (perseverance or endurance) of Christ.” (2 Thes.3:1-5)

Notes:

2. Prayers For More Personal Revelation of God

- A. An apostolic intercessory benediction to be established with insight

“Now to Him who is able TO ESTABLISH YOU according to my gospel...according to the revelation of the mystery kept secret since the world began but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith, to God, alone wise, be glory through Jesus Christ forever.” (Rom. 16:25-27)

- B. A prayer to grow in the grace and knowledge of God

“GRACE AND PEACE BE MULTIPLIED to you IN THE KNOWLEDGE OF GOD and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue...” (2 Pet. 1:2,3)

“...grow in the grace and KNOWLEDGE of our Lord and Savior Jesus Christ.” (2 Pet. 3:18)

- C. The Bride's prayer for Jesus' return

“And the Spirit and the bride say, ‘Come!’...He who testifies to these things says, ‘Surely I am coming quickly. Amen. EVEN SO, COME, LORD JESUS!’” (Rev. 22:17, 20)

- D. For impartation of boldness (singing and speaking the Word) 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.’³¹ 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)

- E. 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 prophesy, your young men shall see visions, your old men shall dream dreams.¹⁸ On My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy.¹⁹ I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke.²⁰ The sun shall be turned into darkness, and the moon into blood, BEFORE the coming of the great and awesome day of the LORD.²¹ Whoever calls on the name of the LORD shall be saved.” (Acts 2:17-21)

- F. 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 (Jesus) 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)

G. Old Testament prayers for Israel:

Isa. 63:15-64:12; Dan. 9:4-19; Mic. 7:7-20; Hab. 3:2-19; Ezra 9:5-15; Neh. 1:4-11; 9:5-38; Ps. 44; 45:3-5; 65; 67; 79; 80; 83; 85; 86; 90:13-17; 102:12-22; 110:1-5, 122:6-7; 132:11.

3. The Apostolic Prayers of Jesus

A. The Lord's Prayer

"In this manner, therefore, pray: Our Father in heaven, hallowed be Your name. YOUR KINGDOM COME. Your will be done on earth as it is in heaven. GIVE US this day our daily bread. And FORGIVE US our debts, as we forgive our debtors. And DO NOT LEAD US into temptation, but DELIVER US from the evil one. For Yours is the kingdom and the power and the glory forever. Amen." (Matt 6:9-13)

B. Prayer for anointed laborers in the harvest

"Then He said to His disciples, 'The harvest truly is plentiful, but the laborers are few. Therefore PRAY THE LORD OF THE HARVEST TO SEND OUT LABORERS into His harvest.'" (Matt 9:37-38; Luke 10:2)

C. Prayer for the release of the Holy Spirit's ministry

"If you then, being evil, know how to give good gifts to your children, HOW MUCH MORE WILL YOUR HEAVENLY FATHER GIVE THE HOLY SPIRIT TO THOSE WHO ASK HIM!" (Luke 11:13)

D. Prayer for strength in temptation

"Then He came to the disciples..., 'What? Could you not watch with Me one hour? Watch and pray, lest you enter into temptation..." (Matt. 26:40-41)

Notes:

4. Jesus' High Priestly Prayer from John 17

- A. Jesus prays to keep the saints in the Father's name

"...I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are." (John 17:11)

- B. Jesus prays to keep the saints from the evil one

"I do not pray that You should take them out of the world, but that You should keep them from the evil one." (John 17:15)

- C. Jesus prays that the saints might be sanctified by truth

"Sanctify them by Your truth. Your word is truth." (John 17:17)

- D. Jesus prays that the saints would experience the fullness of God's glory

"...that they ALL MAY BE ONE, as You, Father, are in Me, and I in You; that they also MAY BE ONE IN US, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they MAY BE ONE JUST AS WE ARE ONE: I in them, and You in Me; that they MAY BE MADE PERFECT IN ONE, and that the world may know that You have sent Me, and have loved them AS You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, THAT THEY MAY BEHOLD MY GLORY which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and WILL DECLARE IT, THAT THE LOVE WITH WHICH YOU LOVED ME MAY BE IN THEM, and I in them." (John 17:21-26)

5. Worship Hymns in the Book of Revelation

- A. John's thanksgiving to Jesus for such great love that makes us kings and priests unto God:

"To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen." (Rev. 1:5-6)

- B. The seraphim's song magnifying the Father's transcendent beauty:

"The four living creatures... do not rest day or night, saying: 'HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, who was and is and is to come!'" (Rev. 4:8)

- C. The twenty-four elders' song to the Father:

"The twenty-four elders fall down...saying: 'YOU ARE WORTHY, O LORD, to receive glory and honor and power; for You created all things and by Your will they exist and were created.'" (Rev. 4:10-11)

D. The seraphim and the twenty-four elders before the Throne sing to Jesus:

“...the four living creatures and the twenty-four elders...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.’” (Rev. 5:8-10)

E. The angelic host, the seraphim, and the twenty-four elders sing to Jesus as the scroll is about to be opened:

“...many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand...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!’” (Rev. 5:11-12)

F. The Song of all creation before the Throne as the scroll is opened:

“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!’” (Rev. 5:13)

G. Worship from all nations as result of the Great Harvest at the end of the age:

“...a great multitude...of all nations...standing before the throne...saying, ‘SALVATION BELONGS TO OUR GOD WHO SITS ON THE THRONE, AND TO THE LAMB!’” (Rev. 7:9-10)

H. The angelic host responds seeing people from all nations worship God:

“All the angels...and the elders and the four living creatures...worshipped God, saying: ‘Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen.’” (Rev. 7:11-12)

Notes:

I. Worship in context to the end-time judgments:

"I saw...a sea of glass mingled with fire...standing...having harps of God they sing the song of Moses and the song of the Lamb, saying, 'Great and marvelous are Your works, LORD GOD ALMIGHTY! Just and true are Your ways, O KING OF SAINTS! Who shall not fear You, O Lord, and glorify Your name? FOR YOU ALONE ARE HOLY. For all nations shall come and worship before You, for Your judgments have been manifested.'" (Rev. 15:2-4)

J. God's righteousness is declared in light of His end-time judgments:

"...the angel of the waters saying: 'YOU ARE RIGHTEOUS, O LORD, the One who is and who was and who is to be, BECAUSE YOU HAVE JUDGED THESE THINGS. For they have shed the blood of saints and prophets, and You have given them blood to drink. For it is their just due.'" (Rev. 16:4-5)

K. A voice from God's altar of incense before the Throne:

"I heard another from the altar saying, 'Even SO, LORD GOD ALMIGHTY, TRUE AND RIGHTEOUS ARE YOUR JUDGMENTS.'" (Rev. 16:7)

L. The Bride worships God in light of the end-time judgments:

"...a loud voice of a great multitude...saying, 'Alleluia! Salvation and glory and honor and power belong to the Lord our God! FOR TRUE AND RIGHTEOUS ARE HIS JUDGMENTS, BECAUSE HE HAS JUDGED THE GREAT HARLOT who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her.'" (Rev. 19:1-2)

M. The Bride worships God at the wedding supper of the Lamb:

"...the voice of a great multitude...saying, 'Alleluia! For the Lord God Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.'" (Rev. 19:5-6)

6. New Testament Doxologies and Hymns

A. Worship prayers to God by Paul in 1 Timothy:

"Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen." (1 Tim. 1:17)

"He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen." (1 Tim. 6:15-16)

B. A worshipful prayer esteeming God's power in creation:

“You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.” (Heb. 1:10-12)

C. Worshiping God for the joy of salvation:

“Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy.” (Jude 1:24)

D. Proclamation of our blessing in the heavenly realm:

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.” (Eph. 1:3)

Notes:
