



HOUSE *of* PRAYER

*in the spirit of the
Tabernacle of David*

KAY-CHONG YEO



TEACHING SERIES
FORERUNNER RESOURCE

The House of Prayer

In the Spirit of the Tabernacle of David

IHOP - ONE THING MINISTRIES

Kay-Chong Yeo
2015

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the Tabernacle of David**

by Kay-Chong Yeo

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IHOP – ONE THING MINISTRIES

Preface

At the International House of Prayer – One Thing Ministries, we are committed to Prayer with Worship, the Prophetic and the Great Commission.

We embrace and seek to live out the following four heart standards (embodied in the acronym “IHOP”), in order to be a people who will partner with God in these Last Days:

- **Intercession:** a people of prayer, expressed corporately through night and day prayer and worship;
- **Holiness:** a people who have set ourselves apart for intimacy with God, and who live out the Sermon on the Mount lifestyle;
- **Offering:** a people who give extravagantly to God for the advancement of His Kingdom, and who live a fasted lifestyle (ie. living simply for ourselves);
- **Prophetic:** a people who stand boldly in faith, move in the power of God and have confidence in His provision, protection and direction.

As a **missions base**, we seek to equip and send missionaries as dedicated intercessors and evangelists with a forerunner spirit who will labour to see revival and a great harvest all over Asia.

The **heart of our missions base** is 24/7 worship and prayer; thus, we seek to establish a 24/7 House of Prayer in Singapore – a perpetual sacred assembly gathering corporately to fast and pray in the spirit of the Tabernacle of David.

Two historical figures from the Bible who inspire us are Anna, the first evangelist and forerunner in the New Testament, and King David from the Old Testament. Anna prayed and fasted for over sixty years before Jesus’ first coming (Luke 2:37), and King David organized and paid 4,000 musicians and 288 singers to worship God night and day (1 Chron. 23:1 – 25:31).

Our **mandate** is to train believers, from this place of night and day prayer, to love Jesus and people wholeheartedly as they go forth to preach the Word, heal the sick, serve the poor, plant Houses of Prayer and proclaim the return of Jesus across the earth.

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Part I

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IHOP - ONE THING MINISTRIES

The Global Prayer Movement at the End of the Age

A. Introduction

1. We are standing at a critical juncture in human history. Both Scripture and world events tell us that we are living in the last generation before the return of Jesus.
2. We are beginning to witness what is described in the Scriptures as the “beginning of sorrows,” or “the beginning of birth pains” (Matt 24:4 – 8). The Bible tells us that it will be the most challenging hours of human history - yet the finest hours of the Church of Jesus Christ, if we prepare ourselves.
3. 1 Chronicles 12:32 says, “Of the sons of Issachar who had understanding of the times, to know what Israel ought to do...” - The great need of the hour is to hear what the Holy Spirit is saying and doing so that we may align our hearts and our plans to partner with God.
4. The Holy Spirit is orchestrating the greatest move of God in our generation. He is raising up a Global Prayer Movement at the End of the Age. This will be the GREATEST MOVE of God ever described in the Holy Scriptures.
5. This movement is a divine initiative of God and not merely a strategy or plan borne out of human wisdom and initiative.
6. The Bible prophesies and describes this Global Prayer Movement that will arise at the End of the Age throughout the Old and New Testament. This does not simply refer to prayer meetings or to the House of Prayer movement, but to the greatest move of God in our generation. These verses include, but are not limited to:

Ps 94:1-23; 98:1-9; 99:1-9; 102:17-20; 110:5; 149:6-9; Isa 24:14-16; 25:9-10; 26:8-9; 27:2-5, 13; 30:18-19; 42:10-13; 43:25-26; 51:11-13; 52:8; 56:7; 62:6-7; 63: 15-64:5; Joel 2:12-17; Jer. 31:7; 54:1-13; Micah 5:3-4; Zeph. 2:1-3; Zech. 8:21-22; 12:10; 10:1; 13:9; Mal 1-11; Matt 21:13; Luke 18:7-8; Rev 5:8; 6:7-11; 8:3-5; 9:13; 14:18; 15:1-6; 16:7; 22:17
7. We have also been seeing SIGNS of the rise of Global Prayer Movement in the last 20-30 years:
 - a. Rapid increase and desire for WORSHIP, INTERCESSION and INTIMATE RELATIONSHIP with God - both in quantity and quality - on a global dimension:
 - i. An increasing familiarity and embracing of the role of “intercessors” within the global church. The term “intercessors” were unheard of 30 years ago.

- ii. The rising up of Annas (Luke 2:36 – 38) and Davids (Jer 3:15) worldwide, especially in the last 10 years, who function as full-time intercessors.
- b. Rise of many prayer ministries and intercessory networks around the world in the last 20 – 30 years. These include:
 - i. The AD 2000 Movement founded by C. Peter Wagner
 - ii. Watch of the Lord Ministries founded by Mahesh Chavda
 - iii. The Global Day of Prayer (GDOP)
- c. Raising up of the House of Prayer movement around the world - Most recently within the last ten years (from year 2000), God has been raising up the House of Prayer movement around the world. These include:
 - i. IHOP-Kansas City led by Mike Bickle
 - ii. Jerusalem HOP led by Tom Hess
 - iii. House of Prayer (in Jerusalem) led by Rick Riding

B. New Phenomenon in the Prayer Movement

1. The House of Prayer movement is uniquely characterized by the following:
 - a. Merging of three streams / movements of God – It is the merging of the worship movement, the prayer movement and the prophetic movement.
 - b. Night-and-day – this prayer movement takes place round-the-clock and does not cease – 24 hours a day, 7 days a week.
 - c. Gathering of people at one location – it involves the physical gathering of people e.g. a central location in a particular area or city, and not simply a round-the-clock prayer chain. As with the outpouring of the Holy Spirit in the Book of Acts, God will pour out His Holy Spirit in the End Times where His people gather to pray and press in.
 - d. Emphasizes the Second Coming of Jesus (or End Times) and intimacy with God (the Bridal message) - This is why some Houses of Prayer focus mainly on praying for the nation of Israel – she plays a major role in End-Time prophecy and events.
2. In 2000, at a gathering on prayer at Colorado Springs, USA, C. Peter Wagner made the following observation:

“The Global Prayer Movement is the latest and fastest-growing move of God around the world. The Global Prayer Movement is totally out of control.”

C. The Global Prayer Movement

1. We need to understand why God is raising up the Global Prayer Movement at the End of the Age.
2. We need to know what Scripture says about this movement as well as its characteristics and importance.
3. We need to understand the implications of Rev 22:17.
 - a. It is the MOST IMPORTANT PROPHECY regarding the End-Time Church.
 - b. It gives the CLEAREST DESCRIPTION of the End-Time Church's PRIMARY IDENTITY and PRIMARY ROLE. The Church will be fully mature as a Bride and fully operating as a House of Prayer.
 - c. It describes the End-Time Prayer Movement.

D. What the Global Prayer Movement is about

1. The Global Prayer Movement is more than prayer meetings at church.
 - a. God is looking for more than good prayer meetings. Currently, prayer is a meeting and strategy but not a lifestyle for the Church. He will "take prayer meetings out of the Church" where prayer will not just be what we do but will become a lifestyle and culture for the Church.
 - b. A culture and lifestyle of prayer and fasting is described in Joel 2:12-17 (the Joel 2 Lifestyle). It includes a gathering together of believers to fast and pray for what is on God's heart.
2. The Global Prayer Movement goes beyond praying for our needs, church growth, ministry expansion or even for revival.
3. The Global Prayer Movement is about global transition at the End of the Age.
 - a. The world is in a season of transition where God is shifting it from this Age to the next. The Global Prayer Movement is being raised up to birth forth this transition from our present Age to the Age-to-come.
 - b. It is about the End Times, the preaching of the Gospel to all nations, the Second Coming of Jesus and the establishment of God's Kingdom here on earth, in this age, the age-to-come and through Eternity.
 - c. It is thus incorrect to say that the world is coming to an end. Instead, it will transit from this Age into the next – namely the Millennial Kingdom and then Eternity (Matt 6:10; Rev 11:15; 19:19-20:4; Dan 7:25-27).

4. The Bible talks about 3 major transitional periods or transitional generations. They are all a result of unprecedented prayers and accompanied by major manifestations of God's power in signs, wonders and miracles.
 - a. Generation of Moses - This was the first transitional generation where God established the Old Covenant and birthed the nation of Israel. This was a result of Israel's prayers for deliverance (Exo. 2:24; 3:7-8; 3:12). Consequently, God raised up Moses to deliver the nation out from under Pharaoh's oppression.
 - b. Generation of the early Apostles - This was the second transitional generation where God established the New Covenant and birthed the Church. This was a result of the prayers of the early disciples (Acts 1:4; 14; 2:1-4; Luke 24:49). Consequently, God poured out His Holy Spirit with power and thousands were added to the Church.
 - c. Generation in which Jesus returns - The third transitional generation is one of the most talked about periods of time in Scripture and Bible prophecy. This will be the generation where Jesus returns to establish the Kingdom of God on earth on a global scale (Matt 6:10). The Bible also prophesies about the Global Prayer Movement that will precede the return of Jesus (Rev 22:17).
5. The Global Prayer Movement is VITAL in birthing forth six things at the End of the Age:
 - a. The release of an unprecedented measure of God's glory and power (Joel 2:28-32; Isa 40:3-5; Hab 2:14; Rev 6:14). This will surpass even the glory and power of God seen in the generations of Moses and of the early Apostles.
 - b. The release of unprecedented shakings and judgments of God (Hag 2:6-9; Rev 6; 8-9; 16). These include shakings in the political, economic and physical spheres as well as the three numbered-judgment series in Revelation.
 - c. The bringing in of the unprecedented harvest into the Kingdom of God (Rev 5:9; 7:9; 14:6; 15:4; Dan 7:14, 27; Joel 2:32).
 - d. The salvation of the nation of Israel (Rom 10:1; Isa 62:6-7; Zech 13:8-9).
 - e. The establishment of the Kingdom of God on a global scale in the physical realm – the Millennial Kingdom (Matt 6:10). Just as Daniel prayed for God to bring Israel back from her 70-year captivity (Dan 9) as prophesied by Jeremiah (Jer 29:10), the Church needs to pray for God to establish His Kingdom here on earth as stated in Bible prophecy.
 - f. Ushering in the Second Coming of Jesus (Rev 22:17; Matt 23:39). God will raise up two prayer movements on the earth to usher in the return of Jesus – the 24/7 Gentile prayer movement (to pray Rev 22:17) and the Messianic Jewish prayer movement (to pray Matt 23:39).

E. What the Bible says about the Global Prayer Movement at the End of the Age

1. **Isaiah 56:7** - The context of Isa. 56 is the End Times and the salvation of the Gentiles.
 - a. The prophet Isaiah prophesied about a Global Prayer Movement at the End of the Age related to world evangelization.
 - b. During Jesus' earthly ministry, He quoted the verse in Isa. 56:7d three times, "My house shall be called a house of prayer" (Matt 21:13, Mark 11:17 and Luke 19:46).
 - c. God promised four things in Isa 56:7:
 - i. There will be a global prayer movement – God will raise up the global prayer movement where the global Church will step into her PRIMARY CALLING as a House of Prayer at the End of the Age.
 - ii. It will be a DIVINE INITIATIVE of God - Just as He stirred up the spirits of the remnant of Israel to rebuild the temple (Hag 1:14), He promises to bring people into His House / family.
 - iii. The promise of ENJOYABLE PRAYER – there will be joy in the House of Prayer.
 - iv. True worship and intercession - He will cause true worship and intercession that is pleasing to Him to arise. This refers to a LIFESTYLE of worship and prayer that arises from the hearts of His people before the Audience of One. It goes beyond simply "doing" worship and prayer (Psa. 51:16-17; Zech 7:3-5; Mal 1:10).
2. **Isaiah 62:6-7** – The prophet Isaiah prophesied about the End-Time generation that would continue in 24/7 prayer for Israel until Jerusalem is established as the praise of nations. In this powerful promise, God declares "I WILL" three times, emphasizing His resolve for night-and-day prayer.
3. **Isaiah 42:10-13** – Isaiah prophesied that a worship and intercession movement would arise all over the earth at the End of the Age which will result in the return of Jesus (v13).
4. **Isaiah 30:18-19** – These verses occur in the context of the generation in which Jesus returns and refer specifically to the Messianic Jewish prayer movement. Isaiah taught that God would wait to hear the PRAYERS of His people before He answers them and releases justice.
5. **Psalms 149:6-9** – David prophesied about the End-Time generation that will release the judgment of God through prayer and worship. It is the HONOR of the saints to partner with God in prayer as He releases His justice and judgments.
6. **Luke 18:7-8** – Jesus prophesied that the End-Time generation would release the justice of God before His return through NIGHT-AND-DAY prayer.

7. **Acts 15:16-17** – The establishment of the global worship and prayer movement is VITAL to fulfilling the Great Commission.
8. **Book of Revelation** - Emphasizes the importance of PRAYER in releasing the POWER, JUDGMENT and HARVEST of God.
 - a. There are many Scriptural references of the heavenly altar before the Throne of God – Heavenly altar is a reference to the Global Prayer Movement at the End of the Age. Altar is the place where the prayers of the saints ascended to.
 - b. The prayers of the saints are seen ascending to the heavenly altar before the Throne of God (Rev 4-6; 9:13; 14:18; 16:7).
 - c. Whenever a DECREE or a JUDGMENT is given from the Throne of God, it is always the RESULT of the PRAYERS of the saints that ascend to the altar (Rev 9:13; 14:18; 16:7).

F. RISE AND MATURING of Three Prayer Movements at the End of the Age

1. God will cause three different prayer movements to mature and converge in agreement at the End of the Age (Rev 22:17 and Matt 23:39):
 - a. The Night-and-Day Prayer Movement of the Gentile Church (Luke 18:7-8; Isa 42:10-16; Rev 5:8, 22:17);
 - b. The Prayer Movement in heaven fueled by the End-Time martyrs (Rev 6:9-11);
 - c. The prayers of the Remnant of Israel / Messianic Jewish people (Zech 12:10; Isa 64:1-12; 30:18-33; Ps 94:1-23; 98:1-9; 99:1-9)

G. Revelation 22:17 – “And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.”

1. This verse could be the MOST IMPORTANT and MOST INFORMATIVE prophecy about the End-Time Church in the Bible, as it most clearly reveals and describes the PRIMARY IDENTITY and PRIMARY FUNCTION of the End-Time Church. It also reveals the Holy Spirit’s primary activity at the End of the Age.
2. There are many SIGNIFICANT IMPLICATIONS of this prophecy as it:
 - a. Reveals the heart of God for the End-Time Church;
 - b. Speaks of what the Holy Spirit will emphasize at the End of the Age
3. Significance of Revelation Chapter 22:
 - a. Book of Revelation ends with his chapter.
 - b. Whole Bible ends with this chapter
 - c. Human history ends with this chapter as it moves into the NEXT AGE.

4. An outline of Revelation Chapter 22:
 - a. **v. 1-3** – These verses paint a picture of ETERNITY.
 - b. **v. 7, 12, and 20** – Jesus emphasizes three times that His return is soon.
 - c. **v. 16** – Jesus declares that He is the Leader who will guide this End-Time Global Prayer Movement

5. Rev 22:17 gives us the CLEAREST DESCRIPTIONS of three things:
 - a. The PRIMARY ACTIVITY of the Holy Spirit during the End-Times.
 - b. The HIGHEST DESCRIPTION of the End-Time Church in three ways.
 - c. The MAIN PRAYER AGENDA of the End-Time Church.

6. The ultimate description of the End-Time Church in the fullness of maturity is given in this verse.
 - a. **“The Spirit and the Bride...”** – The PRIMARY IDENTITY of the End-Time Church is the Bride of Christ. This means that:
 - i. The Church will be fully established in her Bridal Identity (Isa 62:2-4).
 - ii. The Church would have returned to the FIRST AND GREAT COMMANDMENT.
 - iii. The Church will be walking in intimacy with Jesus (Jer 3:15).
 - b. **“...the Bride say, ‘Come!’”** – The PRIMARY ACTIVITY of the End-Time Church will be INTERCESSION and WORSHIP:
 - i. Jesus called His Church a House of Prayer for all nations (Matt 21:13; Mark 11:17; Luke 19:46).
 - ii. This also refers to the Global Prayer Movement at the End of the Age.
 - c. The Church will be FULLY UNITED and in perfect partnership with the Holy Spirit and with Jesus as He concurrently leads the PRAYER MOVEMENT IN HEAVEN. The Church will rise up as the mature Bride of Christ interceding as a House of Prayer: “The Spirit and the Bride say...”

7. Therefore, the PRIMARY ACTIVITY of the Holy Spirit at the End of the Age is to raise up the End-Time Global Prayer Movement on the earth. He will ORCHESTRATE, LEAD and PARTNER with the End-Time Church in this Movement. He will TEACH the Church how to pray (Rom 8:26).

8. As we respond to the Global Prayer Movement orchestrated by the Holy Spirit, our MAIN PRAYER AGENDA will be in two dimensions:
 - a. A vertical and upward cry to God that says, "Come!" This manifests as ministry unto the Lord, in devotional worship and loving Jesus.
 - b. A horizontal cry calling out to people:
 - i. A call for the nations to turn and come to Jesus (Hag 2:7) – "Let him who hears say, 'COME'".
 - ii. A call to the Church and Israel to return wholeheartedly to intimacy with Jesus through repentance, leading to revival.
9. Our prayer will be three-fold:
 - a. "Come near us," which is a cry for intimacy: "let him who thirsts.."
 - b. "Come to us," which is a prayer for revival, great awakening and transformation: "let him who hears..."
 - c. "Come for us," which is a prayer for Jesus to return: "Come, Lord Jesus..."

H. CONCLUSION

1. Jesus reveals four things about Himself in Rev 22:16 as an assurance that He will lead and guide His people to live out the prophecy in Rev 22:17:
 - a. He is the Root of David - This signifies that Jesus is God and He existed before David. It signifies that Jesus is the cause behind the kingdom of Israel and He is faithful to His promise.
 - b. He is the Offspring of David - This signifies that Jesus is a Jewish King. He is the true leader of this prayer movement
 - c. He is the Bright Star - This signifies that Jesus will lead and guide His people just as people use stars for navigational purposes.
 - d. He is the Morning Star - This is an assurance of victory and hope in Jesus. It signifies the dawning of the next Age, which is the Millennial Kingdom

Global Transition Accompanied by a Night-and-Day Prayer Movement

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

Isaiah 62:6 – 7

A. Global Night-and-Day Prayer Movement

1. The concept of night-and-day ministry unto the LORD is born out of a divine initiative of the holy heart of God. The global prayer movement is the very initiative of the Holy Spirit who is the One setting watchmen on the wall.
2. At the End of the Age, the LORD is raising up a global prayer movement. One of the realities that indicates the beginning of this prayer movement is a rapid increase and desire for worship, intercession and intimate relationship with the LORD like never before. (Luke 18:7 – 8; Matt. 21:13; Rev. 5:8; 8:3 – 5; 22:17; Rom. 8:26; Isa. 62:6 – 7; 24:14 – 16; 25:9; 26:8 – 9; 27:2 – 5, 13; 30:18 – 19; 42:10 – 13; 43:26; 51:11; 52:8; Joel 2:12 – 17; Zech. 13:9d; John 17:21 – 26; Jer. 31:7; Mic. 5:3 – 4; Zeph. 2:1 – 3)
3. The global prayer movement is going to culminate with the return of Jesus to this planet to establish the city of Jerusalem as His global seat of government during His 1000-year reign (i.e. Millennial Kingdom) on the earth. (Rev. 20:1 – 6; 22:17)
4. The End-Time prayer movement will result in the Church of Jesus Christ stepping into her mature bridal identity and being in unity with the Spirit as both cry out for the return of Jesus. (Rev. 22:17; Matt. 22:37; 25:8)
5. The End-Time prayer movement is about the cultivation of faith that Jesus will be looking for when He returns. It is this cultivation of faith (through agreeing with the things on God’s heart) that will bring the Church to maturity in power, character and wisdom. Jesus is looking for a Church that is full of faith and in full agreement with Him at His Second Coming. (Eph. 4:13; 5:27; Matt. 16:18; 22:37; John 17:21 – 26; Rev. 19:7; 12:11; 15:2)
6. The End-Time prayer movement will bring about historic breakthroughs in:
 - a. Unprecedented power and divine revelations. Just as the Holy Spirit was initially poured out on the disciples in the upper room as a result of prayer, Scripture prophesies about the End-Time outpouring of the Holy Spirit, which will result in great signs, wonders and miracles and prophetic revelation. (Acts 2:17 – 21; Jer. 31:9; 23:20; 30:24; Dan. 11:32 – 35; 12:3, 10; Isa. 26:9; 29:24; Rev. 11:3 – 6; 18:20; Matt. 17:11; Mal. 4:6; John 14:12)

- b. The great harvest of souls. Jesus prophesied that His return would follow the preaching of the Gospel as a witness to all nations. (Matt. 24:14; 28:19; Rev. 7:9; 5:9; 14:6; 15:4; Dan. 7:14, 27)
 - c. Divine judgment. The Book of Revelation prophesies about the End-Time shakings and judgment that God will release upon the earth as a result of the prayers of the saints. (Rev. 5:8; 6; 8 – 9; 15 – 16)
7. The End-Time prayer movement will also result in global transition from this age to the next (the Millennial Kingdom). The generation in which the LORD returns will be marked by prayer as Jesus specifically linked the call to night-and-day prayer with the End of the Age. (Luke 18:1 – 8)

B. The Heart of God for a House of Prayer

1. Isaiah 56:7
God's PROMISE for a House of Prayer for all nations.
2. Isaiah 62:6 – 7
God's RESOLVE to establish a night and day worship and intercession centre.
3. Isaiah 66:1 – 2
God's DESIRE for a resting place on earth.
4. Luke 18:1,7–8
God's STRATEGY in releasing His justice unto the earth.
5. Acts 15:16 – 17
God's VITAL KEY in the fulfillment of the Great Commission.

The End-Time Conflict: Two Global Prayer and Worship Movements

A. Two End-Time Prayer and Worship Movements: Understanding the Conflict

1. The great conflict at the End of the Age will be between two Houses of Prayer or between two global prayer and worship movements.
 - a. The Holy Spirit is raising up the most powerful prayer and worship movement in history. It will be the Church's "first line of defense" against the Antichrist's worship movement and his persecutions. (Rev. 22:17; 5:8; 8:4; Luke 18:7 – 8; Matt. 25:1 – 13; Isa. 62:6 – 7; 24:14 – 16; 25:9; 26:8 – 9; 27:2 – 5, 13; 30:18 – 19; 42:10 – 13; 43:26; 51:11; 52:8; Joel 2:12 – 17, 32; Jer. 31:7; Mic. 5:3 – 4; Zeph. 2:1 – 3; Ps. 102:17 – 20; 122:6; Zech. 12:10)
 - b. Satan will also raise up a prayer and worship movement in which he and the Antichrist will be worshipped and obeyed by several billion people. This worship movement will cause the people in the kingdom of darkness to have a deep heart connect with Satan. This will be the most powerful, passionate and dangerous time in world history. (Rev. 13:4, 8, 12, 15)
2. The Holy Spirit's worship movement will reach a great crescendo just prior to Jesus' Second Coming as the Spirit and the Bride cry out for Jesus to come to establish His Kingdom (Rev. 22:17, 20). The prayer, "Come Lord Jesus!" consists of three aspects:
 - a. Prayer for intimacy with God as we cry out for Jesus to "Come near us"
 - b. Prayer for revival as we cry out to Jesus to "Come to us"
 - c. Prayer for the Second Coming as we cry out to Jesus to "Come for us."
3. When we cry out to Jesus to come for us, we are interceding for the Millennial Kingdom to come. The Millennial Kingdom is one of the major revelations in Scripture (e.g. the book of Isaiah) of God's Kingdom. The Kingdom is "already here" (in a limited expression) but is "not yet" fully here until Jesus returns. (Matt. 6:10)
4. The Millennial Kingdom is a 1,000-year period in which Jesus will rule the whole world in righteousness and peace from the city of Jerusalem. At this time, the Kingdom of God will be openly manifest worldwide, affecting every sphere of life – political, social, agricultural, economic, spiritual, educational, law enforcement, media, arts, technology, environment, social institutions, etc. (Isa. 2:1 – 4; 9:6 – 9; 11:1 – 16; 60 – 62; 65:17 – 25; Ps. 2; 110; Matt. 5:5; 6:10; 17:11; 19:28; 28:19; Acts 1:6; 3:21)

B. The Generation in which the Lord Returns: The Greatest Amount of Prayer

1. The Bible talks about the increase in the amount of prayer and worship in the generation in which the Lord returns, and how this will usher in His return.
2. When we add a potential one billion new converts who will enter the Kingdom towards the End of the Age to the one billion believers currently on earth, there will be more of God's people on earth than those who are already in heaven. In light of this, there may be more prayer for the release of the Kingdom on earth in the final years of natural human history than all history combined.
3. Prophetic music and songs will be birthed forth as part of the End-Time prayer and worship movement. (Isa. 42:10 – 15; 1 Thes. 4:16 – 17)
4. God's End-Time judgments will be released by the songs of the redeemed. (Ps. 149:6 – 9)
5. There will also be a Jewish worship and prayer movement. Scripture says that Zion will be in travail (i.e. intercession) at the End of the Age. (Isa. 66:8; Mic. 5:3; Gal. 4:19)

C. Antichrist's Strategy

1. There will be a great war in the spirit realm over who will be worshipped and who will possess the passion of human hearts.
 - a. It is a war between God and Satan for our hearts and affections. We can only win this war by walking in wholehearted love for God as we have revelation about our identity in God.
 - b. Therefore, the enemy is waging this war by attacking our hearts and spiritual identity.
2. The Antichrist will seek to divert this true worship and prayer movement by raising up a false one. (Rev. 13:8)
 - a. Satan will use "false prophetic" preaching that will be confirmed with false signs and wonders to raise up his "prophetic" worship and prayer movement. (2 Thes. 2:9 – 10; Matt. 24:24)
 - b. "Angels of light" will appear in massive worship festivals attended by millions. Lucifer was the chief musician in the courts of God before he fell and thus knows how to use music powerfully. (Ezek. 28:13 – 18)
 - c. The False Prophet will perform great signs that will be great in power as well as in significance and deception. The great miracles will probably occur in these large Antichrist worship events. (Rev. 13:12 – 13; 16:14; 19:20; 13:14; Matt. 24:11, 24; Mark 13:22; 2 Thes. 2:9)

3. The False Prophet's primary goal is to raise up a worldwide worship movement in which Satan and the Antichrist are worshipped. The music and the lyrics will cause the multitudes to weep and be deeply moved so that they will follow the Antichrist even unto death. (Rev. 13:4, 8, 12, 15)
4. The Antichrist, the False Prophet and their followers will be fully committed to this false worship movement. Jesus, the Holy Spirit and the End-Time Church will be even more committed to the true worship movement. It is the wisdom of God to give ourselves to this.

D. The False Global Worship and Prayer Movement

1. The False Prophet's commitment is to raise up a global worship and prayer movement. (Rev. 13:15 – 17)
2. The False Prophet will call down fire like a counterfeit Elijah who called fire down from heaven in his "clash of power" with the prophets of Baal. The False Prophet will have a clash of power with the Two Witnesses who will call fire down from heaven. (1 Kings 18:38; 2 Kings 1:10 – 12; Rev. 11:5)
3. The image of the Beast and the mark of the Beast will be two components that will mobilize and finance the Antichrist's global worship movement.
 - a. The image of the Beast will mobilize Antichrist's worshippers and penalize those who resist.
 - b. The mark of the Beast will provide economic support for the Antichrist's worship movement and will penalize those who resist.
4. The image of the Beast will be an idol of the Antichrist that will combine cutting edge technology and supernatural demonic elements causing this image to breathe and speak. The image may be a high-tech hologram that looks and sounds like the Antichrist. (Rev 13:15)
5. Local leaders will have a duplicate image of the Antichrist that will be demonically and technologically connected to the "primary" image in Jerusalem. The result will be a global network of local "Antichrist worship sanctuaries" that may include a hologram of the Antichrist. (Rev 13:15)
6. There is likely to be a global network of local "Antichrist worship sanctuaries" where false prophecy goes forth. These demonic local outposts will be the focal points of spiritual warfare as the true houses of prayer fill the earth.
7. The worship that Satan wanted from Jesus is what he demands from the whole earth. Satan offered Jesus the political authority over all the kingdoms of the earth if He would worship him. (Matt. 4:8 – 9)
8. The Antichrist will demand to be worshipped as an idol as Nebuchadnezzar did in Dan. 3:1 – 6.

IHOP – ONE THING MINISTRIES

Part II

IHOP - ONE THING MINISTRIES

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IHOP – ONE THING MINISTRIES

The Theology of 24/7 Prayer with Worship and the Twelve Prayer Movements in the last 70 years

A. The Chief Purpose of Man

“Worship is man’s full reason for existence. Worship is why we are born and why we are born again. Worship is the reason for our genesis in the first place and our re-gensis that we call regeneration. Worship is why there is a church, the assembly of the Redeemed, in the first place. Every Christian church in every country across the world in every generation exists to worship God first, not second; not taking worship at the end of our service as an afterthought, but rather to worship God primarily, with everything else coming in second, at best. Worshipping God is our first call.” A.W. Tozer

1. We must have a strong Biblical foundation for our lives as the redeemed people of God and right perspective of the Biblical storyline in order to function according to our intended purpose.
2. From the beginning God the Father desired to provide a bride for His Son and the Son desired to provide His Father with a family – we are the family of God and we are the bride of Christ.
3. However, we also have a priestly purpose as those who dwell in the House of the Lord, behold His beauty and inquire in His temple. (Ps. 27:4; Hab. 2:14; Rev. 21:1 – 3)

“God’s original blueprint is for the whole earth to become a temple-city filled with people who have a holy or priestly status.” T. Desmond Alexander

4. One of the aspects of God rarely considered is that our Father leads a priestly family – His Son Jesus is the Great High Priest, and is the first born of a priestly home. (Ps. 110:4; Heb. 4:14)
 - a. The reason that Jesus became our Great High Priest is because humans were created as priests, yet we failed in our divine assignment.
 - b. Therefore, Jesus came to represent man to God and represent God to man and restore God’s original design.

B. Adam was the First High Priest

1. The priesthood began far before the tabernacle of Moses and the tribe of Levi. It was actually instituted by God from the very beginning in the Garden of Eden.
2. God has always desired that men and women would know their original intended identity and purpose and live all of life from that reality.
 - a. We were created to function as God's Image Bearers on the earth to rule under His leadership. (Gen. 1:26, 28)
 - b. This rule and dominion that we were given was never meant to be disengaged with God's leadership. We were created to dwell with Him in intimate relationship. (Genesis 3:8 – 9)
3. To worship God and to guard the Sanctuary
 - a. Because Adam and Eve encountered God in a sacred place, we can infer that they had a holy and priestly status. The only people that were permitted to serve within a sanctuary or temple were priests. (Gen. 2:15)
 - b. Most of us view the Garden of Eden as little more than a lush, verdant grove of fruit trees. Therefore, this verse is most often understood as a command for Adam to be the first farmer.
 - c. This understanding is probably not the case based on the perfection of the garden and that the punishment for their sin was to work the ground. There is much more than gardening that is intended in this verse of Scripture.
4. Placed in the Garden
 - a. The word "put" literally means that Adam was "set to rest" in the Garden. This word is later used in the Old Testament to describe God's Sabbath rest and His desire for a resting place.
 - b. This "rest" should remind us of the seventh day when God rested from His work and sat down on His throne to begin normal governing activities after putting everything in order.
 - c. God desired Adam to imitate Him by bringing order to the "void" outside of the Garden that was "without form" by expanding its borders. (Gen. 1:2, 28)
5. Priestly Purpose

Genesis 2:15, "Then the LORD God took the man and put him in the Garden of Eden to tend and keep it."

 - a. It is true that the word "tend" often translated "cultivate" in Genesis 2:15 can have an agricultural meaning when standing alone.

- b. Yet whenever these two words are paired together throughout the rest of the Old Testament within a fifteen word range, they always refer to either the Israelites serving God and keeping His commandments or to priests who serve the Lord and guard His sanctuary. (Num. 3:7 – 8; 8:25 – 26; 18:5 – 6; 1 Chron. 23:32; Ezek. 44:14)
- c. The best rendering for this passage is likely that Adam was set to rest within the Garden in order to serve and guard the sanctuary. This does not necessarily exclude the idea of Adam actually stewarding the physical features of the Garden but clarifies that this was an overtly priestly service just as priests and Levites were later to care for the tabernacle/temple.

“Therefore...if the garden was an archetype or pattern of the sanctuary, then humans were there archetypical Levites. Accordingly, Adam and Eve were created to serve the LORD, not the ground—they were like the priests who had the responsibility for the care of all the divine institutions in the sanctuary...All the details of the text then indicate that God created human beings to serve him in a spiritual capacity.” Ross, Hope of Glory

- d. That this was indeed the case is further clarified by the consequences following Adam’s sin. He was now to till the ground and His responsibility to guard the Garden Sanctuary was given to the cherubim. (Gen 3:23 – 24)

“When Adam failed to guard the temple by sinning and letting in a foul serpent to defile the sanctuary, he lost his priestly role, and the cherubim took over the responsibility of ‘guarding’ the Garden temple... The guarding function of the cherubim probably did not involve gardening but keeping out the sinful and unclean, which suggests that Adam’s original role stated in Genesis 2:15 likely entailed much more than cultivating the soil, but also ‘guarding’ the sacred space.

“Not only was Adam to ‘serve’ in and ‘guard’ the initial stage of the Edenic sanctuary, but Genesis 1:28 affirms that he also was to subdue the entire earth: ‘And God blessed them . . . Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that creeps on the earth.’ Genesis 1:27 provides the means by which the commission and goal of verse 28 was to be accomplished: humanity will fulfill the commission by means of being in God’s image. They were to reflect God’s kingship by being his vice-regents on earth. Because Adam and Eve were to subdue and rule ‘over all the earth,’ it is plausible to suggest that they were to extend the geographical boundaries of the Garden until Eden extended throughout and covered the whole earth. They were on the primeval hillock of hospitable Eden, outside of which lay the inhospitable land. They were to extend the smaller livable area of the Garden by transforming the outer chaotic region into a habitable territory.” Beale, The Temple and the Church

e. Evidence from the Second Temple Period in Jewish Tradition

“Both ben Sira and Jubilees, in their different ways, bring Adam into direct association with the Temple understood as Eden. According to Jubilees, the first ritual act of worship was offered by Adam immediately after his expulsion from the garden...Adam is thereby constituted the first priest in a succession which will lead to Levi, and then to Aaron and his sons.

“The tradition that Adam’s garments were the high priestly robes, handed down through successive generations until they reached Aaron, is well known from Rabbinic writings...It also occurs in Syriac sources, a fact which very likely indicates its antiquity...Given that Jubilees elsewhere delights in showing how the patriarchs followed the prescriptions of the Law before it was given at Sinai, the implication may be that Adam wore priestly garb to burn the incense. In this regard it may be significant when Jacob appoints Levi as priest, Jubilees merely notes that he put the garments of the priesthood on him (32:3). We are not told the source of these garments: they appear ready to hand, thereby Jubilees encourages speculation on their origins.” C.T.R. Hayward, *The Jewish Temple*

- f. Because of Adam and Eve’s disobedience, God put into motion a brilliant rescue plan to guarantee that humanity would walk in the destiny that He originally intended and the earth would once again become His sanctuary. (Gen. 3:15)
- g. His chosen Servant, Jesus, the Last Adam (1 Cor. 15:45) and the Second Man (1 Cor. 15:47), the Great High Priest (Heb. 2:17) died in order to redeem humanity and bring about the restoration of all that was caused by the curse that came because of disobedience. Specifically, Jesus died to restore the priesthood of humanity.

C. The Priesthood after the Fall

1. After the fall, God initiates the first act of the priesthood to cover Adam and Eve’s sin. He became the intercessor for them, modelling their new role now that sin had entered the world. (Gen. 3:21)
 - a. Not only did he judge the sin of Adam and Eve, in his mercy he covered their sin by killing animals, shedding blood, and covering the nakedness of Adam and Eve. In this act, God was acting as a priest to mediate through the shedding of innocent blood, part of his creation to cover another – man.
 - b. God’s provision of coverings for Adam and Eve was a prophetic forecast of what he would eventually do through His Son Jesus. He would take the blood of the innocent Lamb, his Son, and shed that blood to cover man’s sin and break the power of the sin nature that was now seeded into the hearts of men by Satan.
 - c. By shedding innocent blood, God was also initiating and instituting with man, the way sin would be atoned for until His Lamb would come. Adam now understood that he was to cover sin with the shedding of innocent animal blood.

2. After Adam and Eve are banished from the Garden-Sanctuary and begin to have children, the first event that transpires is the offering of sacrifices to the LORD. Where did they get the idea to bring offerings and sacrifices to the LORD? Adam and Eve were passing on their original commission to minister to God and were raising worshiping sons. (Gen. 4:3 – 7)
3. Adam's Commission was passed to Noah, Abraham and the Patriarchs. Interestingly, every time that God declares His covenant and restatement of Adam's original commission, there is priestly ministry and worship that takes place through the building of an altar and offering sacrifices. (Gen 8:20; 12:7; 26:25 ; 35:7)

D. Establishing a Corporate Priesthood

1. Why did God establish the nation of Israel and call them out of bondage in Egypt? His purpose was bigger than just to save the people out of oppression and suffering. We must view every one of God's actions within the big picture of the Biblical story and deeply connect with God's heart and purpose. (Exodus 3:12; 19:5 – 6)

"Israel was conceived of as a 'corporate Adam.' The nation's task was to do what Adam had first been commissioned to do. Israel failed even as Adam had. And like Adam, Israel was also cast out of their 'garden land' into exile." Beale, Garden Temple Article

2. The Priesthood, the Levites and the Tabernacle of Moses (Exodus 28:1)
 - a. It must be stressed that the mere existence of the priesthood is significant in that for the first time there were people on the earth specifically set apart for ministry to the LORD.
 - b. From the vantage point of the heavenly assembly, how disjointed the earth must have seemed! In the Heavenly Sanctuary the servants of God spent their days and nights ministering to the One upon the throne, and yet on the earth men were only preoccupied with other concerns.
 - c. For approximately three thousand years after Adam's disobedience there was no corporate expression of ministry to the LORD and then suddenly there was a great tribe of men consecrated to His praise. This is a stunning development.
 - d. The entire nation of Israel was to minister to the LORD and give glory to Him in their identity and purpose, yet the tribe of Levi was to give themselves to this purpose vocationally. (Deut. 10:8 – 9)

E. New Testament Ministry to the LORD

1. Firstly, we must establish a proper definition of Biblical ministry.
 - a. The first and primary use of the term “ministry” or “ministers” in the Scriptures is used to describe **a ministry to God, or a ministry aimed at God, for God.** (Exodus 28:1)
 - b. It is secondarily for the people, but the role primarily referenced in the Bible is to the priesthood.
2. The priesthood was God’s idea, a people set apart for Him. (1 Sam. 2:27 – 29)
 - a. He has long established His priests in the Earth for the sake of hearing from Him, crying out to Him, and speaking on His behalf. They are His ministers.
 - b. Their role is to minister to Him (i.e. friendship and worship) and then out of that position they are to minister for Him to the people (i.e. intercession and teaching).
3. In the New Testament we see that the priesthood has been extended beyond all previous lines of involvement. Now every believer is a part of God’s priesthood and is invited into partnership with God because to be in covenant with God is to be a priest. (1 Peter 2:4 – 10)
4. In every nation the Lord calls out those who are to fulfil the role of the priesthood. This is a great privilege and a ministry unto God!
5. The priesthood is the bridge or mediator between God and the people. In our context, we are speaking of the calling to keep a 24/7 sanctuary for perpetual adoration of God. (Ps. 27:4; Amos 9:11; Rev. 4 – 5)

F. A Priesthood at the End of the Age: The Global Worship and Prayer Movement

1. Before Jesus returns, the Spirit will raise up the greatest worship and prayer movement in history. There are many Scriptures that prophesied on the rise of this move of God. (Ps 96:1, 9, 13; 98:1 – 9; 102:15 – 22; 122:6; 149:6 – 9; Isa. 19:20 – 22; 24:14 – 16, 23; 25:9; 26:1, 8 – 9; 27:2 – 5, 13; 30:18 – 19, 29, 32; 35:2, 10; 42:10 – 15; 43:26; 51:11; 52:8; 62:6 – 7; Jer. 31:7; 51:8; Joel 2:12 – 17, 32; Zeph. 2:1 – 3; Zech. 8:20 – 23; 10:1; 12:10; 13:9; Matt. 21:13; 25:1 – 13; Luke 18:7 – 8; Rev. 5:8; 6:9 – 11; 8:3 – 5; 9:13; 14:18; 16:7; 18:6; 22:17)
2. As the return of Jesus is drawing near and the dynamic convergence of heaven and earth slowly begins, the Lord is establishing the prayer and worship movement unto the larger purpose of Jesus being adored as He deserves and as He is in heaven – incessantly and universally.
3. This will continue to swell in the decades leading up to His return but will not reach its climax until after the return of Jesus with the Millennial Temple as its focal point.
4. As the Holy Spirit increasingly brings the glory of Jesus to the forefront in the Church there will be no need to convince anyone of the legitimacy or necessity of night and

day worship. Love will compel them to stand before Him in adoration and spend their strength at His feet. (Isa. 4:2; 33:17)

5. At the End of the Age, the deepest affections of the Church will be captured by the beauty of Jesus. It will be our greatest joy to offer the perpetual incense of praise from the rising of the sun to its going down, even as we await that glorious day – His Day – when all the people of the earth will join in our song.

G. 12 Prayer Movements over the last 70 years

1. Over the last 70 years, we have seen the unprecedented works of the Holy Spirit in raising up unprecedented global prayer movements. Through these movements, He is preparing the Church to partner with God in transiting this Age to the Millennial Age and to usher in the return of Jesus.
2. The global prayer movement will continue to swell in the decades leading up to His return but will not reach its climax until after the return of Jesus, with the Millennial Temple as its focal point.

1. THE KOREAN PRAYER MOVEMENT (1950s – 1990s)

- a. The Korean Prayer Movement was birthed out of the ashes of the 1950-53 Korean War that devastated and impoverished the nation.
- b. Dr. David Yonggi Cho and others emphasized and demonstrated the power of the Gospel of the Kingdom of God through fervent and persistent intercession.
- c. The Prayer Mountain Movement was born. It was a powerful prayer movement that shaped the spirituality of many believers in Asia and even in global Christianity.
- d. Young workers, professionals and mothers ascended the Prayer Mountains to pray all night for the breakthroughs of God in their families, churches, businesses and nation.
- e. Prayers, church growth and prosperity were strongly correlated in this movement.
- f. The Korean Prayer Movement is primarily a NEED/ PETITION-BASED FERVENT INTERCESSION.
- g. Result and impact:
 - i. Fervent night and day intercession.
 - ii. Regular fasting.
 - iii. Corporate prayer meetings with individuals praying and crying aloud together.
 - iv. Church growth through cell groups.

2. CORPORATE PRAYER GATHERINGS AND CONCERT OF PRAYER (1970s – 1990s)

- a. In the 1970s to 80s, the worship movement began to take shape in the western churches with a new sound and new genre of worship style and songs.
- b. Events such as the Concert of Prayer, March for Jesus, prayer for revival, etc. began to take hold in the Churches. Prayer and worship came together in concerts and events in a more regular manner.
- c. Result and impact:
 - i. Corporate gatherings for worship and prayer that promote unity.
 - ii. Prayer meetings with praise and worship.
 - iii. Prayer for revival.
 - iv. Schools of prayer.

3. INFORMED INTERCESSION, PRAYER SHIELD AND STRATEGIC INTERCESSIONS (1980s – 2000s)

- a. In the late 1980s until the late 1990s, the Body of Christ was awakened to the existence of angels and demons in the spiritual realm.
- b. The specialized ministry of “intercessors” was legitimized during this period, along with concepts such as spiritual mapping, principalities and territorial spirits, the tearing down of strongholds, prayer walking, etc.
- c. Prayer meetings, personal intercessors (e.g. I1, I2, I3 intercessors) and “generals” of intercessors increased throughout the Body of Christ along with prayer journeys involving discernment, spiritual mappings and strategic intercessions.
- d. The act of repentance and reconciliation was also brought to the forefront as a vital strategy of prayer movements. Concepts such as prayer as the “air force” and missionaries and evangelists as “ground troops” became a culture in the Body of Christ.
- e. Result and impact:
 - i. Repentance by the corporate people of God.
 - ii. Strategic intercession and short-term prayer journeys became part of the strategy of the Body of Christ.
 - iii. Revival tied to strategic intercession for the region.
 - iv. The specialized ministry of intercession became legitimate.
 - v. Stadium prayer gatherings for corporate repentance and spiritual warfare become commonplace.

4. PRAYER AND GLOBAL HARVEST (1990s – 2000s)

- a. As the Millennium drew near, many missions and international Christian organizations set goals to complete the works of the Great Commission by AD2000.
- b. More than 73 global initiatives were launched and integrated under the banners of the AD2000 and Beyond Movement and Joshua Project 2000.
- c. The concept of the 10/40 window which started in the late 1980s hit global adoption point, with an attempt made to map out 8000 unreached people groups.
- d. In 1995 – 2000, we witnessed praying through the windows I, II, and III, pulling together global intercessors to pray the Gospel of the Kingdom into the poorest regions on the earth and the regions with the most resistance against the Gospel.
- e. The results were phenomenal. Nations like Mongolia, Nepal, Cambodia, etc. experienced unprecedented missiological breakthroughs. Example, Mongolia is now a nation with the highest missionary-per-population ratio.
- f. The concepts of accurate research and focused intercession, with both informed and prophetic elements toward missiological breakthroughs, became an accepted new paradigm.
- g. Result and impact:
 - i. Investment of time and energy into detailed and accurate research on regions and people groups was legitimized.
 - ii. Prayer and mission flowed together to achieve the goals of world evangelization.
 - iii. Marketplace prayer ministries were born.
 - iv. The concept of the 7 spheres of society was introduced.

5. INTIMACY-WARFARE TRANSFORMATION PRAYER MOVEMENTS (1990s – now)

- a. From the 1990s until now, a quiet revolution has been going on in East Africa – Kenya, Tanzania, Rwanda and Uganda. Out of the ashes of poverty, refugee crises, ethnic conflicts and epidemics (e.g. AIDS) a prayer movement was birthed.
- b. This prayer movement was characterized by informed intercession, prophetic intercession, intimacy with Jesus, fasting, repentance, revival, fervent praise and worship, etc.

- c. Result and impact:
 - i. Spiritual warfare.
 - ii. Intimacy with Jesus.
 - iii. Individual and corporate repentance.
 - iv. Healing and reconciliation.
 - v. Revival, harvest and transformation of governments.

6. TRANSFORMATION MOVEMENT (1990s – now)

- a. Influenced by the framework developed by George Otis Jr.'s Transformation videos and the concept of discipling the 7 spheres of society, the Church caught the vision of praying beyond initial revival, salvation of souls and individual discipleship, and into the transformation of entire societies.
- b. Prayer, even 24/7 watches, prayer chains, prayer towers were established across more than 150 nations to labor toward transformation of communities, cities and nations.
- c. Result and impact:
 - i. The concepts of transformed communities and cities of refuge were introduced.
 - ii. Presence of God's glory was emphasized in addition to an emphasis on just revival and breakthroughs.
 - iii. 2 Chronicles 7:14 was the main rally verse.

7. NIGHT AND DAY PRAYER MOVEMENT (2000s – now)

- a. After Israel's year of Jubilee, the 24/7 prayer movement suddenly kicked into high gear, surpassing mere prayer chains where corporate prayer and intercession were found in certain established locations.
- b. Result and impact:
 - i. Continuous prayer, communion and worship in one location.
 - ii. 12 prayer gateways from and to Jerusalem.
 - iii. Birth of permanent night-watches.

8. WATCHMEN UNITY PRAYER MOVEMENT (2000s – now)

- a. The focus of this stream of prayer movement is on reconciliation, unity, the Father's love, and waiting upon the presence of God and the blueprint that He is downloading.
- b. One example of this stream is the "Homecoming" led by David Damien which has extensive influence on the spirituality of the Chinese Churches in East Asia.

- c. Result and impact:
 - i. The Father's heart and the Father's house.
 - ii. John 17 glory and unity.
 - iii. Corporate waiting on the LORD.
 - iv. Reconciliation, healing and restoration.
 - v. Destiny of the Chinese Church and the "Back to Jerusalem" movement.

9. CHILDREN'S PRAYER MOVEMENT (2000s – now)

- a. While the 1980s – 2000s was dominated by the themes of the global missiological framework of unreached people groups and the 10/40 window nations, the 21st Century witnessed the emergence of a new global initiative – a focus on the unreached generation.
- b. This spurred a significant and unprecedented momentum in the Children's Prayer Movement all over the world.
- c. Result and impact:
 - i. Children started to lead fervent corporate intercession and worship.
 - ii. Children started to gather in band of prayers.
 - iii. Children move in healing and prophetic ministries.

10. FRIENDS OF THE BRIDEGROOM PRAYER MOVEMENT (2000s – now)

- a. While there are many prayer movements with 24/7 prayers, few have understood the "friends of the Bridegroom" value-based perpetual unceasing adoration and intercession.
- b. The focus of this prayer movement is set in the context of a transitional generation where God is not only requiring an answer from the Church pertaining to Luke 18:1 – 8, Revelation 22:17, Malachi 1:11 and Revelation 4 – 5, but is also preparing a glorious Bride to experience the power and lifestyle of the Age-to-come. (Heb. 6:1 – 6; Isa. 60; 65; 66; Rev. 21 – 22)
- c. This prayer movement is not merely for revival, world missions and transformation, but it also contends for the fullness of the Gospel of the Kingdom of God on the earth and the return of Jesus Christ!
- d. Result and impact:
 - i. Bridal paradigm – intimacy with Jesus as our Bridegroom.
 - ii. Night and Day Prayer sustained by fascination with the majesty and beauty of Jesus.
 - iii. Prayer with worship – a movement that is sustained by prophetic singing.
 - iv. Knowledge-of-God-based prayer and Scripture-centred intercession with worship.

- v. Vocational intercessory missionaries.
- vi. Forerunner ministry and a focus on Israel mandate.
- vii. Youth and young adult based.
- viii. 24/7 prayer with 24/7 works of justice.
- ix. Catalytic praying Church expressions.

11. GLOBAL PRAYER MOVEMENT FOR ISRAEL (2000s – now)

- a. This is one of the most controversial, divisive and contentious assignments for the global Church – the Israel Mandate in the End-Times which is set within a highly Anti-Semitic context.
- b. This prayer movement is currently in a very early stage of gestation as the messages are still relatively undeveloped and not trumpeted.
- c. The current ministries that emphasize this mandate have some value but are generally unprepared for the intensity of the controversy that is set within the time when the Lord will deal with Israel through the nations in a variety of approaches. (Zech. 12 – 14)

12. END-TIME PRAYER MOVEMENT UNTO THE NEW JERUSALEM (future)

- a. A future prayer movement that will partner with Jesus in His canonical blueprint for prayer, justice and mission plans as recorded in the apocalyptic and prophetic Scriptures.
- b. This prayer movement will carry on through great periods of sorrow and will receive more grace until it hits its crescendo during the Great Tribulation period. It will birth the Nation in one day as prophesied in Isaiah 66!
- c. This prayer movement will be carried out by kings and priests in resurrected bodies during the millennial reign of Christ. Night-and-day prayer with worship will continue in the City of the Great King!
- d. The Holy Spirit is preparing the glorious Bride of the Lamb to step into the fullness of her destiny as the House of Prayer.
- e. The initial trumpet of God has sounded but the Body of Christ is not ready to receive this call. The messengers are still growing in clarity and maturity to trumpet this sound. The Holy Spirit is preparing the forerunners to blow this trumpet. (Joel 2:1)

H. The Function of the Priesthood

- 1. God created humanity to know him deeply and partner with His desires and plans. How could this take place if there is not a people who know Him and His ways? When

we are left to ourselves, without the grace of God, we do not value, cultivate or even recognize the knowledge of God (see Romans 1 – 2).

2. Therefore, God's program of world redemption requires that the knowledge of God be preserved in the earth through righteous and priestly people who are committed to following God and His ways. Establishing a holy priesthood has been God's model for ministry and His primary redemptive strategy for over 3,500 years!
3. It was through this righteous people that God would accomplish four specific goals of His grand plan of redemption. These comprise the functions of the priesthood.
 - a. **Adoration** – To minister to God, to worship and extol the name of God. (2 Chron. 29:11; Ezek. 44:15)
 - b. **Intercession** – To preserve mankind from God's judgment and release His mercy. (Joel 2:15 – 17; Luke 18:7 – 9)
 - c. **Proclamation** – To make known the character and ways of God in the Earth. (Isa. 40:3 – 5; Zech. 3:8)
 - d. **Expectation** – To wait and long for the coming of the Messiah. (Rev. 22:17)

I. **Conclusion**

At the very beginning, God desired intimate relationship and partnership with humanity! He waited until the last day of creation to reveal the crowning glory of all creation – man, the Image Bearers! He created us to “image-forth” His glory and this gives us incredible dignity. The fact that God wants us to be kings and priests restores to our lives an unbelievable purpose! As kings, God desired us to establish His government on the earth and reign with Him forever. As priests of God, He wanted us to minister to Him by displaying His great worth through worship.

“What is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet...” (Psalms 8:4 – 6, ESV)

“And they sang a new song, saying: ‘You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth.’” (Rev. 5:9 – 10, NKJV)

The Changing Face of Prayer

Six Major Paradigm Shifts in our Understanding of Prayer in the Last 15 years

Old Paradigm		New Paradigm
What We Do <ul style="list-style-type: none"> • Prayer is viewed as a task. • Prayer is something that we do. 	to	Who We Are <ul style="list-style-type: none"> • Prayer defines our identity (Isaiah 56:7)
Peripheral <ul style="list-style-type: none"> • Prayer is a meeting to attend. • A ministry among other ministries. • Another department in the Church. 	to	Central <ul style="list-style-type: none"> • Prayer is the core of the Church. • Prayer is more than a meeting but a culture and lifestyle that permeates all of the Church life.
A Few <ul style="list-style-type: none"> • Based on individual calling. • Prayer is carried by a few who are called. • Primarily older believers and women. 	to	Many <ul style="list-style-type: none"> • Priesthood of believers. • Prayer is carried by a larger community of believers. • Includes both older and younger people, and even children.
Mystical <ul style="list-style-type: none"> • An approach to prayer that causes many to feel inadequate and intimidated that leads to a lack of participation and engagement. 	to	Accessible <ul style="list-style-type: none"> • Biblical teaching that de-mystifies prayer and the creation of a model that encourages and enables easy and mass participation.
Gift- and Anointing-Centered <ul style="list-style-type: none"> • The anointed individual model. • The focus of the meeting tends to revolve around giftedness and is primarily led by anointed individuals. 	to	God- and Word-Centered <ul style="list-style-type: none"> • God-centered and Word-based gathering. The focus of the gathering is based on seeking the heart of God and praying the Word of God.
Outcome-Driven <ul style="list-style-type: none"> • Prayer is seen as a means to an end. • Prayer is something we do to get a specific outcome. • Prayer is a strategy. 	to	Intimacy-Based <ul style="list-style-type: none"> • Prayer is about intimacy with God. • Prayer is primarily embraced as a place of encounter with God. • Prayer is a partnership with God.

Why We Keep A Worship Sanctuary

A. Introduction

"...I will dwell in them and walk among them.

I will be their God, and they shall be My people." 2 Cor. 6:16

1. Throughout the Bible, we can see the evidence of an Almighty God who desires to dwell with man, in a deep and intimate relationship.
2. We keep a Worship Sanctuary because we understand this desire on God's heart.

B. Why We Keep A Worship Sanctuary

1. By the term Worship Sanctuary, we are referring to a place which is set apart for ministering to God, through continuous prayer with worship 24 hours a day, 7 days a week.
2. We keep a Worship Sanctuary for 4 main reasons:
 - a. We understand God's desire to dwell with man.
 - b. We understand God's desire for man's continuous communion with Him and ministry unto Him.
 - c. God is worthy of unceasing prayer with incessant worship. His beauty fascinates our hearts.
 - d. We are proclaiming Jesus' desire to return and dwell with man.

C. GOD'S DESIRE TO DWELL WITH MAN

1. It is God's idea, not man's
 - a. Since the beginning of time, God has desired to dwell with man. Thus says the LORD: "Heaven is My throne, And earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? (Isa. 66:1 NKJV)
 - b. The Holy Trinity is perfect and complete in fellowship and love, and lack nothing. But because God is love, He created man, out of a desire to love and commune with man.

- c. Man was created for intimacy with God
 - i. Man was created for intimacy with God, and God delights in intimate relationship with man. Man was created to dwell with God in close communion.
 - ii. Hence He created man to dwell with Him in the Garden of Eden, where He can walk with and talk to man in close proximity. (Gen. 3:8, Ex. 29:42- 46, Isa. 66:1, John 17:24)
 - d. This idea is consistently seen throughout the Scriptures (Ex. 29:42- 46, Ezek. 37:26-28, John 17:24, 2Cor. 6:16-17, Rev. 21:3)
 - e. God's desire for a dwelling place is consistently seen and expressed throughout the Bible, starting in Genesis, through Exodus, the time of David, even right till the end in the Millennium Kingdom and through Eternity.

“... I will set My sanctuary in their midst forevermore. My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.” Ezek. 37:26-27
 - f. At the end of the story, this same reality is restored as the New Jerusalem descends to the earth and God once again dwells with man on the earth.
2. A Worship Sanctuary is a place that is set apart for God to dwell in and to be worshipped by man.
 3. The reason why we seek to build a worship sanctuary which is also a Dwelling Place for God is because we understand God's desire to be near us. We want to fulfill God's very heart desire since the beginning of time!
 4. As humans, our hearts also long for the presence and nearness of God. By building a dwelling place for the Lord, we are proclaiming the burning desire of God's heart to dwell with man forever and our desire for Him to be near us!

D. God's Desire for Man's Continuous Communion and Ministry unto Him

1. Adam's role as a priest - to tend and keep (Gen. 2:15)
 - a. God desires man's continuous communion and ministry unto Him. The first man Adam was created as a priest and king. He was made as a priest to minister to the heart of God and adore His greatness and mercy.
 - b. One of the reasons why God placed Adam in close proximity to Him in the Garden of Eden was because He desired Adam to know and to minister to His heart.
 - c. The words 'Tend and Keep' (serve and guard) were used to describe Adam's role in the Garden.

- d. These 2 verbs, when used together in the Old Testament, consistently describe the work of the priests and Levites in ministering to the Lord, taking charge of and caring for the sanctuary.
 - e. This implies a priest-like role for Adam! (Num. 3:7-8, 8:25-26, 18:5-7; 1 Chron. 23:32; Ezek. 44:14-15).^{1 2}
2. The Fire on the Altar Shall be Kept Burning
- a. God instructed Moses and the priests to keep the fire on the altar burning. He desires prayer and worship to arise to Him continuously. (Lev. 6:12-13)
 - b. Aaron, his sons and the Levites were set apart by God to minister to Him. In the Tabernacle of David, the Levites were rostered in shifts to minister to God in worship continuously. (1 Chron. 23:13, 2 Chron. 29:11) “My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense.” 2 Chron. 29:11.
 - c. God is looking for faithful men and women who will keep charge of the sanctuary, who will keep the fire in their hearts and on the altar burning, all the way until He returns. (Ezek. 44:15, Luke 18:8)
3. Our Primary Roles as Priests
- a. The entire nation of Israel was called to be priests (Ex. 3:12, 8:20, 19:6). One of the primary roles of priests is to minister to God in worship.
“ ‘And you shall be to Me a kingdom of priests and a holy nation.’..” Ex. 19:6
 - b. In the New Testament, all believers are called to be a royal priesthood (1 Pet. 2:9, Rev. 5:10). In other words, every believer is called to minister to God in worship and commune with Him in prayer.

E. God is Worthy of Unceasing Prayer with Worship

- 1. Mal. 1:11 expresses God’s desire that there will come a day when prayer with worship will be offered up unceasingly, night and day, from every nation unto God. This is our desire because He alone is worthy and His Name is to be great among the nations!
- 2. Right now in heaven, unceasing night and day prayer with worship is being offered unto the Lamb upon the throne, as they behold the beauty and worthiness of Jesus. (Rev. 4 -5)

The reason we establish a 24/7 worship sanctuary is because Jesus’ worthiness alone demands night and day prayer with worship from man. There is nothing else more worthy than this. Even if we sacrifice everything to do so, it is still not enough compared to the worthiness of His Name.

¹ G K Beale, *The Temple and the Church’s Mission; a Biblical Theology of the Dwelling Place of God*, Pg 66-67.

² Gordon J. Wenham, *Sanctuary Symbolism in the Garden of Eden Story*.

3. Fascination with God's beauty propels and sustains us in keeping the worship sanctuary. The pleasures of knowing God keep our hearts burning for Him! (Ps. 27:4, Ps. 16:11)

F. Proclaiming Jesus' Desire to return and Dwell with Man

1. Amos 9:11 and Acts 15:16-17 reveal what Jesus will do when He returns. He will rebuild the Tabernacle of David and there will be unceasing night and day Prayer with worship, going on throughout eternity.
2. The fulfillment of God's prophecies is progressive. As a sign to the nations of what is about to come, God is raising up Houses of Prayer with 24/7 prayer with worship, all over the world. These Houses of Prayer will operate in the spirit of Tabernacle of David.
3. By offering up unceasing prayer with worship through Houses of Prayer, we are proclaiming the imminent Return of Jesus, as well as expressing our longing and desire for Him to return and dwell with us forever.

G. The Sanctuaries of God through the Bible

1. The Garden of Eden - The First Temple Sanctuary

a. The Purpose of the Garden of Eden

- i. In the beginning God created the heavens and the earth as His dwelling place. Then He created man in His own image and placed Him in the Garden of Eden.
- ii. This garden was meant to be a worship sanctuary, or temple, where God and man could dwell in fellowship with one another without hindrance or distance.
- iii. Yahweh takes up divine rest in His cosmic temple after doing the work of creation. The sanctuary of the God Almighty was at a specific location on the earth!

b. Parallels between the Garden of Eden and the temple

- i. God's Dwelling Place - The Garden of Eden was God's dwelling place, where He dwelt in close proximity with man. The Tabernacle of Moses and the temple were also described as God's dwelling places (Ex. 25:8, 29:43-46, Deut. 12:5)
- ii. God walking among His people - The same Hebrew verbal form, used for God's 'walking back and forth' in the Garden also describes God's presence in the Tabernacle (Gen. 3:8; Lev. 26:12; Deut. 23:14, 2 Sam. 7:6-7)³][1] [2] In this sense, the Garden of Eden was a temple, a special dwelling place of God on earth among men.

³ G K Beale, The Temple and the Church's Mission; a Biblical Theology of the Dwelling Place of God, Pg 66-67,
2. Gordon J. Wenham, Sanctuary Symbolism in the Garden of Eden Story.

- iii. Cherubim - A cherub was placed to guard the entrance to the Garden of Eden. Figures of cherubim were found on the curtains of the Tabernacle (Ex. 26:1,31). Two cherubim were part of the Ark of the Covenant (Ex. 25:17-22).
 - iv. Gold and Precious Stones - Gold and precious stones were found in the Garden of Eden (Gen. 2:12). Sacred items of the tabernacle furniture were made of or covered with fine gold (Ex. 25:10-20). The priests' garments were decorated with precious stones. (Ex. 28:15-27) [2]
- c. Adam was the first Priest-King
- i. Adam was made in the image of God to "show forth" His glory and fame.
 - ii. He was made as a king to partner with God. He was to have dominion over all the animals and all the earth. (Gen. 1:26)
 - iii. He was also made as a priest to minister to the heart of God and adore His greatness and mercy. (Gen. 2:15)
 - iv. This picture of Adam as a Priest-King partnering with God greatly impacts the way we view our lives as believers partnering with Him in night and day prayer.

2. Mount Sinai and the Tabernacle of Moses

- a. Mount Sinai was portrayed as a sanctuary of God where heaven and earth converged.
- b. On Mount Sinai, God revealed that Israel was called to be a kingdom of priests and a holy nation, to minister to the Lord. (Ex. 19:6)
- c. When Moses and Aaron went up Mount Sinai, they saw God standing on the sea of glass. They ate and drank with Him. Moses then went up closer to God and spent forty days and nights with Him. (Ex. 24:9-18)
- d. God revealed to Moses the pattern of the Tabernacle (Dwelling Place) that He desired. (Acts 7:44, Ex. 25:1-9)
- e. Throughout the time of Moses, the Lord dwelt with the Israelites visibly in the tabernacle and His presence led them in the wilderness as a cloud by day and a fire by night.
- f. Throughout the time of Moses, they kept the sanctuary and ministered to Him.

3. The Ark of the Covenant

- a. The Ark of the Covenant is the most important piece of furniture in the Tabernacle. This box was “the point of convergence” between heaven and earth.
- b. The mercy seat on top of the Ark was literally the throne of Yahweh on earth.
- c. This was the place where God placed His feet when He was sitting on His throne. (Ex. 25:10, 21-22, Lev. 16:2, Isa. 37:16)

4. The Tabernacle of David

- a. David brought the Ark into Jerusalem and placed it in a tent that he had prepared for it, where it remained for about 40 years.
- b. The Tabernacle of David is a special tent David built in Jerusalem to house the Ark of the Covenant (1 Chronicles 15:1 and 16:1). The glory of God rested on top of the Ark.
- c. In the Tabernacle of Moses, the glory that rested on the Ark was hidden in the Holy of Holies behind a thick veil.
- d. There was no veil in David’s tent to keep the people from seeing the glory of God! In an unprecedented way, David set the Ark of Covenant in open view!
- e. The First Night and Day worship/prayer Sanctuary in all history!
 - i. Through revelation, David knew of God’s desire to have people ministering to Him continuously in prayer with worship. David knew that God inhabited and was enthroned upon the praises of His people (Psalm 22:3).
 - ii. Thus, David put musicians and singers before the Ark to minister to the Lord 24 hours a day. A total of 4000 musicians and 288 singers were involved.(1 Chronicles 6:31 – 33; 15:16 – 22; 23:4 – 6, 1Chron 25: 1 – 7). (*for more on the priestly dimension of the Tabernacle of David, see 1 Chronicles 15 – 16; 23; 25; 2 Chronicles 29; Nehemiah 12.)
 - iii. It is the first time music and singing were employed to minister before the Lord, and this was done 24/7!
 - iv. David actually had a glimpse of how it was done in heaven, what the governmental centre of the Almighty God was like, and he duplicated it on earth in the Tabernacle of David.

5. The Temple of Solomon

- a. Solomon built a temple in Jerusalem for the Lord on Mount Moriah based on the inspired plans of his father David. This was a permanent structure that symbolized God's desire to make Jerusalem His dwelling place forever. (2 Chron 3:1, 5:2; Ps 132:13-14)
- b. The Ark of the Covenant was probably taken captive to the Babylonians in 586 BC.

6. The Second Temple

- a. Under Zerubbabel, the second temple was rebuilt in 516 BC on the Temple Mount in Jerusalem. This temple served as the Sanctuary of Yahweh until AD 70 when it was destroyed by the Romans.

7. New Testament

- a. In the Book of Acts, the early disciples' lives revolved around the worship and prayer occurring in the worship sanctuary of their time. This was the temple. (Acts 2:46, 3:1, 5:12, 6:4)

"So continuing daily with one accord in the temple..." Acts 2:46

- b. Sadly, this stopped in AD 70 when the temple was destroyed.
- c. Keeping a worship sanctuary where night and day prayer and worship continues unceasingly was always what Yahweh wanted. It was meant to be kept through all generations until the return of Jesus, and this was never meant to be stopped.

8. The Millennial Temple

- a. Zechariah tells us that there will be another temple in Jerusalem during the Millennial Kingdom.
- b. The Man whose name is the Branch will build it. Jesus is the Priest-King who will fulfil the dominion mandate given to Adam in the beginning.
- c. Jesus' Throne will be the very centrepiece of the temple and this Beautiful Man will be the centre of attention of all the nations of the world. (Zech 6:12-13, Jer 3:16-17, Isa 2:2-3)
- d. Night and day prayer with worship will never cease in the temple during the Millennium Kingdom. (Ps 72:15)

9. The New Jerusalem

a. The New Jerusalem is the dwelling place of God and the saints throughout eternity. It is the city where the saints will live, eat and worship forever.

b. God the Father will dwell with man on the earth as He had originally intended! The intimate relationship between God and man will be fully restored!

1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. (Rev 21:1-3, NKJV)

H. SEEING YOURSELF IN THE BIBLICAL STORY

1. You were redeemed for a bigger purpose than to just be saved from hell. God created you as a priest and a king to minister to His heart and to partner with Him forever.
2. Your eternal destiny is to dwell with the Lord in intimacy, standing and ministering to Him in His presence, forever 'feasting on' the revelation of the knowledge of Him.
3. In the Scriptures, God established a tabernacle/temple so that He might dwell, or rest, among His people. This can be seen from:
 - a. God's original intention: to dwell among men, walk in their midst, relate intimately with them.
 - b. What heaven is: The dwelling and resting place of the sovereign God.
 - c. His ultimate desire: To return to the earth to dwell and walk among His people, restoring them to deep intimacy with Himself once again.
4. When we understand God's desire to dwell with man and his desire for man to minister to Him, we will understand why we keep a worship sanctuary.
5. By doing so, we are actually proclaiming the fervent desire of God's heart to dwell with man forever, and the nearness of that Day when He returns to do so. We are also expressing the desire of our hearts for Him to be near us and with us!

Intimacy and Intercession

A. Foundations of Intimacy: Relational Knowledge

"And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. (John 17:3 NKJV)

"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. (John 17:24 NKJV)

1. Intimacy in any relationship is based on knowledge.
 - a. We are most intimate with those whom we know at the deepest levels. However, being intimate is not just about knowing information or facts about a person. This kind of knowledge does not produce love.
 - b. It is relational knowledge that causes our hearts to come alive. We need the living God to speak His Word to our hearts, and our hearts to in turn respond in speaking to God's heart. It is God communicating the knowledge of Himself to us and us responding to Him with a heart that is connected to His.
2. The dynamic relationship between knowledge and love
 - a. Knowledge in the context of relationship causes love to grow, and love in turn causes us to desire greater knowledge.
 - b. Thus if at any point we fail to pursue relational knowledge, or this step is bypassed, love will grow cold and our yearning for deeper knowledge will lack strength. Read verses on Knowledge of God (Hosea 6:6; Eph. 1:17; Eph. 4:13; Col. 1:9-10; 2 Pet. 1:3; 3:18).
 - c. Knowledge of God does not automatically produce love in our hearts unless we seek to pursue Him in connecting our hearts with God and responding to Him.
3. Communicating with the God we love through prayer:
 - a. Just as in our human relationships, intimacy with Jesus is developed and grows through communication. We share our deepest thoughts, feelings, dreams and desires and through this exchange and dialogue.
 - b. Through prayer, we behold who He is and are transformed in the process. (2 Cor. 3:18)
 - c. We need to turn the Word of God into a dialogue with a real Person. We do this by asking Him questions, telling Him our responses to His Word and listening to the whispers of His Spirit as we meditate upon His Word. (John 5:39-40)
4. Application to our lives:

- a. Our relationship with Jesus must be grounded in actual knowledge of who He is and His emotions and thoughts as revealed in the Scriptures.
- b. It is in this relational knowledge that we find entrance into the experience of abounding love for Him. And it is our love for a real person that in turn causes us to crave and seek a deeper understanding of Him.
- c. Imagine attempting to convince someone that you have found your true love and your heart is ruined and undone, and yet when asked you cannot offer them an informed description of who they are.
- d. We must soberly and painfully ask hard questions about what our 'relationship' with Jesus is based upon and consider the possibility that we are often guilty of being more in love with the idea of Christ than with Christ Himself.
- e. If Christ is truly our life, and if He Himself is in fact our treasure and reward, then the most natural thing to do would be for us to devour every detail of His life and personality available. True love demands entrance into every chamber, even the smallest, that it might discover more about the object of its affection. (Col.3:3-4)
- f. The grave disease of a Christ-less expression of Christianity is becoming increasingly common. Yet attentiveness to the Person of Jesus stands as the antidote, bringing us face-to-face with the glorious, matchless character of Yahweh Himself.

B. Changing our Perspective: Jesus is a Bridegroom and we are His Bride

1. God's story of mankind began with a wedding and it ends with a wedding. Jesus is a Bridegroom burning with desire and jealousy for His bride. At the End of the Age, Jesus will go to war to have His wedding and will remove everything that hinders His love (Gen 2:21-24; Rev 19:7-9).
2. Jesus as a Bridegroom:
 - a. In past few decades, the main face of God that was being emphasized was that of the Father. The Holy Spirit is globally emphasizing the revelation of Jesus as a Bridegroom in this hour.
 - b. John the Baptist is commonly portrayed as a fiery repentance preacher. However, John knew God as a Bridegroom and declared that he was the friend of the Bridegroom. (John 3:29, Matt. 9:15)
 - c. Who He is defines what He does - Often we focus on what God is doing instead of look first and foremost at Who He is. If He really is a Bridegroom, then that means He is full of emotions and desire. This truth makes Him so beautiful. He is a God of Covenant. (Isa 54:5)

- d. Jesus bears witness of Who God is - Most of us have grown up with the view of God as passive, distant, and disappointed in us. God is zealous that Who He is be rightly understood and He chose that His Son, Jesus, would be the full witness of Who He is and how He feels about us. In the face of Christ we see the glory and goodness of God, fully. (Exo 34:6)
3. We are His Bride:
- a. Just as Eve came from the side of Adam, so we have been brought forth from the wounded side of Jesus. We are the Bride of Christ because we are His body. (Eph. 5:30-32)
- b. Revelation 22:17 is one of the most informative and significant prophecies describing the End-Time Church. John tells us what will happen in the Church in the generation the Lord returns. The Church will be in deep unity with the Spirit in saying and doing what He is saying and doing. "The Spirit and the Bride say, "Come!"...Even so, "Come, Lord Jesus!" (Rev. 22:17, 20)
- i. What is the Spirit saying? He is revealing the Church's identity as Jesus' Bride. To do this, He must first reveal Jesus as the Bridegroom God to the Church.
- ii. What is the Spirit doing? He is interceding for Jesus to come in power to the earth and is calling people to come to Jesus the Bridegroom God.
4. Since the Fall, the Holy Three have been aching for restored relationship with their beautiful creation. They are the source of love and desire. We only desire because They do. (Hos. 2:16, 19-20; Luke 22:15-16)
5. At the End of the Age, the Church will be established in her revelation of the Bridegroom Jesus in such a deep way that it will affect the way that she views herself. She will be confident in His affections and desire for her. She will cry out day and night for Him to return and establish justice on the earth.
6. A New Name for a New Identity. We must see ourselves as the ones who Jesus loves and be confident in His passion for us individually. This will empower us to stand with Him in intercession. The watchmen will never cry out day and night without seeing God rejoicing over them. (Isa 62:2-7).
7. Enjoyable Prayer
The sons of the foreigner who join themselves to the LORD...to love the name of the LORD....Even them I will bring to My holy mountain, and make them joyful in My house of prayer...For My house shall be called a house of prayer for all nations. (Isa. 56:7)
- a. This verse is a promise that Gentile believers will experience enjoyable prayer, individually and corporately. God will make them joyful in His house of prayer.

- b. What is enjoyable prayer? It is prayer that refreshes and invigorates our soul and spirit. Enjoyable prayer is based on intimacy with God. As we grow in relational knowledge of God, we grow in our intimacy with Jesus. Intimacy with Jesus deepens through prayer, talking to the One we love.
- c. What makes prayer enjoyable?
 - i. Desire – His desire for us causes us to desire Him!
 - ii. The Knowledge of God – God is beautiful!
 - iii. The Storyline of Scripture – God has a plan!
 - iv. Who I am to God – I am His bride!
 - v. Musical Worship – God is musical!
 - vi. Partnership with God – God wants me to govern with Him!
 - vii. My Voice Matters – He hears my prayers!
- d. God desires for a group of people who have a lifestyle and culture of prayer in the centre of our lives.

C. The Fruit of Intimacy — Intercession

1. Intercession is not mostly about getting what we want, but about partnership with the heart of God. We could call this “intimacy-based intercession.” We love Him and therefore we want to love what He loves and agree with what He desires to accomplish on the earth.
2. The fruit of intimacy is partaking in the friendship of intercession. Therefore, asking God for everything is a foundational principle of the kingdom. We must specifically ask, not just think about our need with frustration and desperation. (Phil. 4:6)
3. The Majesty of Intercession:
 - a. God has chosen intercession as the primary means in which He releases His power now and forever.
 - b. Jesus operated in the principle of intercession when He created the earth by speaking the Word to the Father (Gen. 1).
 - c. He releases His power now and will rule the nations forever in partnership with His people through intercession. (Rom. 8:34; Heb. 7:25)
4. The Mystery of Intercession:
 - a. The primary principle of intercession is simply to tell God what He tells us to tell Him as the means of releasing His power. It is profoundly simple.
 - b. Intercession is God’s brilliant strategy for including the saints in ruling with Him in power. Its mystery is in its “weakness”, simplicity, humility, and accessibility to all.
5. God opens doors of blessing and closes doors of oppression in response to our prayers. There are blessings that God has chosen to give, but only if His people rise

up in the intimate partnership of prayer to ask for them. Do not stumble over the time delay factor when there are only incremental increases (Jas. 4:2; Matt. 17:21; Isa. 30:18-19).

6. God requires us to cooperate with Him in the grace of God. This is an expression of His desire for intimate partnership with us. God will not do our part and we cannot do His part. If we do not do our part, then God withholds some of the help and blessing He would have given us.

D. Jesus the Great Intercessor

“Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.” (Isa 53:12)

1. Jesus Himself is an intercessor. It is not just what He does, it is who He is. He is at the right hand of the Father even now interceding for us and this is how He governs the universe now and in the age to come. Jesus agrees with the Father’s decree and is looking for those who will join Him in this declaration. (Psa. 2:7-9)
2. The Father is actively seeking intercessors who will stand in the gap and petition Him on behalf of humanity because asking is the rule of His kingdom. (Ezek. 22:30; Isa. 59:16)
3. Jesus always lives to make intercession and He is looking for those who would dedicate their lives to partner with Him to “always live to make intercession.” (Heb. 7:25; Rom. 8:34)
4. The governmental centre of the universe is in the prayer ministry, which includes all the Spirit-inspired prayers on earth and in heaven converging before God.
 - a. Corporate intercessory worship is the primary means God has chosen to release His power. It is the highest expression of His government in time and eternity and is the most powerful weapon that exists.
 - b. **“Prayer does not equip us for greater works— prayer is the greater work.”** Oswald Chambers, My Utmost for His Highest. We do not just pray for the work that we do in the kingdom, but our main work is prayer.
5. Intercession is God’s brilliant strategy for including the saints in ruling with Him in power. Yet, it has great impact on us as it:
 - a. Draws us into intimacy with God
 - b. Protects with humility
 - c. Transforms with holiness
 - d. Anoints with power
 - e. Unifies in community

- f. Releases revelation
- g. Increases our inheritance while it trains us to rule with His wisdom.

E. Biblical Examples of Intimacy-Based Intercession

1. Esther - A Picture of Bridal Intercession:

a. The Crisis – Esther 3:13

“And the letters were sent ... to destroy, to kill, and to annihilate all the Jews, ... in one day, ... and to plunder their possessions.”

b. The Response – Esther 4:8, 14, 16

“...that he (Mordecai) might command her to go in to the king to make supplication to him and plead before him for her people. ... "For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for such a time as this?" ... 16 "Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!"

c. Approaching the Throne with Boldness

Esther 5:1-8

“Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace, ... while the king sat on his royal throne in the royal house... 2 So it was, when the king saw Queen Esther standing in the court, that she found favor in his sight, and the king held out to Esther the golden scepter that was in his hand. Then Esther went near and touched the top of the scepter.

3 And the king said to her, "What do you wish, Queen Esther? What is your request? It shall be given to you--up to half the kingdom!" 4 So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him." 5 ... 6 At the banquet of wine the king said to Esther, "What is your petition? It shall be granted you. What is your request, up to half the kingdom? It shall be done!" 7 Then Esther answered and said, "My petition and request is this: 8 "... let the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king has said."

Esther 7:1-4

“1 So the king and Haman went to dine with Queen Esther. 2 And on the second day, at the banquet of wine, the king again said to Esther, "What is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done!" 3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. 4 "For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. ..."

d. The Result – Esther 8:7-8

Then King Ahasuerus said to Queen Esther and Mordecai the Jew, "Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he tried to lay his hand on the Jews. 8 "You yourselves write a decree concerning the Jews, as you please, in the king's name, and seal it with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke."

2. The Persistent Widow – Luke 18:1-8

a. The Crisis - Luke 18:2-3

"saying: "There was in a certain city a judge who did not fear God nor regard man. 3 "Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.'

b. The Response – Luke 18:3

"Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.'

c. The Result – Luke 18:4-6

"And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, 5 'yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.' " 6 Then the Lord said, "Hear what the unjust judge said.

d. The Contrast – Luke 18:7-8

"And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? 8 "I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

F. Conclusion

1. Our relationship with Jesus must be grounded in actual knowledge of who He is and His emotions and thoughts as revealed in the Scriptures.
2. The question of the hour is always the one Jesus asked the disciples in Matthew 16:15 or Pharaoh asked Moses in Exodus, "WHO DO YOU SAY I AM?" This is the most vital spiritual issue and we should not make light of it.
3. When the Church's understanding of God is different from who He actually is, there will be many problems. The remedy to such problems is one which comprises a diligent searching for a new depth in our knowledge of God. The truth that God is a Person who is to be known and loved must again become CENTRAL in the Church.
4. As we seek a deeper knowledge of God, may we bear the fruit of intimacy in intercession, engaging our hearts in intimacy-based intercession.

IHOP – ONE THING MINISTRIES

Heaven and the Worth of Christ

A. Introduction

1. Jesus taught us to pray, “... on earth as it is in heaven.” (Matt 6:10-11). Just as incessant worship and intercession happens around the throne in heaven, so too it should be here on earth.
2. The worthiness of Jesus demands round-the-clock worship (agreement with Who He is) and prayers (agreement with His desires).

B. Defining Heaven

1. **A Glorious City.**
 - a. The Scriptures reveal that heaven is a glorious city of epic proportions. It is a city where multitudes of people reside in community; the home of the redeemed and the angelic host. (Heb 12:22; Rev 21:2, 10-11; John 14:2)
2. **The Dwelling Place of God and the Place of His Throne.**
 - a. Yahweh dwells in the heights of heaven in the holy temple which is the seat of His government. From this place, He receives worship, governs the universe, hears the prayers of the saints and releases decrees on behalf of them as He steers the course of history. (Psa 11:4; Rev 4:2)
3. **A Physical Temple.**
 - a. Heaven is real. It has real sights, real sounds, real structure and actual material substances that can be seen, heard, touched and interacted with. Though it cannot be seen right now, heaven is the most real place in the universe. (Isa 6:1-6)
4. **The Place of Incessant Adoration.**
 - a. This One who sits upon the throne has a blank canvas to determine what would happen around Him in the place where He chooses to rest. He could have chosen anything but it is exactly the way He wants it to be. This is the place where His desires are perfectly expressed and fulfilled.
 - b. Everyone in the heavenly temple worships the One upon the throne. Being in the immediate presence of the Creator of all things is the most exhilarating activity imaginable as He is glorious and beautiful beyond comparison. No one else in heaven receives such worship or adoration. This glad adoration of the Triune God happens continuously and incessantly without end. (Rev 4:6, 8-11)

- c. We discover that this incessant worship is offered in the context of musical instruments and song. There are melodies, harmonies and rhythms filling the heavenly temple right now. These songs are the prayers of the saints that fill the golden bowls. (Rev 5:8-14)

d. General Features of Heavenly Worship

- i. Primary Themes - There are 2 primary themes in the worship around the throne. The worship centres on the 'Beauty' (Rev 4:8) and 'Worthiness' (Rev 4:11; 5:12) of God.
- ii. Universal – God is worshipped by everyone in the Heavenly Temple
- iii. Exclusive – Only God is worshipped in the Heavenly Temple
- iv. Unceasing – God is being worshipped continuously and adored incessantly in the Heavenly Temple.
- v. Extravagant – the elders fall down and worship, casting their crowns and giving their all in worship (Rev 4:10)

e. Specific Characteristics of Heavenly Worship

- i. Musical – There is a melodious quality to the worship in the Heavenly Temple
- ii. Antiphonal – Worship and prayers are spoken and sung responsively
- iii. Intercessory – Prayers are sung and/or declared in agreement to God's will and plans
- iv. Prophetic – Declarations are made in line with God's desires. They will come to pass

C. THE IMPORTANCE OF HEAVEN IN UNDERSTANDING NIGHT & DAY DEVOTION

1. In a world permeated with self-centredness and pride, the vision of heaven offends our humanistic thinking. And so it should be. Heaven must awaken us from our earth-centred perspective and begin to give us a vision for something much bigger than ourselves. The glory of God displayed in heaven should shape our thoughts about Him, our relationship to Him, and especially our efforts in night and day adoration. (Gal 1:4)
2. Heaven is of utmost importance simply because it is where Yahweh dwells, and He Himself is the centre of all reality. Our lack of attention and thoughtlessness toward the heavenly temple reveals just how inconsequential we really believe that place to be, not realizing that it is the source of all life, power and order.

3. When we see the environment and order of heaven and compare it to the current state of the earth where people rage against the glory of God or choose to completely ignore Him, a cry should arise from our hearts for God's name to be vindicated on the earth as it is in heaven. Jesus taught us to pray that the government of God would be established on the earth as it is in heaven. (Matt. 6:9-10).

D. The Supreme Worth of Christ

1. The Preeminence of Jesus

- a. All of history is moving toward this one great goal, the white-hot worship of God and His Son among all the peoples of the earth⁴
- b. In the Age-to-Come, the Millennial Kingdom, everything will revolve around this Man, His beauty, His will, His wisdom and His government. (Col. 1:17-19)

2. Zeal of the Father For Jesus

- a. The Father loves the Son and has great zeal for Him to be admired and appreciated for who He really is among all the peoples of the earth. Whether we like it or not, God has chosen Jesus as the King of kings and Lord of lords. (Matt 17:5, John 3:35, Ps 2:7-9)

3. Worthiness of Jesus to be loved and adored

- a. Jesus is worthy of the love and glad adoration of every human heart. He is to be the treasure of our souls, cherished, admired and prized above all things. He is our magnificent obsession. (Haggai 2:7, Job 22:25-26, Psa 45:2-4, 1 Pet 2:7)
- b. We love Him because He first loved us (1 Jn. 4:19). A heart worshipping out of love is the only appropriate response when Jesus is seen through the eyes of our hearts.

God's absolute being means that he is the most important and most valuable reality and the most important and valuable person in the universe. He is more worthy of interest and attention and admiration and enjoyment than all other realities, including the entire universe.⁵

4. Worthy to Rule

- a. Jesus is worthy to rule all the nations of the earth because He is the Son of God.
- b. He chose obedience to the will of Father. He made Himself of no reputation and humbled Himself to the point of death on the cross. Hence the Father exalted Him to become the Ruler of all the earth. And in that day every person from all across the nations will acknowledge Him as King. (Philippians 2:8-11)

⁴ Piper, John. 2010. *Let the nations be glad!: the supremacy of God in missions*. Grand Rapids, Mich: Baker Academic, pg 38.

⁵ Piper, John. 2013. *Doctrine matters: ten theological trademarks from a lifetime of preaching*. Minneapolis, MN: Desiring God, pg. 10

5. Worthy to Fulfil God's plans for Restoration

- a. Jesus is the only One who is worthy to fulfil the plans of the Father's heart.
- b. He alone has the humility, power and wisdom to restore all things, to drive evil and wickedness off the planet forever and to bring in everlasting righteousness. (Rev 5:6-10)

6. Jesus is Supreme in All Things (Heb. 1:1-4)

a. As the Son of God

- i. Jesus, who is in eternal union with the Father, is the express image of the Father. He is God. He has the right to occupy our full attention. He is the focus of our lives.

b. As the Supreme Leader

- i. It is the Father's plan to bring everything in Heaven and earth under the Son's everlasting dominion (Ps 2:6,8).
- ii. The Lord has the right to involve us in the advancement of His mission, exclusively for Jesus. He is the fulfillment of our calling.

c. As the Owner of all Resources of God

- i. Jesus is the owner of all of God's endless resources. He is the Supreme Ruler over the outpouring of God's triumphant grace.
- ii. He has the right to keep our full dependence on Him. We walk in fullness when we walk in fellowship with Him.

d. As the One who dominates the People of God

- i. He is the Beloved One in heaven to whom all the affections and allegiance of hearts belong.
- ii. He has the right to receive all the devotion of His Bride. This is His everlasting glory - the worship and adoration of His Bride. All our labors is for One Person, Jesus alone.
- iii. Jesus should be the centre of all the fervency of our labors.

E. APPLICATION TO NIGHT & DAY PRAYER

1. Importance of Heaven to Night & Day Prayer

- a. Most people view heaven as remote, ethereal, and irrelevant. However, heaven is the most approachable, substantial, and relevant place in the entire universe because it is the dwelling place of the Most High God, where every decision concerning human history is made.
- b. Prayer, just like worship, is oriented around a Person. Because we are speaking to Someone, our prayers are oriented towards somewhere, because Jesus took on a human body forever and right now He is in an actual place in heaven.
- c. God is the supreme Governor in the governmental centre of the universe and in intercession we approach Him. This is the reason that we 'come before' the throne of God through faith. (Eph 3, Heb 4). Therefore, all intercession occurs in an explicitly governmental context and always has to do with the real throne in heaven.
- d. When we pray, we do not hurl phrases into the air and hope that they are heard in some theoretical way. The sovereign King of all things, a real Person, in a real place, is considering our requests. Knowing this changes everything.

2. Supremacy of Jesus Related to Night & Day Prayer

- a. The primary reason that ceaseless prayer and worship exists is not because we must petition God on behalf of the vast needs of humanity. Rather the worth of Jesus Christ and the glory of God insist upon us adoring Him without end.
- b. When someone beholds the majesty of Jesus and decides that the only reasonable response is for men to ascribe worth to Him and praise Him, that is when night and day prayer is born. This is the testimony of the heavenly assembly and it must be ours too.
- c. The desire that His indescribable glory be seen and His matchless worth be treasured above all else must be the cornerstone upon which night and day prayer is founded and the chief reason why it continues.
- d. In the age to come, when the long-awaited reign of righteousness has finally dawned upon the earth and all injustice has been eradicated, He will still be worthy of unrelenting worship.
- e. Our worship must be mingled with fervent intercession for the Church and the lost, but at the centre of night and day devotion stands a breath-taking Beauty that knows no rivals, and His splendour alone is more than sufficient to warrant 24/7 devotion in Heaven and on earth.

F. Night and Day Prayer with Worship – An end in itself

1. Incessant Worship: A Sign of His Worth

- a. Ceaseless prayer and worship does not mainly exist because the needs of humanity are so great that we must continually offer our petitions, but primarily because the worth of Christ and the glory of God insists, even demands, perpetual adoration (Rev 5:12 NKJV).
- b. Most of the body of Christ considers it completely normal for grocery stores, gas stations, hospitals and restaurants to be open twenty-four hours a day, every day. These services are dependent on finances and human resources to maintain a continuous presence, and yet no one questions the use of these resources.
- c. In contrast, many of God's people are skeptical of the thought of the worth of Jesus being exalted through incessant worship and intercession. The common accusation leveled against night-and-day worship is that we are spending too much time, money and energy and there is a better way to spend our lives.
- d. This reveals that our cravings, our health, our convenience and our comforts are of much greater importance than the glory of God. In our "wisdom," we esteem the comfort of our lives more important than engaging in the unceasing praise of our Uncreated Creator and Redeemer.
- e. Night-and-day worship is a declaration to the people of God to stop giving value to the things that are worthless and turn their eyes to behold what is infinitely precious and worthy of devotion. (Psa. 4:2 NASB)

2. Sign of our Citizenship

- a. The Sojourning Community. Like the patriarchs of old we should not be living as if this life on earth is our eternal dwelling. Rather, we should fix our eyes on the eternal city. (Heb 11:13 NKJV)
- b. As a community of believers, our lives should be focused on Jesus' second coming; we must not disassociate eschatology from ecclesiology. The Church only makes sense in the living hope and expectation of the salvation that is to be revealed at the return of the King. (1 Peter 1:13)
- c. The primary focus of the apostles was to testify of Jesus Christ while waiting for Him to return. They were not building something, they were waiting for Someone. (1 Thess. 1:9-10)

3. Perpetual Intercession: A Sign of Present Injustices (Luk. 18:7-8 NKJV, Joel 2:12-17)
 - a. Night-and-day intercession is a sign that injustice still exists on the earth. It is a continuous “protest” that things are not okay right now and a yearning for the time when Jesus will make all things right.
 - b. Whenever the saints gather together to lift their voices and agree with God’s purposes to be accomplished on the earth or to cry out for His return, we are coming against the illusion of contentment and progress that the earth is entrenched in.
 - c. The greatest injustice in the earth today is not human trafficking, abortion, global hunger or any other need of humanity. The greatest injustice in the earth is that Jesus Christ is not worshiped, adored, admired and extolled for who He really is. Most people living have an abysmal regard for the glory of Christ.
 - d. Whenever men and women have gathered corporately to cry out to God, the result has always been the release of justice from heaven. These unending cries of intercession declare that things must change in this present evil age.
4. Prophetic Signs of the Coming Kingdom
 - a. There is a very real day when Jesus will return to Jerusalem and He will be worshipped exclusively and universally from the true house of prayer. Every expression of night-and-day prayer throughout history is a prophetic sign of this ultimate hope. (Tit 2:13 NKJV)
 - b. The dramatic increase of worship and prayer in our day is a sign that the return of Jesus is near. It is a sign of the times. (Zech 3:8, Rev 22:17 NKJV)

“The present movement in the body of Christ toward 24/7 worship and intercession is not accidental or incidental. It is the response of the Bride to a strategic press of the Holy Spirit in this final hour as He prepares the earth for Christ’s return.”⁶

G. Conclusion

1. Heaven is a real place, where a real Person sits, governing the things all around Him. As a people of God we need to fall in love with this reality.
2. Even as heaven is a place of incessant worship and intercession goes on without ceasing, here on earth, the worth of Christ demands round-the-clock worship; the way He runs His kingdom through intercession, requires us to do the same here on earth.
3. Night-and-day worship is not an option, it is a necessity for the People of God here on the earth.

⁶ Sorge, Bob. 2004. *Unrelenting Prayer*. Grandview, MO: Oasis House.

IHOP – ONE THING MINISTRIES

God's Desire for a Resting Place on Earth

A. Introduction

1. Throughout Scripture, God makes known His desire for a resting place on earth where worship and prayer rise up to His throne.
 - a. Isaiah 56:7 – This is God's PROMISE for a House of Prayer for all nations.
 - b. Isaiah 62:6–7 – God expresses His RESOLVE to establish night-and-day worship and intercession centres.
 - c. Isaiah 66:1–2 – This is God's DESIRE for a resting place on earth.
 - d. Luke 18:7–8 – God reveals that night and day prayer is His STRATEGY to release His justice onto the earth.
 - e. Acts 15:16–17 –The establishment of worship and intercession is God's VITAL KEY in the fulfillment of the Great Commission.

B. Commission 2002

1. The Lord gave IHOP-One Thing Ministries a commission:
 - a. The building of "Noah's Ark", which is a place where worship and intercession never cease (Lev. 6:12–13), in August 2002.
 - b. The raising up of the Voice of God (Ps. 27:4; Joel 2:1) in October 2002.
2. This is a commission to agree with God 24 hours a day, 7 days a week.
 - a. Worship is to agree with who God is.
 - b. Intercession is to agree with what He promised to do.
3. Agreeing with God in both worship and intercession is the most effective form of spiritual warfare. It is the most exalted occupation given to those nearest to God's Throne. (Rev. 4:8)
4. We celebrate the fact of receiving this commission from God. However, we know that it will not always be easy. Therefore, we set our hearts:
 - a. Not to neglect it even in the mundane and routine,
 - b. Not to complain about it because of its difficulties, as it is indeed a privilege,
 - c. Not to despise its smallness.

C. David's resolve to build the House of Prayer

1. David had revelation of how dear it was to God to have a people who would perpetually agree with Him, and how this would lead to God having a resting place on earth. Therefore, David made a vow to not live life business-as-usual until God had a dwelling place on earth. (Ps. 132:1-8)
2. David put in place 4,000 full-time paid musicians and 288 paid prophetic singers to minister to God night and day. He established worshippers before the Ark of the Covenant which symbolized God's Throne. (1 Chr. 23:5; 25:7)
3. God rests in the midst of people who are poor in spirit and tremble at His Word. God "rests" in His redeemed partially in this age. This happens whenever He finds a people in a geographic location who corporately live in pursuit of 100-per cent obedience as was seen in Jerusalem (Acts 1-6). The result is an open heaven with great blessing released in a geographic area. (Isa. 66:1-2)
4. David had a revelation of the value of worshipping God according to His heavenly order. (Ps 119:96; 1 Chr 28:15-20)
5. David received revelation about the importance of praising and ministering to God and thus commanded the singers to keep charge of the altar of God. (Neh. 12:45-47; Ps 22:3)
6. David's life work was to establish a resting place for God in his generation. His vow to find God a dwelling place was not recorded in Scripture but was well known to those who knew him. In Ps. 27:4 and Ps. 132:1-5, David records the essence of this vow.
7. David practically walked out his vow to build God a dwelling place on earth. (1 Chr. 22:14-19; 29:2-3; 2 Chr. 6:8)
8. God never changes and therefore, He remembers any, who like David, seeks to find Him a dwelling place. (Acts 10:2-4; Mark 14:3-9)
9. The priests of Zadok were faithful in keeping charge of the sanctuary. Therefore God promised to bless their entire family line in the Age-to-come. How much more would God reward the individual priests of Zadok who actually keep charge of the sanctuary by their faithful and diligent labors? (Ezek. 44:8-28)

D. God will establish places where His people agree with Him continually

1. God promised to establish intercessors who will never be silent until He releases His presence. (Isa. 62:6-7)
2. The End-Time Church will be in deep unity with the Holy Spirit and will say and do what the Spirit is saying and doing. In the End-Times, the Spirit is interceding for Jesus to come and is revealing the Church's bridal identity to her. (Rev. 22:17)
3. The End-Time Church will pray in combination with prophetic singing to invite Jesus to return. The war cry of the Church's intercession will come forth from love songs that the Spirit will give us. Isa. 42:13-15 describes the Second Coming of Jesus. This was preceded by Isa. 42:10-12 which describes the greatest worship and prayer movement in the nations prior to His coming.

E. Conclusion

1. Just as God stirred up the remnant of Israel to build His temple, God is stirring the hearts of many in our generation to build Him dwelling places throughout the earth where He can rest and dwell. (Hag. 1:12-14)

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Part III

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Part III **WHAT IS THE HOUSE OF PRAYER
— DEFINING THE HOUSE OF PRAYER**

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IHOP — ONE THING MINISTRIES

Chapter 7

The House of Prayer in the Spirit of the Tabernacle of David

A. Introduction

1. The Holy Spirit is orchestrating a global worship and prayer movement at the End of the Age.
 - a. It will operate in great authority, release an unprecedented measure of God's glory and power and ultimately usher in the Second Coming of Jesus.
 - b. Isa. 42 is one of the many passages that gives a clear picture of the End-Time worship and prayer movement. It will consist of worship, prophetic singing and intercession, which are key to the release of God's justice on earth (Luke 18:7-8).
 - c. Key Scripture references on the global worship and prayer movement at the End of the Age include, but are not limited to: Luke 18:7-8; Matt. 21:13; Rev. 5:8; 8:3-5; 22:17; Isa. 42: 10-13; 62:6-7; Joel 2:12-17.
2. This worship and prayer movement will operate in the spirit of the Tabernacle of David.
 - a. The Holy Spirit has not emphasized this throughout history. However, He is "insisting" on and emphasizing this before the return of Jesus.
 - b. We are not to build the Tabernacle of David, but to restore the order of worship and intercession that reflects the major principles of the Tabernacle of David.
 - c. God is looking for forerunners with a vision to restore this heavenly order of worship and intercession, often referred to as the Davidic order of worship.
3. It is important for us to cultivate an understanding of God's desire so that we will grow in knowing His heart and partner with Him during these times.
 - a. God desires a specific order of worship and intercession. He requires a heavenly order of worship and intercession, one which David understood (Isa.66:1; Acts 7:49).
 - b. God desires His people to tabernacle with Him, minister unto Him and worship Him on earth as it is in heaven (Isa. 66:1; Matt. 6:10).

B. David's Revelation of Worship on Earth as it is in Heaven

1. David had insight and understanding into the heavenly order of worship and intercession that God desires (1 Chron. 28:11-19).
 - a. God gave him clear understanding and insight: "the Lord made me understand in writing, by His hand upon me..." (v.19).
 - b. God gave him specific "blueprints": "the plans for all that he had by the Spirit" (v.11).
2. This insight and understanding:
 - a. Set the course of David's life and ministry
 - i. The primary thing David set his heart on was God's beauty, which was what He saw in the heavenly Throne room. David described it as the "one thing" he most desired and sought. It was the goal and focus of his life and ministry. He sought the Lord and inquired of Him all the days of his life (Psa. 27:4).
 - ii. The highest goal in David's life was to know God and to be in God's house (1Chron. 23:5; 25:7).
 - b. Sets the heartbeat, pattern, and spirit of the End-Time worship and prayer movement.
3. David made a vow to establish a House of God as a result of what God revealed to Him. The vow was made before he had become king. David set his heart to establish a resting and dwelling place of God, a place where an unusual measure of God's presence, power and glory would be manifested on earth.
4. There are four expressions to this vow of David:
 - a. Zeal and commitment to build the House of Prayer (Psa. 69:7-12)
 - b. Giving of time and devotion to burn and minister to God at the House (Psa. 27:4)
 - c. Extravagant giving of resources, manpower and money to build the House. David employed 4000 musicians, 288 singers and 4000 gatekeepers and gave over 100 thousand talents of gold (about US\$100 billion in today's context) to build the House of the Lord (1 Chron. 22:14; 23-26) through his son Solomon.
 - d. Embracing and insisting on God's order of worship and prayer for the House of the Lord. (2 Chron. 8:14; 20: 19-28; 23: 16-18; 29:25; 35:4, 15; Ezra 3:10; Neh. 12:45).
5. After becoming king and capturing Jerusalem, one of the first things David did was to set up a worship and prayer tabernacle in Jerusalem (2 Sam. 6:1-2; 1 Chron. 15:1-17; 1 Chron. 16:1).
 - a. David built a special tent in Jerusalem to house the Ark of Covenant (1 Chron. 15-16). The Ark symbolized God's Throne on earth (2 Sam. 6:2). The Throne of God on earth is the mercy seat (Isa 66:1).

- b. David established Levites and priests to worship God before the Ark. He commissioned full-time musicians, singers and gatekeepers to minister before God continually.
 - c. This special tent was the first night and day worship / prayer centre in history, consisting of 4000 musicians, 4000 gatekeepers and 288 prophetic singers (1 Chron. 16:27; 1 Chron. 23:5; 25:1-7).
 - d. Unlike the Tabernacle of Moses, where the Ark was hidden in the Holy of Holies behind a thick veil, there was no veil in David's tent. In an unprecedented way, David set the Ark of the Covenant in open view.
 - e. David set these in place because he understood what God wanted.
6. David commanded God's people to honor and embrace this heavenly order of worship because it was God's command (2 Chron. 29:23; 35:4, 15; Ezra 3:10; Neh. 12:45). (For more on the priestly dimension of the Tabernacle of David, see 1 Chr. 15 – 16; 23; 25; 2 Chr. 29; Neh. 12.)

C. Embracing David's Order of Worship in the OT (Old Testament)

1. The nation of Israel embraced and obeyed this heavenly order of worship at different points throughout its history.
2. There were six eras in the history of Israel (after David) that embraced the Davidic order of worship:
 - a. Solomon's reign (2 Chron. 8:14);
 - b. Jehoshaphat's reign (2 Chron. 20);
 - c. Joash's reign (2 Chron. 23);
 - d. Hezekiah's reign (2 Chron. 29);
 - e. Josiah's reign (2 Chron. 33);
 - f. After Israel's return from exile (Ezra and Neh.)
3. The rise and fall of the nation of Israel in the OT was related to the restoration of the Davidic order of worship. When Israel went astray, God raised up kings with a vision to restore the Davidic order of worship. The nation of Israel experienced spiritual breakthroughs and military victories when the kings of Israel re-instituted this order of worship in the temple.
4. All 7 "revivals" in the OT are related to establishment of the Davidic order of Worship:
 - a. David (1030 BC – 1 Chron. 15-16)
 - b. Solomon (1010 BC – 2 Chron. 5-7)
 - c. Jehoshaphat (896 BC – 2 Chron. 20)
 - d. Joash (835 BC – 2 Chron. 23-24)
 - e. Hezekiah (726 BC – 2 Chron. 29-30)
 - f. Josiah (623 BC – 2 Chron. 33)
 - g. Zerubbabel (515 BC – Ezra and Nehemiah)

D. Application for the New Testament Church

1. The Davidic Order of Worship is timeless and still valid.
 - a. The order of worship that God gave to and commanded through David to embrace is timeless and thus valid for today, especially since the Holy Spirit is emphasizing this again for the End-Time House of Prayer movement (Acts 15:16-17).
 - b. There is a need to understand OT Biblical Principles correctly.
 - i. It is wrong to say that OT principles or commands are obsolete if they are not mentioned in New Testament (NT). When God says something, it is forever true and valid (Matt 5:17-19).
 - ii. OT principles or commands are not obsolete unless the NT specifically and expressly says so. For example, the Book of Hebrews specifically tells us that the offering of animal sacrifices is no longer necessary. Gentiles are also exempted from certain laws of Moses, such as circumcision (Acts 15:1-29)
 - iii. We cannot assume that OT principles or commands are obsolete if they are not mentioned in the NT. In fact, the early Church followed the OT. There was no NT for a few hundred years after Christ's Ascension. The NT Church was relying on the OT.
2. Acts 15:16-17 provides a powerful insight into the importance of the House of Prayer in the spirit of Tabernacle of David.

“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 ruin, 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.’”

 - a. Apostle James quoted an End-Time prophecy in Amos 9:11 and spoke about the reality of David's insight into the heavenly order of worship and intercession that is vital to the Gospel impacting all the nations of the earth.
 - b. The prophecy in Amos 9:11 speaks of:
 - i. The Promise of the Restoration of the Tabernacle of David. This refers to the restoration of the Davidic reign and the establishment of the Messianic Kingdom on earth.
 - ii. The Fullness of the Restoration of the Tabernacle of David. The fullness of fulfilment of this prophecy will be in the Millennium Kingdom where Jesus' Millennial governmental rule over all nations will be based on the 24/7 Davidic order of worship.
 - c. This prophecy will be fulfilled in stages:
 - i. The restoration of David's reign will be fulfilled by Jesus Himself in all its fullness in His Millennial Kingdom, after His Second Coming.

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- ii. Before the full restoration of the Tabernacle of David in the Millennial Kingdom, God will raise up a prototype, which is the House of Prayer in the spirit of the Tabernacle of David.
 - iii. There will be a rise of the Houses of Prayer in the spirit of the Tabernacle of David before Jesus' second coming.
 - iv. David is the foreshadow of the End-Time Generation, also known as the David Generation. The End-Time Generation will operate in the Davidic order of worship before Jesus' return.
 - v. Solomon is the foreshadow of Christ who, after His Second Coming, will build the actual Tabernacle of David and fulfill the Amos 9:11 prophecy. This will culminate in the fullness of the Great Commission / World Evangelization that will take place in the Millennial Kingdom and all nations will come to worship Him.
- d. Implication of the Amos 9:11 Prophecy: God will raise up an End-Time Worship and Prayer Movement before the return of Jesus. This movement will operate in the spirit of the Tabernacle of David.
3. Context for Acts 15:
- a. Apostle James, at the Jerusalem council, confronted a crisis related to the Gentiles being saved by faith without observing the laws of Moses and customs of the Jewish people (e.g. circumcision, eating of pork, sacrifices of animals etc).
 - b. In the midst of “settling” the issue where they concluded that salvation was by grace, Apostle James stood up and quoted an obscure prophecy from Amos 9:11 to prove that Gentiles would be saved in context of the restoration of the Tabernacle of David.
 - c. James' primary point was salvation by faith (regarding the Gentiles) and the fulfillment of the Great Commission (v.17).
 - d. His secondary point was the importance of the Davidic order of worship (v.16):
 - i. The restoration of the Davidic order of worship is vital to the fulfillment of the preaching of the Gospel to the nations and to the Great Commission (Rev. 5:9; 7:9 – 10; 14:6; 15:4; Matt. 24:14).
 - ii. God has chosen to restore the Davidic order of worship as one essential element in releasing the fullness of revival in the nations (Joel 2:28 – 32).
4. The restoration of the Tabernacle of David is a foundational reality in the release of Jesus' worldwide rule over all nations until fullness comes.
5. All prophecies about End-Time prayer movement have the element of worship and intercession. They reveal that the 24/7 House of Prayer in the spirit of the Tabernacle of David is essential and vital.
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E. Defining the Davidic Order of Worship

1. The Davidic Order of Worship is the heavenly order of worship and intercession.
2. David had a glimpse of how worship and intercession was done in heaven (Psa. 119:96).. Thus He knew that God desired worship and intercession to be done on earth as it was in heaven. In other words, God wants us to copy / duplicate what heaven is doing (Matt 6:10; Isa 66:1).
3. Isa. 6:1-8 and Rev 4 & 5 provide the clearest picture of the heavenly order of worship and intercession. It consists of four elements:
 - a. Around the throne (Isa 6:1-2; Rev 4:6, 10)
In eternity, we will be worshipping around the throne, standing on the sea of glass which is a sea of fire of sapphire blue, gazing at the One upon the throne, from whom unending revelation keeps coming forth.
 - b. 24/7 (Rev 4:8)
Worship and intercession never cease in heaven and will continue throughout eternity (Rev 4:8; Isa 62:6-7).
 - c. Antiphonal / responsive (Isa 6:3; Rev 4:8-10; 5:8-14)
The heavenly hosts sing responsively and interactively with one another. In the Bible, such as the Book of Psalms, worship is always interactive and responsive.
 - d. Harp and Bowl intercessory worship (Rev. 5:8)
The harp symbolizes worship and the bowl symbolizes the intercession of the saints.
4. Because of this heavenly insight, David did the following:
 - a. He built a special tent in Jerusalem (1 Chron. 15-16).
 - b. David placed the Ark of Covenant at the centre of the tent. The Ark speaks of God's Throne on earth (2 Sam 6:2; 1 Chron. 16:1).
 - c. David established Levites and priests to worship God before the Ark. David established full-time musicians, singers and gatekeepers to minister before God 24/7.

F. What the Davidic Order of Worship means for the New Testament Church

1. There are four elements of the Davidic Order of Worship that apply to the New Testament Church:
 - a. Around the Throne: Worship and intercession around the throne is about agreement with God. Those nearest to the Throne know who He is and what is on His heart.
 - i. Worship is our voluntary agreement with who God is. This is about proclaiming who God is when we worship Him. There are two types of songs found in the Bible that proclaim who He is. They are songs that declare Jesus' beauty and worth.

- ii. Intercession is our voluntary agreement with what is on His heart and with His promises. This is about claiming what is in God's heart that is in accordance with His Word.
- b. 24/7: Worship and intercession never cease in heaven and will continue throughout eternity (Rev 4:8; Isa 62:6-7).
- c. Intercessory Worship or Harp and Bowl (Rev. 5:8):
 - i. Intercessory worship is not just worship or just intercession. It is both. The Bible does not separate worship and intercession. They are inter-connected.
 - ii. The most biblical form of intercessory worship is an interactive relationship between worship and intercession, intermingled with the prophetic spirit. It includes elements of declaring and forth-telling who God is and what is on His heart.
 - iii. David understood the power of intercessory worship. Psa. 22:3 speaks of God inhabiting the praises of His people. Psa. 8:1-2 and 149:5-9 speak of intercessory worship being the vehicle that God ordains to release His life, power, authority and government on earth.
- d. Antiphonal Singing: The most biblical form of worship is responsive and interactive (Isa. 6:3; Rev. 4:8-10; Ezra 3:10-11). For example, the Psalms were written to be sung antiphonally. In the NT, we are commanded to sing antiphonally (Eph. 3:19; Col. 3:16).

G. Conclusion

1. The Holy Spirit is re-emphasizing the Davidic order of worship in this hour.
2. The Governmental Centre of God is a "Prayer Ministry" (Rev 4 & 5). Prayer is about agreement and unity. It is about agreement with heaven (Matt 6:10) and unity on earth (Matt 18:18-19).
3. God is raising up End-Time forerunners with a vision to restore the Davidic order of worship, which finds its expression in the House of Prayer in the spirit of the Tabernacle of David.
4. May we arise as people who will say "yes" and who like David, will make a vow unto the Lord (Psa. 132: 1-8).

IHOP – ONE THING MINISTRIES

The House of Prayer – Our Highest and Eternal Identity

A. Introduction

1. The Holy Spirit is orchestrating the greatest move of God on the earth in our generation. This coming move of God will be associated with the End of the Age.
 - a. God will release an unprecedented measure of His glory (i.e. revival and judgment) across the whole earth and the preaching of the gospel to the nations will be completed with unprecedented harvest. (Joel 2:11 – 32)
 - b. The Holy Spirit is raising up a global prayer and worship movement in releasing the unprecedented glory and unprecedented harvest of God so as to usher in the return of our LORD Jesus Christ. (Isa. 62:6 – 7; Acts 15:15 – 17)
2. In the 1980's, the Lord gave an invitation to the Body of Christ regarding this coming move of God before the return of our Lord Jesus Christ: **“I will change the understanding and expression of Christianity in the earth in one generation”**.
 - a. Changing the understanding: speaks of the way believers will perceive and understand who they are as the Bride of Christ who will be wholehearted in love and mature in obedience.
 - b. Changing the expression: refers to the way the Church will live out and express their lives corporately as a prophetic people of prayer who walk out Sermon on the Mount lifestyles with a forerunner spirit.
3. God is raising up the nameless and faceless “friends of the Bridegroom” who carry the forerunner spirit to prepare the Church as a holy lovesick Bride for the unique measure of glory and persecution in the End-Times. (Isa. 40:3 – 5; John 3:29)
4. Many have been invited, but few have truly responded (Matt. 22:14)
 - a. The call to participate in the greatest move of God has already been issued to all, but it is those who intentionally prepare who will be chosen as they will be ready to partner with Him.
 - b. Like Paul, we need to press in hard for the things of God (Phil 3:11-14). We may have said “yes”, but that is only the beginning of an intentional and on-going pursuit of what God has for us.

B. The House of Prayer: Our Highest and Eternal Identity

1. God wants the Church to understand who we are as His people. Throughout Scripture, the highest identities given to the Church are:
 - a. The sons of God (Rom. 8:14-17):
 - i. The position as a son of God is an invitation to INHERITANCE as the co-heir with Christ. It speaks of our right to the AUTHORITY and BLESSINGS of God for our ministry and lives. (Gal. 3:26, 29 – 4:7)
 - ii. We are the sons of God before the Father.
 - b. The Bride of Christ (Rev. 22:17; Eph. 5:23-32):
 - i. The position as a Bride is an invitation of God to INTIMACY. It speaks of our accessibility to the HEART of God. (1 Cor. 2:7 – 12)
 - ii. We are the Bride of Christ before the Son, Jesus Christ.
 - c. The House of Prayer (Isa 56:7)
2. These three descriptions are the highest identities given to the Church by God and one is not more important than the other. We are defined by all three at the same time and this is who we will be throughout eternity.
3. The Church's eternal identity as the House of Prayer is NOT referring to what the various House-of-Prayer ministries are doing. It is far bigger than that. House of Prayer is who we are. Scripture makes it clear that this is how God defines His people not only in this Age but also in the age-to-come and throughout eternity.
4. There are massive implications that will result from understanding this truth with clarity. It will determine how we relate to God and how we operate in life and ministry, both in this Age and the Age-to-come.

C. Isaiah 56:3 – 7

1. This is a familiar passage of Scripture for any House of Prayer. However, many may not fully grasp the implications of this passage.
2. The context for this passage of Scripture is the salvation of the Gentiles. The fulfillment of this passage is during the Millennial Kingdom (the Age-to-come).
3. In this passage, Isaiah prophesied about the highest and eternal identity of the redeemed of God – both Jews and Gentiles alike. He emphasized the greatness of God's eternal identity for His people as a House of Prayer.
4. Isa. 56:3-4 speaks of the "son of the foreigner", "Gentiles" and "eunuchs" - people who have converted and decided to follow the God of Israel

5. The Lord Himself will divinely and supernaturally bring them, even those of lowly status - the eunuchs who are slaves without identity or inheritance in the King's courts - into His House / family. They will receive an inheritance, position and identity that is better than having children (Isa. 56:5, 7)
6. Our identity as a House of Prayer is the highest and eternal identity of the church, and not simply something that the church does for a season. This identity shall be an eternal one that will last forever and not be taken away - "an everlasting name that shall not be cut off" (Isa. 56:5).
7. We will walk and function before God as a house (family) of prayer forever:
 - a. We will come before the Throne of the Father as sons of God.
 - b. We will come before Jesus as the Bride of Christ, and partner with Jesus in ruling the nations now and forever as a house of prayer. This partnership will be carried out through intimacy-based intercession.
8. In "intimacy-based intercession", prayer will be enjoyable and not a ritual. This is how we will function now and in the Age-to-Come and throughout eternity:
 - a. The Lord speaks in various ways through His Word and moves our hearts.
 - b. When our hearts are moved, we respond to Him in prayer and move His heart.
 - c. When His heart is moved, He responds and releases His resources such as revelation, wisdom, money, favour, open doors, anointing, power etc.
9. One major misunderstanding of the "house of prayer" is that it is simply a ministry focus that will intensify before the Second Coming of Jesus. While prayer will increase before the Second Coming of Jesus and some ministries will have a focus / emphasis on prayer, this is not what the "house of prayer" refers to. The "house of prayer" is our eternal identity. We will forever walk before the Lord as a house of prayer.
10. The kingdom of God operates through prayer, both now and throughout eternity.
 - a. The governmental centre of God is a prayer room (Rev 4-5).
 - b. Jesus Himself operates through intercession. He is currently at the right hand of the Father interceding for us.
 - c. The people of God are to operate through intercession, even in eternity.

D. What is the House of Prayer?

1. The House of Prayer is more than a ministry with a heightened focus on prayer.
 - a. IHOP-One Thing Ministries is not the House of Prayer in Singapore. It is simply a House of Prayer in Singapore.
2. The House of Prayer of Singapore refers to the whole Church and entire Body of Christ in Singapore. It is made up of all the congregations that are in Singapore. It does not only refer to ministries that focus on 24/7 prayer.
3. No matter where we are called - whether our ministries are in the family, marketplace, mission field etc. - our identity before God is as a House of Prayer.
4. Ministries that currently focus on 24/7 prayer act as a catalyst, a call and an inspiration for the rest of the Body of Christ to pray. However, they do not replace the identity and function of the whole church, and these ministries are not the “elite”.
5. In Isa. 56:7, God says, “My house shall be called the house of prayer for all nations”.
 - a. When God speaks of His “house”, He is referring to His family. As children of God and the Bride of Christ, we make up His family, and thus His house. Thus, the house of God is a family of prayer.
 - b. As we understand our identity as a “house of prayer”, it will impact how we function. God has ordained that His house (i.e. family) rule and reign with Jesus through intimacy-based-intercession. It is not just intimacy or intercession on their own, but both together:
6. The clearest description of intimacy-based-intercession can be found in Rev. 22:17. There are three aspects to this short prayer:
 - a. Come NEAR us in intimacy - i.e. an individual breakthrough of my heart in God.
 - b. Come TO us in revival - i.e. a regional or national breakthrough of the Spirit in revival and justice).
 - c. Come FOR us in the sky - i.e. a historical breakthrough at the Second Coming of Jesus, when He would completely destroy and remove the Anti-Christ’s oppression and corruption.

E. Why prayer and the house of prayer as our identity?

1. God desires and highly values relationship and partnership. Jesus did not come simply to save us from hell, but also to save us to become His partners.
 - a. We are created to interact deeply with God's heart, as can be seen from the dawn of creation.
 - i. In Gen. 2 - 3, man walked with God in the cool of the Garden. God desired relationship with man and created man for that purpose.
 - ii. God desires to interact deeply with us in a heart-to-heart manner. 1 Cor. 2:9-10 promises that God will give us the deep things of His heart.
 - b. We are created to rule and reign in deep partnership with God.
 - i. In Gen 1:26-28, God created man and gave him dominion over the earth, to rule over creation in partnership with Him.
 - ii. Throughout eternity, we will rule and reign with Jesus (Rev. 5:10).
2. Prayer / intercession brings together relationship and partnership with God. This begins now and will continue in the Age-to-Come and throughout eternity.
 - a. Prayer is the highest expression of God's desire for intimate partnership. However, many view prayer simply as a strategy and thus intercede without having intimacy.
 - b. God jealously guards this relationship and thus He will often not release His resources until we ask (Isa. 30:18-19; Jas. 4:2). At times, He strategically withholds His resources to "starve us out" of our prayerlessness.
 - c. God will open the doors of blessing or shut the doors of opposition to the degree of how much we ask. He will not do our part for us, and we cannot do His part.

F. God governs His Kingdom through Intercession

1. The governmental centre of God's kingdom is a prayer room (Rev. 4-5) - All prayers in heaven and on earth converge before the Throne of God. It is how God will forever run His kingdom.
2. God created the world through intercession (Gen. 1:2-3) - God the Father had a plan (thought), Jesus the Word of God spoke (intercession), and the Holy Spirit acted (release of power) to create (Psa. 33:6; John 1:1-3; Col 1:16).
3. Jesus upholds and governs through intercession - Presently, Jesus continues to uphold the universe and His kingdom by intercession (Heb. 1:3; Col. 1:17). He also continues to govern His kingdom through intercession (Heb. 7:25).
4. In the Age-to-Come, Jesus will continue to rule nations through intercession - Jesus is called a priest forever, "according to the order of Melchizedek" (Psa. 110:4). The "order of Melchizedek" refers to ruling through intercession (Gen. 14:18; Heb. 5:6, 10; 6:20; 7:1-28). Jesus will rule as King together with His ministry as the High Priest who makes intercession.

G. Intercession is Central to God's Eternal Plan

1. Human history began with prayer in the garden of Eden (Gen. 2-3). Adam walked with God and talked to God in the garden.
2. The nation of Israel was birthed through prayer (Exo. 2:24; 3:7-8). The Israelites cried out to God under the oppression by Egypt.
3. The first thing the nation of Israel did after she was delivered from Egypt was to meet with God at a "prayer meeting". In Ex 19, the Israelites camped before Mount Sinai, which is a picture of God's Throne, to worship and pray.
4. In Exo. 19:4-6, God reveals the identity of His people to them for the first time. They are to be a "kingdom of priests" unto the Lord, (i.e. a house of prayer), that will forever minister to the Lord as priests.
5. Israel's first building project from God was to build a tent of meeting / tabernacle (i.e. a house of prayer) where Israel would come to minister to God (Ex 25:8).
6. The first thing that King David did after he captured Jerusalem was to build the tabernacle of David and establish 24/7 worship and prayer unto the Lord (1 Chr. 15-16, 23:5, 25:7).
7. David commanded God's people to honour the heavenly order of worship and spiritual revivals throughout Israel's history always included restoration of this Davidic order of worship (2 Chr. 29:25, 35:4,15, Ezra 3:10; Neh. 12:45).
8. Jesus began His public ministry after fasting and praying for 40 days and nights in the wilderness (Matt. 4).
9. Jesus ended His earthly ministry with intercession in the Garden of Gethsemane just before going to the cross (Matt. 26).
10. Jesus will take possession of nations at the End of the Age through intercession (Psa. 2:7-8). Even Jesus has to ask the Father for what the Father has promised Him – the nations as His inheritance. Jesus will dash the nations and destroy Anti-Christ through prayers.
11. The early Church was birthed through a prayer meeting (Acts 1-2). More than a prayer chain, this refers to the gathering of believers in one location to pray.
12. Human history will end in the context of a global prayer movement when the Church steps into her identity as a Bride and fully functions in her identity as a house of prayer (Rev. 22:17; Isa. 42:10-13).

13. The people of God will continue to intercede in the Age-to-come, during the Millennial Kingdom. King Solomon prophesied that prayers would be made to Jesus in the Millennial Kingdom (Psa. 72:15). Scripture prophesies that the tabernacle of David will once again be raised up in the context of the restoration of Israel in the Millennial Age (Amos 9:11; Acts 15:16-17).

H. Conclusion

1. Many in the Church recognize the importance of prayer and view it as a ministry focus; however, they do not yet understand their identity as a House of Prayer.
2. God is wrestling with the Body of Christ so that she will awaken to her identity. God wants to change her name, just like how Jacob's name was changed to "Israel" (Gen. 32). The purpose of the House of Prayer movement is to pray for understanding and for this awakening in the Body of Christ.
3. Jesus will not return until the Church knows who she is and fully functions in her identity. He wants the Church to have clarity before He returns (Rev. 22:17, Isa. 42:10-13).

IHOP - ONE THING MINISTRIES

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The End-Time Harvest and Prayer Movement

A. Introduction

1. The Holy Spirit is raising up the greatest worship and prayer movement in history. The Global Prayer Movement will be the greatest move of God at the End of the Age before the return of Jesus.
2. There are over 40 passages of Scripture in the Bible that prophesy about and describe this End-Time prayer movement. Thus, it is important to understand what this End-Time prayer movement is about and why God is raising it up.
3. Currently, the global worship and prayer movement is growing very rapidly and the Church is being awakened to the necessity of prayer.
4. It is important for houses of prayer to understand what God is doing as it is easy to view houses of prayer as nothing more than prayer ministries. While prayer with worship is at the heart and furnace of houses of prayer (Lev. 6:12), such houses are more than just prayer ministries.
5. In Matt. 6:10, Jesus makes known the Father's desire that the fullness of His Kingdom be established and manifested in all spheres on earth, as it is in heaven. Prayer and worship are the first aspects of God's Kingdom that will be in fullness here on earth before the return of Jesus (Eph. 1:10). It will manifest itself in the global worship and prayer movement.

B. What is the End-Time Worship and Prayer Movement?

1. The Holy Spirit is calling the Church to work together to offer continual intercession, which flows from worship and prophetic singing that is based on intimacy with God to fulfill the Great Commission. It is not just prayer and intimacy.
2. There will eventually be city-wide movements across the various continents of the earth.
 - a. The Body of Christ within a city or region will come together to offer worship and intercession to God.
 - b. Isa 56:7 describes how God views and defines His Church:
 - i. God calls His House the house of prayer
 - As believers, house of prayer is our primary, highest and eternal identity
 - It describes how we relate to, partner with and operate with God both in this Age and throughout eternity: God speaks and moves our hearts; we

speak and move God's heart; God responds, opens His hand and releases His resources.

- ii. God views the entire body of Christ in a city/region as the House of Prayer
 - All churches, congregations and ministries in Singapore make up the House of Prayer in Singapore
 - One Thing Ministries is only a ministry called the house of prayer and it is a house of prayer
- iii. It is God's will for a city-wide House of Prayer to be established in Singapore
 - This may seem impossible currently, but Jesus is a great Leader who is able to lead His church well (Rev 22:16).

C. 5 Vital Elements of the End-Time Worship and Prayer Movement

1. The Bible describes five specific elements of the End-Time worship and prayer movement through various passages of Scripture:
 - a. The book of Isaiah (through the Prophet Isaiah)
 - b. The book of Revelation (through the Apostle John)
 - c. Luke 18:1 – 8 (through Jesus Himself)
2. The five specific elements are:
 - a. Worship and intercession with prophetic singing (harp and bowl intercessory worship)
 - i. God desires and requires a specific order of worship and intercession that mirrors the heavenly order (on earth as it is in heaven).
 - ii. King David was given insight into this order (1 Chr 28:19) and he subsequently instituted it in Israel's worship of God through the Tabernacle of David. In today's context, God desires that worship and prayer be offered up to Him in the spirit of the Tabernacle of David.
 - iii. Worship is agreement with who God is, and focuses on His heart.
 - It declares and proclaims the indescribable worth and beauty of God.
 - It results in open heavens and revelation (1 Sam 2).
 - iv. Intercession is agreement with what God has promised to do and focuses on His hand.
 - It changes the spiritual atmosphere of a region by pushing back the powers of darkness and releasing the power of God.
 - b. Continual, non-stop, 24/7 worship and prayer (Lev 6:12)
 - i. God's desire is for His people to gather together before Him in specific locations to offer up continual night-and-day worship and intercession.

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- c. A global dimension to the movement
 - i. David had insight into the House of Prayer in the spirit of the Tabernacle of David. However, he only saw it in the context of Jerusalem.
 - ii. Isaiah saw beyond King's David tabernacle and prophesied that this movement will have a global dimension (Isa 42).
 - d. Missions-focused
 - i. The movement will focus on fulfilling the Great Commission as a result of prayer. It will birth forth revival in the church, salvation of the lost, feeding of the poor and transformation of society.
 - ii. The prayer movement and missions movement have to be dynamically related and connected. Running a prayer ministry cannot be an end in itself.
 - e. The movement will flow from and be based on intimacy with God
 - i. It will be based on the revelation of Jesus as the Bridegroom-God. This is a major emphasis for the End-Time worship and prayer movement.
 - ii. Beyond music, it is the revelation of Jesus as the Bridegroom-God that will sustain the intercessors, musicians, singers and worship leaders in the House of Prayer. Ministry in the House of Prayer will be an outflow of intimacy and love from our relationship with Jesus as the Bridegroom (Song of Songs).
 - iii. Encountering Jesus as the Bridegroom consists of three aspects:
 - Knowing and experiencing His emotions, desire and delight for us. This will exhilarate our hearts and empower us to run further (Isa 62:4 – 5; Songs 1:2, 4:9, 6:5).
 - Encountering the Beauty of Jesus. This will fascinate us and sustain us in the place of prayer (Ps 27:4; Isa 4:2), as mere discipline will not be sufficient.
 - Understanding His desire for partnership. This awakens our love for Him and enables us to respond with whole-hearted love and obedience (Songs 1:4).

D. Isaiah

1. Isaiah prophesied about the End-Time worship and prayer movement and gives the most information and clearest description from an early perspective.
2. Isaiah also tells us of the movement's five vital elements 2700 years before the End of the Age.

Isaiah 24 – 27

The context of these chapters is the End-Times. These passages illustrate the intensity of the times and speak of:

- a. The End-Time glory of the saints and judgment of the wicked
- b. The End-Time prayer movement
- c. The work of Satan
- d. The victory of the saints as a result of prayer

Isaiah 24:14 – 23

The theme of Isaiah 24 is the End-Time worship and prayer movement

Verse 14 – This verse focuses on the majesty and beauty of Jesus that will be proclaimed through worship.

Verses 14 – 16 – These verses talk about the worship, intercessory and prophetic singing elements of the movement.

Verses 21 – 23 – These verses show that the victory of the saints is linked to the worship and prayer movement.

Isaiah 42:10 – 13

In these verses, Isaiah prophesies about the global dimension of the intercessory worship movement at the End of the Age that will release justice.

Verses 10 – 12

- a. These verses talk about the worship, intercessory and prophetic singing elements of the movement. New prophetic songs will be birthed forth.
- b. It also brings in the global dimension of this movement. Prayer and worship will be found within these 5 areas and habitations:
 - i. The “sea” – This refers to islands all over the earth.
 - ii. The “coastlands” – This refers to major cities such as New York, Hong Kong, Singapore.
 - iii. The “wilderness” – This refers to smaller cities and rural areas such as Kansas City or the rural areas of China.
 - iv. The “villages in Kedar and Sela” – These locations are in Saudi Arabia and Jordan today and refer generally to Islamic villages.
 - v. The “mountaintops” – This refers to the difficult and challenging places.

Verse 13 – This is the result of the worship and prayer movement that arises in the preceding verses. The Lord will stir up His zeal and return to establish His justice and Kingdom on earth.

Isaiah 54:1 – 15

These verses speak of the End-Time worship and prayer movement crying out specifically for the national salvation of Israel and for the fulfillment of the Great Commission.

Verse 1 – There is a singing and intercessory dimension to the End-Time movement.

Verses 2 – 3 – The missional and transformational aspects of the prayer movement.

Verse 5 – The first mention of the prayer movement being focused on the Bridegroom-God, and being one that flows out of intimacy with God. Isaiah focuses on God as our “Husband”.

Isaiah 59:19 – 21

These verses speak of a “standard” that God will lift up. This refers to the End-Time worship and prayer movement that will release the victory of God.

Verse 19 – The movement will be in a global dimension and will focus on the majesty and beauty of Jesus.

Verse 21 – God will put His words into the mouths of His people and they will intercede prophetically.

Isaiah 62:1 – 7

In these verses, all five elements of the global End-Time prayer and worship movement are brought together and emphasized.

Verse 1

God is raising up an End-Time prayer and worship movement for the salvation of Israel and for the fulfillment of the Great Commission.

Verses 2 – 3

The One who promises to set watchmen on the wall is the Bridegroom-God. This means that the watchmen have to focus on the Bridegroom-God and understand that it is He who establishes them. He delights and rejoices over them. This is key to sustaining the watchmen in their intercession.

Verses 4 – 5

God establishes the identity of His people as His Bride and introduces the paradigm of bridal intercession for the watchmen. This will empower the watchmen to stay faithful in intercession.

Verses 6 – 7

God promises to set watchmen to intercede 24/7 until the salvation of Israel and the fulfillment of the Great Commission take place.

E. The Book of Revelation

1. Apostle John prophesied about the End-Time worship and prayer movement in the Book of Revelation. This gives us a view of the movement from the heavenly perspective. Rev 4 and 5, together with Rev. 22:16 – 17, describe the End-Time worship and prayer movement with the five vital elements.

Rev. 4 & 5

These two chapters give us a picture of the heavenly order of worship and intercession that God desires to be done on earth, as it is being done in heaven. It includes the following principles:

- a. “Around the throne” (Rev. 4:6, 10)
This implies that the focus of worship and intercession should be God and His beauty.
- b. “Do not rest day or night” (Rev. 4:8)
This denotes the unceasing and continuous nature of the worship and intercession.
- c. “Each having a harp, and golden bowls full of incense” (Rev. 5:8)
Also known as “Harp & Bowl”, this implies a combination of worship, intercession and singing elements in the heavenly order.

Rev. 22:16 – 17

These verses contain the most informative and significant prophecies about the End-Time Church. It provides the clearest description of the primary identity and focus of the End-Time Church, where the Church is seen stepping into her identity and role as the House of Prayer:

- a. The Church is engaged in worship and intercession.
- b. Her worship and intercession flows from a place of intimacy with the Bridegroom-God and from her identity as the Bride of Christ.
- c. The Church is partnering with Jesus in the fulfillment of the Great Commission.

Verse 17 – Four things about the End-Time Church

- a. The End-Time Church will be in deep unity with the Spirit. We will only say and do what the Spirit says and does: “The Spirit and the Bride say...”

- b. The Church will be established in her bridal identity. This means that the Church will engage in bridal intercession that focuses on the Bridegroom-God and flows from intimacy with God.
- c. The Church will be engaged in intercession that flows from having a revelation of Jesus as the Bridegroom: “The Spirit and the Bride say...”
 - i. There are two dimensions to the cry of the Church
 - The vertical, worship dimension of “Come Lord Jesus!”
 - The horizontal, intercessory dimension that calls out to the nations (“Let him who hears say come”) and to the Church (“Let him who thirsts come”)
 - ii. There are three aspects to the prayer of the Church
 - A prayer for intimacy → “Come near us”
 - A prayer for revival, breakthrough and transformation in the city → “Come to us”
 - A prayer for the Second Coming of Jesus → “Come for us”
- d. The Church will be partnering with Jesus in the Great Commission.
 - i. She will have a missional focus
 - ii. She will be calling the nations to come to Jesus (Hag. 2:7)
 - iii. She will be calling the people of God to return to Jesus (those who thirst)

F. Luke 18:1 – 8

1. Jesus prophesied about the End-Time worship and prayer movement that God will raise up in the Last Days.

Verses 1 – 5

By contrasting Himself with an unrighteous judge, Jesus teaches His disciples about a new paradigm of intercession that proceeds from a place of bridal identity.

Verses 7 – 8

Jesus talks about the need for night-and-day prayer to release His justice. The question of the hour is: will there be global night-and-day prayer that perseveres in faith until He returns?

IHOP – ONE THING MINISTRIES

Part IV

IHOP - ONE THING MINISTRIES

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The Whys and What of Harp and Bowl

A. The Context of the Harp and Bowl Model

1. The *PRIESTLY CALL* of the Church of Jesus Christ (Isaiah 56:7; Mathew 21:13; Mark 11:17; Luke 19:46; Revelation 1:6, 1 Peter 2:5, 9)
 - a. The church of Jesus Christ is called to function both in the kingly and priestly dimensions.
 - b. Priestly ministry refers to ministry that is God-ward and primarily involves prayer and worship. The priestly call of the Church is to minister to the Lord as worshippers and to pray for the nations as intercessors.
2. As the Church ministers to God, we are answering the *HEART CRY* of God for a resting place (Isaiah 66:1; 1 Chronicles 17:1 – 14). This brings great delight and pleasure to God's heart.
3. The *EMPHASIS and MOVE* of the Holy Spirit for today (Isaiah 62:6 – 7; Acts 15:16 – 17)
 - a. The Holy Spirit is orchestrating a global prayer movement in these last days that will far eclipse any other prayer movement in the history of the Church of Jesus Christ. This global prayer movement is one that combines music (harp) and prayer (bowl), and that also flows in the prophetic.
 - b. The Holy Spirit is equipping the Church to partner with Jesus' intercessory prayer ministry at the right hand of the Father. This will result in the greatest harvest of souls that will be added to the Kingdom of God in time to come.
 - c. Our Lord Jesus Christ is not coming back to a prayer-less Church, but rather to one enjoying mature Bridal partnership with Him in intercession. (Revelation 22:17)

B. Why the Harp and Bowl Model?

1. We need to understand the why behind the what so that we may understand the philosophy and values behind the mechanics of the Model.
2. Embracing the Model without understanding the heart-values that shape it will lead to following a form and eventually to legalism.
3. Five reasons for the Harp and Bowl Model:
 - a. It is a *biblical model*.
 - i. Rev. 5:8 describes how worship and prayer is done in the heavenlies – the two are not separate. This model is also how the End-Time Church will

- agree with the heart of God to release the promises of God in the Last Days.
- ii. In Acts 15:16 – 17, Apostle James spoke about the reality of David's insight into this very heavenly order of intercession and worship that is vital to the Gospel impacting all the nations of the earth.
- b. It is a model that *enhances the flow of the Holy Spirit*.
- i. The Model acts as a permission-giving mechanism to facilitate the creative expression of the Holy Spirit.
 - ii. It is primarily a communication tool that enables a worship team to flow boldly with the Spirit through clear communication. Timidity (hesitation) hinders a worship team from flowing in the Spirit.
 - iii. The Model allows us to flow spontaneously and prophetically according to the Word of God.
 - iv. It combines spontaneity and structure. The structure is designed to facilitate the highest amount of spontaneity possible in the context of a 24 hour-a-day schedule.
- c. It is a model that *emphasizes a corporate expression rather than individual expression*.
- i. The Model seeks to create a symphony for God as a team – worship team, intercessors, prophetic singers and all in the prayer room.
 - ii. Fullness only comes when we function as a divine symphony. As individuals, we are each limited and thus we require one another to produce a symphony unto God.
- d. *Our quest for one-ness and agreement in intercession*.
- i. The longing for one-ness and unity in agreement during intercession is the foundational heart cry of all prayer ministries.
 - ii. The fullness of God's promise is only released to the Church that is unified in heart and in intercession. (Acts 1:14; 2:1, 46; 4:24)
4. The Model is transferrable and reproducible both internally (within the House of Prayer) and externally (in congregational meetings).

C. What is “Harp and Bowl”?

1. In its most basic understanding, “Harp and Bowl” simply refers to the combination of music (usually in the form of worship) and prayer (or intercession).
 - a. In Rev. 5:8, the 24 elders come before the throne of God with a harp (worship) and a bowl (prayers of the saints).

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- b. Harp and bowl prayer meetings thus merge music and worship (harp) with prayers that can be spoken or sung (bowl).
 2. Applying “Harp and Bowl” in a corporate context that enables the active participation of the entire congregation necessitates the development of a “Harp and Bowl Model”.
 - a. The Model is a permission-giving communication system between members on a worship team that enables them to lead a congregation boldly, and also gives room for the team to flow with the Holy Spirit.
 - b. The goal of applying the Harp and Bowl model in a corporate setting is a room of people fully engaging their hearts with God and agreeing with the prayers or Scriptures that are being sung or spoken.
 - i. “Engaged” can be defined as sustained heart connectedness and attentiveness to the Holy Spirit and to the prayers being prayed or Scripture being sung.
 - ii. Thus a fully engaged room will release a greater measure of the Spirit’s anointing and thus the Model aims for unity and agreement so as to attain to a greater measure of what is available to us in the Holy Spirit (Psalm 133:1-3).
 - c. This takes clear, confident, and bold leadership from the platform. If the worship team is bold and confident before each other, the unified team will lead and bring the congregation along with them.
 3. Boldness and confidence are achieved through clear communication.
 4. This Model also allows for different ones on the team to take charge at different times.
 - a. Without clear communication, there will be hesitation.
 - b. In the absence of permission, there will be domination.
 5. Clear communication is achieved through a universal, functional, communication tool (i.e. model). Thus, the Harp and Bowl Model is a communication tool. It is not a ‘sacred’ Model.
 6. To be a good and effective communication tool, the Harp and Bowl Model has several elements:
 - a. Predictability – It must have a predictable system or language that everyone understands. It may require some initial adaptation by the team members at the initial stages of implementation, but the long-term benefits outweigh the initial discomforts.
 - b. Universal – It must be consistent across all sessions and teams.
 - c. Functional – It must work consistently and effectively for all participants (both for the team and the congregation).
-

7. In conclusion, the Harp and Bowl Model is a communication and permission-giving mechanism, which is designed to produce the maximal level of clarity and boldness among members of the worship team. The aim is to engage the hearts of the congregation in a sustained way with the Holy Spirit.

D. Three Values that Facilitate Unity in Prayer

1. TEAM MINISTRY – a symphony unto God

a. Why Team Ministry?

- i. God desires that each of us, as individuals with limitations, interact with one another and work together to produce a symphony unto Him, as the whole symphony will be greater than the sum of its individual parts. The Holy Spirit releases a greater measure as we function together in unity, as a Divine symphony (1 Cor 12-14).

b. Principles behind working together in team ministry:

- i. In working together as a team, individuals open their hearts to one another and work together as one.
- ii. As part of a team, each individual should always put the good of the team first ahead of ourselves or our personal preferences.

c. Humility, restraint and discipline

- i. It takes humility to be great in a symphony, because of the restraint and discipline that is required. Individuals, especially those who are highly skilled, will have to play and sing with restraint and flow together with the team instead of playing or singing such that their instrument or voice features more prominently.
- ii. Team ministry thus involves the commitment by each individual member to the greatness of the team and not to their individual selves.

2. INCLUSIVENESS – everyone can participate, even the weak.

- a. God embraces and uses the weak. He desires a response from weak men and women. God loves our weak “yes”, and God desires our weak love. We need to have big hearts that are inclusive. Therefore, as we use the Model, we have to seek to embrace the ungifted or emotionally weak and not just the musically elite.
- b. This Model allows the untrained and ungifted to function within the model on a regular basis. Inclusiveness allows for those who are weak and for beginners to participate and in the process, gradually grow in their skill as they are guided along by those who are more seasoned or mature.

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- c. This value undermines spiritual pride. Love must be a governing value of the Harp and Bowl Model, where the weak are embraced and included. (1 Corinthians 13)
 - d. However, there is a distinction between weakness and incompetency in skill. If we are not competent in a particular skill, it would be quite impossible for us to take on that role. For example, it would be difficult for a person who is not able to pitch to be a prophetic singer or a worship leader.
 - e. We must also distinguish between those who are weak and those with bad attitudes. While we can embrace the weak, wrong attitudes need to be corrected so that everyone can work together as a team.
 - f. Therefore, because the weak are embraced, we must be able to accept the fact that there will not be perfect teams or perfect scenarios, and the team will have to learn to work with what they have.
3. CENTRALITY of the WORD – God’s language unifies our hearts with His and with others.
- a. Traditionally, various prayer and worship movements lack depth in the Scriptures.
 - b. We want to be rooted and grounded in the Word, which imparts a governmental function to the Model. It also prevents the practice of error and weirdness. Prayers should not be based on “what we feel” or “what we think” but based on the Scriptures.
 - c. A prayer that is from the heart of God will be answered by God. This comes from us having the mind of Christ (reading and meditating on Scripture), and knowing the heart of God (intimacy with Jesus). It is not dependent on how loud we pray or how anointed we appear to be.
 - d. We are committed to be a “singing seminary”, and not just a gathering of musicians who love music yet do not possess spiritual depth in the Word. We want to be musicians and singers flowing with the language of God’s heart! As we continually meditate and pray in an environment of singing using the Word of God, we will grow progressively in depth and understanding of who God is.

IHOP – ONE THING MINISTRIES

The 16 Values of IHOP and the Harp and Bowl Model

Introduction

There are 16 values of IHOP and the Harp and Bowl Model. These are the values that we embrace as a House of Prayer. Understanding these values gives us fresh perspectives to our destiny as extravagant worshippers of Jesus.

Studying and embracing these values will enable us to live a lifestyle of intimacy and abiding in God, through worship and prayer. We can all do this wherever we are and in whatever vocation God has placed us.

The first 8 values are related to experiencing enjoyable prayer. The Promise of Enjoyable Prayer is for everyone (Isa 56:6-7):

- The Lord will release enjoyable prayer to His Church. Anointed enjoyable prayer is for everyone. Enjoyable prayer is birthed forth from and sustained through intimacy with God and knowing what is on His heart.
- Enjoyable prayer is vital for prayer ministries going 24 hours a day (Isa 56, Isa 62, Ps 149, Rev 4-5). The only type of prayer that will continue night and day is enjoyable prayer.
- The beauty of God fascinates the heart and makes prayer enjoyable (Rev 4-5).

A. VALUE #1 - Enjoying Intimacy with the Beautiful God

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

1. **The Beautiful God** – knowing and encountering the Beauty of God is an important foundation to enjoyable and sustainable prayer.

a. David's Lifelong Preoccupation

- i. David's life-long preoccupation was gazing on the beauty of God. God's beauty was central to the Tabernacle of David.
- ii. The subject of God's emotions and affections was a special revelation given to David.
- iii. God is raising up worshippers and intercessors like David who long to gaze on the beauty of the Lord.

b. The Revelation of God's Beauty Fascinates our Hearts

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- i. The doctrine of God's beauty and the doctrine of God's burning desire (affection) for human beings are absolutely critical for enjoyable prayer.
 - ii. It is the primary source of power that fuels the End-Time prayer movement.
 - iii. In eternity, the subject of the beauty of God, (i.e. God Himself) will be our eternal preoccupation. He is the delight and the pleasure of His people forever.
- c. Sustaining The Reality of 24/7 Prayer
- i. The sustaining reality behind the IHOP prayer model of 24 hour a day prayer is encountering God in His beauty. Many get interested in the structure and model of the "Harp and Bowl". However, the power to sustain night and day prayer is found in having an overflowing heart which soars with God. What draws us to prayer is our desire rather than duty.
 - ii. Repentance of sin or binding of the Devil cannot sustain 24/7 prayer - We cannot repent of sin nor bind the devil 24 hours a day for years and years.
- d. King David's Theology of Prayer (Ps 149)
- i. King David described some of the essential dynamics for enjoyable prayer. He wrote of God's pleasure, delight and affection for His people. The beauty, desire and pleasure that God possesses, He also imparts to His people. "*For the Lord takes pleasure in His people; He will beautify the humble with salvation.*" (Ps 149:4). Tasting and touching this reality will change our emotional makeup.
 - ii. Enjoying God flows from an understanding of His beauty. David taught us to enjoy God. "*Let Israel rejoice (enjoy) in their Maker; let the children of Zion be joyful (enjoy) in their King.*" (Ps 149:2).
- e. Jesus Himself is Our Primary Reward (Gen 15:1)
- i. We carry this reward inside our hearts. In other words, we live with a fascinated heart as we drink deep of the doctrine of God's beauty and desire.
 - ii. Our primary reward is God Himself - encountering God's beauty and God's desire for us is where we most enjoy our primary reward, which is God Himself.
 - iii. Our primary reward is not the breakthrough of revival. Revival is important, but it is only our secondary reward.
2. **Intercessors with the Bridal Paradigm (Isa 62:2-6)** – the Bridal paradigm gives us assurance that we are enjoyed by Him. "*But you shall be called Hephzibah, and your land Beulah; For the Lord delights in you...*" (Isa 62:4).
- a. Intercessors with the Bridal Paradigm experience enjoyable prayer:
-

- i. Bride of Christ - This identity gives us confidence to always draw near to Him. It tells us He wants to share His heart, His desires and His plans with us. All we have to do is to abide in Him and ask.
- ii. Knowing that God delights in us - Knowing that He enjoys us gives us confidence to draw near to Him even when we are weak. Understanding our new name refers to understanding our spiritual identity as being delighted in by God; God enjoys us even in our weakness.
- iii. New Paradigm of God - The strength to the End-Time prayer movement is rooted in having a new paradigm or a new picture of God. It is having a correct view of God and who we are in God. The night and day intercession of Isa 62:6 is fueled by the assurance of God's delight in us, which is found in Isa 62:1-5.
- iv. Lovers First then Workers - Our spiritual identity is found in first being lovers of God before being workers for God. We are lovers before we are workers. Lovers will always outwork the workers.
- v. The Tender Father and the Passionate Bridegroom - The first Person of the Trinity is a tender Father and the second Person of the Trinity is a passionate Bridegroom. The subject of the Father's beauty, the Bride of Christ and the Song of Solomon are vital to the End Time prayer movement.

3. The Beauty of Holiness is Foundational to Intimacy

- a. The Lord calls us to minister to Him in the beauty of holiness. (1 Chron 16:29; 2 Chron. 20:21; Ps 29:2; 96:9). This means two things; that His holiness is beautiful, and that He desires those who minister to Him, to be set apart for Him and to be wholehearted in love with Him.
- b. God's beauty is the highest theme in our worship songs. (Rev 4:8, Isa 6:3)

B. VALUE #2 - The Necessity of Combining Worship and Intercession

1. The IHOP model is built around the reality of intercessory worship that is happening around the Throne of God. In heaven, worship and intercession merge into one stream. There is no clear distinction.
2. The combination of intercession with worship and antiphonal singing is the basic principle of "harp and bowl" spiritual warfare (Rev. 5:8):
 - a. The harp speaks of worship and music.
 - b. The bowls of incense speak of the intercessory prayers of the church.
3. In principle, we are seeking to understand how worship music can flow together with intercession in an interactive relationship like it is in Heaven.

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4. Intercessory prayer joined with anointed music unlocks our hearts and unifies intercessors, aiding us in our desire to pray with one heart. Worshippers and intercessors flow and stay connected the whole time as they flow in the Spirit together.
 5. **An Environment of Continual Engagement with God** - The Harp and Bowl model provides an environment where we can freely engage in an endless flow of responsive intercession and worship with the prophetic spirit around the throne, gazing at God's beauty and agreeing with what is on His heart.
 6. **Both Worship and Intercession is based on agreement with God.**
 - a. Worship is agreement with who God is - "You are worthy. You are good." Worship is expressed in part by declaring the truth of who God is.
 - b. Intercession is agreement with what God promises to do. Essentially, spiritual warfare operates through agreement with God's heart. Intercession is expressed by declaring what He wants to do. In heaven, the worship and intercession flow as one river.
 - c. The declaration of who God is, the transcendent God of beauty and power, gives us the faith and confidence to come before Him in intercession.
 - d. Agreeing with His heart, and His prayers and promises in Scripture gives us assurance that our prayers will be answered.
 7. **Worship and Intercession flowing with the Prophetic**
 - a. Key To Enjoyable Prayer
One key to enjoyable prayer is the combination of the prophetic ministry with anointed worship flowing in the midst of fiery intercession.
 - b. The Holy Spirit is orchestrating a world-wide prayer movement.
The prayer movement is also a worship movement. This prayer and worship movement is also a prophetic movement. All three dimensions are expressions of the Holy Spirit's one river.
 - c. King David was the first to combine the beauty of God (worship) with prophetic music and intercession with the antiphonal singing of the Word. David brought together in one setting the prophetic anointing, the doctrine of God's beauty and desire, prophetic music, antiphonal singing with night and day prayer.
 - d. God's justice is released prophetically through Intercessory Worship - The power of the prophetic anointing in intercessory worship was declared by David in Psalm 149.
 - i. God-centred worship with high praises releases God's vengeance (justice), both in the future and in the present. This is the same idea that Jesus taught about where justice will be released through night and day prayer (Luke 18:7-8).
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ii. Revival (justice) is released through Night and Day Prayer

Consistently in history, revival (justice) is released in a measure whenever night and day worship and intercession is offered. Whenever night and day prayer has emerged in history, there is always a divine breakout of speedy justice.

C. VALUE #3 - Praying in the Spirit and Spontaneous Singing (Developing a Flowing Heart)

1. There are two ways of singing spontaneously (1Cor 14:14-15).

- a. Singing with our spirit in tongues.
- b. Singing with our understanding (with words).

2. Why we sing spontaneously

- a. Singing spontaneously frees our heart to encounter the manifest presence of God. This opens the human spirit to the Holy Spirit in an enhanced way.
- b. Before entering into a prayer cycle, we may enter into a time of spontaneous singing, in tongues or words. It frees our hearts and minds from being choked by internal "traffic" such as worries and concerns, so that we may have a flowing and free heart.

3. Singing spontaneously in tongues

- a. One way the Bride prepares for spiritual warfare in prayers is by engaging with the Holy Spirit through tongues. As we do so, our hearts connect with God's heart.
- b. Tongues open the human spirit to God as we focus on the Father's throne, with hearts overflowing with love for Jesus.

4. Applications of speaking in tongues:

- a. Speaking to God devotionally
 - i. One who sings or prays in tongues speaks to God devotionally and edifies oneself (1Cor.14:4). Personal prayer language "edifies" us by strengthening and sensitizing our spirit man to God.
 - ii. It tenderizes our spirit to the knowledge of God. It tenderizes our spirit making us sensitive to small fragments of divine information. The Lord imparts divine information about what to pray.
 - iii. The person speaks mysteries in his spirit to God (1Cor 14:2-4). Through the communion of the Holy Spirit, the Holy Spirit is able to reveal the deep things of God to us (1Cor 2:10-12). This is the divine information we long for:
 - Revelation of God
 - Revelation of people in need
 - Revelation of prayers on God's heart

- b. Praying and interceding in the Spirit
 - i. Praying with the Spirit is part of the armour of God (Eph 6:18). We are building up our spirit man as we pray in tongues (Jude 20-21).
 - ii. Praying with the spirit and with understanding (1 Cor 14:14-15).
When we sing or pray in tongues, we are doing so with our spirit. We should not leave our minds “blank”, but our minds should concurrently be focusing on the theme we are praying.
- c. We are ministering to God when we pray/sing with the spirit (1 Cor 14:16-17). Paul said in 1Cor 14:2 we are speaking to God when we speak in tongues. We are blessing God when we pray or sing with the spirit.

5. Praying in tongues helps us to cultivate “Aggressive Prayer”

- a. We want to have a culture of spiritual aggression and boldness in the prayer room (Isa 64:7). This means a proactive way of stirring ourselves up and pressing in hard to lay hold of the things that are on God’s heart.
- b. When we pray in tongues, our spirit is being “exercised” and engaged at the deepest level.
- c. Prayer takes energy. By praying in tongues, corporate perseverance and cooperation creates a significant dynamic resulting in an increase in corporate attention span.

6. The Benefits of Tongues - 1 Cor 14:4

- a. It inspires our spirit, lifting us out of spiritual dullness.
- b. It focuses our spirit on God, without requiring us to come up with constant creative language.
- c. It has a deep impact, reaching our inner man and not just our intellect.
- d. It expands our capacity in the Lord. When our spirit is engaged, our mind can still receive from God and others.
- e. It gives us the ability to continue long hours in prayer without being limited by our human language.

D. VALUE #4 – Cultivating a Prophetic spirit on the Musicians

1. The Human spirit is musical

- a. Learning to flow in a prophetic music and song is essential to establishing a corporate model of enjoyable prayer.
- b. The mystery of music is in the being of God. God is a musician. The Holy Spirit is a musical Spirit.

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- c. Music is the greatest form of entertainment in every culture. Why? Because the human spirit is musical.
- 2. Anointed Music Connects Human Hearts with God and one another**
- a. Around the throne of God, saints and angels experience the anointing of the Spirit in music and singing as they worship. The combination of anointed preaching/singing with anointed music brings new dimensions.
- b. The whole room or even stadium can feel the same thing together in a deep way, as we minister to God and pray, in the environment of anointed music and singing with anointed truths, and this could go on for hours at a time.
- 3. Spontaneity with a Prophetic spirit brings Life and Vibrancy** - King David invested great amounts of resources (time and money) into cultivating anointed music and singers. (1Chron 25:1-3):
- a. The prophetic spirit has to be cultivated - Why did David invest so much time and resources into cultivating prophetic musicians? Because this dimension in the Spirit does not come automatically. It comes through intentional training and impartation. It takes time.
- b. Spontaneity and the prophetic spirit is vital for Houses of Prayer
- i. It is important to have singers who operate in a prophetic spirit and who have a spontaneous spirit. This is critical to cultivating a vibrant spiritual atmosphere in the Church.
- ii. Any House of Prayer that does not move in spontaneity and the prophetic spirit will not function in its fullness.
- c. Musicians must cultivate a prophetic spirit that flows like a river inside them.
- 4. The Anointing of the Spirit is released through worship**
- a. Elisha the prophet asked for a musician to release the anointing of the Spirit.
- b. Playing on our instruments can release the power of God in the room to heal and deliver. (1Sam 16:23)
"But now bring me a musician." Then it happened, when the musician played, that the hand of the Lord came upon him." (2 Kings 3:15)

E. VALUE #5 - Antiphonal Singing and Team Ministry in Prayer

1. What is Antiphonal Singing?

- a. Antiphonal Singing is another word for Responsive Singing. The essence of the "Harp and Bowl" model is built around antiphonal praying or singing of the Word in an interactive relationship between team members.

- b. The goal of antiphonal singing is to reach a “crescendo” between singers in terms of the energy, team dynamics and heart engagement with God. This is a function of how well the team flows with one another during antiphonal singing.

2. Why Antiphonal Singing?

- a. Team Ministry
 - i. Antiphonal Singing provides the opportunity to operate in team ministry in the Holy Spirit in worship and prayer. This happens between the Prophetic Singers, Worship Leader, Musicians and Intercessors. To experience the flow of the Spirit together as a team is a gift of God to the prayer ministry.
 - ii. Raises up Teams - The Holy Spirit is raising up teams of nameless and faceless anointed servants flowing in one heart.
- b. Provides Diversity and helps us go long in Intensity
 - i. Antiphonal Singing is a dynamic way of providing diversity that helps sustain long hours of worship and prayer with great intensity. It is one key to having intensity in the prayer meeting for hours and hours.
- c. It releases an Anointed Environment that facilitates Enjoyable Prayer
 - i. During Antiphonal Singing, the interactive team dynamics between singers in the Spirit releases an anointed environment, resulting in a greater and longer prophetic flow and a crescendo of God’s manifest presence.
 - ii. The crescendo of God’s manifest presence related to the team flow in the Spirit has greater frequency, height and length. All these factors will bring about extended periods of enjoyable engagement of hearts with God, and hence enjoyable prayer.
 - iii. The anointed environment that is released also enables us to receive more from God. For example, the prophetic spirit is released in a greater measure in this kind of atmosphere (1 Chron 25:1-3).
- d. Unifies as One - Antiphonal Singing unites God’s family with one heart-flow in God. God is jealous about that and wants the whole room feeling and entering into His heart together.
- e. Around God’s throne, Antiphonal Singing is the norm and is the model of God’s choice (Rev 5:8-14).

3. Scriptures Related to Antiphonal Singing

(Ezra 3:11, Neh 12:8-9, 24, 38, 40; Eph 5:19, Col 3:16, Rev 5:8 -14)

- a. Revelation 5 gives us insight into the interactive relationship between prayer and music taking place in the heavenly symphony around the throne.

- b. These take the form of
 - i. Music
 - ii. Singing
 - iii. Intercession
 - iv. Proclamations
- c. There are 5 different groups of people breaking forth in a heavenly crescendo as they minister to God together as one team.
 - i. The 4 living creatures and 24 elders sing Rev 5:8-10
 - ii. The myriads of angels join them in Rev 5:11-12
 - iii. Every creature joins the first two groups in Rev 5:13
 - iv. The 4 living creatures cry out in a chorus of “amen” in Rev 5:14
 - v. The 24 elders break out into worship in Rev 5:14
- d. Having had a glimpse of the heavenly worship, King David built the Tabernacle of David around antiphonal choirs alternating group by group (Neh 12:24).

4. Antiphonal Singing using the Scriptures (Col 3:16, Eph 5:19)

- a. Singing the Word of God
 - i. It is not enough to sing antiphonally. We need to sing the Word of God.
 - ii. One of the missing elements in the prayer movement right now across the earth is the presence of the Word – Scripture itself.
 - iii. The Word is like a fuel for the fire. It is the fuel that keeps the fire burning in our hearts. The Word of God absolutely needs to be in the centre of the prayer movement.
- b. Singing the Prayers of His heart
 - i. We long to enter into deep partnership with the prayers of His heart as set forth in Scripture. These are the very prayers that have burned in His heart for ages.
 - ii. The very prayers He actually gave to the apostles were graciously recorded as a gift to the church by the Holy Spirit in Scripture. These are the prayers that will be the centre place of the End-Time Prayer Movement in all nations.

F. VALUE #6 - Agreeing with God's Heart and Joy in Answered Prayer

1. Enjoyable Prayer - Knowing God's heart

- a. Prayer that comes from God's heart - Prayer that comes from God's heart is the kind of prayer that the Holy Spirit releases divine authority on. This is the kind of prayer that God answers. This enhances the enjoyment of our intimacy with Jesus.
- b. Jesus wants us to enjoy prayer
 - i. Jesus assures us that He desires that we enter into the joy of enjoyable prayer. Enjoyable prayer arises out of intimacy with Jesus. Our joy in prayer

comes when God speaks to us and shows us His heart. Hearing God, knowing God and understanding God's heart is our primary joy and reward.

- ii. When He reveals what is on His heart, we then bring it back to Him in prayer. This relationship of talking to and hearing from Him brings deep joy to our soul.
- c. We want to pray out of a place of abiding in Jesus, out of a lifestyle of communing with and walking in the Spirit. This will overflow in a spirit of prayer that is in accordance with God's will (John 15:7).
- d. As we pray according to God's heart, this will eventually result in answered prayer which will bring joy to our hearts (John 16:23-24).

2. Informed Intercession

- a. Accurate information about God's heart for a people or area is critical to reaching the fullness of partnering with the Holy Spirit in intercession.
- b. Prophetic observation (sometimes aided by human research) identifies the past activity of God which can lead us to understand the redemptive purposes and prophetic promises for a specific people or geographic area.
- c. Strategic Questions - Learning to ask strategic questions
 - i. Asking God to reveal what is specifically on His heart for a people or a geographic area will lead us to partner in a deep way with Him.
 - ii. Asking questions about the history of a people or area will lead us to pray strategically with informed hearts.
- d. Spiritual Mapping is the using of diagnostic tools (prayer, revelation and research) to discover the inroads that Satan has made that blocks the spread of the Gospel, and in particular the historic bondages that resist the presence of Christ. It comes from researching history, and from asking God strategic questions.
 - i. Spiritual mapping locates strategic issues that give us clear targets so that our intercession is focused. Answers to prayers become much easier to discern.
 - ii. Seeing specific answers to prayer creates the fervency and joy that is needed to sustain prayer.
- e. Discerning the Social and Spiritual dynamics - Discerning the social and spiritual dynamics at work in a specific geographic area helps the intercessors to enhance our understanding of what God desires to release by His Spirit.
- f. Progressive Revelation and Clear Results
 - i. Two things that help sustain concentrated and focused intercession are Progressive Revelation and Clear Provable Results.

- ii. There is a clear sense of momentum when new information is discerned and new breakthroughs occur.
 - iii. The revelatory focus that progressively unfolds and increasing information contribute to sustained fervency and effectual prayer.
- g. Information that Strengthens Our Resolve
- i. We are seeking information that strengthens our resolve to press into the full purpose of God.
 - ii. Having such crucial information will more effectively engage our heart, stir our minds and motivate us to continual action. It is emotionally powerful.
 - iii. Lack of knowledge with no clear targets or focus has a negative effect as we passively disconnect from the “Divine drama” that is unfolding before the praying Church.

G. VALUE #7 - Joy of Evangelism, World Missions and Serving the Poor

1. Enjoyable Prayer is Connected to the Great Harvest

- a. Enjoyable prayer is intimately connected to the Great Harvest.

“...I will make them joyful in My house of prayer...The Lord God, who gathers the outcasts of Israel, says, ‘Yet I will gather to him others besides those who are gathered to him.’” (Isa 56:6-8)

- b. The joy of God’s heart is imparted to the angels and the church when the lost are saved. (Luke 15:10, Acts 15:3, 1Thess 2:19-20)
- c. The joy of God’s heart is imparted to the Church as we partner with Him in serving the poor. (2 Cor 8:1-4)

2. Evangelism Fires up Intercession

- a. Evangelism fires up intercession and intercession fires up evangelism.
 - i. The success of evangelism brings such joy to the prayer room. However lack of success in evangelism brings added urgency and burden to the prayer room as well.
 - ii. We must be active in evangelism, healing the sick and feeding the poor while we pray night and day expecting “revival to break out”.
 - iii. We must actively minister to others while we seek more of the Spirit’s power through intercession.
 - iv. We are empowered as we “pray and go”. We cannot neglect either the prayer or the going. God has joined prayer and evangelism and they operate hand in hand.

- b. Anna the intercessor was the first evangelist in the New Testament.
“Anna...did not depart from the temple, but served God with fastings and prayers night and day. She...spoke of Him to all those who looked for redemption in Jerusalem.” (Luke 2:37–38)
- c. Jesus the evangelist called for diligent prayer for anointed evangelists to be sent to reap the harvest. (Luke 10:2)

H. VALUE #8 - The Path to Fullness – Joy in Loving and Needing the Whole Church

1. Our Quest and Passion For Fullness

- a. Paul taught us that only together with all the saints can we experience the ocean of God's love. The fullness is only released to the corporate church.
“may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.” (Eph 3:18-19)
- b. We long for fullness - that is the great cry at IHOP. It is the reason we endure the difficulties of ministry.

2. Fullness is Only Available in Unity

- a. The Holy Spirit gives more as we function together in unity – i.e. team ministry (Ps 133; 1Cor 12-14). In other words, team ministry is God's way to receive a greater move and presence of the Holy Spirit.

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, running down on the beard...of Aaron... For There The Lord Commanded The Blessing – Life Forevermore.” (Ps 133:1-3)

- b. Commanded Blessing

- i. This speaks of the manifestation of the Holy Spirit's presence and power in a way that neither man nor devil can stop.
 - ii. In the generation the Lord returns, the miracles seen in the book of Exodus and the book of Acts will be combined and multiplied on a global scale.
- c. Examples of the commanded blessing of the Lord in the book of Acts. Acts 2:1-3, 4:31-35, 5:12
“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)

- d. Old Testament examples of commanded blessing (Lev 25:21)
- e. Our vision for the International House of Prayer is to enter into the “commanded blessing” of the Lord, which flows only out of citywide unity in prayer that is centred around what is on the heart of God.

3. The Ceiling In The Spirit

- a. We emphasize corporate unity over individualistic freedom of expression. There is a ceiling in the spirit until the corporate life of the church flows together in the Holy Spirit.
- b. Praying in one accord brought about the release of power of the Holy Spirit on Pentecost and in the early days of the Church (Acts 1:14, 2:1-3, 4:24, 4:32).

4. Priestly Function of the Church

- a. Oil - The anointing of the Holy Spirit on the church.
- b. Unity - Deep agreement with the Holy Spirit and with one another.
“Behold, how good and how pleasant it is for brethren to dwell together in unity!”
(Ps 133:1)
 - i. It is the prayer of agreement (unity) that binds and looses
This speaks of agreement with the Holy Spirit and with one another. This is foundational to the warring anointing of the Bridegroom King (Rev 19). Commanded blessing requires citywide unity.
 - ii. The unified praying church is God’s strategic weapon on the earth. John 17:21-23 speaks of the glory related to unity.
- c. Aaron’s head - Aaron was the first high priest of the old covenant.
 - i. Aaron is a type of Jesus, the High Priest and intercessor of the new covenant. Notice it is Aaron, not Moses. In other words, the oil flows first through the priestly ministry (Aaron) of worship and intercession and then the kingly governmental ministry (Moses).
 - ii. Aaron is a type of the church, the Body of Christ - a praying church (Matt 21:13)
 - The first way into mature unity across the churches in a city is through the priestly function of worship and intercession.
 - Aaron’s body covered from head to toe with oil as a priest pictures Jesus’ body, the church, functioning as a corporate priesthood in the Holy Spirit. This is the commanded blessing.
- d. The apostolic company found its first unity in prayer and worship as seen in Acts 1-6. They were unified in a priestly intercession role before they were unified in a kingly apostolic role.

- i. The early church in unity and in prayer is a picture of the End-Time Church.
- ii. One of the meanings of the word, “One accord” is “in harmony”. The Lord used a musical term to describe unity in prayer.
(Acts 1:14, 4:24, 2:46, Rom 15:5-7)
- e. Some are not aware of the divine possibilities available only in unified anointed prayer. We need to gain understanding of the dynamics necessary to walk in this commanded blessing in the city.
 - i. This rare quality of blessing is the only answer for the church as God shakes all that can be shaken worldwide. We must love the Holy Spirit and His work with fierce determination.
 - ii. United prayer is the place of commanded blessing.
- f. Therefore, our tension is to persevere through the paradoxes that exist in seeking to establish a citywide prayer ministry. There will be many obstacles, human and demonic, that will work to undermine the progress.

I. VALUE #9 - God-centred Spiritual Warfare

1. **Focus Proclamations Directly To God** - The general rule is that God-centred intercessory worship is God’s primary strategy for the church to resist and dislodge demonic spiritual forces. As a general rule, we focus our proclamations directly to God.
2. The New Testament distinguishes 2 categories of demonic spirits
 - a. Demonic spirits that dwell inside people
We directly address and rebuke spirits that dwell inside humans.
 - b. Demonic spirits that dwell in heavenly places
 - i. They are principalities, powers, rulers of the darkness of this age and spiritual hosts of wickedness (Eph 6:12)
 - ii. We dismantle or wrestle with principalities by directly addressing God. There are exceptions to this rule, but this usually applies to high level office holders doing so under the leadership of the Holy Spirit at the appropriate time and moment.
3. Engaging in spiritual warfare is essentially done by agreeing with God and disagreeing with the enemy. Spiritual warfare operates through agreement with God’s heart and is manifest in various ways.
 - a. Worship is agreement with who God is (Holy is the Lord, You are worthy, God is good). Worship is expressed by declaring the truth of God.
 - b. Intercession is agreement with what He promises to do.

- c. Repentance is coming into agreement with God's heart for us (holiness) and breaking our agreement with darkness in our hearts.
- d. Healing prayer is coming into agreement with God's heart for healing and breaking our agreement with sickness.
- e. Serving is coming into agreement with the servant heart of Jesus and breaking our agreement with selfish pride.

4. God-ward prayers

- a. New Testament Prayers are all God-centred - The intercessory prayers in the Scriptures are all God-centred. All the approximately 30 New Testament Apostolic Prayers are directed to and focused on God. There are no New Testament prayers directed at the devil or sin! Hence our primary focus is God-centred prayers.
- b. On specific occasions, the Holy Spirit may lead the church to war against a principality in a direct way. This is a governmental function that requires unity with the Holy Spirit on a divinely orchestrated occasion. This is not the primary prayer model presented by the apostles in the New Testament.
- c. Through God-ward prayers, the very labour of intercession brings us into deep fellowship and contact with God in intimacy.
- d. Our glorious boundary line in the Spirit is the Word of God. We are joyful and content to stay within these boundaries without feeling limited in the Spirit in any way.
- e. Without exception, both Jesus and the apostles directed their prayers toward the Father and taught us to do likewise. (Matt 6:6,9; Matt 18:19, Luke 11:2, 13; John 14:16, 15:16, 16:23; 17:5,11,15,25; Eph 1:16-17, 3:14,16,20)

J. VALUE #10 - Biblical Prayers – Using God's Language

1. Biblical Prayers – God's Language with a Positive Focus

- a. Actual Prayers from the Scriptures
Biblical prayers are the actual prayers in the Bible that were prayed by Biblical characters such as the Apostles..Using the actual prayer verses of the Bible is not the same as merely praying Bible verses (that are not prayers).
- b. The Language of God's Heart
 - i. Biblical prayers are the language of God's heart. They are such a valuable gift to the church because they originated in God's burning heart for His people.
 - ii. Just like we learn a language by listening and imitating, as we speak Biblical prayers over and over again, our minds are renewed and our hearts are transformed.

c. Avoid “Preaching Prayers”

These are “prayers” which have more exhortation to people than praying to God. They result from selecting a good Bible exhortation and seeking to use it as a prayer. These prayers are then turned into mini-sermons on the mic during times designated for intercession.

d. Positive Prayers

- i. New Testament Prayers are Positive Prayers. They focus on asking God to release good qualities instead of asking Him to remove negative qualities.

Eg, Paul prayed to release love, faith, unity, peace, righteousness and power instead of asking the Lord to remove hate, unbelief, division, fear or sin.

- ii. Help Us Connect with God and One Another - The very language and focus of biblical prayers help us to connect with God and with one another. Biblical prayers were designed by God to help weak people to soar in the Spirit with hearts of unity and love.

e. Effects of Negative Prayers

- i. Hard To Agree With - Unbiblical, negative or preaching prayers are hard to agree with. The result is that others in the prayer room are distracted and disengaged.

- ii. Can Result in Judgmental Attitude - Emphasizing Negative Prayers that have a primary focus on sin or confession of sin can result in a critical judgmental attitude against the Church and its people.

- iii. Shuts Down the Heart - Negativity in prayer weighs down our spirits and shuts down the heart and faith of other intercessors in the room. Negative prayers that focus on how bad the church is as the primary model can easily result in division and cynicism instead of faith and unity.

f. The Place For Identificational Repentance

- i. Identificational Repentance as demonstrated by Daniel, Ezra and Nehemiah is good and effective when the Holy Spirit orchestrates it in the context of unity. It usually involves governmental leaders in the Body of Christ.

- ii. However, this dimension is secondary and clearly not the primary focus of our prayer model. We must employ this dimension of prayer only under the direction of the Holy Spirit instead of doing it automatically by rote.

2. Scriptural Prayers are Prayers of God’s Heart

Apostolic prayers are prayers that the apostles prayed. Jesus Himself is the Chief Apostle. The Apostolic Prayers are God’s very prayers.

3. The Positive Focus of Apostolic Prayers

- a. New Testament prayers have a positive focus of releasing God’s grace and imparting good instead of hindering or removing negative realities like sin or

demons. The New Testament focus usually flows along themes of joy, thankfulness and victory.

- b. We do incorporate the negative dimensions of prayer that target confessing, resisting and renouncing the world, flesh and devil. However, they are not the major focus of the New Testament model of praying.
- c. Our Unrenewed Minds Lack the Right Prayer Language
 - i. Often, our personal anger, disappointment and negativity is the source of much venting in the prayer room. Some teach that we should always pray in a way that flows naturally from our heart without concern for biblical language.
 - ii. But often in our spiritual immaturity, our unrenewed minds do not know best how to pray.
- d. It Takes Time to Acquire Positive Prayer Language
 - i. Intercessors who are asked to restrain from praying negative prayers will often find it nearly impossible to have liberty until new positive language is formed in their hearts in accordance to New Testament prayers.
 - ii. They may feel “stifled” for a season but will eventually end up finding joy in their prayer.

4. Apostolic Prayers are God-ward Prayers

- a. All of the approximately 30 Apostolic Prayers are directed to and focused on God instead of on sin or the devil.
- b. God-ward Focus is cultivated in Private Prayer
 - i. A God-ward focus will come automatically with time in private prayer as there are no other people in the room during private prayer.
 - ii. In other words, the audience of God alone instead of people is a reality that is cultivated in private prayer over time as we learn to focus on the Revelation 4 setting of the Father.
 - iii. If our primary times of prayer are public prayer, then we can be easily trapped into the people focus of preaching prayer.

5. Apostolic Prayers are Focused Prayers For the City Church

- a. Another characteristic of the apostolic prayers is that they are focused on the Church in the city. Almost every prayer of the Apostle Paul is for blessing on the corporate Church. He prays occasionally for individuals, yet usually in the same themes that he used in his corporate prayers.
- b. The only prayer in the New Testament for the lost is for Israel. (Rom 10:1)
- c. Why pray for the Church?

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- i. Divine strategy of God - to raise up a large anointed Church in the city like the one in Ephesus releasing the harvest in power all across Asia. (Acts 19:10, 20). The Lord's strategy is for us to labour in prayer for the anointing of the Holy Spirit to be released on the church across a city as the way to reach an entire region or country. When the Church is vibrant, the rest of the city or region will be reached.
 - ii. Specific Focus
 - New Testament prayers have a specific focus on churches in cities and individuals. The more specific we are in the focus of our prayer, the easier to achieve unity in prayer since the people in the room feel connected with the people being prayed for.
 - This in turn increases our sense in ownership with the specific city or people.
 - Compassion is by nature focused on specific people, not the generic crowd.
 - iii. This focus is not for God; it is for the weakness of the human design. This focus facilitates the unity for weak people. It is a unity mechanism the same way the positive focus is.
 - d. Apostolic Prayers Awaken Love - Apostolic prayers direct our hearts to a process of being awakened in love. The Lord designed the New Testament prayers around the spiritual principle that we fall in love with whoever we pray for.
 - i. Loving the church
 - When we pray for the church, we fall in love with the church.
 - The tendency of some intercessors is to have an adversarial attitude towards the church. This is overcome by praying for her.
 - ii. Loving the harvest
 - We fall in love with the harvest as we pray for it, especially in context to the church.
 - e. The positive focus of Apostolic Prayers brings unity of hearts
 - i. Positive prayer is essential for heart unity with God and people.
 - ii. Biblical prayers are designed to bring weak people into communion with God and into unity with one another.
 - iii. A positive focus is essential in helping us to unify with the love of God's heart for the ones we are interceding for.
 - f. The positive focus of Apostolic Prayers brings healing to our emotions
 - i. Praying these changes our emotional chemistry. These prayers were designed by God to heal and empower the human spirit. Our hearts are
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designed in such a way that they soar under the positive principles embodied in the Apostolic Prayers.

- ii. The Father heart of God paradigm is essential for biblical praying. The revelation of God as a Father is essential. This requires laboring in the Word to renew our minds.
- iii. God designed Apostolic Prayers the way human soul works
 - God knows our human hearts like no one else. God designed these prayers for weak and broken people to soar in God and to enjoy unity with Him and one another.
 - We were made for these prayers and they were designed to heal and empower the human spirit. These prayers have great longevity in them. We will not “wear them out” by using them.
- iv. Joy and gladness are a result of a positive focus
 - The surprise is how much our spirit will lift to new heights in God’s romance via the positive focus. The focus will in itself renew our mind. It will lead us to emotional joy in our everyday walk with God.
 - Spending hours in positive apostolic prayer will empower us to grow in romance with God.
- g. The positive focus of Apostolic Prayers is essential in helping us to operate in faith. The Theology of The Victorious Church is strongly developed in the Apostolic Prayers.
 - i. Conviction of a Victorious Church - Living in the atmosphere of these prayers will leave us with an unshakable conviction of a victorious End-time Church. The Theology of The Victorious Church is lodged in the Apostolic Prayers that burn in God’s heart.
 - ii. Launching Pad From the Word
 - The Apostolic Prayers are a launching pad for our prayer. They do not represent the totality of all that we pray. Using an Apostolic Prayer as a framework, we can launch out creatively praying for the things that are on our heart, with our words, as the Holy Spirit leads us in different settings and different ways.
 - When we launch from the Word, then more Holy Spirit activity may flow, yet we remain in the safety net of the Word.
- h. Guaranteed Prayers

The Apostolic Prayers are the prayers that burn in God’s heart. They are like cheques that are already signed. They are waiting for a co-signer on the earth. They are guaranteed to be answered by God.

K. VALUE #11 - IHOP Platform Ministry Style - Exalting Jesus**1. Core Values**

To use Scripture as we learn to flow in the Holy Spirit, drawing attention only to Jesus and not to people on the platform. (Jn 3:30)

- a. The Holy Spirit's zeal to exhibit Jesus not the servants of Jesus. (Jn 16:14)
- b. The Apostle Paul's zeal to exhibit Jesus not himself. (2Cor 4:5)
- c. John the Baptist's primary value as a friend of the Bridegroom. (Jn 3:30)

2. Three Types of Meeting Places

- a. Private settings - this includes settings in which we are alone or with people in full unity with one another. We have freedom to express ourselves to God in any way the Word does not forbid.
- b. Congregational settings - Believers sitting in the congregation have more freedom to express themselves in various ways of worship than those in governmental positions on the platform.
- c. Governmental settings - those endorsed by the leaders in spiritual responsibility and accountability before God. The public platform is a governmental position. What we do on a public platform is a governmental statement because it implies that the leadership teaches, promotes and endorses the activity on the platform.
- d. The responsibility of setting a model for others is one that people in governmental positions must embrace. People in these positions must operate within the boundary lines that are clearly emphasized in Scripture.
- e. Forms of expressions that are not forbidden by Scripture, yet not emphasized by Scripture, can be enjoyed by those in the congregation.

3. Establishing a Spiritual Culture

- a. A spiritual culture is established by what the "perceived" leaders do on a regular basis in public. Their actions and words automatically create the spiritual culture of a ministry. Even if they cannot define all that they do, the culture is inevitably established.
- b. Our goal is to create a spiritual culture that seeks to exalt Jesus in an extravagant way, with Bible-centred ministry times that flow from unity and excellence in love.

4. Zeal For Jesus' Glory in God's House

- a. The main principle is to cultivate a ministry style in which Jesus is the only one on the centre stage of people's attention and affection. Our zeal is for Jesus, who is the magnificent obsession of all. We do not want that position to be shared by anyone else, whether they are musicians, worship leaders or intercessors.

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- b. This is the spiritual principle of Friends of the Bridegroom type of leadership. (John 3:29). It speaks of leading in a way that refuses to get between the Bride and the Bridegroom.

5. Our goals in All IHOP Prayer Meetings

- a. To love and honor Jesus as the only centre of attention in our gatherings.
- b. To love and honor the Holy Spirit as we yield to His leadership in love.
- c. To love and honor Scripture through biblical prayers and practices.
- d. To love and honor each believer in all ways when we minister to people.

6. Specific Values of IHOP Platform Ministry Style

- a. Our commitment to use the language of Scripture in our ministry style
 - i. Commitment to use the Scriptures in all platform ministries. We are careful to use the “language” of Scripture in preaching, ministry time, prophetic singing, intercessory prayers, testimonies, etc.
 - ii. Staying in the boundaries of scriptural language is our protection against unnecessary criticism from within our team and outside our team.
- b. Our commitment to sexual purity in our ministry style - refusing sensuality
Sensuality is inappropriately expressed in several ways. It is rooted in seeking to bring the attention of others to ourselves. Sinful sensuality is the counterfeit to holy passion. We must guard against immodesty in clothing, conduct, speech, actions and touch.
- c. Our commitment is to humility, a spirit of hiddenness and genuineness in our ministry style that refuses soulish exhibitionism, ministry hype and platform theatrics.
 - i. Soulish exhibitionism
Refers to the heart that seeks to exhibit its own uniqueness for the purpose of drawing attention to itself. This stems from the desire to appear closer to God and possess special knowledge of God’s ways beyond our brothers and sisters.
 - ii. Ministry hype
This refers to the exaggeration of the activity of the Holy Spirit or seeking to produce a human response that is not genuinely from the heart.
 - iii. Platform theatrics
Individuals often develop personal “signature self-expressions” that distinguish them from others. This is not our goal and we seek to be inconspicuous and subtle in all ministry styles on the platform.

- iv. We dress in a way to be modest, and so as not to draw undue attention to ourselves whether by being sloppy (flip flops, shorts, bermudas) or too flamboyant.

L. VALUE #12 - The Necessity of Perseverance – Staying Engaged in Prayer

1. Introduction

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

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

- a. We want to stay faithful in the place of prayer for decades, until Jesus returns.
- b. Aggressive intensity and perseverance to enter and remain in the flow of God’s heart in prayer is an important value to us.
- c. The blessing of God is sometimes released in response to an aggressive human response in the divine cooperation of grace. It is rare today, to see a corporate people press in to the Spirit with spiritual alertness for extended periods of time.
 - i. We need to be alert in our spirit to cooperate with the direction of the Holy Spirit.
 - ii. Perseverance makes our spirit stronger. It is necessary to stir ourselves up and to confront our wondering minds, tired body and distracted heart.
- d. Aggressive prayer in the Holy Spirit opens the door to benefits that many are content to live without. We are not content to live without the fullness of what God has. A culture of spiritual aggression and boldness in the prayer room is vital to experience God’s fullness.

2. Cultivating a Culture of Perseverance and Being Alert (Eph 6:18)

- a. A Culture of spiritual perseverance in the prayer room is vital to experience God’s fullness.
 - i. Perseverance
 - There are times to be aggressive and not passive in the prayer room. Especially during the time to use our prayer language to engage with God.
 - Aggressive hearts or prayer resist and overcome spiritual passivity. The necessity to stir ourselves up to overcome a wondering mind, tired body and distracted heart is common to all.
 - ii. More happens in the spirit as we gird ourselves

- As we gird our minds for actions to enter the labor of love called wrestling in prayer, more happens in the spirit. We will first have to wrestle with our own mind, body and emotions that pull our focus from God.
 - The norm for some is to come into the prayer room and wait for the anointing to come instead of stirring ourselves up in perseverance.
- iii. Aggressive prayer takes energy, as does cultivating a corporate attention span.
- When the majority understands the essential place of perseverance in prayer, then they will more quickly cooperate without needing to be coaxed into engaging.
 - Corporate perseverance and cooperation creates a significant Holy Spirit dynamic. The alert, zealous and diligent prayer model is not the passive model so common in much of the church.
- b. A Culture of being alert to the Holy Spirit in the Prayer Room is Vital to Experience God's Fullness
- i. Alert in the Spirit - Prophetically alert in the Spirit in order to cooperate with what the Holy Spirit is moving and doing.
 - ii. This necessitates praying in the Spirit collectively with perseverance.
- c. Using our prayer language with perseverance to remain alert in the Spirit. Our prayer language may be used to aggressively engage with God continually, instead of passively disengaging while others are praying. Praying in tongues helps us to engage with God more deeply for long periods in corporate prayer meetings.
- d. Learning to operate and press into the prophetic spirit
- i. Cultivating the prophetic spirit on singers and musicians is done purposefully in context of spiritual intensity and perseverance. For example, spontaneous singing with perseverance is vital to developing this.
 - ii. The prophetic spirit is cultivated deliberately. It does not come automatically.
 - iii. King David valued cultivating the prophetic spirit flowing through the singers and musicians in his tabernacle. (1 Chron 25:1-8)
- e. We aim to persevere in prayer with a marathon pace to sustain the commitment for decades. We take Luke 18:8 literally.
- f. We take the commitment to night and day prayer seriously, knowing that it is costly in terms of time and money. (1 Chron 22:14, 29:2-3)

M. VALUE #13 - Militant Boldness Against the Works of Darkness**1. Militant Boldness in Faith - Believing God for the Big Things****a. Will Result In Much Blessing**

Cultivating a militant spirit with boldness of faith will result in much blessing for many people. Standing in aggressive faith with boldness against the demonic attacks on people, times of sickness, persecution etc, may mean the difference between life and death on occasions.

b. Enables Us To Rise Up

A militant spirit enables us to rise up to aggressively withstand and quench the attacks of the devil (Eph 6:11,12,16). It is not Ok that there are works of darkness occurring in our city and community.

c. Boldness That Resists Timidity

A militant spirit includes boldness that resists timidity. It involves believing and agreeing with God for the great things He has promised for the church.

i. It is boldness without fear of failure or shame.

ii. We refuse timid “religious humility” which is unbelief, because God has promised great things for His church.

iii. Bold agreement with God is essential for revival. We must walk in zealous pursuit of the great things that we believe.

2. Believing God for Great Things**a. We want to believe God for**

i. Fullness of the Holy Spirit's power (Acts 1:8, Luke 24:49)

ii. Authority over sickness and demons (John 14:12, Luke 10:19, 1 John 3:8)

iii. For prophetic revelation (Acts 2:17-19, 1 Cor 14:1)

iv. A glorious victorious Church filled with the fullness of God (Eph 3:19, 4:13, 5:27, Matt 16:18)

b. Conviction of Revival (Isa 61:10-11, Isa 62:10-11) - Conviction of Revival causes faith for night and day prayer to run high.

3. The Combination of militant spirit with a spirit of devotion

a. The combination of militant spirit with a spirit of devotion in intimacy with God is a rare blessing. A militant spirit along with intimacy (devotion) - these are 2 necessary components of the “Harp and Bowl” model.

- b. Jehoshaphat's strategy in warfare was to combine a militant spirit along with intimacy in worshipping God. (2 Chron 20:21)

N. VALUE #14 - Conviction of Coming Revival and the Victorious Church

1. When the conviction of revival is strong, then faith for night and day prayer runs high. Believing God for the big things that He promised is essential fuel for night and day prayer ministries. God has promised great things for His church. Therefore, we will not draw back with religious timidity and false humility, which is unbelief.
2. Bold agreement with God is essential for the breakthrough of revival. The zealous pursuit of a historic breakthrough of the Spirit is a value at IHOP.
3. Paul Caine prophesied that the stadiums will be filled with nameless and faceless ministries doing "greater works" and leading multitudes to Jesus (John 14:12).
4. A Victorious Church is one that overcomes in love and has a burning heart of love for Jesus. She will be faithful and shining till the end in the midst of darkness.
5. **The Uniqueness of the Last Generation**
 - a. The Generation with the Greatest demonstration of God's power in history.
 - i. There are 3 generations in which the majority of God's people witness the power of God on a regular basis, the generation of Moses, the generation of the Apostles and the generation of the Second Coming of Christ.
 - ii. In the Last Generation, the miracles released in the time of Moses (the Former Rain) and those released through the Apostles (the Latter Rain) will be combined and multiplied on a global level.
 - b. The generation most described by God in His Word. God sovereignly chose to describe this one time frame in history more than any other because of its uniqueness in redemptive history and divine strategy.
 - c. The generation most populated in world history.
 - i. Adam was created approximately 6,000 years ago (see the genealogies in Luke 1 and Matt 3).
 - The world population finally reached 1 billion in AD 1800.
 - By 1930, it doubled to 2 billion.
 - By 1975, it doubled to 4 billion.
 - The world population in 2015 is 7.3 billion.
 - It is estimated the world population could reach 8 billion by 2025 and 9.6 billion by 2050.
 - ii. This implies that there will be more people that will have lived in this one window of time than will have lived in 6000 years of history added together.

- iii. Mike Bickle believes that there will be over 1 billion souls saved in the Great Harvest at the End of the Age. If so, there could be more of God's people on earth than in heaven. Could this be God's divine strategy?
- d. The generation that operates in manifest victory over the enemy as prophesied by Jesus in Matt 16:18.

O. VALUE #15 - Revelation of the End-Time Judgments of God

1. The Purpose of the Forerunner Ministry

- a. Announces Ahead of Time
The forerunner ministry announces ahead of time the unprecedented activities of the Lord which are just around the corner. They will declare what is unprecedented and uncommon in this generation.
- b. This has great significance in the area of God's judgments at the End of the Age.
- c. Make Sense of What is Happening
They declare these truths in order to make sense of what is happening to the people of God, so that they may freely agree with Lord in the midst of shakings and in the days leading to His return.
- d. Mandatory obedience is not enough. God is looking for voluntary lovers for His Son. The most powerful heart response is voluntary sacrifice and love.

2. Overview of The Forerunner Message

There will be an unprecedented revelation and proclamation of the 3 faces of Jesus' beauty as Bridegroom, King and Judge.

- a. Jesus as a passionate Bridegroom - Song of Solomon.
- b. Jesus as a transcendent King - Isaiah and Daniel
- c. Jesus as a righteous Judge - Book of Revelation

3. Three Holy Spirit Activities

- a. The Holy Spirit will restore the First Commandment to the first place in the Church.
- b. The Holy Spirit will gather the Great End-Time Harvest through an unprecedented demonstration of the power of God.
- c. The Holy Spirit will release the temporal judgments of the Lord. In judgment, Jesus desires to remove everything that hinders love.

4. Three Specific Reasons For God's Temporal Judgments

- a. To remove everything that hinders love.

In other words, to increase the number of people and the measure of maturity of the voluntary lovers of Jesus who walk out the First Commandment.

- b. To aid in gathering the Great Harvest by bringing eternity to bear upon the hearts of multitudes of lost humanity.
- c. To release God's vengeance upon those who persecute His church. Vengeance belongs to God. Jesus knows how to administer vengeance with perfect mercy and truth.

5. **Three Responses of the Church to God's Judgments**

- a. Confusion and anger
These are 2 common emotions in the End Time, and can happen to us if we have an unrenewed mind. This is not the response we want.
- b. Understanding from the Holy Spirit (Jer 23:18-20; 30:24; Dan 9:13; Isa 26:9)
 - i. God will grant spiritual understanding of His judgments if we have cultivated a lifestyle of seeking His face and have a deep understanding of His heart.
 - ii. This does not come automatically but has to be cultivated.
- c. Rejoicing in holy partnership with Jesus in releasing his judgments through intercession similar to the way Moses did. (Ps 149:6-9)

6. **God's Universal Strategy to Shake Everything**

- a. The 7-Fold Shaking at the End of the Age (Hag 2:6-8)
 - i. The heavens - Cosmic arena - sun, moon, stars, planets; Earthly atmosphere - sky, weather patterns, atmosphere
 - ii. The Earth - Earthquakes, volcanoes
 - iii. The Sea - Tidal waves, Tsunamis, pollution, oil spills, chemical poisoning
 - iv. The dry land - Vegetation, plant life
 - v. The nations - Governments, military, academic, etc
 - vi. Spiritual disruption - The Church filled with glory will cause spiritual disruption.
 - vii. Economic disruption - Worldwide Economic and Commercial turmoil
- b. The result of the shaking will be the Great Harvest of souls. God will bring in the greatest number of souls into the Kingdom with the least amount of shaking. They shall come to the 'Desire of All Nations'.
- c. The writer of Hebrews develops Haggai's prophecy by the Holy Spirit (Heb. 12:26-29).

3 Dimensions of the Shaking:

i. Personal Lives

- The process of pursuing the First Commandment can create temporary disruption in the lives of sincere believers. This pursuit challenges the way we spend time, money and relate to people etc.
- Our personal lives may be disrupted by any of the 7-Fold Shakings.

ii. Local Churches

- The Great Harvest will disrupt us corporately in context to local churches. As more people start to come to church, structures, mindsets and cultures will have to adapt and change.

iii. National Structures

- The temporal judgments of the Lord will disrupt us nationally - in context to our society.
- Hurricanes, earthquakes and plagues will disrupt the structures of society economically, militarily, academically, politically and socially.
- National infrastructures related to food, water, shelter, electricity etc will suffer disruptions.

- d. The First Commandment will shake individuals. The Great Harvest will shake the Church. The temporal judgments will shake society.

7. God Will Raise Up Forerunners to Prepare the Church

a. The Forerunner Ministries are "Proclamation Ministries".

- i. They will proclaim God's Word to bring new understanding and provide new paradigms of God and His end time activity to church. They may be preachers, singers, musicians, actors, writers, intercessors and disciple-makers.
- ii. As worship leaders and prophetic singers, whatever passage of Scripture we sing, we want to connect it to the End-time story of God.

b. Forerunners live a fasted lifestyle in the grace of God

A fasted lifestyle tenderizes the heart so as to receive revelation of God in greater amounts, in faster time frames and in deeper places in our spirits.

c. The Forerunner Ministry is launched out of the ministry of prayer.

- i. The ideal base of the Forerunner ministry is in the context of the local church rooted in the city wide House of Prayer in the spirit of Tabernacle of David.
- ii. They will live a lifestyle of ministering to the Lord according to the divine revelation of King David. God will raise up citywide, unified Houses of Prayer that follow the Davidic order of ministry to God all over the world.

P. VALUE #16 - Structure and Leadership in Prayer Meetings**1. Principle**

The Harp and Bowl model is seeking to establish a structure that is designed to launch the highest amount of spontaneity possible for a 24-hour-a-day schedule. We are seeking a worship model that combines both structure and spontaneity and reflects the intercessory worship around the throne.

2. Prophetic Liturgy

The Harp and Bowl Model is a “prophetic liturgy”. Our desire is to worship God with spontaneity (prophetic) with a structure as a base (liturgy).

a. Prophetic - includes spontaneous fresh new expressions and creativity.

b. Liturgy - includes form and structure that facilitate more spontaneity.

3. Permission-giving Mechanism

a. Our structure is a permission-giving mechanism. We experience more spontaneous flow of the Holy Spirit within the boundaries of a model if the model is designed properly.

b. A good and effective structure helps a group of people cooperate better with the flow of the Holy Spirit as it aids the team in boldness and unity.

4. The Necessity of Human Leadership

The necessity of human leadership is a God-given principle necessary to flow in the Spirit. The Holy Spirit works through the decisions of leaders.

5. One Governing Principle

a. There is *one primary governing principle* in the Harp and Bowl model. It is the Antiphonal Principle or the Principle of “Response”.

b. Arising out of this principle, one unique expression in all our worship or intercessory sessions is to building upon one another’s lines through antiphonal praying and singing.

c. Why build upon one another for a prayer/passage?

i. It provides opportunity for team ministry

ii. It provides opportunity for diversity and creativity which is so necessary for 24-hour-a-day prayer. It provides opportunity for a “crescendo” in the Holy Spirit to be released to us through worship.

iii. It is a way to function as a “singing seminary” (Col 3:16).

6. Three Values that Facilitate Unity in Prayer

This one governing principle expresses 3 values that relate to flowing in one accord as we lead the congregation in prayer and worship. They are

- a. Team Ministry - we go further together in the symphony of God.
- b. Inclusiveness - everyone can participate even the weak.
- c. Centrality of Scripture - God's language unifies our heart with His and others.

7. God's Wisdom of Combining Structure with Spontaneity

- a. We recognize God's wisdom of combining structure with spontaneity. This is seen in His creative order where spontaneity is enhanced and benefitted by structure.
- b. For example, the human skeletal structure forms the structure and framework within which blood, air and human life flow.

8. A Simple Structure That Facilitates Diversity and Spontaneity

- a. In developing the governing principle of the Harp and Bowl Model, we are seeking a simple structure that facilitates diversity and spontaneity as we flow in team ministry on the platform and in one accord with the congregation in prayer and worship.
- b. The freedom of expression from the platform has to be tempered by the ability of the congregation to fully participate with engaged hearts.

Prophetic and Antiphonal Singing

A. Antiphonal Singing in Prayer and Worship

1. The word “antiphonal” means “responsive”. Traditionally, prayer and worship are done distinctly and separately from one another. If we look at how prayer and worship is done in the Bible, they are not separated and are primarily done in response to one another.
2. With this principle of singing and praying responsively/antiphonally, there is thus an interactive aspect to worship and prayer that can be seen throughout the Bible.
 - a. Before the throne of God in heaven, the four living creatures, twenty-four elders and angels cry out responsively to one another in prayer and worship as they encounter the glory of God (Isa. 6:3, Rev. 4:8, 5:8 – 14).
 - b. In the Old Testament, King David established the Davidic order of worship where groups of singers sang responsively to one another as they praised God around His tabernacle and temple (Ezra 3:10-11, Neh. 12:24).
 - c. The Apostle Paul also exhorted the New Testament church to speak and sing to one another in “psalms, hymns and spiritual songs” (Eph. 5:19, Col. 3:16).
 - d. Many of the psalms were written to be sung around God’s tabernacle and temple, and were written antiphonally for teams of singers and musicians who ministered in His presence (Ps 24, 136).
3. Thus, combining prayer with worship in the same flow together with antiphonal singing in a team setting (ie. more than one person) is the most biblical form of worship and prayer.

B. Applications of Antiphonal Singing

As the Spirit flows in the midst of God’s people, antiphonal singing can be applied and its interactive nature expressed in the following ways:

1. An interaction between the worshipper and intercessor
Instead of having a strong distinction between and separating prayer from worship, the worshippers and intercessors stay connected and interact with each other throughout.
2. An interactive relationship between singing and speaking

This takes place when singing and proclamation of the word and prayers are done antiphonally, for example between a singer and an intercessor.

3. An interaction between different singers

In the Harp and Bowl model, singers sing in response to one another and flow together in team ministry, as compared to just having one main singer sing a prophetic song over a few minutes.

4. An interaction between choirs

This is most clearly seen in the Bible, both in heaven around God's throne (Rev. 4:8, 5:8 – 14) as well as in the order of worship instituted by King David (Neh. 12:24). It is also often found in some traditions such as in the Catholic Church, where choirs sing responsively to one another as part of the liturgy.

C. Benefits of Antiphonal Singing

1. Unity of the team and with what is on God's heart

When singers sing antiphonally in response to one another and build upon what the previous singer has sung thematically, this causes people on the team and in the whole room to unite and agree with one heart together with the common theme.

2. Enjoyable Prayer

The interactive relationship between the singers as they flow with the Spirit, together with diversity in words and melody that comes with each individual singer, aids in sustaining energy and intensity in the midst of the singing. This results in a longer heart engagement with God and prophetic flow, and thus allows for enjoyable prayer that can be sustained 24/7.

3. Releases an anointed environment leading to heart engagement with God

As the singers engage their hearts and flow prophetically as a team, the energy and dynamism creates an anointed environment that helps those in the room to easily engage God's heart and receive more from God.

4. Releases God's prophetic spirit and power

The prophetic spirit is released in a greater measure as singers flow prophetically with the Holy Spirit. Ultimately, as perfect unity of hearts is reached between those in the room and with what is on God's heart, God will release the fullness of His prophetic spirit and His power, causing signs, wonders and miracles to go forth even as singers sing antiphonally.

D. Practical Guidelines for Antiphonal Singing (regardless of type of prayer session)

1. The goal of antiphonal singing is to reach a “crescendo” between singers in terms of the energy, team dynamics and heart engagement with God. This is a function of how well the team flows with one another during antiphonal singing around a theme, along with the final Chorus Line, which is sung in unison by all singers (see Clinic 2c for more details).
2. Singers should sing one at a time to allow the antiphonal lines to be heard clearly by all. This avoids confusion as to which line the next singer should respond to.
3. On occasion, a “lead singer” may emerge, who may be carrying the anointing for that particular theme. At other times, two singers may pair off during the antiphonal singing without others contributing.
4. There are three ways to sing antiphonally (see Clinic 2c for a more detailed elaboration):
 - a. Repeat.
The exact words of the Bible passage or of the person praying or singing before are used.
 - b. Rephrase.
The theme is paraphrased using words that retain the same meaning.
 - c. Reference another verse.
The theme or passage is developed by referencing a different but related verse.

E. Prophecy and the Prophetic

1. What is Biblical Prophecy?
 - a. Biblical prophecy consists of two aspects: fore-telling and forth-telling. Fore-telling refers to the predicting of events such as natural disasters while forth-telling refers to speaking forth the heart of God in accordance to the Word of God.
 - b. Biblical prophecy is primarily about forth-telling, with the predicting of events (fore-telling) being used to authenticate the message from the heart of God. We see this in many instances in the Old Testament, where prophets prophesied about future events (such as natural disasters) as a confirmation of God’s word for Israel to turn back to God.
2. The Spirit of Prophecy
 - a. Rev 19:10 tells us that the spirit of prophecy is the testimony of Jesus.
 - b. Thus, the spirit of prophecy, operating through us, will testify of and reveal Jesus and His heart. A prophecy, correctly released, should bring us closer to the Lord and what is on His heart. It should not leave us impressed with the prophet or the prophecy.

3. There are 2 ways the prophetic spirit operates:
 - a. Through the Word of God

The Word of God shows us what is on His heart and what His purposes are, and a passage of Scripture may thus be used or referred to in the prophecy to make known His heart for an individual, community or nation. This is the most common mode of operation of the spirit of prophecy.
 - b. Not directly referring to the Word of God

At other times, the Holy Spirit may speak through other means such as impressions that give information not specifically revealed in the Word of God. However, these will always be in agreement with the whole counsel of God's Word and will never lead the recipient of the prophecy further away from God, to sin or to do something that leads to sin.
4. The Prophetic spirit in music and singing
 - a. The prophetic spirit can operate through music whether through a song sung by singers (with lyrics), or through musicians playing on instruments (without lyrics). In prophetic singing, in place of speaking, singers instead sing forth Scripture, prayers and what is on the heart of God. For example, in an Apostolic Intercessory Worship set, the prophetic singers sing prayers from the Bible. They intercede and declare the Word of God through singing.
5. Singing the written Word of God
 - a. When we sing and pray the Word, we sing or pray in agreement with God's heart for various things and declare the Lord's character and nature and what He will do. Through the continual process of singing through different passages, the Word of God is impressed onto our hearts, and the spirit of prophecy brings revelation to His Word that strikes our hearts.
 - b. At the same time, those who are within the room can also meditate on the Word as it is sung, and the spirit of prophecy brings revelation of His Word to them. Thus, hearing the Scriptures sung and engaging in meditation through it helps us to hide the Word and let it dwell in our hearts (Psa. 119:11, Col. 3:16) and abide in the Word of God (John 15:7). Over time, the living Word will renew our minds and change our hearts, so that we can understand God's heart and walk in agreement with Him (Heb. 4:12, Eph. 5:26).
 - c. At other times when the written Word is sung prophetically, God's anointing and power may break forth resulting in healings, signs, wonders and miracles. This is something that the End-Time Church will walk in and as Prophetic Singers, we should press in for this to be a reality.

F. Combining antiphonal singing with the prophetic spirit

There is great potential for the prophetic spirit to flow and move through antiphonal singing due to its interactive nature, the element of spontaneity and the team dynamics involved. The effects of combining the two are far greater than the sum of its parts:

1. As a team, the potential for developing depth in the Word as singers sing a passage of Scripture antiphonally and while flowing with the prophetic spirit is far greater than a lone prophetic singer. Thus, there is potential for greater revelation to be released and for those who meditate on the Word through singing and listening to be brought to a deeper level of God's truths. In essence, the team functions as a "singing seminary" (Col. 3:16).
2. As a team, the singers are also able to bring the meeting to a higher level of heart engagement with God and a greater release of the prophetic and God's manifest presence as the singers engage their own hearts with God and build upon one another antiphonally.
3. As singers, God invites us to partner with the His heart in prophetic ministry. We can do so by asking what is on His heart even in the midst of antiphonal singing, flowing with His prophetic spirit and with other singers in the antiphonal lines that we sing.

G. Excellence in skill vs. cultivating a prophetic spirit

1. In this journey as Prophetic Singers, growing in excellence in our abilities and cultivating a prophetic spirit go hand-in-hand. Singers come from many different skill levels of natural ability because of God's divine leadership. It is the Lord's kindness that He gives to each a different level of natural skill. This is to cause us to turn towards Him as we pursue the journey of excellence in faithfulness with whatever our capacity is.
2. For the singers with five talents, they should choose to use their talents the best way they know how and pursue investing the five talents to reap ten! For the singers that have one talent, they should choose to be faithful with that talent and reap two. At the end of the day, the Lord evaluates each singer based on his or her own capacity and does not compare one with the other. See Matthew 25:14-30.
3. As Prophetic Singers, it is within our 'job description' to pursue vocal excellence (through investing in vocal classes and training), communion and fellowship with the Holy Spirit in cultivating a prophetic spirit, as well as growing in the depth and width of our knowledge of the Scriptures and the messages we embrace and teach in the House of Prayer.
"The number of them along with their brothers, who were trained in singing to the LORD, all who were skilful, was 288." 1 Chronicles 25:7
4. As Prophetic Singers, the most important thing is that we always open our hearts fully to God and learn to feel, engage and flow with His heart as we sing. We want to know His heart, sing forth what is on His heart, and flow with His Spirit.

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Using Biblical Prayers during Intercessory Worship

A. God-Centred Spiritual Warfare

1. Generally, God-centred intercessory worship is God's primary strategy for the Church to resist and dislodge demonic spiritual forces.
2. As a general rule, we focus our proclamations directly to God. This will dismantle cultural strongholds by dislodging or wrestling with the disembodied evil spirits in the heavens.
3. There are exceptions to this general rule. For example, Identification Repentance as demonstrated by Ezra and Nehemiah. These exceptions must occur under the timing of the Lord, the leadership of the Holy Spirit and must be executed by governmental authorities in the Body of Christ or city/region.
4. Engaging in spiritual warfare is essentially done by agreeing with God and disagreeing with the enemy. Spiritual warfare operates through agreement with God's heart and is manifest in various ways:
 - a. Worship is agreement with who God is.
(e.g. Holy is the LORD; God is good)
 - b. Intercession is agreement with what He promises to do.
 - c. Repentance is coming into agreement with God's heart for us (e.g. holiness and purity) and breaking agreement with darkness in our hearts.
 - d. Lifestyle warfare:
 - i. Healing is coming into agreement with God's heart for healing and breaking agreement with sickness.
 - ii. Serving is coming into agreement with the servant heart of Jesus and breaking our agreement with selfish pride.
5. There are three expressions of God-centred intercession:
 - a. Agreement with what Scripture has promised for the Church and for our generation;
 - b. Declaration of what Scripture promises will happen, but has not yet come in fullness;
 - c. Reminding God of the promises He gives us individually, as a ministry or as a nation.

B. Biblical Prayers

1. What are Biblical Prayers?
 - a. Biblical prayers are God-centred spiritual warfare. All of the approximately 25 – 30 New Testament (NT) prayers are directed to and focused on God instead of on sin and the devil. There are no NT prayers directed at the devil or sin.
 - b. Almost all of these prayers are for the Church, with the exception of Rom 10:1, which is the only prayer that prays for salvation of the lost – in this case, Israel. The apostles understood that if the Church was on fire, the lost would be drawn to Jesus.
 - c. On occasion, the Holy Spirit may lead the Church to war against a principality in a direct way. This is a governmental function that requires unity with the Holy Spirit on a divinely orchestrated occasion.
 - d. Biblical prayers are the actual prayer and worship text from the Bible prayed back to God.
 - e. Biblical prayers are prayers that begin in God's burning heart. They have been given to the Church in the Scriptures as great gifts for us to claim.
2. Four values of Biblical Prayers
 - a. Biblical prayers are God's promises. Their answers are guaranteed.
 - b. Biblical prayers focus on the positive. For example: blessings, releasing of God's grace, impartation etc.
 - c. Biblical prayer focus on God and connect our hearts to God. (Heb. 12:2)
 - d. Biblical prayer causes us to grow in the Word.

C. Apostolic Prayers

1. Apostolic prayers are prayers that the apostles prayed and which are recorded in the NT. The prayers of our Chief Apostle, Jesus, and the 12 apostles are God's very prayers.
2. Apostolic prayers focus on releasing God's grace instead of hindering or removing negative realities like sin or demons. There is a positive focus on the impartation of good instead of a negative focus on removing the realities of sin.
3. There is a place for "negative" dimensions of prayer that target confessing, resisting and renouncing the realities of the world, flesh and devil. However, they are not the major focus of the NT model of prayer.
 - a. We embrace the negative dimension of confronting sin based on the confession model of Identification Repentance used in Scripture by Daniel, Ezra, Nehemiah, etc.

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- b. Corporate confession of our fathers' historical sin is a part of biblical prayer, but we must employ this dimension of prayer with Holy Spirit sensitivity instead of doing it ritualistically.
 4. There are about 25 – 30 NT apostolic prayers. Examples of apostolic prayers include: Acts 4:24-31; Rom. 10:1; Rom. 15:5-7; Rom. 15:13; 1 Cor. 1:4-8; Eph. 1:17-19; Eph. 3:16-19; Phil. 1:9-11; Col. 1:9-12; 1 Thes. 3:9-13; 2 Thes. 1:11-12; 2 Thes. 3:1-5
 5. Characteristics of apostolic prayers
 - a. Apostolic prayers are God-ward prayers. Essentially, it is God-centred spiritual warfare.
 - b. Apostolic prayers are focused prayers for the Body of Christ in the city.
 - c. Apostolic prayers awaken love for the Lord, the Church and the harvest. We fall in love with whomever we pray for.
 - d. Apostolic prayers are essential to help us to be grounded in the truth so as to operate in faith.
 - e. Apostolic prayers are guaranteed prayers. They are prayers that burn in the heart of God! They are like cheques that have already been signed and are simply waiting for a co-signer on earth.

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CLINICS

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Clinic 1

Understanding the Harp and Bowl Model

A. Introduction

1. The Harp and Bowl Model is simple, yet it embodies God's wisdom and values. As we gain understanding into the values of the Harp and Bowl Model, we will find life when we use it.
2. Our approach should be first to seek understanding of the heart of God expressed through this Model and the values of this Model. This should come before the mechanics of the Model.
3. The mechanics of this Model are merely the vehicle through which the values and the message of God are expressed.

B. The Whys Behind the What

1. Understanding Why we need a Model

- a. Enables us to embrace the boundaries of the model
 - i. If people understand the whys (the values) behind the whats (the mechanics), then they will be able to embrace the boundaries of the model.
 - ii. Loyalty to a "model" without understanding the underlying values that shape it leads to frustrating formalism. We must understand the values behind the principles.
- b. Empowers us with confidence that overcomes fear.
- c. Having a model allows for consistency in prayer sessions
 - i. A model allows for consistency as all members of the team are on the same page and know what follows next, especially on days when everything is routine and the Holy Spirit does not lead the team to deviate from the model. There is thus always a framework the team can fall back on and know that prayers and worship have been offered to the Lord and that they count!

2. The Importance of Developing a Structure Based on God's Principles and Values

- a. A structure can enhance the flow of the Holy Spirit
 - i. Our desire is to have a structure that enhances the flow of the Holy Spirit. The Harp and Bowl Model is designed on the premise that a structure based on God's principles and values enhances the creative expression of the Holy Spirit in the context of a corporate team.
 - ii. Having a structure gives us a framework from which to launch into spontaneity and subsequently to return to after the spontaneous flow.
- b. Facilitates spontaneous and creative expression.
 - i. The Harp and Bowl Model seeks to establish a structure facilitates the highest amount of spontaneity possible for a 24-hour-a-day schedule.
- c. Just like an orchestra, a team of singers, musicians and intercessors requires organization and principles to create a symphony unto the Lord . Without such principles, a "cacophony", and not a symphony, would result instead.
- d. The governing principles of the Model facilitate rather than hinder the creative expression of the corporate whole.

3. "De-mystifying" the process

- a. Having a model "de-mystifies" the "spiritual dynamics" that result in a good and engaging prayer session.
 - i. A model helps us understand that there are actually principles and factors very much within our control that can influence how good a session is. This in turn helps to prevent "spiritual pride", where we attribute everything to the "anointing that is on us".
- b. Having a structure gives us tools to evaluate and improve on the sessions
 - i. We are able to analyze and evaluate a prayer session by breaking it down into its different parts, and arrive at an understanding of what works and what does not.
 - ii. We can thus work on improving the dynamics of the different parts so as to facilitate enjoyable prayer during a session.

C. What is the Harp and Bowl Model?

1. The Harp and Bowl Model is not a mystery. It is simply a structure that combines worship and intercession. In the Bible, worship and intercession are one (Rev 4-5) and there is no clear distinction between them in the heavenly courts.
2. It is a permission-giving structure and a communication tool. Through this Model,
 - a. There is clear order being established. The team knows exactly where they are in the Model, the role that each person has at that point in time, and what follows next in the Model.
 - b. Clear roles are given to various people on the team.
 - c. There are clear communication channels between people on the team.
 - i. This Model serves as a permission-giving structure through which we give each other permission and freedom to sing or pray.
 - ii. The Harp and Bowl Model also serves as a communication tool for team members to constantly communicate with one another, so that we can all move in one direction, and have our hearts stay engaged with God.
 - d. The dynamics of human interactions are made more predictable
 - i. In the context of a team, human interactions are necessary in operating in the anointing of the Holy Spirit.
 - ii. Through the Harp and Bowl Model, the dynamics of human interactions are made easier and more predictable so that we are not preoccupied or distracted with human interactions, which are necessary in a team. This then frees our heart to be fully preoccupied with God as we flow with the Holy Spirit.
3. The Model gives rise to clarity, unity and confidence.
 - a. A permission-giving structure and clear communication give the team clarity and unity. The team can then move together in one direction.
 - b. It also gives rise to confidence in every team member to freely engage their hearts with God during worship and intercession. It empowers hearts to soar in freedom and creativity.
 - c. It empowers our hearts with confidence to move in the prophetic flow.
4. It is a simple structure that facilitates diversity and spontaneity. It is designed to facilitate the highest amount of spontaneity possible. In other words, it is designed so that our hearts may be free to encounter God and His heart.

D. The Primary Governing Principle in the Harp and Bowl Model

There is one Primary Governing Principle in the Harp and Bowl Model - the Antiphonal Principle or the Principle of Response that is uniquely expressed through "developing a prayer/passage through antiphonal praying and singing". This Principle and its expression can be seen in all our Harp and Bowl worship or intercession sets (see Session 12 - Antiphonal and Prophetic Singing for more elaboration).

E. Definition of A Good Prayer Session

1. A good prayer session is one in which hearts are fully engaged with the Holy Spirit for the entire duration of the session, e.g. 2 hours in our Intercessory sets, where there is constant interchange between the hearts of people and God.
2. As Worship Leaders, musicians and singers, we are all Intercessors.
 - a. Whether we play an instrument or sing, we need to carry the heart posture of an intercessor during a prayer session.
 - b. Whatever we do or play should facilitate the continual engagement of hearts in prayer of people in the room with God for the whole 2 hours. Our worship and music should stir up a desire in the people to pray and help sustain the engagement of hearts with God's heart.

Clinic 2

Apostolic Intercessory Worship and the 4 Stages of the Worship Cycle

A. Overview

This clinic provides an overview of the 4 stages of a Worship Cycle in an Apostolic Intercessory Worship Set. Subsequent clinics will give more in-depth coverage on the details of the 4 stages, especially with regards to the “How To’s”.

B. Introduction

1. The Harp and Bowl Model is not a mystery. It is simply a structure which combines worship with intercession. In heaven around the throne of God, intercession and worship merge together in one flow, with no clear distinction between the two.
2. This clinic will provide an overview of an Apostolic Intercessory Worship Set, which is a typical session using the Harp and Bowl Model.
3. The reason why it is termed Apostolic Intercessory Worship Set is because we use Apostolic Prayers during the set to pray. Apostolic Prayers are simply prayers in the Bible that the apostles prayed. Intercessory Worship simply means the combination of intercession with worship.
4. Reasons why we use Apostolic Prayers during an intercession set.
 - a. It keeps our language and prayers biblical. Essentially, we are praying the Word of God back to God – that in itself is powerful. It also helps us develop biblical language as the basis of our prayers.
 - b. It gives the singers a clear focus and language to sing.
 - c. It connects our hearts with the purposes of the Holy Spirit. It enables us to pray in line with the perfect will of God.
 - d. Apostolic Prayers provide a place from which we can launch into more specific things to pray.
5. The uniqueness and strength of the Harp and Bowl model is that it is able to pull the room together as one in agreement in prayers with what is on the heart of God. This unity, and oneness of hearts, is what we seek to achieve at every Intercessory Worship set.

C. An Apostolic Intercessory Worship Team

1. A typical team consists of between 8 to 10 people
2. The team consists of the following (their roles are further elaborated in Section G below):
 - a. 1 Prayer Leader
 - b. 1 Worship Leader who leads on an instrument
 - c. Musicians who form the band
 - d. 3 to 4 Prophetic Singers, one of whom is the Chorus Leader

D. Goals of an Apostolic Intercessory Worship Set

1. The goals of an Apostolic Intercessory Worship Set are:
 - a. To keep the whole room engaged with God as one in worship and prayer for the whole 2 hours.
 - b. To bring the people in the room as one in agreement with God in prayer.
 - c. To create an environment during worship that stirs hearts to want to pray.
2. One major way of meeting these goals is to ensure that there is “energy” during the whole set that will stir hearts to want to pray and that will sustain engagement in prayer. It is the responsibility of the leaders (the Prayer, Worship and Chorus Leader) to be constantly watching out for and ensuring this.
 - a. The term “energy” refers to the overall dynamism of the music, singing, worship and prayer that makes it easy for the hearts of those in the room to continually engage with the Lord in prayer or worship.

E. Breakdown of an Apostolic Intercessory Worship Set

1. A typical Apostolic Intercessory Worship Set lasts for 2 hours. It can be broken down into Worship Cycles.
2. A typical Worship Cycle consists of 4 stages
 - a. Corporate Worship
 - b. Spontaneous Singing
 - c. Intercession with Antiphonal (Responsive) Singing
 - d. Warring in the Spirit
3. At the end of one cycle, after the Warring in the Spirit stage, the Worship Leader will typically go back into Corporate Worship, and the cycle starts again.
3. In a 2-hour set, there are usually 3 to 4 Worship Cycles.

4. Additional stages that could be added to the 4 stages above at various points in the 2-hour set include:
 - a. "Rapid Fire" Prayer
 - b. Small Group Prayer or Time of Ministry

5. There is a flow and connection between worship and intercession. This is primarily achieved through
 - a. Our heart posture
 - i. All on the team seek to continually and fully engage their hearts with the heart of God through every stage of the cycle.
 - ii. The heart posture of the team coming into the set is that we are here to worship God and to intercede. During the Intercession stage, everyone on the team takes on the heart posture of an intercessor. This includes the Worship Leader, Musicians and Prophetic Singers. This understanding that we are all intercessors is so key to the success of an intercession set operating in the Harp and Bowl Model.
 - iii. The Worship Leader and Musicians do not "pass on" the time to the Intercessor and then disengage their hearts when it comes to intercession. They are actually interceding through their instruments, hearts fully engaged with God. Similarly for the singers, they are crying out to the Lord through their singing.
 - b. Around the throne of God, worship and intercession merge seamlessly into one flow. There is no distinction between the two. Through the team's common understanding of the Word of God and the messages of the House of Prayer, and through responsive singing arising out of spontaneity and the overflow of each person's heart, there is an unending united flow of agreement with who God is and what is on His heart.

F. The 4 Stages of a Worship Cycle

1. Stage 1 - Corporate Worship

- a. This stage typically lasts 15 to 30 minutes, and may consist of 1 to 2 songs. The Worship Leader seeks to lead the people God-ward in worship, to encounter the beauty of who God is, and to be free in our hearts to fully worship Him.
- b. The songs selected are usually ones that focus on who God is, that direct us to sing to God instead of about God.
- c. For every worship song, we seek to bring across a message that is on God's heart or a message of the House of Prayer. We could identify a key emphasis in the song that people can respond to, and then dwell on it.
- d. See "Clinic 2a – Corporate Worship and Spontaneous Singing" for further details.

2. Stage 2 - Spontaneous Singing

- a. At the height of worship, the Worship Leader may lead the room into a time of Spontaneous Singing, either in tongues or in words, if the dynamics are appropriate.
- b. This is an enjoyable time of worshipping the Lord with spontaneous melodies and words/tongues from our hearts. The Worship Leader will start off first by either singing spontaneously in tongues or words. The prophetic singers will then follow suit.
- c. Spontaneous singing frees our hearts and minds to encounter the manifest presence of God. As we allow the songs of our hearts to rise up to God unhindered and overflowing, our spirits are opened up to the Holy Spirit in an enhanced way.
- d. This stage is usually between 5 to 10 minutes.
- e. See “Clinic 2a - Corporate Worship and Spontaneous Singing” for further details.

3. Stage 3 - Intercession with Antiphonal Singing

- a. After the time of Spontaneous Singing, the Worship Leader will pass the time to the Prayer Leader to lead the Intercession with Antiphonal (Responsive) Singing stage. The Worship Leader will instruct the band to switch to a pre-determined Chord Progression for this stage.
- b. This is the stage where prayers are offered to the Lord through the microphone from the Prayer Leader and the Intercessors in the room. The prayers are interspersed with Antiphonal Singing from the prophetic singers. The term Antiphonal Singing simply means “responsive singing”.
- c. This stage is also termed the Prayer Cycle and it can be further divided into 4 parts:
 - i. Introduction of Bible verse and prayer theme – done at start of prayer
 - ii. Prayer with clear sub-theme
 - iii. Antiphonal Singing
 - iv. Chorus Line (Spontaneous Chorus)

From iv, the cycle may be repeated by going to ii.

- d. The person praying (either the Prayer Leader or the Main Intercessor) starts off by specifying:
 - i. What they are praying for (Theme)
 - ii. Who or which region they are praying for (People/Group or area)
 - iii. The verse of Scripture they are using to pray. Commonly, the verses used are Apostolic Prayers which are taken from the Bible. Apostolic Prayers are simply the prayers which the Apostles prayed.
- e. The prayer should be clear, specific and focused so that the room can agree with the prayer in unity. A clear focus is also essential for the Prophetic Singers to

respond and build up meaningfully. (See Clinic 2b for a more detailed description on how to pray apostolic prayers.)

- f. While the Prayer Leader/Intercessor is praying, the people in the room are actively agreeing with the prayers. Likewise, when the singers are singing antiphonal lines, the people could either agree with the lines, or pray/sing softly in their own words along the theme as the prayer.
- g. The Prayer Leader or Main Intercessor will divide his prayer into 2 or 3 parts with clear sub-themes, and focus his prayer on 1 sub-theme at a time. After he prays through each sub-theme, the Prophetic Singers will sing responsively to the prayer.
- h. Each singer takes turns to sing concise, short phrases spontaneously, building on one another's lines. As they sing, they are actually praying responsively or antiphonally to the prayer and to one another.
- i. The dynamics of the Antiphonal Singing will build up to a height and usually culminate in a spontaneous Chorus Line led by the Chorus Leader that unites the room in crying out to the Lord in prayer (refer to Clinic 2c for elaboration).
- j. After the Chorus Line is sung, the Prayer Leader or Intercessor moves on to pray the next sub-theme, and the process is repeated.
- k. When all the sub-themes have been prayed, the Prayer Leader may lead the room into a time of Warring in the Spirit (Stage 4).

4. Stage 4 - Warring in the Spirit

- a. At the end of the main prayer, at the end of the Chorus Line of the final sub-theme, the Prayer Leader may lead the room into a time of Warring in the Spirit, if the dynamics are appropriate.
- b. The purpose of warring in the Spirit is to engage the whole room as one in contending boldly in prayer. The people in the room may pray in tongues or in words.
- c. Take note that at all times during the 4 stages, the Prayer Leader should not sing directly into the microphone. The Prayer Leader's voice is typically set at a higher volume than the Worship Leader's and singers and may thus distract the room.

5. Additional Stage: "Rapid Fire" Prayer

- a. Immediately after Warring in the Spirit, the Prayer Leader may then open up the microphone to others in the room who may want to come forward and pray along the same theme. They are encouraged to pray short, concise prayers (not more than 30 seconds), and will proceed one after another. This segment is termed "Rapid Fire" Prayer.

- b. This stage is usually interspersed with Antiphonal Singing and/or Chorus Lines, and could also end with a time of Warring in the Spirit. Depending on the dynamics of the cycle, the antiphonal or Chorus Lines are usually sung after 2 or 3 Intercessors have prayed.

6. Additional Stage: Small Group Prayer or Time of Ministry

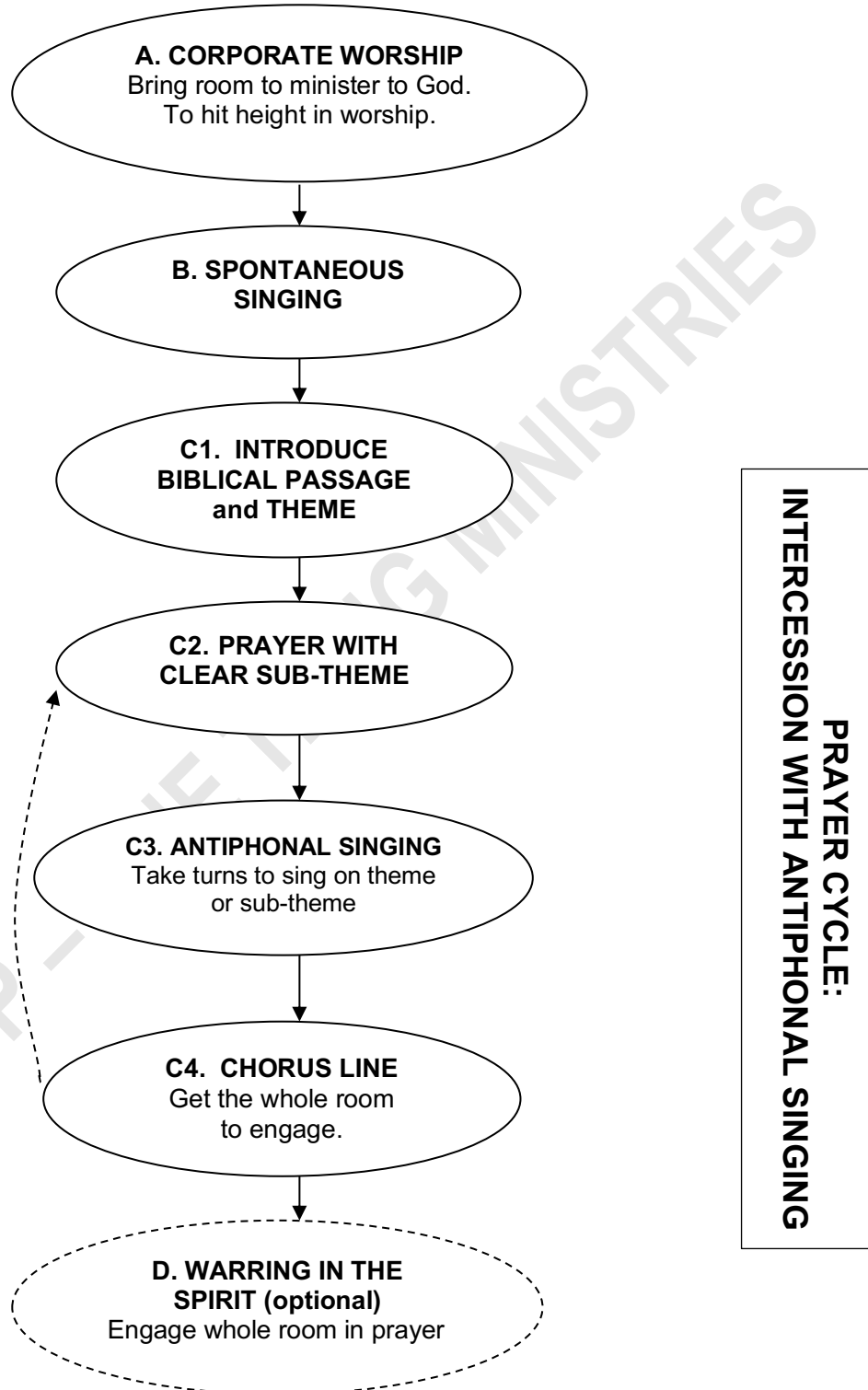
- a. At any time in the course of the 2-hour session, the Prayer Leader may invite people to gather in groups of 2 to 3 and pray over specific things such as healing for people in the room.
- b. In practice, we often do this only at the end of the whole session, so as not to break the flow during intercessory worship.
- c. On rare occasions, the Prayer Leader may also transit into a time of ministry if led by the Holy Spirit. We have to bear in mind that the main focus of an Apostolic Intercessory Worship set is intercession. Hence, in general, we should use the time during the set for intercession rather than ministry.

G. Team Hierarchy and Dynamics

1. As with all frameworks involving a team, the Harp and Bowl Model includes a hierarchy within the team that helps to maintain clear leadership and facilitate communication.
2. It is important to note that unlike the systems of management in the world, leadership and hierarchy in God's eyes come from the place of humility. The leaders serve rather than lord over other team members.
3. There are 3 kinds of leaders on the worship team:
 - a. Prayer Leader (PL)
 - i. The Prayer Leader has the overall or final authority on the Apostolic Intercessory Worship set. He or she is the "captain of the ship" and oversees the entire set. Every other member on the team submits to the Prayer Leader.
 - ii. The Prayer Leader is the one facilitating the prayers on the microphone. He/She also helps to keep the focus of the prayer cycle and watches over the energy and engagement of hearts of the people in the room.
 - b. Worship Leader (WL)
 - i. The Worship Leader is in charge of the Musicians in the band, and he leads the team and the room during corporate worship.
 - ii. The Worship Leader submits to the Prayer Leader for the whole set.
 - iii. He/She works closely with the Chorus Leader during the Intercession Stage. (See Clinic 2d for details and elaboration.)
 - c. Chorus Leader (CL)

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- i. The Chorus Leader is in charge of the Prophetic Singers who sing during the Intercession with Antiphonal Singing Stage.
 - ii. The Chorus Leader has the authority to start and end Chorus Lines. He also decides on which potential Chorus Lines to pick up from the rest of the team.
 - iii. The Chorus Leader submits to the Prayer Leader for the whole set.
4. Other members on the team:
- a. Prophetic Singers – (CL/Singer #1, Singer #2, Singer #3)
 - i. Prophetic Singers sing responsively to the prayer of the Intercessor and to one another's lines.
 - ii. The heart posture of a Prophetic Singer during the Intercession with Antiphonal Singing stage is one of an intercessor, except that his prayers are sung instead of spoken.
 - b. Intercessor
 - i. An Intercessor is anyone in the prayer meeting who prays on the microphone during Intercession with Antiphonal Singing.
 - ii. The Prayer Leader can determine the order and flow of Intercessors in the Apostolic Intercessory Worship Set. This can be done by grouping Intercessors with similar prayer topics together, etc.
 - iii. An Intercessor who wants to pray will approach the Prayer Leader during the session and indicate his/her desire to pray and share the theme and target group of the prayer with the Prayer Leader.
 - c. Musicians
 - i. Musicians follow the musical guidance of the Worship Leader and use their instruments to express the song during worship and the prayer during Intercession with Antiphonal Singing.
 - ii. Musicians also play the chord progression for Prophetic Singers to sing during Intercession with Antiphonal Singing.

APOSTOLIC INTERCESSORY WORSHIP



Clinic 2a

Corporate Worship and Spontaneous Singing (Stages 1 & 2)

A. Corporate Worship

1. Introduction

This is Stage 1 of the Worship Cycle in an Apostolic Intercessory Worship Set. This stage typically lasts 15 to 30 minutes, and may consist of 1 to 2 songs. The purpose of Corporate Worship is to give the One who is worthy the praise He is due. Thus the Worship Leader seeks to lead the people God-ward in worship, to encounter the beauty of God, and to help those in the room to be free to fully worship Him with their hearts.

2. Worship Leading Principles

There are principles and factors that facilitate people in a room to worship God fully and deeply in spirit and in truth, which is the kind of worship that God is looking for. These include, but are not limited to:

a. Audience of One - Heart Engagement of the Worship Team with God

- i. The Worship Leader and band should always remember that they are playing to the Audience of One. Thus, during Corporate Worship, the Worship Leader and the band seek to engage their hearts with God's heart. They focus on ministering to the Lord and pour out their love and adoration freely unto Him.
- ii. Only when the Worship Leader and his/her band are engaged with God in their own hearts, are they able to draw the room along with them into deeper engagement with God through the corporate worship songs. It is difficult to lead others to where we ourselves are not going.

b. Song selection

- i. We want to choose songs that lead people in the room into a God-ward focus so that the whole room engages with God together in one accord. These songs should direct people's hearts to sing to God, so that they may engage God heart to heart. Therefore, as a guideline, we choose songs that direct people to sing to God and not only about God.
- ii. Since the worship songs help everyone to engage their hearts with God on the same theme, message or emphasis that is found in the songs, we often choose songs based on the themes central to the House of Prayer. These include songs about who God is, intimacy with God and what is on His heart.

- iii. For each Apostolic Intercessory Worship set, the Worship Leader should prepare around 6 to 8 songs, in the event that the Holy Spirit leads the team into an extended time of Corporate Worship for that particular set or segment, instead of moving onto the subsequent stages of the Worship Cycle.
- iv. The Worship Leader and band should endeavor to practice the songs sufficient times so that the team is able to play the songs from memory without needing to refer to chord charts or song sheets. This would then free the hearts of the musicians to engage with God in worship and to express the emotions of the song.

c. Clear Direction and Message in Songs

In every song and throughout the entire set, the Worship Leader seeks to establish a clear direction and bring the room on a journey. Each song could also convey a message of its own.

i. Direction.

This is so that the band knows where the Worship Leader is going with the song and can play accordingly, thus making it easier for the rest of the room to follow.

ii. Message.

If possible, there should be a message conveyed in every song and the message should come forth clearly. This could be a message that is on God's heart or a message pertaining to the House of Prayer (such as the beauty of Jesus, intimacy with God etc.). For example, for the song "Here I am to Worship", the focus could be the Beauty of Jesus – that He is altogether lovely.

d. Vocal Quality and Musicality to Facilitate Engagement

- i. It is typically the voice of the Worship Leader that carries the songs. Thus, it is important for the Worship Leader to strongly sing forth the melody (not the harmonies) of the song and enunciate the lyrics clearly, so that the rest of the room can follow.

e. Energy and Engagement

- i. The Worship Leader and band seek to stir the hearts of those in the room to engage with God in worship. This makes the transition to Spontaneous Singing and subsequently Intercession easier.
- ii. Thus, the Worship Leader should pay attention to the amount of energy and engagement of hearts in the room. He/she should seek to sustain an appropriate amount of energy in the room through the worship songs that facilitates the engagement of hearts with God, and also stir hearts to want to pray. This can be done through varying the way the song is sung and how the team plays.

3. Practical Handles

Here are some practical handles for the team during the Corporate Worship and Spontaneous Singing stages:

a. Use of repetition and spontaneous Chorus Lines

To bring forth the message of each song more clearly and facilitate going deeper into the message, the Worship Leader could employ repetition of parts of the song or of Chorus Lines.

- i. Typically, the team dwells on each song for 15 to 30 minutes, giving time for the room to engage with God and with the focus of the song.
- ii. This could entail repeating specific verses, the chorus or key lines of the song, in order to dwell on and bring forth specific emphases.
- iii. At appropriate points in the song (usually at the height of worship), the Worship Leader could transit into repeatedly singing a line that is not part of the song. Such a “Chorus Line” could be spontaneous or pre-planned.
- iv. The purpose of such a Chorus Line is to unite the hearts of all in the room as one in worshipping the Lord, agreeing with who He is, or in crying out to Him. An ideal Chorus Line is Biblical, meaningful (speaks of the message), melodically good and anointed. The Chorus Line could be repeated for as long as it sustains the engagement of the hearts of the people of the room.

b. Transition into Spontaneous Singing or Intercession

- i. At the end of the worship song, the Worship Leader would transition to the next stage of the Worship Cycle – a time of Spontaneous Singing. This takes place at an appropriate time when the energy and dynamics are suitable to move on to the next stage.
- ii. If the dynamics are not appropriate for singing spontaneously, the Worship Leader could hand the time to the Prayer Leader to start the time of Intercession.

c. Pre-session Briefing and Clear Communication

- i. As all Apostolic Intercessory Worship sets are “live”, and the team seeks to flow with the leadership of the Holy Spirit, a pre-session briefing and clear communication during the session are important. The briefing is where the Worship Leader can share forth his heart, where God is leading him, the theme of the worship as well as his roadmap.
- ii. The Worship Leader should prepare his/her song list and brief his team on the roadmap that he/she will be taking for each song and throughout the set. He/she may not end up following it 100%, but it helps give the team a sense of direction.
- iii. Clear communication from the Worship Leader is important to ensure that the band is able to follow him/her throughout the Corporate Worship stage. This

could come in the form of pre-arranged signals that are understood by all (such as a signal for Spontaneous Singing), in the form of using his/her voice and instrument to indicate a build-up or lowering of intensity, or giving verbal cues (such as saying the first few words of the next portion of the song to indicate where he/she is going).

d. Smooth Transitions

- i. The team should work on having smooth transitions between songs, as well as between different stages of the worship cycle, for example, between the end of Corporate Worship moving onto Spontaneous Singing, or between the end of Intercession transitioning back to Corporate Worship. For transitions between songs, look for songs that work well together.
- ii. Smooth transitions are crucial in sustaining the energy as well as the engagement of hearts for the full two hours of an Apostolic Intercessory Worship Set.

B. Spontaneous Singing

1. Introduction

- a. This is Stage 2 of the Worship Cycle.
- b. When the dynamics are appropriate during the Corporate Worship stage, the Worship Leader may choose to transition into the next stage of the Worship Cycle – a time of Spontaneous Singing. This could take place either in tongues or in words, depending on the dynamics of the songs and the room.
- c. It is also possible, if the dynamics are not appropriate, that this stage is skipped entirely and we transition from Corporate Worship directly into Intercession, by handing over the time to the Prayer Leader.
- d. Spontaneous Singing is a time of worshipping the Lord with spontaneous melodies in words or tongues from our hearts. It frees our hearts and minds from being choked by internal “traffic” such as worries and concerns, so that we may have a flowing and free heart that can encounter the manifest presence of God. This opens the human spirit to the Holy Spirit in an enhanced way.
- e. Usually this stage lasts 10 to 20 minutes. The freeing of our hearts will prepare us to move into a time of deep engagement with the heart of God during Intercession.

2. Practical Points for Worship Leaders and Prophetic Singers

- a. During Spontaneous Singing, the primary goal of the worship team is to lead so that the whole room engages with God and is free to sing unto Him.
- b. The worship team aims to create an easy on-ramp for singers and the congregation to soar in the spirit as everyone sing together.

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- c. In transitioning from the previous stage to Spontaneous Singing, the Worship Leader should clearly signal to the team, the Prayer Leader and the Prophetic Singers that he/she is moving into a time of Spontaneous Singing. 3 possible ways for this are:
- i. The Worship Leader simply begins to sing in tongues into the microphone if he/she wants to move into Spontaneous Singing in tongues.
 - ii. If the Worship Leader wants to lead the room into a time of Spontaneous Singing with words, he/she may say, "Let's lift up our voices to the Lord!", and then proceed to singing spontaneously with words.
 - iii. The Worship Leader could communicate through a predetermined hand signal.
- d. The Prophetic Singer and the rest of the room can then follow suit.
- e. Chord Progressions during Spontaneous Singing
- i. Worship Leaders should choose simple and easy chord progressions that are not complex. For example, they could use a progression of 2 or 4 chords, each for 4 counts.
 - ii. The Worship Leader could choose to keep the chord progression the same as that of the song, so that it transitions smoothly from the worship to the Spontaneous Singing.
 - iii. However, he/she could also choose to change the chord progression. If this is the case, the Worship Leader needs to communicate to the band beforehand this new chord progression, and coordinate the transition.
 - iv. Upon entering the time of Spontaneous Singing, the Worship Leader should sing strongly and continuously over the chord progression for a while until everyone knows where he/she is going. This is especially important if there is a new chord progression as it will help the rest in the room to become familiar with it.
- f. The Worship Leader and Prophetic Singers should sing spontaneously and boldly using long notes in flowing melodies and harmonies instead of short syncopated notes going quickly up and down the scale, so that the rest of the room will find it easier to join in.
- g. Typically, we do not begin the worship set with Spontaneous Singing, but rather use known worship songs to help engage the room in a God-ward direction.
- h. The team may want to make a list of songs that can easily flow into Spontaneous Singing; certain songs may have chord progressions or dynamics at certain points in the song that facilitate this.

3. Practical Points for Prophetic Singers and Musicians

- a. The role of the others on the team (Musicians, Prayer Leader, Prophetic Singers) is to support the Worship Leader as he/she leads everyone into a time of Spontaneous Singing.
- b. Prophetic Singers should jump in and sing out strongly once the Worship Leader starts singing spontaneously.
- c. Musicians should play in a manner that sustains the energy, but does not hinder the Prophetic Singers or the rest of the room from singing freely. (Refer to Clinic 2d – “Communication and Worship Team Dynamics in an Apostolic Intercessory Worship Set” for more details).

4. Transition to Intercession with Antiphonal Singing

- a. At the end of Spontaneous Singing, the Worship Leader will hand the time over to the Prayer Leader to begin the Intercession stage.
- b. The band may continue with the same chord progression of the Spontaneous Singing stage while the Prayer Leader introduces the prayer. They will then transit to the Chord Progression of the Intercession Stage, usually at the point when the Prayer Leader/Main Intercessor starts

Clinic 2b

Praying Apostolic Prayers During Apostolic Intercessory Worship

A. Role and Responsibility of Intercessor who prays on the Microphone

1. It is the Intercessor's role and responsibility to set and communicate a clear theme for each prayer if they go forward to pray on the microphone during an Apostolic Intercessory Worship set. This will help the room to focus and engage in prayer and for the singers to sing antiphonally (responsively) to the prayer (see Clinic 2c for details on antiphonal singing).
2. The clearer and more focused the prayer, the greater the unity and flow in the antiphonal singing of prayers.
3. In most sets, the Prayer Leader doubles-up as the Intercessor for the first cycle.

B. Preparation

1. Knowledge and clarity in prayer focus

- a. It is necessary to have a prayer focus and understand what it is that we want to pray for. We can then find an Apostolic Prayer that is in line with this and use the verses in our intercession.

For example, if we want to pray for children to know God in a personal way, Eph. 1:17 would be an appropriate verse to use to pray for the revelation of Jesus to touch their hearts.

- b. The more specific, direct, targeted and focused the prayer, the easier it is for everyone else in the room to agree and engage with the prayer. For example, instead of praying for a general revelation of God to an unspecified group of people, the prayer can focus on the revelation of God as a Father to the children in the midst of the congregation.
- c. We want to achieve as much agreement and oneness in prayer with the Father's heart, with the heavenly courts and with one another as possible. The more in unity we are with one another and with God's heart, the more "powerful" the prayer.

2. Dividing the Prayer into Sub-themes

- a. Most Apostolic Prayers can be broken up and prayed according to different sub-themes. This helps everyone on the team and in the room to engage together with the Intercessor and agree on one specific point at a time.

- b. For example, when praying with Eph 3:16-19, the main theme praying for the release of divine strength in the heart unto experiencing God's love to arise to the fullness of God.
- i. The first sub-theme in the prayer cycle could be for the release of divine might in their inner man so they can experience – *“that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man”*
 - ii. The second sub-theme could be for the Church to experience more of Jesus in their lives - *“that Christ may dwell in your hearts through faith”.*
 - iii. The third sub-theme could be for them to experience God’s love – *“that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height - to know the love of Christ which passes knowledge”*
 - iv. The fourth sub-theme could be for them to live out the fullness of God’s destiny of them - *“that you may be filled with all the fullness of God”*

C. How to Pray Apostolic Prayers on the Microphone (as the main Intercessor)

Step 1: Define the main theme, the Scripture verse(s) and the target group

For the benefit of the rest of the room, identify the theme of your prayer, which verse you want to use, and who you are praying for. For example, “I am praying from Ephesians 1:17 for the revelation of the beauty of Jesus to the Church in Singapore.”

Step 2: Read the verse

Read out the verse from the bible. In the above example, read out Eph 1:17.

Step 3: Pray the theme

- a. Break up your prayer into 2 to 3 portions with clear sub-themes, praying one sub-theme or one focus at a time. Take 1 – 2 minutes to pray your first sub-theme. This prayer should bring the congregation in line with your prayer focus.
- b. All on the team (worship leader, band, singers) and room should listen to the prayer to engage with it.
- c. The key is to be specific and focused. You can isolate key words to help identify the sub-theme.
- d. To indicate that you are ending your first sub-theme and as a signal to the Prophetic Singers that they can start responding to your prayer, you can use, “in the name of Jesus..” or you can emphasize a key phrase. This key phrase would often be the focus of that sub-theme, so that the singers are reminded of it.

Step 4: Agree During Antiphonal Singing

- a. Pause to allow Prophetic Singers to sing antiphonally. Prophetic Singers will take turns to sing short phrases in response to the prayer sub-theme and to one another's lines.
- b. In the midst of antiphonal singing, the Prayer Leader can respond over the microphone by interjecting short phrases (usually not longer than 4-5 words).
- c. Whenever a Chorus Line is established, the Prayer Leader can ask the rest of the room to join in.
- d. During the Chorus Line, the Prayer Leader can interject with short phrases (not longer than 5 seconds) at appropriate points to lift the dynamics of the Chorus Lines (this role defaults to the Prayer Leader). However, this should not be done excessively to the point that the long and frequent phrases dominate the cycle and distract from agreeing with the Chorus Line.

Step 5: Intercessor to pray next phrase/sub-theme

- a. After the first sub-theme has been prayed and sung by the Prophetic Singers, the Intercessor can move on to pray the next sub-theme. Prayer for subsequent sub-themes are usually shorter than the first and generally last 30 – 60 seconds.
- b. Each prayer is typically divided into 2-3 sub-themes. Too many sub-themes, or prayers that are too long can cause the room to be disengage.

Step 6: Praying with the Spirit

- a. At the end of the prayer, after the final sub-theme has been sung antiphonally by the Prophetic Singers, the Prayer Leader may lead the congregation to pray/war with the Spirit.
- b. This is done when the whole cycle reaches a crescendo in energy and dynamics.
- c. If the Prayer Leader feels led to, he/she can also proclaim key words or short isolated phrases during this time.

Step 7: Rapid Fire Prayer (Optional)

- a. After the main Intercessor completes his/her whole prayer, the Prayer Leader can invite other Intercessors up to the microphone for a time of Rapid Fire Prayer.
- b. Unlike an Intercessor who prays a main prayer, an Intercessor who prays during Rapid Fire keeps his/her prayer short and succinct, with only one main point and no sub-themes. This should be 10-15 seconds long.

D. Common mistakes and things to avoid

1. Vague prayers cause the team and those in the room to be uncertain of the prayer theme. Be specific. The more targeted the prayer, the easier for the room to achieve oneness and unity in agreement and engagement.
2. Preaching or explaining the prayers. For example, instead of asking God to reveal Himself as the Bridegroom, we start to elaborate and tell God what it means for Him to be our Bridegroom.
3. Too many different focuses in one sub-theme. Keep to a single focus for each sub-theme.
4. Avoid writing out prayers as this leaves no room to flow with the Holy Spirit or with the singers. Listen to the Holy Spirit and to the singers' phrases. While some minor planning can be done in terms of the general theme and sub-themes, be open to allowing the Holy Spirit to lead and change your plans.

IHOP - ONE THING MINISTRIES

Clinic 2c

Antiphonal Singing During Apostolic Intercessory Worship

A. Application of Antiphonal Singing to Apostolic Intercessory Worship

In this section, the term "prophetic singers" will be used to refer to singers who sing antiphonally as they flow with the prophetic spirit within an Intercessory Worship set.

1. Role and heart posture of Prophetic Singers

The primary role of Prophetic Singers in the Intercession Stage is that of an intercessor. However, instead of speaking their prayers, they sing their prayers to God in response to the Intercessor's spoken prayer and to the other singers. Thus, the heart posture of a singer should be one that hears what is on God's heart and intercedes according to His will.

2. The importance of Antiphonal Singing in Enjoyable and Anointed Prayer

As Prophetic Singers engage their hearts with God and with the prayer, singing antiphonally and responding to one another's antiphonal lines around the same theme, the energy and dynamism created will draw in the hearts of people in the room to unite, engage and agree with God in prayer. The result is a "crescendo" of agreement and heart engagement with God's heart, which leads to enjoyable and anointed prayer.

B. Practical Steps to Antiphonal Singing

1. There are three ways to sing antiphonally:

- a. Repeat. The singer could choose to repeat what was prayed by singing short phrases exactly as they were spoken by the Intercessor. The singer could also repeat the line of the previous singer.

E.g. Intercessor prays: "...and won't You give us the spirit of wisdom and revelation in the knowledge of Him?"

Singer sings: "Give us the spirit of wisdom and revelation in the knowledge of Him."

- b. Rephrase. The singer could also rephrase and build on the Intercessor's prayer or what the previous singer sang with language that conveys a similar meaning.

E.g. Singer 1: "Pour out the spirit of wisdom and revelation."

Singer 2: "Open the eyes of our hearts Lord."

Singer 3: "Reveal Jesus to us."

- c. Reference. The singer could reference another verse that is related to the theme of the prayer, thus developing and bringing the prayer to a deeper level.

E.g. Singer 1: "Open the eyes of our hearts, Lord."

Singer 2: "Take us to where no eyes have seen, no ears have heard." (1 Cor. 2:9-10)

2. Each singer builds spontaneously on the line of the previous singer, keeping to the theme and drawing from the reservoir of Scripture in their hearts to pray.
3. In order to respond to the previous person, singers need to be listening to one another and to the Intercessor at all times.

C. The Different Roles on the Prophetic Singing Team

1. There are usually three prophetic singers on the team, arbitrarily numbered as Singers 1, 2 and 3. Singer 1 is also the Chorus Leader.
 - a. Chorus Leader
 - i. Takes leadership over the prophetic singers during the Prayer Cycle or the singing set.
 - ii. Aligns the focus and direction of the Antiphonal Singing with the prayer.
 - iii. Will start and end Chorus Lines, which may be their own spontaneous lines or that of other singers.
 - iv. Will be the first to respond in singing after the spoken prayer.
 - b. Singers

After the spoken prayer ends, Singer 1 (the Chorus Leader) responds first, after which the rest of the singers can take turns to sing. There is no fixed sequence or order for singers to sing.

 - i. Singers sing the antiphonal lines spontaneously over a chord progression played by the musicians.
2. Singing 'Hierarchy'. To facilitate order in the midst of spontaneity and the prophetic flow, the team will have to decide the sequence that priority is given when two or more singers start singing at the same time. Usually, priority is given in the following sequence:
 - a. Chorus Leader (Singer 1)
 - b. Worship Leader
 - c. Singer 2
 - d. Singer 3

Thus, if Singer 2 and the Worship Leader begin to sing at the same time, the Worship Leader will have priority over Singer 2, who will give way to allow the Worship Leader to sing.

D. Prophetic Singing Dynamics and Flow

1. Antiphonal Singing Provides Diversity and Helps us go long in Intensity
Antiphonal Singing is a dynamic way of providing diversity that helps sustain long hours of worship and prayer with great intensity. It is one key to having intensity in the prayer meeting for hours and hours.
2. Spontaneity
 - a. Spontaneity stems from an open and overflowing heart before God. The antiphonal lines that we sing should be this natural and spontaneous response from our hearts to God, to the Intercessor's prayer and to the antiphonal lines of other singers. Spontaneity will enable the team to flow prophetically with one another and with the Spirit, and will also take the room higher in energy and dynamics. We should therefore always seek to keep our hearts open and overflowing before God (Eph 5:19, Col 3:16).
3. The general flow of a Prayer Cycle is:
 - a. Prayer
 - b. Antiphonal Singing
 - c. Chorus Line
4. Prayer
The Prayer Leader/Intercessor introduces the passage from the Bible and prays the initial prayer. Clearly defined themes and prayer focuses help the singers be on the same page as the Intercessor.
5. Antiphonal Singing
 - a. After the Prayer Leader/Intercessor finishes praying, Prophetic Singers take turns to sing their prayers in response to the prayer of the Intercessor. Any singer can respond first and there is no fixed sequence of singing. However, from experience, designating the Chorus Leader as the first responder reduces uncertainty and hesitation amongst the singers during this time of transition from prayer to singing. In the event of a prayer that is not well-defined, the Chorus Leader can respond first and set the focus and theme for the antiphonal singing.
 - b. Singers sing concise lines spontaneously, building on one another's lines and staying on the same theme and focus of the prayer. Dominating by singing long lines or a few lines in a row may send the signal to the other singers that they are not welcome to contribute, resulting in a disconnect within the team.
 - c. After the Chorus Leader's first response, the rest of the singers can sing forth spontaneously in any order. Singers do not always have to wait until each has finished singing completely. Simple overlapping of antiphonal lines as the team flows together can sometimes be done.
 - d. The goal of Antiphonal Singing is to see a "crescendo" in dynamics, energy and unity between the singers, especially during Intercession. This will unite the people in the room in agreement and keep their hearts engaged with the prayer. Hence singers should pay attention to the dynamics and flow to ensure that

Antiphonal Singing does not carry on for too long, as this may cause people in the room to disengage.

6. Chorus Lines

- a. At the height in dynamics built up by Antiphonal Singing, the team crescendos with a Chorus Line that is sung by everyone and unites all the hearts of the people in the room as one, in agreement with one another and with God in intercession. This is the point in the Intercession Stage where unity and engagement is at its highest. This usually happens after 3 to 8 antiphonal lines are sung.
- b. The Chorus Leader determines the line to be sung as the Chorus Line and signals to the team by repeating it. This line can come forth spontaneously from the Chorus Leader, or he/she can choose a suitable antiphonal line from another singer to use, via a pre-determined signal or by picking it up and singing it repeatedly. Singers and the rest of the room will then join in to sing the Chorus Line.
- c. The Chorus Line could be either a 'summary statement' of what has been sung, a line that brings forth the core meaning of the theme or sub-theme, or simply the heart of the prayer. Preferred lines are those that are intercessory in focus so that the room cries out to God with one voice. E.g. "Send Your Spirit, Lord; there must be more," or "Open their eyes to see Jesus".
- d. In order to allow as many people as possible, especially those who are non-musically gifted, to join in to sing the Chorus Lines, the lines should have an easy flowing melody, comfortable vocal range and consist of phrases that are easy to remember. Singing syncopated, militant notes running up and down the scales with many words forced into a small amount of time will make it difficult for people to join in and cause hearts to disengage from praying.
- e. If the Intercessor's prayer sufficiently builds up the dynamics and energy in the room with hearts increasingly engaged with the prayer, it is possible to crescendo directly into a Chorus Line immediately after the prayer without any antiphonal singing.
- f. On occasion, a second and related Chorus Line may emerge as the first is being sung. The purpose of the second Chorus Line is to bring the room to a higher level of engagement and agreement in prayer. The team should agree on clear signals to signify the emergence and transition to the second Chorus Line.
- g. The Chorus Line is usually sung between 8 to 16 times. Once the room is confidently singing the line, singers may begin to sing a higher harmony to bring the dynamics of the room a little higher. The Chorus Leader eventually decides when to stop singing and signals the rest of the team to end. Both visual and verbal cues can be given. An example of a verbal cue is to end off with "we pray" after the last time the Chorus Line is sung.

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- h. Once the Chorus Line ends, the Prayer Leader/Intercessor will then move on to the next part of the prayer or another sub-theme. The above sequence is then repeated until the prayer is completed.
 7. After the Prayer Leader/Intercessor has completed his/her prayer and at the height of the last Chorus Line, the prayer leader may initiate a time of "Warring in the Spirit" (this is a time when everyone in the room contends aggressively in prayer by praying with the spirit).
 8. Throughout the Antiphonal Singing, the Chorus Leader and Prophetic Singers are in constant communication, looking at each other to see who is singing next, or whether his/her line is ending soon so that the next singer can take over. The Chorus Leader also clarifies and directs his singers to the focus of the prayer if necessary.

E. Other Tips and Practical Guidelines:

1. Developing language for antiphonal singing takes time and may seem difficult at first. However, as we go deep and abide in the Word, we will eventually be able to draw from the reservoir of Scripture in our hearts.
2. Some singers may find it helpful at the beginning to keep a list of short phrases related to specific apostolic prayers that they could refer to during Antiphonal Singing, until they are able to sing from the Word of God that dwells in their hearts.

IHOP – ONE THING MINISTRIES

Clinic 2d

Communication and Team Dynamics During Apostolic Intercessory Worship

A. Introduction

1. The Harp and Bowl Model is very dynamic, with lots of interactions, communication and decisions going on all the time during a live set.
2. This clinic lays out some basic principles and guidelines on communication and musical dynamics in an Apostolic Intercessory Worship set. While they primarily apply to musicians, the Prayer Leader and Prophetic Singers should also be aware of these principles and guidelines (especially those facilitating communication), so that every person on the team will be on the same page and able to communicate with one another and flow together.
3. These guidelines are a starting point and are by no means comprehensive. With this, everyone on the team will have a basic picture of the communication and musical dynamics in a Worship Cycle, in the setting of an Apostolic Intercessory Worship Set.

B. Principles in Communication

It is important for all on the team to keep in mind that the Harp and Bowl Model is designed in a way to facilitate communication, and that leadership is assigned to a few key persons so that there will be clear direction during the set. Here are some basic principles and guidelines for all on the team, whether they are the Worship Leader, Prayer Leader, Chorus Leader, Musicians or Prophetic Singers:

1. Everyone has to keep their eyes open
 - a. Every person on the team should keep their eyes open throughout the set in order to be able to give and receive cues and signals from one another. Unlike traditional worship in congregations where songs are pre-planned down to the number of bars, the Harp and Bowl Model is highly spontaneous and thus communication between team members is vital.
2. Major communication pathways

The majority of communication in an Apostolic Intercessory Worship set takes place between and among these groups of people:

 - a. Between the Worship Leader, Prayer Leader and Chorus Leader
 - i. This happens throughout the Worship Cycle, but especially during transitions from one stage of the Worship Cycle to another.

- ii. The greatest amount of communication happens during Stage 3 of the Worship Cycle – the Intercession with Antiphonal Singing Stage.
- b. Between the Worship Leader and the Band
This happens throughout the Worship Cycle as the Worship Leader is the one who leads the Band in varying the musical dynamics.
- c. Between the Chorus Leader and the Prophetic Singers
This happens primarily during Stage 3 of the Worship Cycle – the Intercession with Antiphonal Singing Stage.
- d. Between the Prayer Leader and Intercessors
This happens primarily during Stage 3 of the Worship Cycle, where the Prayer Leader lines up Intercessors during intercession.

C. A Walk-Through of Communication and Musical Dynamics During a Worship Cycle

This next section will walk you through a Worship Cycle and lay out the communication and musical dynamics that take place at the various stages. What we are sharing with you are the basic signals, cues, musical dynamics and structures which help contribute to a session of enjoyable prayer for everyone. Along the way, there is always room for evolverment and further improvement.

Stage 1 and 2 - Corporate Worship Songs/Spontaneous Singing

- a. At the transition between Corporate Worship and Spontaneous Singing, the Worship Leader should:
 - i. Cue the Prayer Leader so that he/she can prepare the Intercessor to pray.
 - ii. Cue the band to change to a different chord progression for Spontaneous Singing (if there is to be a change).
 - iii. Cue the Chorus Leader and Prophetic Singers to start singing spontaneously.
- b. For more details on how the Worship Leader leads the room into Spontaneous Singing, see Clinic 2a on Corporate Worship and Spontaneous Singing.
- c. Musical dynamics during Spontaneous Singing (refer to Clinic 2d)
 - i. Musicians should follow the Worship Leader in terms of the volume and intensity of music, but keep a clear and simple rhythm at all times.
 - ii. This allows for the rest of the room to join in and sing spontaneously.
- d. At the transition between Spontaneous Singing and Intercession with Antiphonal Singing (Stage 3), the Worship Leader should:
 - i. Cue the Prayer Leader that he/she is ending and handing the leadership over to the Prayer Leader to lead the Intercession stage.

- ii. Cue the band that he is tailing down the Spontaneous Singing and preparing to change the chord progression to that used for Intercession with Antiphonal Singing. The actual change in chord progression will take place at the start of the Intercession Stage.

Stage 3 – Intercession with Antiphonal Singing

a. Leadership and Communication

- i. During the Intercession with Antiphonal Singing Stage, the Worship Leader has to look to the Prayer Leader and Chorus Leader for leadership. He/She is leading the worship team to support the prayer and singing, through the music they play.
- ii. During Chorus Lines, the Chorus Leader will communicate to the Worship Leader whether he is building up or bringing down the intensity of the line, or whether he is bringing the line to an end. The Worship Leader will then communicate the intention of the Chorus Leader to the worship team.
- iii. Musicians will follow the lead of the Worship Leader as he builds up or brings down the music.
- iv. When the Chorus Leader decides to bring the Chorus Line to an end, he/she will signal to the Worship Leader, the band and Prayer Leader that this will be taking place.
- v. It will be helpful for the worship team to look at the Chorus Leader when the Chorus Line is about to end, so as to catch his signal to do so. The worship team can then bring down the intensity of the music and end the line smoothly.
- vi. Throughout the Antiphonal Singing, the Chorus Leader and Prophetic Singers are in constant communication, looking at each other to see who is singing next, or whether his/her line is ending soon so that the next singer can take over. The Chorus Leader also clarifies and directs his singers to the focus of the prayer if necessary.
- vii. At the end of the last Chorus Line of the prayer cycle, the Prayer Leader may lead the room into a time of Warring in the Spirit.

b. Establishing a Musical Rhythmic Structure

- i. The worship team seeks to establish a confident, consistent and clearly defined “Musical Rhythmic Structure”, upon which the Prophetic Singers can freely sing, and intercessors can easily pray. This is usually done via a simple chord progression which is played repeatedly, both at the start and throughout the Intercession with Antiphonal Singing Stage. In the context of our band, we commonly use the term chord progression to refer to this “Musical Rhythmic Structure”.
- ii. The purpose of creating this “Musical Rhythmic Structure” is to provide the intercessors with an environment that is intense and having energy for prayer,

and to provide Prophetic Singers with an environment for bold, confident and free prophetic and antiphonal singing.

- iii. Remember: the goal of the music is to facilitate sustained enjoyable prayer. Thus, the environment and atmosphere that the music creates – amount of energy, level of intensity, the dynamics etc. can encourage or discourage prayer, whether speaking or singing.
- iv. The team must be aware the singers are creating melodies on the spot. Hence the musicians need to create a track upon which the singers can freely sing. This is the chord progression, and the tempo needs to be consistent.
- v. Thus, what the worship team plays must be confident and not tentative, in order to give confidence to the prophetic singers to sing. This is the backbone that provides an ideal environment for Antiphonal Singing, and the backbone needs to be strong to hold everything up.
- vi. The musicians on the worship team should also play cleanly, in sync, and complementarily to one another. If they play in a way that causes the music to be messy, out-of-sync or noisy, it will be difficult to create an environment conducive for the intercessor to pray, and for the singers to sing.
- vii. The crucial window is during the transition from Spontaneous Singing to Intercession. The band must seek to provide this environment through establishing the chord progression as soon as possible for the intercessor and well in advance before the singers start singing.
- viii. Components in a Musical Rhythmic Structure
 - Chord Progression
 - We create this “Musical Rhythmic Structure” through the “Chord Progression”, as it is the most obvious aspect of the structure that changes.
 - Typically, a chord progression will consist of repeatedly playing 2 or 4 chords continually, with each chord lasting 2 or 4 beats. We normally use a set of 4 chords of 4 beats each, or a set of 4 chords of 2 beats each. The whole team will have to come together during practice to decide on chord progressions that are suitable for intercession and for the Prophetic Singers to sing over.
 - The band typically sticks to 1 particular chord progression throughout each Intercession with Antiphonal Singing Stage. However, it is possible to change to a related chord progression, or to change just one of the chords in a progression, at a certain juncture of the Antiphonal Singing, if it helps with sustaining or increasing the energy or engagement of hearts with the prayer.

- Tempo
Consistent tempo is crucial, as music with an erratic tempo is not conducive to prayer or for creating spontaneous melodies. No one can sing freely or confidently if the tempo is erratic.
- Rhythm
 - A strong and clear rhythmic pattern should be established. There are rhythmic patterns which are able to create the energy and intensity for prayer, while there are patterns which do not. The team should come together to practice and determine these rhythms. For example, a rhythm with a clear four-on-the-floor backbone is typically conducive for prayer.
 - The drums and bass, together with the acoustic guitar, are the main instruments creating this rhythm. As the drums and bass play confidently and emphatically, they will give confidence to the singers to sing freely and come out with lines spontaneously.
 - We generally try to keep to the same rhythmic pattern during the Antiphonal Singing portion when singers individually sing lines in response to one another. This will convey a sense of constancy and security for the Prophetic Singers to sing over. It is like going back to the “home base”, and this sense of constancy also helps the room to engage in prayer.
 - However, this rhythmic pattern may change as the room goes into a Chorus Line. The rhythm could be played in line with how the Chorus Line is sung, creating an emphasis and dynamism which helps in the crescendo of agreement in the room.
- Volume and intensity
 - The volume and intensity can be varied to create the appropriate environment for intercession and singing. Generally, the volume and intensity of the music increases as Stage 3 of the worship cycle progresses from Intercession, to Antiphonal Singing, to the Chorus Lines, culminating at Stage 4 of Warring in the Spirit.
 - The intensity is typically also an expression of the emotions, mood and heart posture of the musicians. If the musicians are intensely interceding from their hearts, it will typically be expressed through the instrument (see Section E below).
- c. Transition to and Dynamics during Intercession
 - i. At the end of Spontaneous Singing, upon receiving the cue from the Worship Leader, the Prayer Leader begins to lead the room in intercession. He/She

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- introduces the prayer. During this time, the band could linger in the chords of the Spontaneous Singing.
- ii. When the Prayer Leader starts reading the verse, the band can transit to the chords of Antiphonal Singing, if the chords are different from those of the Spontaneous Singing.
 - iii. Regardless of chord progression, the band simplifies their playing and lowers the volume of their instruments, yet keeps the intensity of the music in order to sustain energy for intercession. This will be the baseline that the band starts and ends with. This enables people to hear the prayer and gives space for the people in the room to engage the heart of God through the prayer.
 - iv. At this time, 1 instrument could start by establishing a steady rhythm.
 - v. As the Intercessor continues to pray, instruments can come in one at a time, building up slightly as the cycle moves from the prayer of the Intercessor to the Antiphonal Singing.
 - vi. The band can come together during practice to come up with various ways of establishing the musical dynamics in Stage 3 of the Worship Cycle, as long as the resulting environment created is conducive to intercession and prophetic singing.
- d. Transition to and Dynamics during Antiphonal Singing and Chorus Line
- i. When the Antiphonal Singing starts, the band plays slightly more, but still giving space for the Prophetic Singers to sing.
 - ii. As the singers sing antiphonally, they are in essence writing a spontaneous “song” that builds in intensity as they respond to one another. The band comes under them to support the build-up by increasing in intensity along with the singers.
 - iii. The Antiphonal Singing will crescendo in a Chorus Line, which is sung repeatedly. During the Chorus Line, the band continues to build the intensity and volume of the music to a peak.
 - iv. During this time, the worship team continues looking at the Worship Leader and Chorus Leader, to see whether the Chorus Leader is building the chorus line up further or ending it.
 - v. The Chorus Line is usually sung at least 8 times (it can go on longer if it’s a good line, as long as it sustains the engagement of the room).
 - vi. When the Chorus Leader signals to all that it is the last Chorus Line, the band will bring down the intensity of the music smoothly as the Chorus Line ends, and return to the “baseline” for Intercession (see Point ciii above).
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- vii. At this point, with the band playing simply, the Intercessor starts praying again, and the Prayer Cycle is repeated.
- viii. At the last Chorus Line after the final sub-theme of the prayer, the whole team will build up the intensity of the Chorus Line so that the Prayer Leader can may lead everyone into a time of Warring in the Spirit.

Stage 4 – Warring in the Spirit

- a. At the transition between the Chorus Line and Warring in the Spirit, the Prayer leader will cue everyone by saying, “Let us war in the Spirit...”, at which point the Worship Leader, Chorus Leader and all the singers will join in to war in tongues.
- b. At this point, the band should play at the highest intensity and volume of the whole Prayer Cycle.
- c. At the end of Warring in the Spirit, we may either return to Corporate Worship or move into a time of Rapid Fire Prayer, where intercessors line up to pray consecutively one after another. The band will lower the intensity to “baseline” during intercession. After 2 or 3 intercessors, the singers may sing either antiphonally or just a Chorus Line. The band will play along accordingly.
- d. Finally, at the end of Rapid Fire Prayer, the band brings down the intensity of the music again and can transition on to the next Worship Cycle.

D. Heart Posture of Musicians

1. It is crucial to note that the musicians on the worship team do not “take a break” during intercession.
2. Musicians are to have a heart posture of Intercessors during the Intercession Stage. However, instead of interceding with their voices, they intercede on their instruments as they press in together with the prayer and the antiphonal singing.
3. The band should feel and play according to the emotions and intensity expressed by the Intercessors and the Prophetic Singers as they pray and sing antiphonally.
4. Thus, it is important for musicians to be able to clearly hear the voices of the Intercessors and the Prophetic Singers in their foldback monitors.
5. It is not a case of the worship team being engaged only during Stages 1 and 2, and the Intercessor only for Stages 3 and 4, but it is where the whole Intercessory Worship set is one single flow where everyone in the team is engaged at all times. Everyone in the team takes ownership for both the Worship and Intercession stage.

E. Worship Leading on an Instrument

At IHOP – One Thing Ministries, we believe that the Worship Leader should always be leading the worship set on an instrument, and be part of the worship team. The reasons for this are:

1. Easier to initiate and direct changes
 - a. The Harp and Bowl model is very dynamic, and involves instantaneous and spontaneous responses, requiring split-second decisions from the Worship Leader and the band. There may be new situations arising on the live set all the time.
 - b. When a new situation arises on the set, the Worship Leader must think and act immediately, and bring the team together in a unified response. Hence, it will be much easier for the Worship Leader to direct the flow, mood, the intensity of the music if he/she is on an instrument.
 - c. It is also easier for the Worship Leader who leads on his/her instrument to initiate changes, such as changing the chord progression during the Antiphonal Singing to suit the prayer.
2. Simplifies Communication
 - a. Harp and Bowl model requires constant communication for the whole team to flow as one. There is a team of 8 to 12 people with 3 different groups of people, namely musicians, singers and intercessors. The communication between the different groups is crucial.
 - b. The Worship Leader on an instrument can often communicate through his/her instrument as well. This will help cut down unnecessary communication.
3. Facilitates setting the mood of the songs
 - a. The Worship Leader can bring across the feel, intensity or emotions of his heart through the music he/she plays. Leading on an instrument makes it easier to determine or change the mood of the songs.
 - b. There are times when the musicians may not be playing according to the mood, expression, intensity that is appropriate for the song or prayer cycle. A Worship Leader on an instrument will find it easier to communicate with the musicians by initiating the changes on his/her instrument.

Clinic 3

Prayer Leading in Intercessory Sessions

A. The Role Of The Prayer Leader

1. The Prayer Leader is in charge of the entire session from the start to the end. He is responsible for leading and steering the prayer session.
2. The principles and handles laid out in this session are for application to intercessory sets at the House of Prayer. This includes Apostolic Intercessory Worship sets and Devotional-Intercession sets.

B. Goals

1. The Prayer Leader should seek to ensure that the two main goals of engagement with God's heart and energy in the room are met. If he notices that the room is disengaged, then he must step in to help keep the room engaged.
2. Even though it is generally the Worship Leader's role to ensure there is sufficient "energy" for prayer through the music and singing, the Prayer Leader may step in if the energy drops.
3. The Prayer Leader should engage his/her heart at all times with God, leaning on the Holy Spirit's guidance to lead the prayer session.

C. Preparation

1. While there may be times God puts special prayer focuses on our heart for us to pray through in certain seasons, Prayer Leaders must be diligent to seek out what is on God's heart for each session.
2. It is the responsibility of the Prayer Leader to prepare for each prayer session with questions such as:
 - a. What is on your heart today, God?
 - b. What are the things that God has been speaking and teaching the community through the messages, and how can we pray from there?
 - c. What is the Bible saying about the events taking place around us? How then can we pray?
3. Before the start of each session, the Prayer Leader should take some time to dialogue with the Worship Leader and/or the team. This time can be used to share one or two prayers that are on the Prayer Leader's heart, which may be prayed during the session.

4. The team may also discuss certain values or principles to keep in mind and apply during the session. The goal of such a dialogue and sharing session is to get everyone on the same page.
5. Last but not least, the team could pray and commit the prayer session to the Lord.

D. Managing Engagement in Prayer During Intercessory Cycles

1. For both Apostolic Intercessory Worship sets and Devotional-Intercession sets, intercessors in the room can initiate prayer cycles with prayer themes that are on their heart. It is up to the Prayer Leader to direct them to pray at the appropriate time. If there are no intercessors initiating prayer cycles, the Prayer Leader will do so for the entire set.
2. The prayer theme for the start of each prayer cycle must be clear and focused so that everybody in the room can participate in agreement with the prayer. (See Clinic 2b on details of how to pray and initiate such themes with clarity and focus).
3. On certain occasions, when introducing a totally new theme or something unfamiliar to the room, the Prayer Leader may take a minute to provide some background and perspective on the theme, keeping it focused and brief. If an Intercessor is the one who would like to introduce this new theme, the Prayer Leader should advise that the sharing be short and brief. Sharing before praying should not be the norm as we want to devote our time to praying, rather than to sharing or “preaching”.
4. Engagement with Chorus Line
 - a. When a Chorus Line is established, the Prayer Leader invites the rest of the room to join in and sing the Chorus Line. This creates a crescendo of unity and oneness as the whole room agrees in one accord with one another and with God’s heart.
5. Rapid Fire Prayer
 - a. When intercessors come forward to pray during Rapid Fire Prayer, ensure that they are praying on the same theme. Remind them to keep their prayers short and focused.
 - b. The Prayer Leader will have to ensure that the energy for prayer is sustained during Rapid Fire Prayer. This can be done in a few ways. For example, the Prayer Leader could get two or more Intercessors to pray immediately one after the other before there is antiphonal singing. He/She can even choose to turn people away and end the prayer cycle early, directing the Worship Leader to go back into Corporate Worship

6. In the event the Prayer Leader notices that the room is not engaging in worship and/or prayer, he/she can stir hearts through various means, including:
 - a. Reading certain Scriptures
 - b. Encouraging all in the room to:
 - i. Sing and worship God from their hearts using the worship song;
 - ii. Join in with the Prophetic Singers to sing and press in using the Chorus Line
 - c. Interjecting short phrases skillfully in the midst of the Chorus Lines to lift the energy in the room

E. The Importance of Communication within the Team

1. The dynamic nature of the Harp and Bowl model requires all parties to communicate at transition points in the set. We can develop signals to help in facilitating communication.
2. Predetermined signals, especially between the Prayer Leader, Worship Leader and Chorus Leader help to facilitate transitions in the midst of the set. These transitions include:
 - a. Transition from Corporate Worship/Spontaneous Singing to Prayer;
 - b. Transition into final Chorus Line to next Prayer sub-theme;
 - c. Transition from the end of one prayer cycle back into Corporate Worship; etc.
3. All on the team must keep their eyes open as much as possible to look out for and give signals to one another in order to flow as a team. Without such communication, team ministry would not be possible.

F. Flowing with Spirit

1. There may be times the Spirit may prompt the Prayer Leader to launch into something else outside of the usual Harp and Bowl Model. This could be due to the song or a prophetic line that the Worship Leader is singing, among other things.
2. Possible scenarios include:
 - a. Bringing the worship further. In the midst of the worship, the Prayer Leader may be led to read a relevant Bible verse for the room to meditate on or to engage their hearts with while singing. After reading, the worship continues.
 - b. Praying a short, focused prayer without entering into a prayer cycle. The worship song or line may stir up a burden for prayer. Bring in a Bible verse and use it to pray, giving the Worship Leader room to sing responsively, or to return back to the song.
 - c. Small group prayer. There are times the Lord may lead the room to pray for certain groups of people or for a certain agenda in the midst of worship. If so, the Prayer Leader can ask the room to gather in small groups to pray.

- d. Declaring prophetic lines. Sometimes the Worship Leader may sing a particular prophetic line in the midst of worship that stirs the hearts in the room. In this case, get the room to join in and sing this together to God.
- e. Time of ministry. There may be times God wants to use the song or prophetic line to minister to different ones in the room. The Prayer Leader can invite them to open their hearts and allow the words to strike their hearts, and could also ask them to stand or to come forward for others to pray for them.

G. Opening and Closing Prayers

1. The Prayer Leader may open and close each intercessory set with a general prayer.
2. During the last 10 minutes of each set, the room typically breaks into small groups to pray for 2 to 4 prayer focuses. The time given for Small Group Prayers may be adjusted according to the length of time the people require for praying and the number of people in the room.
3. However, it is not a fixed rule that each intercessory set has to end with the element of small group prayer before the final closing prayer

Clinic 4

Devotional Worship

A. What is a Devotional Worship set?

1. A Devotional Worship set is a worship set where the primary focus is on ministering to God and making Him “happy”. We are there to move God’s heart.
2. We sing of who God is, His attributes and His beauty. We also pour out our love before Him.
3. We want to take time to dwell on a song, go deep with the song, and let the message go deep in our hearts.
4. At IHOP – One Thing Ministries, this set is usually led by just 1 Worship Leader and 1 Prayer Leader.

B. The Purpose of Devotional Worship

1. WORSHIP (Isaiah 66:1)
 - a. As the people of God, we are given 2 specific roles: that of kings and priests (Rev. 1:6, 5:10). The role of “king” refers specifically to the area of Great Commission where we reach out to the nations for the LORD and establish the Kingdom of God all over the earth. The role of “priest” refers specifically to ministry unto the LORD with worship and intercession.
 - b. Isaiah 66:1 is the very heart-cry of God for His people to minister unto Him. One of the main focuses of devotional worship is to “make God happy!” The focus is not on whether we feel like worshipping or how we feel during the worship, but on how God feels! God is truly worthy to receive every glory, honour and power. When God is truly worshipped, something will begin to change – our heart, our circumstances, our nation, etc.
2. WATCH (Matthew 25:13)
 - a. In Matthew 25:1 – 13, our Lord Jesus Christ specifically taught us to be like the 5 wise virgins. He exhorts us to start acquiring “oil” so that we will have confidence in Him during the Last Days. He concludes the parable by asking us to WATCH. The word “watch” implies the cultivating of our intimate walk with the LORD.
 - b. This is a place where we take time to develop intimacy with Him by being in His presence. David understood and knew the heart of God by learning to GAZE upon the beauty of the LORD. Similarly, this is a time of “watching” and gazing upon the LORD.

3. WAIT (Isaiah 40:27 – 31)
 - a. IHOP - One Thing Ministries is committed to raise up forerunners to be the VOICE of God in the Last Days so that we can be a “light” to the world in troubled times. Isaiah 40:28 – 31 describes one of the keys in preparing to be a forerunner – WAIT!
 - b. Isaiah 40 is a powerful passage that describes the forerunner in the Last Days. Verses 1 – 5 talk about the mandate of a forerunner. Verses 6 – 26 lay out the message that a forerunner will proclaim. Verses 27 – 31 teach about the preparation of a forerunner.
 - c. To be a forerunner, we need to learn to wait before the LORD – to hear His voice and to receive a message from Him so that we will be a voice and not an echo! It is in the midst of waiting that we will be strengthened by the LORD. We will never be able to receive high or deep levels of revelation from Him if we are always on the run.
 - d. Many people say that they wish that they have a direct hotline to God so that they can hear him clearly. Few of us can hear Him clearly unless we bother to wait before Him and learn to sharpen our senses to His voice. It is in waiting that we will grow in our sensitivity to the voice of God.
4. WEAK – We Need One Another to Press in (Matthew 26:41)
 - a. Individually, we are all weak. There is a limit in how far we can press into God on our own. Yes, we can and we should do it at our own personal time. However, there is a cap. We also should recognize that we need one another to spur and encourage each other to press in to God. This is why we are creating an environment (i.e. The House of Prayer) where all of us can press in to God together and start developing a HISTORY with Him. Many of us have a willing spirit but our flesh is weak. We can't do it on our own but we need to press in as a community!

C. How To Engage with God during Devotional Worship?

This Section will talk about the purposes of Devotional Worship and how to engage with God from the perspective of someone in the Prayer Room.

1. WORSHIP

The PRIMARY focus of devotional worship is to worship and minister to God (if it's not the only reason). Therefore, we try to flow along with the worship leader and engage the LORD in worship.
2. READ SCRIPTURE

Open up the Bible and read portions that will draw you closer to God in intimacy as you dwell in His presence.
3. MEDITATE ON THE WORD OF GOD

Take time to mediate on a specific portion of Scripture and allow the Holy Spirit to grant you fresh revelation and new understanding of the Scriptures.

4. LISTEN TO HIS VOICE AND SEEK HIS FACE

Take time to listen to His voice and allow the LORD to speak to you. Seek the face of the LORD like David beheld the face of God in the Tabernacle of David (Psalm 27:4).

5. PRAYER AND INTERCESSION

You can also take this time to pray and intercede for whatever burden that is upon your heart. Please be sensitive to those around you by not praying too loudly.

6. ENJOY HIM, SOAK IN HIS PRESENCE AND RECEIVE HIS LOVE

Psalm 84:1 – 2 says, “How lovely is Your tabernacle, O LORD of hosts! My soul longs, yes, even faints for the courts of the LORD; my heart and my flesh cry out for the living God.” The devotional worship is what Psalm 84:1 – 4 is all about.

D. Leading a Devotional Worship Set – Practical Handles for the Worship Leader**1. How to lead a Devotional Worship set**

- a. During Devotional Worship, the Worship Leader focuses on ministering to the Lord and pours out his love and adoration freely. We want to take people deep into the heart of God through worship. We also want to help people go deep with the message. We may achieve this by dwelling on certain parts of the song, or repeating certain lines in the song.
- b. The Worship Leader takes his time to engage the Lord’s heart in worshipping with the song. Typically, we can dwell 15 to 30 minutes on each song, giving time in the song for the room to engage with God and with the message.
- c. Establish a clear direction, message and flow
 - i. In every song he leads, the Worship Leader seeks to establish a clear
 - Direction - the Worship Leader should know where he/she is going. When that is clear, the rest of the room will be able to follow easily.
 - Message - if possible, there should be a message in every song and the message should come forth clearly.
 - Flow - the flow of the Devotional Worship very much arises out of the heart flow of the Worship Leader during the worship. How his/her heart flows and responds within the context of the songs, the direction, and the message bring life to the worship. This connects the dots together and paints a whole picture through the set.
 - ii. Having a clear direction, message and flow help to draw and sustain the engagement of hearts of everyone in the room as one with God.
- d. For every worship song, we seek to bring across a message that is on God’s heart or a message of the House of Prayer. We could identify a key emphasis in the song that people can respond to, and then dwell on it. For example, in the song “Here I am to Worship”, the focus could be the Beauty of Jesus, that He is altogether lovely.

- e. The style should be repetitive in nature, emphasizing key phrases to allow people to meditate on the message as well as to drive home the message. For example, in Jon Thurlow's song "Jesus you're beautiful." He repeats his lines over and over again and we take home a key phrase, "Jesus is beautiful!" It impacts us, it goes deep in our heart (both with the music and the lyrics) and it keeps playing in our mind.

*"I know that Your eyes are like flames of fire
I know that Your head is white as wool
I know that Your voice, it sounds like waters
Jesus, You're beautiful!"*

- f. We also want to be free to feel with our hearts, to flow, and allow room for creativity. Spontaneity and freedom of our hearts is very key to the success of Harp and Bowl sessions.

2. Song selection

- a. Songs chosen should be those that direct us to sing to God. They could be songs that speak of who God is and intimacy with God. We also want to choose songs that speak of the forerunner message and the messages of the House of Prayer.
- b. The messages of the House of Prayer are about fascination and adoration of who God is and about what is on His heart, so we may choose songs based on these themes.
- c. When choosing a song for Devotional Worship, we can ask ourselves these questions:
- Does the song mean something to me? Or do I simply choose the song because it is a good song, or because it is a popular song?
 - Which part of the song moves me? Why does it move me? - This could be the emphasis of the song for me.
 - Which part of the song should I dwell on? Think of a line in the song that matters, a line that draws people in.

3. Preparing for a Devotional Worship Session with Selected Songs

- a. As the Worship Leader prepares for a session with his/her selected songs, he/she can ask the following questions:
- How can I bring out the meaning or message of the song?
 - What does the song stir in hearts, what do I want to achieve from the song, what is the "take home" message for the room?
 - What is the journey I want to bring the rest of the room on with this song?
 - How can I play the instrument to help emote the different parts of the journey?
 - How can I sing to emote different parts of the song?
- b. Wherever possible, we want to do the song in a restful devotional way, not in a driving way.

- c. If there is a team leading this session, everyone would have to come together to discuss and answer these questions so that everyone can be on the same page and on the same journey throughout the 2 hours.

4. How do we use the song to go deeper in the message

- a. Choose a line in the song and build on it. Lines chosen should be strong and bold. The main line we choose to dwell on should usually speak of who God is and pour forth our devotion rather than describe our response.
- b. Repeat the same line
- i. Pick a line and keep repeating it. The repetition is meant to bring everyone deeper and deeper into the meaning of the line as we meditate and repeat it. In the process we can bring the room on a journey into the heart of God.
 - ii. To prevent it from becoming monotonous, we can vary the way we sing or change the way we play the instrument e.g. guitar can pluck, strum, loud or soft, emphasising different strokes etc.
 - iii. There is also a limit to how long we can repeat the line, and we have to feel with our hearts and decide to come out of it when it is time.
- c. Choose a Chorus Line – use it as a spine, or a focus around which you could weave other lines.
- i. The Chorus Line could be a key line from the song, or it could be a spontaneous line we come up with.
 - ii. An ideal Chorus Line should be Biblical, meaningful (bring across a message and tugs the heart) and easy for the room to catch on and sing along.
 - iii. The Chorus Line could be sung between 4 to 16 times.
 - iv. Come up with some complementing line or lines, then go back to the Chorus Line. These can be our response to who God is, add on to or complement the Chorus Line.
 - For example, for the Chorus Line – “Jesus You're beautiful”, an example of a complementary line could be - “*You are altogether lovely, full of glory and splendor*”. Sing this a few times, then go back to the Chorus Line – “Jesus You're beautiful”
 - An example of a line revealing the response in our heart to who God is - “*You have captured my heart, I am awestruck by Your beauty*”. Sing this a few times, then go back to the Chorus Line – “Jesus You're beautiful”. In this case, the primary line we dwell on and the primary focus is still on the beauty of Jesus. But as we sing about his beauty, there comes a time when our hearts really want to respond to who He

is, that's when we sing the response line for a short while, then go back to the main Chorus Line.

- d. Singing lines to develop the message/theme of the song
- i. At the peak of a song, we could sing a series of lines from our hearts in response to the message of the song, or to what God is stirring in our hearts through the song at that moment. This should bring us deeper into the message.
 - Eg for the song "Found Faithful", the singing could answer the question "Why do we want to be found steady or faithful?" or "What happens at the 'End'?", thus bringing us deeper into the message.
 - ii. When we feel we have sung enough, we can go back into the song, or end with a Chorus Line.
 - iii. Usually, responsive singing should only be done once or at most twice in a song, and usually at the peak of a song.
- e. Examples of take home messages for different songs:
- i. "Eyes of Mercy" by Jon Thurlow
 - What do we want people to take back?
The Mercy of Jesus
 - What can we use to work or vary this song?
Use the line "*I look into Your eyes of mercy (I look into Your eyes of love)
I know Your heart is for me*"
 - Find different ways to vary the playing or singing to convey different emotions such as "tender", "longing", or "intense desire".
 - The result would be for those in the room to cry out as they become more aware of their dependence on God, and a greater realisation of His mercy.
 - ii. "I come before You" by IHOP – Kansas City
The take home message could be I know I am Yours
 - iii. "Worth it all" by Rita Springer, worship set led by Laura Hackett
The take home message could be Rev 19 - Jesus is coming in back for me.
- f. Certain songs may have attractive lyrics, but may not take us as deep. Similarly the style of music, or the way the song is written, may be appealing but it may not bring us to the deep place of longing. Choose songs that are based on the Word which can bring us deep.

5. Music

- a. The role of the musician is to play in way that brings out the mood, meaning and message of the song. This will cause hearts to engage with God. When hearts are open, the lyrics will strike the hearts of those who are in the room.
- b. Feel with your heart, and let the music express your heart and support your voice.
- c. Play in a restful way. You can build up intensity as and when appropriate for the song and then come down again to a restful mode.
- d. Play in a way that will make it easy for people to meditate on the message.
- e. Learn to express the various emotions, eg deep, intense, with your instrument.

6. Prepare for the full 2 hours

- a. Plan with a theme in mind, and choose songs that will connect from one to another, bringing the room through a journey. Always plan for 2 hours. It is fine to change on-the-spot as the session progresses, but planning is necessary.
 - b. Planning for just the first song (or first 2 songs) and hoping that the "Spirit will lead" for the rest of the session will not work in the context of 24/7 prayer. Many sessions may not have a strong leading or direction from the Holy Spirit, and thus having a plan is necessary.
 - c. We want people to leave a session having touched "Who God is" and being stirred with the message.
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IHOP – ONE THING MINISTRIES

Clinic 5

Intercession with Worship

A. Introduction

A Intercession with Worship Set combines ministering to the Lord with interceding for the things that are on His heart. It operates in the spirit of Harp and Bowl, by combining worship with intercession in one flow.

B. Why Intercession with Worship?

1. God is raising up Houses of Prayer and Prayer Rooms in many nations, in cities and in rural areas as well. Many Houses of Prayer or Prayer Rooms may lack manpower and we may not be able to have a full team of 8 to 12 people playing and singing for each session.
2. Intercession with Worship Sets can be led by only one Worship Leader and one Prayer Leader, with no other musicians or singers.
3. The advantage of this format is that it will enable many Houses of Prayer and prayer rooms in congregations to continue to pour forth hours of prayers and incense, in spite of limited manpower and resources.

C. Intercession with Worship Set – The How To's

1. Introduction

- a. This format consists of 2 stages:
 - i. Worship
 - ii. Intercession with Antiphonal Singing
- b. In a typical cycle, the worship may take between 15 to 30 minutes, followed by 15 to 30 minutes of Intercession. The intercession by the Prayer Leader or Main Intercessor is done in a similar way to the Apostolic Intercessory Worship Set, where a prayer is broken down to 2 to 4 sub-themes and combined with antiphonal singing.
- c. Generally, we have at least 3 cycles of Intercession in a 2-hour set.
- d. At IHOP – One Thing Ministries, this set is usually led by just 1 Worship Leader and 1 Prayer Leader, with no other musicians or singers. At times, there may be 1 other musician playing together with the Worship Leader; this second musician will also sing antiphonally during the intercession. For the sake of clarity and consistency, we will be describing the scenario of a Intercession with Worshipal Set led by a solo Worship Leader on his/her instrument.

2. Heart Posture during Intercession with Worship Set

- a. The posture of the worship leader during the Worship stage is one of devotion and ministering unto the Lord in worship.
- b. During the Intercession stage, the posture of the Worship Leader is one of an intercessor. In the absence of Prophetic Singers, he/she is the only one who sings forth prayers in response to the prayer of the Intercessor.
- c. In order for this format to work, the Worship Leader has to understand and carry his/her heart posture correctly.

3. What happens during the Worship Stage?

- a. During the Worship Stage, the Worship Leader focuses on ministering to the Lord and pours out his love and adoration freely. We want to take people deep into the heart of God through worship. We also want to help people go deep with the message. We may achieve this by dwelling on certain parts of the song, or repeating certain lines in the song.
- b. The Worship Leader takes his time to engage the Lord's heart in worshipping with the song. Typically, we can dwell 15 to 30 minutes on each song, giving time in the song for the room to engage with God and with the message.
- c. Establish a clear direction, message and flow
 - i. In every song he leads, the Worship Leader seeks to establish a clear
 - Direction - the Worship Leader should know where he/she is going. When that is clear, the rest of the room can follow easily.
 - Message - if possible, there should be a message in every song and the message should come forth clearly.
 - Flow - the flow of the worship very much arises out of the heart flow of the Worship Leader during the worship. How his/her heart flows and responds within the context of the songs, his/her direction and the message bring life to the worship, connecting the dots together and painting a whole picture through the set.
 - ii. Having a clear direction, message and flow help to draw and sustain the engagement of hearts of everyone in the room as one with God.
 - iii. For every worship song, we seek to bring across a message that is on God's heart or a message of the House of Prayer. We could identify a key emphasis in the song that people can respond to, and then dwell on it. For example, in the song "Here I am to Worship", the focus could be the Beauty of Jesus, that He is altogether lovely.
- d. The style should be repetitive in nature, emphasizing key phrases to allow people to meditate on the message as well as to drive home the message.

- e. We also want to be free to feel with our hearts, to flow, and allow room for creativity. Spontaneity and freedom of hearts is very key to the success of Harp and Bowl sessions.

4. Song choice and mood created during worship

- a. Songs chosen should be those that direct us to sing to God. They could be songs that speak of who God is and intimacy with God. We also want to choose songs that speak of the forerunner message.
- b. The Worship Leader should be aware of the energy and engagement of hearts in the room. The worship should lead the people to a place where their hearts are stirred and they want to pray for the things that are on God's heart. There must be enough energy to draw and sustain the engagement of hearts of the people in the room as one with the Lord.
- c. It is possible to play in a restful way but still create an environment with sufficient intensity so that people are engaged in worshipping God, and are stirred to pray.
- d. Play in a way that will facilitate the hearts of the people to meditate on the message of the song even as they engage their hearts with who God is.

5. What happens during the Intercession Stage?

- a. At the end of the Worship Stage, the Worship Leader will signal to the Prayer Leader, who will then start off a cycle of prayer.
- b. If someone in the room has a prayer and wants to initiate a prayer cycle, he could come forward during the worship and share with the Prayer Leader what he wants to pray and the Scripture verse he is using. If appropriate, the Prayer Leader could allow him to start off a prayer cycle.
- c. The Prayer Leader or Intercessor starting the prayer cycle will set a theme and a target group and pray first, using a verse from the Bible, usually an Apostolic Prayer. His/her prayer will usually consist of 2 to 3 parts. (See Clinic 2b on how to pray apostolic prayers. Principles apply here as well.)
- d. After the Prayer Leader has prayed through a certain portion or sub-theme of the prayer, the Worship Leader will sing responsively on his own to what has been prayed.
- e. While the Prayer Leader/Intercessor is praying, the people in the room are actively agreeing with the prayers. Likewise, when the Worship Leader is singing his lines in response to the prayer, the people could either agree with the lines, or pray/sing softly in their own words along the theme as the prayer.
- f. Usually, the Worship Leader's singing of lines will culminate in a spontaneous Chorus Line. This is where the people in the room and join in and unite as one crying out to the Lord in prayer, in agreement with God and with one another. The

Prayer Leader will remind the room to sing the Chorus Line together as a prayer to the Lord.

- g. The Chorus Lines should have simple flowing melodies with phrases that are easy to remember, for all in the room to sing along.
- h. Bear in mind that the Worship Leader is not just coming up with lines that sound nice, but is actively interceding to the Lord with those lines. The posture of our hearts and the spirit of prayer are absolutely crucial in making the difference between whether we are really praying or just singing lines.
- i. Other Intercessors who want to pray on the same theme and for the same target group can come forward to the mic, and continue praying immediately after the Prayer Leader/Main Intercessor has finished his/her prayer. They will proceed one after another, praying focused and concise prayers.
- j. The Worship Leader may sing after each prayer, or he may allow 2 or 3 intercessors to pray consecutively before he sings the prayer. The Worship Leader decides when to come in and sing, and for how long, keeping in mind the energy and the engagement of hearts in the room at that very moment.
- k. At times, the Worship Leader could go straight into a Chorus Line without singing antiphonal lines, or he could also sing antiphonally without coming out with a Chorus Line.
- l. At the end of the prayer of the last Intercessor, the Worship Leader may return to the Worship song. Alternatively, he could continue singing forth prayers for a while before returning to the song.

6. Spontaneity

- a. Spontaneity and freedom of hearts is very key to the success of Harp and Bowl sessions.
- b. Spontaneity stems from an open and overflowing heart before God. The antiphonal lines that we sing should be a natural and spontaneous response from our hearts to God after hearing the Intercessor's prayer.
- c. Spontaneity will enable us to flow prophetically with the Spirit, and will also take the room higher in energy and dynamics. We should therefore always seek to keep our hearts open and overflowing before God.

7. Transitions

- a. The Worship Leader must work on having smooth transitions between songs, as well as between different stages of the worship cycle, such as the transition at the end of Intercession going back to a worship song. Discover songs that can work well together.

-
- b. Smooth transitions are crucial in sustaining the energy as well as the engagement of hearts in the room.

D. Keys to a Good Intercession with Worship Set

1. A good Intercession with Worship Set is one that keeps people in the room engaged as one with God throughout the 2 hours. A good session sustains the energy and engagement of hearts, both during the prayer and worship.
2. A good Intercession with Worshipal Set will stir the hearts of people to want to worship and pray.
3. A good Intercession with Worshipal Set also brings across the message of the House of Prayer clearly. There should be a clear message for each segment of worship or each song.
4. Spontaneity and freedom of the heart of the Worship Leader will enable him/her to flow with the prophetic spirit, and will take the room higher in terms of energy and dynamics.

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Part V

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Part V

**THE RELEVANCE OF INTIMACY WITH GOD AND END-TIMES
TO THE HOUSE OF PRAYER**

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The Importance of the Messages of Intimacy with God and the End-Times

A. The Spirit and Heartbeat of the 24/7 House of Prayer

1. The spirit and heartbeat of the 24/7 House of Prayer are the messages of Intimacy with God and the End-Times.
2. Both the messages give us the WHY of the 24/7 House of Prayer and the KEYS to sustaining it in the long run.
 - a. The message of Intimacy with God is the “OIL” that energizes and sustains our prayers.
 - b. The message of the End-Times tells us WHY and gives us the FOCUS so that we pray in accordance with God’s heart and with a sense of urgency in these Last Days.

“Your Kingdom come, Your will be done, on earth as it is in heaven.” (Matt. 6:10)

B. Prayer Energized by Intimacy with God (Isaiah 62:4 – 7)

1. The “Hephzibah message” is that God delights in us and rejoices over us as a Bridegroom rejoices over his bride. It is the same as David’s beauty of God message in Psalm 27:4. They each point to intimacy with God as the “oil” and key to sustaining prayers in the long run.
2. The “watchman message” in Isa. 62:6 – 7 is the call to seek the breakthrough of God’s blessing through persistent prayer.
3. One of the main reasons that intercessors burn out is because they lack encountering Jesus during the years of waiting for the breakthrough and for prayers to be answered. When God delays the answer to our prayers, we can become disappointed. When our hope is delayed or deferred, then our heart becomes sick with despair. Prov 13:12 says, “Hope deferred makes the heart sick...”
4. Our prayer life can only be sustained and energized by active intimacy with Jesus. God desires that we experience the greater reward in our hearts. This will sustain us as we wait on God’s blessing and power in outward circumstances.

5. Our primary reward is the Lord Himself fascinating and tenderizing our hearts. Our secondary reward is the breakthrough of God's blessing and power on our ministries, physical body (healing), family, finances, relationships, etc. (Gen. 15:1)
6. Experiencing intimacy with God causes our hearts to be lovesick for Jesus. (Song 2:5; 5:8)
7. The Holy Spirit will soon emphasize God's plan to call the Church into her bridal identity as the way to sustain persistent intercession for the great End-Time revival before Jesus' return. The Spirit is raising up forerunners who will walk out and proclaim this plan to prepare the Church.

C. The Revelation of Jesus as the Bridegroom-God: "Oil of Intimacy" (Matt. 25:1 – 13)

1. In Matt. 25:1, Jesus said that the Kingdom of God would be like virgins going out to encounter Jesus as the Bridegroom-God. Matt. 24 – 25 is Jesus' teaching on the End-Times. Thus, the context of Matt. 25 is how the Church will be living in the generation that the Lord returns.
2. In the End-Times, the Kingdom of God will be likened to people who would encounter Jesus as a Bridegroom-God. We call this the Bridal Paradigm of the Kingdom.
3. The Bridal paradigm refers to the "bridal perspective" of the Kingdom of God. We see the Kingdom through the eyes of a wholehearted Bride with loyal devoted love. The Bridal message is a call to intimacy with God.
4. The Bridal message speaks of God's invitation for us to experience the deep things of His heart, such as His emotions, thoughts and affections. Enjoying active intimacy with Jesus includes feeling His heart for us. (1 Cor. 2:10 – 12)
 - a. As sons of God, we are in the position to experience God's power as heirs who sit with Him on His throne. (Rev. 3:21; Rom. 8:17)
 - b. As the Bride, we are in the position to experience God's heart for us.

D. The Message of the End-Times and Bridal Intercession

1. The End-Time Church will pray from the position of the Bride and in accordance with the heart of the Bridegroom. (Rev. 22:17)
2. The End-Time Church will be in deep unity with the Holy Spirit in what she says and does.
 - a. The Holy Spirit will be interceding for the return of Jesus.
 - b. The Holy Spirit is revealing the Church's bridal identity to her and who she is as Jesus' Bride.
3. Rev. 22:17 prophesies of the function of the End-Time Church in 4 ways:
 - a. The Church will be anointed with the Spirit.

- b. The Church will be engaged in intercession.
- c. The Church will be established in our bridal identity.
- d. The Church will be effective in the harvest of souls.

This will be the first time that the Church worldwide will be in full unity with the Spirit.

- 4. The 3-fold prayer of the End-Time Church for Jesus to come in Rev 22:17:
 - a. "COME NEAR US" – A prayer for intimacy with God.
 - b. "COME TO US" – A prayer for regional or national breakthrough of the Spirit in revival.
 - c. "COME FOR US" – A prayer for historical breakthrough, which is the Second Coming of Jesus.
- 5. There is a call to prayer with a sense of urgency due to the times that we are living in. (Joel 2:1, 11 – 17)
- 6. The message of the End-Times gives a focus for prayer as we seek to pray what is on the heart of God for our time and generation. (Ps. 2; Isa. 63:1 – 6)

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Part VI

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The Book of Haggai (I)

Renewed Faith to Build the Temple and Holiness in Worship

A. Introduction

1. The book of Haggai was written around 520BC during the reign of Darius I, the postexilic period of the nation of Israel. It was written at the time of Israel's return to Jerusalem after 70 years of captivity.
2. This is the second shortest book in OT; only the book of Obadiah is shorter. However, the book is no less important. The title of God – the LORD of hosts - is mentioned 14 times in this book.
3. The content of this book is a report of 4 messages by a seemingly insignificant post-exilic prophet whose ministry lasted only for a limited period - about 5 months.
4. The event of the book occurred around 520BC.
5. The books of Haggai and Malachi focused on worship that centred on the rebuilding of the temple. Haggai exhorted the people to rebuild the temple in Jerusalem in 520BC while Malachi was concerned with how the Priests and Levites should act in the temple.

B. The Purpose of the Book of Haggai

1. The book of Haggai is God's call and encouragement for those who are building the House of God. It served as both a rebuke as the people had slackened in their work. It also served as an encouragement as they had returned in obedience to rebuild the temple.
2. The book ended with God using Zerubbabel as a prophetic picture of the vessel that He would use in the Last Days to overthrow kingdoms, principalities and re-establish the kingdom of Israel. It will be from Zerubbabel's lineage that the kingdom of Israel will be restored. This is the lineage of Jesus, the King of Kings and the Lord of Lords.
3. Haggai wrote the book to encourage and exhort the people to rebuild the temple.
 - a. It was written to Zerubbabel the governor, Joshua the High Priest and the remnant who had returned from exile to rebuild the temple.
 - b. It is important to read this book as there are two prophetic promises that are yet to happen and will happen in our time – the promise of His presence and the glory of the House of the Lord!

4. In the book of Haggai, the term “LORD of hosts” was mentioned 14 times – signifying the strong, divine and mighty leadership of God in the call to rebuild the temple.
5. “Word of the LORD” was mentioned 5 times – it was as if God is saying to them “This is my message! Listen and pay attention to it!”
6. “Consider your ways” was mentioned 5 times – to get the people’s attention to take heed to what God was saying.
7. It is important to read this book, especially for those building the House of Prayer as it addresses the common issues and struggles that one will face in building the House of Prayer:
 - a. It is going to be a long haul – we are doing this till Jesus returns! And because it is such a long race, we might lose focus and be discouraged.
 - b. We will face opposition, challenges, misunderstanding, accusation, etc. There will be sacrifices to be made.
 - c. We can become lethargic and lukewarm as we get caught up in the doing.

C. Simple Outline of Haggai

The book of Haggai centres around four prophetic messages:

1. God’s CALL to rebuild the temple of God. (Hag. 1:1 – 15)
 - a. The people had returned from exile to rebuild the temple of God. After two years, they had slackened and stopped building the house and were pre-occupied with building their own paneled houses. Haggai spoke to them about sixteen years after their return from exile.
 - b. In Hag. 1:1 – 5, God addressed the people’s apathy, indifference and spiritual lethargy. The pursuit of affluence in their lives had overtaken the call to build the temple. They gradually adopted the mentality that ‘they still have time’ and thus were distracted from the call to build the temple of God.
 - c. This mentality led them to unbelief and discouragement and resulted in God’s discipline on His people through crop failure and rapid inflation in Hag. 1:6 – 11. The prophet Haggai challenged them to consider their ways – that the downward spiral in their lives was caused by them stopping to build the temple. The spiral was not due to wrong timing. Neither was it a mistake that they had returned from exile to build the temple.
 - d. In Hag. 1:12 – 15, the people heeded God’s voice through the prophet Haggai and responded to the word of God to build the temple and God blessed them for their obedience.

2. God's PROMISE of His presence and the coming glory of the House of the LORD. (Hag. 2:1 – 9)
 - a. Two months after Haggai has given the word, the people returned to build the temple of God. Hag. 2:1 – 5 lays out God's enabling presence – "I will be with you".
 - b. Hag. 2:6 – 9 - promise for the future glory of the temple. It gives a glimpse of what will happen in the last days and the seven elements that will cause shakings – the heavens, earth (earthquake etc), dry land (vegetation etc), seas (tsunami etc), economy (gold/ silver), all nations, temple/ church.
 - c. The purpose of the shakings is to cause all to return to the Desire of all Nations. God will manifest Himself in an unprecedented way in His temple in the days to come, which is greater than the glory they have seen in the former temple (Solomon's temple).
3. Holiness in Worship and Blessings as a result of Obedience. (Hag. 2:10 – 19)
 - a. More than any form of worship, God was looking for holiness in their lives. Rather than doing God's work in building the temple, the prophet Haggai emphasized the importance for them to get their lives right and be wholehearted. When they returned to holiness, it resulted in a worship that is pleasing to God.
 - b. However this holiness is not transferable, as they would have to walk it out on their own. God also promises blessings to His people as a result of obedience (also seen in Deut 26, 28).
4. A MESSIANIC PROPHECY concerning Zerubbabel and the raising up of the worship intercessory movement in the Last Days. (Hag. 2:20 – 23)

God is using Zerubbabel as a prophetic picture of the vessel God is going to use in the Last Days. God will raise up the worship intercessory movement to move in authority (i.e. signet ring) in the Last Days.

D. The Message of Haggai for the House of Prayer

1. God is once again calling out for His people to rebuild the House of Prayer - Acts 15:16 – 17 lays out His zeal to rebuild the House of Prayer in the spirit of the Tabernacle of David that will precede His second coming.
2. Do not despise small beginnings - God is with the remnant that will obey His call to build the House of Prayer. He promises His presence as we continue to say 'yes' to Him and respond in obedience in building the House of Prayer. He will give blessings to affirm us along the way.
3. God will raise up an unprecedented worship intercessory movement to move in such authority to shift kingdoms, move angels and powers to bring about his purposes for all nations and set the stage for His second coming.

'In that day,' says the LORD of hosts, 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a signet ring; for I have chosen you,' says the LORD of hosts." - Haggai 2:23

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The Book of Haggai (II)

The Prophetic Call to Build the House of Prayer

A. The Context of Rebuilding the House of Prayer in 536 – 515BC

1. The dramatic story of rebuilding the house of prayer in the days of Zerubbabel from 536 – 515BC is a powerful encouragement to those seeking to build a house of prayer in this hour.
2. This drama started when God told Jeremiah that Israel would go into captivity for 70 years (606 – 536BC). Jeremiah prophesied that God would visit them and cause them to return to Jerusalem. (Jer. 29:10)
3. From God's view, the temple in the past and future is His house of prayer. Isaiah was the first in Scripture to refer to the temple as the house of prayer in Isaiah 56:7.
4. Jesus called the temple the house of prayer because its purpose was first and foremost to be a place of encounter with God in prayer and worship. It was to function as a worship sanctuary that continued night and day. (Matt. 21:12 – 13)
5. This story is told in three passages as it highlights four leaders who worked together in Jerusalem to help the remnant build the house of prayer - Zerubbabel and Joshua and the prophets Haggai and Zechariah. (Ezra 1 – 6; Hag. 1 – 2; Zech. 3 – 8)
 - a. Zerubbabel: the governor of Judah who functioned as an apostolic leader responsible for mobilizing the people to build the house of prayer buildings (i.e. the temple complex).
 - b. Joshua: the high priest who was responsible to oversee the administration of the day-to-day function of the priests and Levites in the house of prayer.
 - c. Haggai: The older prophet gave four messages in five months in 520 BC (Aug.-Dec.). The first message was delivered on August 29 (Hag. 1:1-11), the second on October 17 (Hag. 2:1 – 9), and the third and fourth on December 18, 520 BC (Hag. 2:10 – 23).
 - d. Zechariah: He called the remnant to repent in November 520 BC (Zech. 1:1 – 6). He received his longest prophecy in January 519 BC, consisting of 8 visions that he received on one night (Zech. 1:7 – 6:8). A main theme in these 8 visions was the exhortation to build the house of prayer (Zech. 1:16; 4:6 – 10; 6:12 – 13).

6. There were two Persian kings.
 - a. Cyrus released and financed the Jewish captives in 536 BC as they returned from 70 years of Babylonian captivity to rebuild the temple in Jerusalem. (Ezra 1)
 - b. Darius helped the remnant with finances in their efforts to rebuild the temple in 520BC. (Ezra 6)

B. Overview of the Story

1. Approximately 50,000 exiles returned to Jerusalem (Ezra 1 – 2). The journey from Babylon to Jerusalem took five months, covering about 700 miles (Ezra 7:9). The remnant returned to the city that had been desolate for 70 years, since the Babylonian armies had destroyed it in 586BC.
2. After arriving at Jerusalem, they lost their excitement after having been there only about one year. In that time, they laid the foundation of the temple. Because of opposition from enemies and an economic and agriculture crisis, they quit building the temple for 16 years. (536 – 520BC)
3. The house of prayer was rebuilt over a 24-year period (538 – 515BC). The two most important dates to remember are 536 BC, when they laid the foundation of the temple and then quit in discouragement (Ezra 3:10; 4:24) and 520 BC when they restarted their labors (Ezra 5:1 – 2).
4. There were three main obstacles in Jerusalem:
 - a. The Samaritans who moved into the land after Israel went into captivity aggressively opposed the remnant of Israel. (Ezra 4:1 – 5, 24)
 - b. The remnant of Israel struggled with spiritual lethargy, compromise, and fear. (Hag. 1:1 – 11; Zech. 1:1 – 6)
 - c. The economic crisis was intensified by drought and agricultural failures. (Hag. 1:1 – 11)

C. Significant Events in Ezra 1 – 6 (538 – 515BC)

1. Ezra 1-6 gives significant events related to building the house of prayer. This covered a 24-year period from when God stirred Cyrus in 538 BC to build the temple to its completion in 515 BC.
2. In 538 BC, Cyrus, the king of Persia defeated the nation of Babylon. Then Cyrus made a surprising decree to free the Jewish captives from Babylon to return to Jerusalem to build the house of prayer. He even helped them financially. (Ezra 1:1 – 5)
3. Cyrus gave them the articles of gold that Nebuchadnezzar had taken from the temple in 586 BC. (Ezra 1:7, 11)

4. About 50,000 captives returned from Babylon to help build the house of prayer in Jerusalem. (Ezra 2:1 – 65)
5. There were full-time singers and musicians in the days of Zerubbabel. (Neh. 12:45 – 47; Ezra 2:65)
6. The king of Persia assigned a stipend from the royal treasury for the support of the singers. The singers were to pray “for the life of the king and of his sons.” (Ezra 6:10; Neh. 11:23 – 24)
7. In the seventh month of their first year in Jerusalem (536 BC), the altar was built (Ezra 3:1 – 2). In the second year, they began to work on rebuilding the temple itself (Ezra 3:8 – 9). Some months later, when the foundation of the temple building was finished being laid, they celebrated. The older men wept because it seemed so small compared to Solomon’s temple (Ezra 3:10 – 12).
8. Adversaries arose against those who were building the house of prayer and construction stopped in 535 BC. (Ezra 4:1 – 5, 24)
9. After a delay of 16 years (535 – 520 BC), God sent prophets to stir up the leaders to restart construction. (Ezra 5:1 – 2)
10. After nearly five years (520-515 BC) of work, they completed the house of prayer. (Ezra 6:14 – 15)

D. Haggai’s Prophetic Message: A Call to Build the House of Prayer

1. Haggai’s first message in 520 BC was given on the first day of the sixth month of the Hebrew calendar or on August 29. It was a call to action to build the temple (Hag. 1:2 – 11). The Lord stirred the spirit of the people so that they went to work 24 days later on September 22 (Hag. 1:12 – 15).
2. Haggai’s second message in 520 BC was given on October 17. The key issue was in how they “saw” their labors. They were to see the connection of their labors to the larger house of prayer reality. In God’s eyes, the “worship sanctuary” they were building in 520BC was the same one that Solomon had built in 960 BC (the latter was referred to as “this” temple in Hag. 2:3 – 9). It had continuity with the heavenly worship sanctuary (Rev. 4 – 5) and the millennial worship sanctuary (Zech. 6:13).
3. Haggai called them to be strong and not quit in the midst of the pressures. They were called to be diligent and even grateful for the privilege of working with what God was so zealous for. They were called to not fear and witness the evidence of the Spirit’s work among them, and to be confident that it would remain with them. (Hag. 2:4 – 5)

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The Book of Zechariah

God's Zeal for Zion and Fuel for the House of Prayer

A. Introduction

1. The book of Zechariah contains more prophecies concerning the coming Messiah than any other book in the Bible with the exception of Isaiah.
 - a. This book gives us more information concerning the Person and the Mission of the Messiah from His birth to His Second Coming and His reign during the Millennial Kingdom.
 - b. Many of these prophecies have already been fulfilled with striking accuracy. Example: Zech. 9:9; 11:12 – 13; 13:7.
2. The book of Zechariah also gives us detailed information about End-Times. This book is called the "Apocalypse of the OT".
 - a. Among the Minor Prophets, it contains the most specific and comprehensive prophecies concerning End-Time events.
 - b. More than the other OT books, its vision and highly symbolic language resemble the apocalyptic books of Daniel and Revelation.
3. Theme of the book of Zechariah: **God's zeal for Zion and Fuel for the House of Prayer** (Zech. 1:14 – 17)
 - a. The book of Zechariah gave many specific promises concerning God's End-Time plan for Israel.
 - b. The messages of Zechariah gave much encouragement to God's people who were seeking to build the House of Prayer. The LORD raised up Zechariah and Haggai at a time when the people of God had become discouraged in building the Temple of God.
4. Rightly understood, the messages of Zechariah will give courage to God's people who at different periods of history are called to re-establish night and day ministry unto the LORD in preparation for the return of the Messiah.
 - a. Much of the encouragement given in the book cannot be fully understood without a paradigm that takes seriously the emphasis and role of prayer and worship in the establishing of God's Kingdom on the earth.
 - b. The book gives much information about the importance of prayer and worship movement in the heart of God; the impact it will have and the spiritual fuel needed to sustain it.

B. Simple Outline of Zechariah

1. The book of Zechariah is divided into two main sections:
 - a. The first section: chapter 1 – 8 (dated around 520 B.C.) comprises a series of 8 visions and the message of fasting. It is mostly concerned with encouraging the people to complete the building of the Temple.
 - b. The second section: chapter 9 – 14 (undated) is made up of 2 prophecies focusing with great detail on many of the End-Time events surrounding the return of the Messiah and the salvation of Israel.
2. Outline:
 - a. A call to repentance and to return to God (1:1 – 6)
 - b. Eight prophetic visions concerning Israel and the House of Prayer (1:7 – 6:15)
 - i. Vision of the horses (1:7 – 17)
 - ii. Vision of the horns and craftsmen (1:8 – 21)
 - iii. Vision of the measuring line (2:1 – 13)
 - iv. Vision of the high priest (3:1 – 10)
 - v. Vision of the lampstand and olive trees (4:1 – 14)
 - vi. Vision of the flying scroll (5:1 – 4)
 - vii. Vision of a woman in a basket (5:5 – 11)
 - viii. Vision of the four chariots (6:1 – 8)
 - c. The Millennial Kingdom and the re-building of the Millennial Temple (6:9 – 15)
 - d. Four explanatory messages concerning Israel (7:1 – 8:23)
 - i. Rebuke (7:1 – 7)
 - ii. Repentance (7:8 – 14)
 - iii. Restoration (8:1 – 17)
 - iv. Rejoice (8:18 – 23)
 - e. Two prophecies concerning Israel (9:1 – 14:21)
 - i. Promise of the coming Messiah and His rejection by Israel (9:1 – 11:17)
 - ii. End-Time prophecies concerning Israel (12:1 – 14:21)

C. The Message of Zechariah for the House of Prayer

1. God raised up Zechariah to encourage the people of Judah in their work in rebuilding the Temple after the exile to Babylon.
 - a. The people had started building with great zeal but had given up quickly because of negative circumstances and the apparent insignificance of what they were doing.
 - b. Only 2 years after they had begun to build the Temple, the people gave in to apathy and indifference. They began to focus their time and energy on building their own houses and businesses.
2. God raised up Zechariah to help the people re-envision God's call concerning the building of the Temple.
 - a. The people had forgotten the significance of what they were doing. They needed a fresh vision of God's affections for them and an understanding of why they were building the temple in the first place.
 - b. God knew that they would never get the task done unless they were doing it out of desire rather than duty.
3. Applications for the House of Prayer – as we build the House of Prayer, it is critical for us:
 - a. To remember the vision of why we are doing what we are doing.
 - b. To be reminded of our prophetic history – the promises that God has spoken to us personally, corporately and through the understanding of the Scriptures.
 - c. To understand the affections of God (i.e. Intimacy with God message) and the End-Time plan of God (i.e. End-Times message).
4. God gave Zechariah 8 visions over a period of 1 night. It was full of encouragement to His weary people.
 - a. They were messages that reminded the people of God's prophetic promises to them and His continuing commitment to fulfill those promises.
 - b. The visions are distinct but contain a single overarching message – **God remembers!**

D. The Eight Visions

1. Vision of the horses (1:7 – 17)
 - a. In the vision, God is encouraging Judah by displaying His zeal for them. He has no “plan B” and is fully committed to His chosen people and the city of Jerusalem. The LORD is going to return to Jerusalem and His House will be built there!
 - b. He is reminding His people that what they are doing in building the House of Prayer is a critical part of preparing for the breaking in of God’s Kingdom in Jerusalem in the days to come.
2. Vision of the horns and craftsmen (1:18 – 21)
 - a. The focus of Zechariah’s 2nd vision is the defeat and overthrow of the Gentile nations which have oppressed Israel for thousands of years.
 - b. Zechariah sees 4 horns and 4 craftsmen. In Scripture, a horn represents human strength and was often used to the ruling powers. The term “craftsman” was used in OT to refer to those who were engaged in building the Temple and Tabernacle.
 - c. Zechariah is told that the 4 craftsmen “represent” the means by which God is going to overthrow Israel’s enemies and oppressors. God is declaring that there is a relationship between the people who are building the Temple and the overthrowing of God’s enemies.
 - d. Zechariah’s vision encourages the people of Judah by letting them know that what they are building has great significance to the breaking in of God’s Kingdom. In fact, the Bible shows a direct relationship between House of Prayer, the breaking in of God’ justice and the establishment of His Kingdom on earth.
3. Vision of the measuring line (2:1 – 13)
 - a. The 3rd vision speaks of God’s plan to rebuild Jerusalem and fill it with His glory to such an extent that other nations will want to be associated with Israel and become part of God’s people.
 - b. A “measuring line” would be used in the early stages of planning a building project. The message is to encourage the people that God has a definite plan in rebuilding the city of Jerusalem. The city will be completely rebuilt and restored. It is not a question of “if” but “when”.
4. Vision of the high priest (3:1 – 10)
 - a. The 4th vision was addressed specifically to Joshua the high priest. It addressed the issue of how God is going to prepare House of Prayer people to inherit His promise and His plan to cleanse the people from all sin and restore them to function as a Kingdom of priests.
 - b. The LORD promises Joshua great authority and free access to the very counsel of God if he will pursue 100% obedience in every area of his life!
5. Vision of the lampstand and olive trees (4:1 – 14)

-
- a. The 5th vision is addressed specifically to Zerubbabel, the governor. He was battling primarily, not with spiritual issues but with the natural obstacles that faced Judah as they sought to rebuild the Temple.
 - b. God declared that despite the obstacles, He was going to restore the Temple through Zerubbabel. The fulfillment of God's promise will be the work of the Spirit and not dependent on man's ability or faithfulness.
6. Vision of the flying scroll (5:1 – 4)
- a. In the 6th vision, Zechariah sees a flying scroll going out over the land of Israel. It represents God's judgment on unrighteousness among His people.
 - b. The unique dimensions of the scroll seem to represent God's standard of righteousness and holiness in the Temple ministry. The scroll is the same size as both the Holy Place in the Tabernacle of Moses and the porch in Solomon's Temple. Both are places where the priests minister to the LORD and to people.
7. Vision of the woman in a basket (5:5 – 11)
- a. God is not only going to judge unrighteousness, He is going to remove wickedness from the land of Israel completely. Zechariah's 7th vision shows us what wickedness looks like and shows us where it will grow into fullness.
 - b. God is going to remove all wickedness from the land of Israel. Such wickedness is going to grow to fullness in a place called Shinar (Babylon) where a "house" (religious system) will be built for it. The people are exhorted to have nothing to do with Babylon which will be totally destroyed.
8. Vision of the four chariots and the crowning of Joshua (6:1 – 15)
- a. The final vision depicts God's war chariots going out from God's dwelling place to destroy Israel's enemies.
 - b. The series of visions is crowned by a prophetic action carried out by Zechariah the following morning. He is told to crown Joshua the high priest with a royal crown as a sign that God is going to restore the earth under a King whose authority flows from the fact that He is a priest. He will rebuild the Temple and it is under His rule that Jerusalem will prosper. From Jerusalem, His rule will fill the earth.

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The Book of Malachi

The Heart of Worship

A. Introduction

1. Purpose of Malachi
 - a. The book of Malachi is a book for evaluating and examining the condition of our heart towards God. It is especially relevant for the people who are building the House of Prayer because the message of the book is specifically addressed to Priests and Levites.
 - b. In the book, prophet Malachi found that the people of God had cold hearts. They were indifferent and apathetic. When he confronted them, they asked a series of questions that revealed their spiritual condition.
2. The book of Malachi was probably written between 420B.C. and 415 B.C. This would place the book about 100 years after the ministries of Haggai and Zechariah.
3. Theme of Malachi
 - a. The books of Haggai and Malachi focused on worship that centred on the rebuilding of the temple. Haggai exhorted the people to rebuild the temple in Jerusalem in 520B.C. while Malachi was concerned with how the Priests and Levites should act in the temple.
 - b. In the book, the prophet Malachi emphasized on the attitudes of those who brought their worship to God. His focus was on the heart of those who worshipped God.
 - c. The priests of Malachi's time were indifferent to the "rules" of worship (1:6 – 14) and the people had become apathetic about their offerings to God (3:6 – 12).

B. Simple Outline of Malachi

1. Dispute over the love of God (1:1 – 5)
2. Dispute over honoring God in worship (1:6 – 2:9)
3. Dispute over the people's unfaithfulness (2:10 – 17)
4. Dispute over God's judgment (2:18 – 3:6)
5. Dispute over returning to God (3:7 – 12)
6. Dispute over callousness towards God (3:13 – 18)
7. Warning concerning the coming of the Great Day of the LORD (4:1 – 6)

C. A Portrait of Spiritual Indifference

1. "In what way have You loved us?" (1:2)
 - a. This question reveals an alarming lack of trust and their doubt in the love and goodness of God. The Israelites were implying that God had been unfaithful to His covenant. This is the root of their offence towards God.
 - b. Question: Do we demand the proof of God's love for us and His faithfulness?
 - c. Response: Be assured of the love and goodness of God towards us.
2. "In what way have we despised Your name?" and "In what way have we defiled You?" (1:6, 7)
 - a. This question shows the half-heartedness and rationalizations of the Priests and Levites. They were saying, "We have been making the required sacrifices, what more do you want?"
 - b. Question: Do we offer God our best in worship or do we just go through the motions?
 - c. Response: Honor God.
3. "In what way have we wearied Him?" (2:17)
 - a. This question shows the loss of hope and confidence in the Word of the LORD. The apparent prosperity of the wicked and the sufferings of the righteous sowed doubt and caused disobedience towards the LORD.
 - b. Question: Do we doubt the Word of the LORD?
 - c. Response: Obey God.
4. "In what way shall we return?" (3:7)
 - a. This question reveals an appalling blindness to sin and an arrogant attempt to gloss over wrongdoing. "We don't know what You want us to do because we don't see what we have done wrong."
 - b. Question: When faced with our sin, do we make excuses or justify our sins?
 - c. Response: Fear God.
5. "In what way have we robbed You?" (3:8)
 - a. This question underscores the people's greed. They did not view their possessions as God's possessions to be used for His glory.
 - b. Question: Do we gladly give and offer ourselves to God?
 - c. Response: Give to God.
6. "What have we spoken against You?" (3:13)

- a. This question displays the Israelites' callousness towards God. They had said it was "useless to serve God" (3:14). But they continued to think that their external observance of religious ceremonies would satisfy God.
- b. Question: Do we love and serve God wholeheartedly?
- c. Response: Love the LORD with all your heart, with all your soul, with all your mind and with all your strength.

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Part VII

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Part VII SUPPLEMENTARY READINGS

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IHOP – ONE THING MINISTRIES

Supplementary Reading 1

Types of Harp and Bowl Sessions in the House of Prayer

A. INTRODUCTION

Our call at the International House of Prayer-One Thing Ministries is to keep the fire on the altar burning! Ultimately, a 24/7 house of prayer will have 84 harp and bowl sessions per week, each lasting for 2 hours. The different types of harp and bowl sessions are as follows:

1. Apostolic Intercessory Worship (elaborated in Clinic 2)
2. Devotional Worship (elaborated in Clinic 4)
3. Intercession with Worship (elaborated in Clinic 5)
4. Singing with the Word
5. Prophetic Worship

At IHOP – One Thing Ministries, the sessions we commonly do are Apostolic Intercessory Worship, Devotional Worship and Intercession with Worship and they have been described in the Clinics. We will briefly describe the two other types of sessions below.

B. Singing With The Word

1. What is Singing with the Word?

- a. Singing with the Word is a session where we meditate on a passage of Scripture and go deep in the Word of God as it is being sung and developed.
- b. The passages of Scripture that are used for this type of prayer session are the Song of Solomon, the revelation of God from the Book of Revelation (especially Chapters 4 and 5), and the Psalms.
- c. The singers take time to develop the passage, singing antiphonally and allowing God to bring forth deeper revelation to hearts as we meditate on the Word that is being sung. The purpose is to create an environment where people can go deeper into the Word of God and God can strike our hearts with His living Word.
- d. The 2 hour set is usually divided into 3 to 4 cycles. Each Cycle consists of
 - i. Corporate Worship
 - ii. Spontaneous Singing
 - iii. Developing a Passage through Antiphonal Singing

- e. Refer to Clinic 2a for how to carry out Corporate Worship and Spontaneous Singing, as the principles can be applied across different types of sets.

2. Developing a Passage through Antiphonal Singing in a Singing with the Word Session

a. Preparation

- i. Prior to the session, the whole team (worship leader, musicians, prophetic singers and prayer leader) decides on a passage of Scripture to be used for the session.
- ii. Each team member will take time to meditate on the passage and grow in depth and understanding of the passage.
- iii. Ideally, teams should come together to discuss share on what the Lord has revealed to each person on the team. Through this, the team grows deeper in the understanding of the passage as a whole and are on the same page with one another.

b. Singing in a live session

Step 1: Read a biblical sentence from the passage

- i. The Prayer Leader begins by reading a biblical sentence from the passage. This could range anywhere from 1 to 3 verses of Scripture, depending on the Scripture passage. For example, if singing through the Song of Songs, the Prayer Leader could read through the whole of Chapter 1, verse 2.

Step 2: Isolate a key phrase to focus on and develop from the sentence

- i. The Prayer Leader then clearly defines one key phrase from the biblical sentence, which the singers will develop through antiphonal singing. He/She does this by repeating that key phrase and emphasizing it. For example, in SoS 1:2, the phrase “*Let him kiss me*” is isolated and emphasized.

Step 3: Singing antiphonally around the key phrase

- i. The prophetic singers will then sing antiphonally (responsively) to one another, developing the key phrase. (See below and Clinic 2c for more detailed elaboration.)
- ii. If necessary, prophetic singers may have their own phrases written out from prior meditation and discussion to help them with having words and language to respond to other singers.

Step 4: Chorus lines

- i. The Chorus Leader (who leads the prophetic singers) establishes spontaneous Chorus Lines for all singers and the room to sing. This usually happens at the height of antiphonal singing when hearts are being drawn deeper into engagement with the message that is being sung. The Chorus Leader may choose a line from another prophetic singer to use as the Chorus Line.
- ii. The Line is typically repeated at least 8 times.

After a key phrase has been developed, the team can move on to the next key phrase in the biblical sentence, with the Prayer Leader emphasizing the next phrase. In SoS 1:2, the next phrase could be “...with the kisses of his mouth”.

c. How to develop a passage through antiphonal singing

There are three ways to develop a passage antiphonally:

- a. Repeat. The singer could choose to repeat the isolated key phrase or what was sung by the previous singer.
E.g. “Let him kiss me...”
- b. Rephrase. The singer could also rephrase and build on the key phrase or what the previous singer sang with language that conveys a similar meaning.
E.g. Singer 1: “Let him kiss me...”
Singer 2: “Come touch my heart...”
Singer 3: “Come kiss my heart...”
- c. Reference. The singer could reference another verse that is related to the theme of the prayer, thus developing and bringing the prayer to a deeper level.
E.g. Singer 1: “Come touch my heart...”
Singer 2: “Spirit of revelation come kiss my heart...” (Eph 1:17)

3. What do I do during a Singing With the Word Set?

- a. For those who are part of the congregation in the room, sing with the Worship Team during Worship Songs and Chorus Lines. As we sing with the Chorus Lines, we are confessing and agreeing with the Word of God and allowing Him to bring the Word deeper into our hearts.
- b. As the Word of God is being sung antiphonally, we can either
 - i. Spend time thinking and wrestling with the truth of God’s Word.
 - ii. Allow the Word of God to go deep into our hearts as it is being sung.
 - iii. Agree with the Word of God. Confess the Word of God and allow it to mark our hearts.
 - iv. Read the passage of Scripture.

C. Prophetic Worship

1. What is prophetic worship?

- a. **Prophetic worship is a prayer format is designed to facilitate united group participation in worship so that we might receive the ministry of the Holy Spirit in specific ways.**
- b. The goal is to reach the highest experience of corporate worship, including ministry times for healing and deliverance.
- c. This is the context to learn to prophesy and minister to one another and to receive soaking prayer for physical and emotional healing.

2. What Do I Do During A Prophetic Worship Set?

- a. Sing along with the worship team during worship songs and during antiphonal choruses.

- i. Engaging with the Lord in unity with others in anointed atmosphere results in a greater and longer prophetic flow. The prophetic spirit is released in a greater measure in this kind of atmosphere.

“WHEN THE TRUMPETERS AND SINGERS WERE AS ONE, to make ONE SOUND TO BE HEARD in praising and thanking the Lord...the house of the Lord was filled with a cloud...”(2 Chronicles 5:13)

- ii. Singing together unites God’s family with one heart-flow in God. God is jealous about that and wants the whole room feeling and entering into His heart together. Interactive singing causes the people to flow into one heart together.

- iii. God-centred worship releases God’s justice.

“Let the HIGH PRAISES OF GOD be in their mouth, and a two-edged sword in their hand, to execute VENGEANCE on the nations...THIS HONOR HAVE ALL HIS SAINTS. Praise the Lord!”(Psalm 149:6-9)

“SING A NEW SONG TO THE LORD...GIVE GLORY TO THE LORD, AND DECLARE HIS PRAISE...THE LORD SHALL GO FORTH LIKE A MIGHTY MAN...HE SHALL PREVAIL AGAINST HIS ENEMIES.”(Isaiah 42: 10-13)

- b. Focus your affection on God. Turn your attention towards loving Jesus during Prophetic Worship.

- i. It is God’s desire that his church would be of one mind and one voice.

“Now THE MULTITUDE OF THOSE WHO BELIEVED WERE OF ONE HEART AND ONE SOUL.”(Acts 4:32)

“Now may the God of patience and comfort grant you to BE LIKE-MINDED TOWARD ONE ANOTHER, according to Christ Jesus, that you may WITH ONE MIND AND ONE MOUTH glorify the God and Father of our Lord Jesus Christ.”(Romans 15:5-7)

- ii. When the church flows together with one heart in one accord, supernatural power is released.

“Now 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 where they were sitting. THEN THERE APPEARED TO THEM DIVIDED TONGUES, AS OF FIRE, AND ONE SAT UPON EACH OF THEM.”(Acts 2:1-3)

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Supplementary Reading 2

The Global Bridegroom Fast

A. What is the Bridegroom Fast?

Jesus said, “Can the Friends of the Bridegroom MOURN as long as the Bridegroom is with them? But the days will come when the Bridegroom will be taken away from them, and then THEY WILL FAST.” (Matthew 9:15)

1. The **GLOBAL BRIDEGROOM FAST** is fasting that is motivated by experiencing the burning desire of Jesus’ love. The apostles had become accustomed to experiencing intimacy with Jesus during His earthly ministry. However, when the Bridegroom was taken away (by His death on the cross), they mourned to experience the former embrace of His Divine love. This mourning compelled them to fast, crying out, “Jesus, I must have more.” Thus, they “mourned with fasting” for renewed experiences of intimacy with God.
2. The **GLOBAL BRIDEGROOM FAST** is focused not on earning or deserving more of God but rather on enlarging our capacity to freely receive and experience more of the ocean of Jesus’ love. From this reality, the Body of Christ will eventually enter into the fullness of God’s power. Esther is a picture of coming to the King for power through prayer and fasting empowered by confidence in love.

B. When

1. The **GLOBAL BRIDEGROOM FAST** is a monthly 3-day fast and the gathering of God’s people to seek His face. In other words, it’s the first Monday to Wednesday of every month. It is a worldwide solemn Assembly of God’s people for a time of prayer with fasting.

C. What do we do for when we gather?

1. We wait before the presence of God to hear His voice and to receive His love. (Isaiah 40:31)
2. We meditate on the Word of God and allowing the Holy Spirit to release revelation unto us. (1 Corinthians 2:10; Ephesians 1:17)
3. We pray for the release of the fullness of Holy Spirit in the Church (John 14:12), Revival and Harvest (Malachi 4:6; Matthew 24:14), Salvation to Israel (Romans 9 – 11), etc.

Joel 2:15 - 16 says, “Blow the trumpet in Zion, consecrate a fast, call a sacred assembly; gather the people...” It is important for God’s people to gather, seek His face, fast and pray in such a crucial hour as this so that the will of God can be done on earth. For extreme times require extreme measures. It is time for the people of God to rise up in her bridal identity to abandon herself to Jesus in lovesick worship with fasting and prayer in order to more effectively preach the gospel, serve the poor and heal the sick!

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Supplementary Reading 3

New Testament Intercessory Prayer List

Matt. 6:9-13 – For God’s Kingdom to come and His will to be done on earth as it is in heaven

"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.

Luke 11:2-4 – For God’s Kingdom to come and His will to be done on earth as it is in heaven

So He said to them, "When you pray, say: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us day by day our daily bread. And forgive us our sins, For we also forgive everyone who is indebted to us. And do not lead us into temptation, But deliver us from the evil one."

John 17:20-25 – For the knowledge of God resulting in unity and evangelism.

I do not pray for these alone, but also for those who will believe in Me through their word; 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.

John 17:26 For the Name of God to be revealed and that the love the Father has for Jesus may be imparted to the Church

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."

Acts 4:29-31 – Praying for boldness to speak God’s word, for the breaking in of the Holy Spirit and for signs and wonders to accompany the Word.

"Now, Lord, look on their threats, and 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."

Rom. 1:9-12 – For apostolic impartation of gifts to strengthen and establish the church.

For God is my witness, whom I serve with my spirit in the gospel of His Son, that without

ceasing I make mention of you always in my prayers, making request if, by some means, now at last I may find a way in the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, so that you may be established-- that is, that I may be encouraged together with you by the mutual faith both of you and me.

Rom. 10:1 – For Israel to be saved through Jesus

Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

Rom. 15:5-6 – For unity in the church across a city or region.

Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

Rom. 15:13 – To be filled with supernatural joy, peace and hope.

Now 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. 15:30-33 – Deliverance from unbelievers, to serve and refresh the church

Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me, that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, that I may come to you with joy by the will of God, and may be refreshed together with you. Now the God of peace be with you all. Amen.

Rom. 16:25-27 – To establish the Church in the Gospel

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began but now made manifest, and by the prophetic Scriptures 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. Amen.

1 Cor. 1:4-8 – To be enriched with supernatural gifts of the Holy Spirit unto righteousness

I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

2 Cor. 13:7 – To be approved, doing what is honorable

Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.

2 Cor. 13:14 – To be filled with God's grace, love and communion of the Holy Spirit

..the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

Eph. 1:17-19 – For deeper revelation of Jesus and the Bride's destiny unto transforming of hearts

..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, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us..

Eph. 3:16-19 – For the release of divine strength in the heart unto experiencing God's love to arise to the fullness of God

...that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height-- to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

Phil 1:9-11 – For God's love to abound resulting in discernment and righteousness

And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.

Phil 3:10-11 – For us to know Jesus, to be filled with power, walk in fellowship with Him and to be conformed to His likeness

..that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead.

Col 1:9-12 – To know God's heart, be fruitful in ministry and strengthened by intimacy with God

For this reason we also, since the day we heard it, do not cease to pray for you, and to ask 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; strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

Col 4:2-4 – That God would open doors for the prophetic message of this hour to be trumpeted with power to the Body of Christ

Continue earnestly in prayer, being vigilant in it with thanksgiving; meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, that I may make it manifest, as I ought to speak.

Col 4:12 – To stand perfect and complete in the will of God

Epaphras, who is one of you, a bondservant of Christ, greets you always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God.

1 Thes. 1:2-3 – For the work of faith, labor of love and patience of hope

We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,

1 Thes. 3:9-13 – For the release of apostolic ministry and to abound in love and holiness.

...praying exceedingly that we may see your face and perfect what is lacking in your faith. Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. And may the Lord make you increase and abound in love to one another and to all, just as we do to you, so 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. 5:23-24 – Prayer for God's sanctification in our life unto mature holiness

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it.

2 Thes. 1:11-12 – To be equipped and prepared to receive the fullness of God's destiny for the church

Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

2 Thes. 2:16-17 – For the comfort of God and effectiveness of their words and deeds in ministry

Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.

2 Thes. 3:1-5 – For the prophetic message of this hour to be trumpeted with power to the Body of Christ.

Finally, brethren, pray for us, that the word of the Lord may run swiftly and be glorified, just as it is with you, and that we may be delivered from unreasonable and wicked men; for not all have faith. But the Lord is faithful, who will establish you and guard you from the evil one. And we have confidence in the Lord concerning you, both that you do and will do the things we command you. Now may the Lord direct your hearts into the love of God and into the patience of Christ.

1 Tim. 2:1-2 – For the government and those in authority

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

Heb. 13:18 – To have good conscience and to live honorably.

Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.

Heb. 13:20-21 – To be complete in every good work

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

2 Pet. 1:2-4 – To attain life and godliness through the knowledge of Jesus

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, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

3 John 1:2 – For God to bring about the enlarging of our heart and soul.

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

Jude 3 – Contending for God's promises

Beloved, while I was 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.

IHOP – ONE THING MINISTRIES

About IHOP – One Thing Ministries

The Heart of our Vision

*“John the Baptist said...the friend of the Bridegroom...rejoices because of the Bridegroom’s voice.”
(John 3:29)*

“Anna...did not depart from the temple, but served God with fastings and prayers night and day...and she spoke of Jesus to all...” (Luke 2:37 – 38)

“Pray that the Lord of the Harvest would send out laborers into His Harvest... therefore go to all nations and make disciples.” (Matthew 9:38; 28:19)

“...for My House shall be called a House of prayer for all nations.” (Isaiah 56:7)

Our Mission and Mandate

At the International House of Prayer – One Thing Ministries, we are committed to Prayer with Worship, the Prophetic and the Great Commission.

We embrace and seek to live out the following four heart standards (embodied in the acronym “IHOP”), in order to be a people who will partner with God in these Last Days:

- **Intercession:** a people of prayer, expressed corporately through night and day prayer and worship;
- **Holiness:** a people who have set ourselves apart for intimacy with God, and who live out the Sermon on the Mount lifestyle;
- **Offering:** a people who give extravagantly to God for the advancement of His Kingdom, and who live a fasted lifestyle (ie. living simply for ourselves);
- **Prophetic:** a people who stand boldly in faith, move in the power of God and have confidence in His provision, protection and direction.

As a **missions base**, we seek to equip and send missionaries as dedicated intercessors and evangelists with a forerunner spirit who will labour to see revival and a great harvest all over Asia.

The **heart of our missions base** is 24/7 worship and prayer; thus, we seek to establish a 24/7 House of Prayer in Singapore – a perpetual sacred assembly gathering corporately to fast and pray in the spirit of the Tabernacle of David.

Two historical figures from the Bible who inspire us are Anna, the first evangelist and forerunner in the New Testament, and King David from the Old Testament. Anna prayed and fasted for over sixty years before Jesus’ first coming (Luke 2:37), and King David organized and paid 4,000 musicians and 288 singers to worship God night and day (1 Chron. 23:1 – 25:31).

Our **mandate** is to train believers, from this place of night and day prayer, to love Jesus and people wholeheartedly as they go forth to preach the Word, heal the sick, serve the poor, plant Houses of Prayer and proclaim the return of Jesus across the earth.

THE CALL AND INVITATION TO BUILD THE HOUSE OF PRAYER

My heart burns as I invite you to partner in the vision that the LORD gave us to equip people from all over the world to live lives overflowing with passion for Jesus and compassion for people. John the Baptist described himself as a “friend of the Bridegroom” as he prepared the people for the first coming of the LORD. Today, the Holy Spirit is raising up “friends of the Bridegroom” type ministries like John, with the “forerunner spirit” to prepare His Bride for Jesus’ Second Coming.

After being a pastor for more than 15 years, my ministry has changed significantly. I now devote all my energy to establish a ministry that embraces fervent intercessory prayer and worship with daily fasting as a foundation for effective outreach and world evangelization. I deeply believe that unceasing intercession, worship and fasting are the vital keys to the completion of the Great Commission.

One Thing Ministries is committed to Prayer (i.e. intercession, worship, healing, prophecy, etc.), Fasting (i.e. covering 365 days a year), the Forerunner Spirit (i.e. preparing the Church as a Bride for the unique dynamics in the End-Times), and the Great Commission (i.e. proclaiming Jesus to all nations). We are consumed with the mandate to train believers to love Jesus and others wholeheartedly as they go forth to preach the Word, heal the sick, serve the poor and plant Houses of Prayer across Asia.

However, at the heart of our ministries is the 24-hour a day prayer with worship. Our original inspiration came from Anna in Luke 2:37 – 38, the first evangelist and forerunner in the New Testament who prayed and fasted for 60 years before Jesus’ first coming. We were also inspired by King David, who organized 4,000 musicians and 288 singers to worship God 24 hours a day (1 Chron. 23 – 25).

On September 6, 2003, I gathered together a few people with the burden to establish a House of Prayer in the spirit of the tabernacle of David. We know that it is the heart of God to establish a House of Prayer where “the fire on the altar shall never go out” in the land of Singapore. We trusted that people would come from all over the island – musicians, worship leaders and singers would come; finances would be provided; etc.

In 1722, an “Intercessory Missions Base” was established Germany by Count Nicholas Ludwig Von Zinzendorf. They named their settlement Herrnhut, which means “The Watch of the LORD” and they began prayer meetings that continued 24 hours a day for over 100 years resulting in the first Protestant missions movement in history known as the Moravians. To this we say, “Yes LORD, do this in Singapore even in our day!”

Leviticus 6:13 says that “the fire must be kept burning on the altar continuously; it must not go out.” It is our goal also to keep the fire burning that it may never go out! **We are calling out to all the worship leaders, musicians, singers, intercessors, etc.** who have the heart to establish this House for the LORD to join us to keep this fire burning continuously!

“So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God.” (Haggai 1:14)

Kay-Chong Yeo
Director, IHOP – One Thing Ministries