ENJOYABLE PRAYER—SIXTEEN VALUES OF THE HARP AND BOWL MODEL – JONATHAN BALDWIN (ADAPTED FROM HARP & BOWL HANDBOOK 2020 - MIKE BICKLE)

I. THE PROMISE OF ENJOYABLE PRAYER – FOR EVERYONE

[6]Also the sons of the foreigner Who join themselves to the Lord, to serve Him, And to love the name of the Lord, to be His servants—Everyone who keeps from defiling the Sabbath, And holds fast My covenant—[7]Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices Will be accepted on My altar; For My house shall be called a house of prayer for all nations." (Isa. 56:6-7 NKJV)

A. Jesus desires that we experience enjoyable prayer. **The only type of prayer that will be sustainable night and day is enjoyable prayer.**

B. Prayer is enjoyable when we encounter the love and beauty of God tenderizing and fascinating our hearts.

1. There are several significant passages on enjoyable prayer: Isa. 56; 62; Ps. 149; Rev. 4-5.

2. One of the most significant passages related to enjoyable prayer outlines the beauty of God in context to the heavenly worship around the Throne (Rev. 4-5). The beauty of God fascinates the heart and makes prayer enjoyable.

II. VALUE #1. GROWING IN INTIMACY WITH OUR BEAUTIFUL GOD

[4]One thing I have desired of the Lord, That will I seek: That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, And to inquire in His temple. (Psalm 27:4)

A. David's life-long preoccupation was gazing on the beauty of God. God's beauty was central to the prayer ministry led by King David. In eternity, the subject of the beauty of God is our eternal preoccupation with God Himself. He is the delight and the pleasure of His people forever.

1. For human beings, the combination of God's beauty with His emotions provides the essential ingredients of enjoyable prayer.

2. The prayer model that has sustained IHOPKC for over 26 years of 24-hour-a-day prayer is that we encounter God as we understand His beauty and affection. Some who are interested in the IHOPKC vision of 24-hour-a-day prayer are more interested in the structure and model of "Harp and Bowl." However, the power to engage in night and day prayer is found in having a heart that soars in God.

3. Our primary focus in prayer must be on God rather than on repenting of sin or binding the devil. You cannot do these kinds of things 24 hours a day for years and years. Yes, we engage in these spiritual realities, but they have not been the main focus of 24/7 prayer all these years.

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

1. King David taught the people to enjoy God:

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

2. God delights and takes pleasure in His people. One of David's primary revelations was understanding God's delight in us even in our weakness. The beauty God possesses is the beauty He imparts to us through His redemption.

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

C. The first Person of the Trinity is a tender Father, and the second Person of the Trinity is a passionate Bridegroom. The subjects of God the Father and Jesus the Bridegroom God are vital to night and day prayer. I cannot over emphasize the value of the book of Song of Solomon (interpreted allegorically about Jesus' love for us) and the doctrine of the Bride of Christ.

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

D. The bridal paradigm of the kingdom is essential to experiencing enjoyable night and day prayer. When we see God as enjoying us as we pray everything changes!

1. Understanding our new name refers to understanding our new spiritual identity as being delighted in by God.

2. The strength to the End-Time prayer movement is rooted in having a new paradigm or a new picture of God. When we have a new view of God, we inevitably have a new view of who *we are* in God. Our spiritual identity is found in first being lovers of God before being workers for God. We are lovers before we are workers. Lovers will always outwork the workers.

3. The night and day perseverance in intercession (Isa. 62:6) is fueled by the confidence and assurance that God delights in us (Isa. 62:2-5).

III. VALUE #2 NECESSITY OF COMBINING WORSHIP AND INTERCESSION

"The twenty-four elders fell down before the Lamb, each having a HARP, AND GOLDEN BOWLS full of incense, which are the prayers of the saints." (Rev. 5:8)

A. The harp speaks of music and songs of worship to God. The bowls speak of prayers to God. Around the throne of God worship and intercession flow together.

B. Spiritual warfare is essentially agreement with God's heart. **Worship is agreement with who God is** ("You are worthy, You are good," etc.). **Intercession is agreement with what God promises to do** ("Lord release Your Spirit," etc.). When we declare the truth of who God is (worship), our faith expands to agree with what He promised to do (intercession). When we are preoccupied with who He is, we sustain our faith in interceding for the revival the He promised to release.

IV. VALUE #3 PRAYING IN THE SPIRIT AND SPONTANEOUS SINGING – DEVELOPING A FLOWING HEART

Two ways to sing spontaneously – singing with our spirit and with our understanding.

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

A. Singing with our spirit in tongues.

"For he who speaks in a tongue does not speak to men but to God… however, IN THE SPIRIT HE SPEAKS MYSTERIES…He who speaks in a tongue EDIFIES HIMSELF…" (1 Cor. 14:2-4)

B. Singing with our understanding from the Scriptures.

"…in psalms and hymns and spiritual songs, SINGING AND MAKING MELODY in your heart to the Lord," (Eph. 5:19)

"Let the WORD OF CHRIST dwell in you richly in all wisdom, teaching …one another in psalms and hymns and spiritual songs, SINGING WITH GRACE IN YOUR HEARTS to the Lord." (Col. 3:16)

V. VALUE #4 CULTIVATING A PROPHETIC SPIRIT ON THE MUSICIANS

A. Learning to flow in prophetic music and song is essential to establishing a corporate model of enjoyable prayer. Why music? Why the harp? Why is operating in anointed music important? The mystery of music is in the being of God. God is a musician. The Holy Spirit is a musical Spirit. Music is the greatest form of entertainment in every culture. Why? Because the human spirit is musical.

B. Around the throne of God, the saints and angels experience the anointing of the Spirit in music and singing as they worship. For example, the whole room can feel the same thing together in a deep way. Even 100,000 in a stadium can enter into the same depth of emotion together, feeling the same thing together for hours at a time with the combination of anointed music and anointed truths.

C. King David invested great amounts of resources (time and money) into cultivating anointed music and singers.

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

1. Why did David invest so much resource into cultivating prophetic musicians? Because this dimension in the Spirit **does not come automatically**. It comes through much **intentional training and impartation**. It takes time. A house of prayer needs singers who operate in a prophetic spirit and who have a spontaneous spirit. This is critical to cultivating a vibrant spiritual atmosphere in the Church.

2. It is not enough to add worship songs as a warm up to a prayer meeting or to have them merely as background music. *Musicians must cultivate a prophetic spirit that flows like a river inside them.*

"'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)

D. Elisha the prophet asked for a musician because he knew there was an essential synergism with that musician as He prophesied in the Spirit.

E. The trumpets and harps are prominent in God's End-Time strategy as seen in the book of Revelation. God releases His judgments on the earth through the music of Divine trumpets (Rev 8:13; 9:14). They were also important in King David's prayer ministry (2 Sam. 6:15; 1 Chr. 13:8; 1 Chr. 15:24, 28; 16:6, 42; 2 Chr. 5:13; 7:6; 13:12, 14; 15:14; 20:28; 23:13; 29:26-27; Neh. 4:20; 12:35, 41).

VI. VALUE #5 ANTIPHONAL SINGING AND TEAM MINISTRY IN PRAYER

A. Antiphonal singing means responsive singing. The harp and bowl model is built around antiphonal praying (singing) of the Word. Antiphonal singing involves functioning in <u>team ministry</u> in the Holy Spirit in the realm of worship and prayer. Antiphonal singing (praying) is a dynamic way to provide diversity that helps to sustain long hours of worship and prayer with greater intensity. In team ministry in prayer, we experience more of the flow of the Spirit. This is another principle important for a corporate model of enjoyable prayer.

B. Antiphonal singing happens around the Throne. In this scene around the Throne, there are five different groups breaking forth in a heavenly crescendo as they minister to God together as one team.

"Now when He had taken the scroll, <u>the four living creatures and the twenty-four elders</u> fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And <u>they sang a new song</u>, saying: 'You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and

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

1. The four living creatures and 24 elders sing in Rev. 5:8-10.

2. The myriads of angels join them in Rev. 5:11-12.

3. Every creature joins the first two groups in Rev. 5:13.

4. The four living creatures cry out in a chorus of "amen" in Rev. 5:14.

5. The 24 elders break out into worship in Rev. 5:14.

VII. VALUE #6 AGREEING WITH GOD'S HEART & JOY IN ANSWERED PRAYER

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

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

B. Inspired prayer that comes from communion with the Holy Spirit. The result is answered prayer that makes our joy full.

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

C. When we pray, we want to ask Jesus specifically what His heart is and pray that. For years I have made it a practice before I pray on the microphone to ask the Holy Spirit what is on His heart to pray for.

D. Informed intercession.

1. Accurate information about God's heart for a people or an area is critical to reaching the fullness of partnering with the Holy Spirit in intercession. Prophetic observation (sometimes aided by human research) identifies the past activity of God, which can lead us to understand the redemptive purposes and prophetic promises for a specific people or geographic area.

2. **Learning to ask strategic questions.** Spiritual mapping is the process of asking strategic questions to God and from researching history.

a. Asking God to reveal what is specifically on His heart for a people or a geographic area will lead us to partner in a deep way with Him.

b. Asking questions about the history of a people or area will lead us to prayer strategically with informed hearts.

E. To discern the social and spiritual dynamics at work in a specific geographic area helps the intercessors to sustain fervency in prayer. This is done by enhancing our understanding of what God desires to release by His Spirit. Two things that help sustain concentrated and focused intercession are **progressive revelation and clear provable results**. People are motivated by gaining new info as the Divine drama in prophetic prayer unfolds. This is the same motivation that makes a person listen intensely to a great story. Each detail draws them in with great attention as they understand more. They begin to see the where the end of the story is going. There is a clear sense of momentum when new information is discerned and new breakthroughs occur. The revelatory focus that progressively unfolds more and more information contributes to sustained fervency and effective prayer.

F. See George Otis' book – *Informed Intercession*

G. See Lou Engle's book – *Digging the Wells of Revival*

VIII. VALUE #7 JOY OF EVANGELISM, WORLD MISSIONS & SERVING THE POOR

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

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

B. Enjoyable prayer is prayer that is active in the Great Harvest. The joy of God's heart is imparted to the angels and the church when the lost are saved.

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

[3] So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. (Acts 15:3)

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

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

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

D. Evangelism puts fire into intercession, and intercession puts fire into evangelism. Each one contributes to the other. The success of evangelism brings such joy to the prayer room. However, lack of success in evangelism brings added urgency and burden to the prayer room as well. We must be active in evangelism, healing the sick and feeding the poor while we pray night and day expecting "revival to break out." We must actively minister to others while we seek for a release of more of the Spirit's power in our labors. We are empowered as we "pray and go." We cannot afford to neglect either the praying or the going. They must operate together. God has joined together prayer and evangelism.

E. Anna the intercessor was the first evangelist in the New Testament (Luke 2:37-38). Jesus the evangelist called for diligent prayer for anointed evangelists to be released in the harvest (Luke 10:2).

IX. VALUE #8 PATH TO FULLNESS - JOY IN LOVING & NEEDING THE WHOLE BODY

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

"may be able to comprehend <u>with all the saints</u> what is the width and length and depth and height" (Eph. 3:18)

"Behold, <u>how good and how pleasant</u> it is for brethren to dwell together in unity!…<u>for there the LORD commanded the blessing</u>…." (Ps. 133:1-3)

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

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

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

"you also <u>helping together in prayer for us</u>, that thanks may be given by many persons …for the gift granted to us…." (2 Cor. 1:11)

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

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

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

X. VALUE #9 GOD-CENTERED SPIRITUAL WARFARE

A. God-centered intercessory worship is God's primary strategy for the church to resist and dislodge demonic spiritual forces. As a general rule, **we focus our prayers and proclamations directly to God.**

B. The New Testament distinguishes between two categories of demonic spirits – i.e. demonic spirits who dwell **inside** people and demonic spirits that dwell in **heavenly places** called principalities, powers, rulers of the darkness of this age and spiritual hosts of wickedness (Eph. 6:12). The Bible teaches two different strategies in confronting these two different categories of demonic spirits. As a rule (there are exceptions), we **directly rebuke spirits** that dwell inside humans. However, we dismantle principalities in the heavens (dislodging or wrestling with the disembodied evil spirits in the heavens) by **directly addressing God**. **There are exceptions to this general rule,** in which case, we focus our proclamations directly to the enemy.

C. ***Engaging in spiritual warfare is essentially done by agreeing with God and disagreeing with the enemy.*** Spiritual warfare operates through agreement with God's heart and is manifest in various ways.

1. ***Worship is agreement with who God is*** (Holy is the Lord, You are worthy, God is good). Worship is expressed by declaring the truth of God.

2. ***Intercession is agreement with what He promises to do*** (Lord, release Your Spirit in revival and judgment). Intercession is expressed by declaring what He will do.

3. ***Repentance is coming into agreement with God's heart for us (holiness)*** and breaking agreement with darkness in our hearts.

4. ***Healing prayer is coming into agreement with God's heart for healing*** and breaking our agreement with sickness.

5. ***Serving is coming into agreement with the servant heart of Jesus*** and breaking our agreement with selfish pride.

D. **God-ward prayers** – the intercessory prayers in the Scripture are all God-centered. In other words, all of the approximately 25-30 New Testament apostolic prayers are directed to God instead of sin or the devil. There are no New Testament intercessory prayers directed at the devil or at sin. Therefore, our primary focus is God-centered prayers instead of demon-centered or sin-focused prayers. 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.

XI. VALUE #10 BIBLICAL PRAYERS USING GOD'S LANGUAGE

A. Biblical prayers are the **actual prayer and worship texts from the Scripture**. Locating the actual prayer verses of the Bible is not the same as merely praying Bible verses (that are not prayers). Biblical prayers are the **language of God's heart**. They are such a valuable gift to the Church because they originated in God's burning heart for His people.

B. I encourage people to avoid **"preaching prayers."** 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.

C. New Testament prayers are **positive prayers**. In other words, they focus on asking God to release good qualities instead of asking Him to remove negative qualities. For example, Paul prayed for the releasing of love, faith, unity, peace, righteousness and power instead of asking the Lord to remove hate, unbelief, division, fear or sin.

1. The positive focus of New Testament prayers helps people connect with God and His people. The very positive nature of these prayers was designed by God to help weak people soar in the Spirit with a heart of unity and love. In other words, biblical prayers are not designed to make it easier for God to hear us, but to make it easier for us to be united with one another and experience God. God answers many negative prayers. God can sort through the confusing negative "preaching prayers" to answer the cry of our heart.

2. Negative prayers with a focus on sin often result in a judgmental angry type of railing prayer against the Church and its people.

D. Identificational repentance as demonstrated by Ezra and Nehemiah is good and effective when the Holy Spirit orchestrates it in context to unity with governmental leaders in the Body of Christ.

XII. VALUE #11 IHOP-KC PLATFORM MINISTRY STYLE – EXALTING JESUS

A. Core Value – using the Scripture as we learn to flow in the Holy Spirit to draw attention to Jesus and not to people on the platform.

B. The Holy Spirit's zeal to exhibit Jesus, not the servants of Jesus

"He will glorify Me, for He will take of what is Mine and declare it to you." (John 16:14)

C. The Apostle Paul's zeal to exhibit Jesus, not himself

"For we do not preach ourselves, but Christ Jesus …" (2 Cor. 4:5)

D. John the Baptist's primary value as a friend of the Bridegroom

"He must increase, but I must decrease." (John 3:30)

E. **<u>Genuineness</u> in ministry style is a very important value to IHOPKC.** This speaks of our commitment to refuse exaggeration of the Holy Spirit's activity or to seek to produce (manipulate) a human response that is not genuinely from the heart.

F. Many charismatic ministries have platform theatrics, soulish exhibitionism and hype that draw undo attention to conference personalities. Soulish exhibitionism refers to activity that seeks to draw attention to oneself. In our zeal to magnify Jesus such things have no place in the IHOPKC platform ministry style. Our desire is to pursue excellence, humility and a spirit of hiddenness (even though in front of multitudes) in all that we do on the platform. This will involve being more restrained than some are accustomed to in their previous ministry involvement with other charismatic ministries.

G. ***Overly animated public ministry style.*** Some people develop personal "signature platform expressions" that distinguish them from others. This is common in the entertainment world, but not the goal for the House of Prayer. **Physical expression on the platform** such as overly waving hands, arms, and body motions, etc., should be kept to a minimum so as to not draw undo attention to people on the platform. We ask our teams to be **inconspicuous and subtle at all times when ministering on the platform**.

XIII. VALUE #12 NECESSITY OF PERSEVERANCE – STAYING ENGAGED IN PRAYER

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

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

A. We value perseverance in prayer, in order to be attentive with spiritual intensity that engages with God and in order to remain in the flow of the Spirit during prayer meetings. The place of perseverance in prayer for others is to labor in love for their breakthrough. Such wrestling in prayer is a dynamic expression of love.

B. **A culture of spiritual aggression and boldness in the prayer room is vital to experience God's fullness.** 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. The blessing of God is sometimes withheld until we aggressively respond in our cooperation with God's grace. It is rare today to see a corporate people press in to the Spirit with spiritual alertness and perseverance for extended periods of time.

C. It is natural to passively disengage while others are praying. However, it is important to rise up to be aggressive and not passive and lethargic in the prayer room as we stir ourselves up to overcome a wandering mind, tired body and distracted heart.

XIV. VALUE #13 MILITANT BOLDNESS AGAINST THE WORKS OF DARKNESS

A. Cultivating a militant spirit with bold faith will result in greater blessing being released. Boldness to stand against demonic activity in those we pray for will often make a significant difference. Sometimes it will be the difference between life and death.

B. A militant spirit enables us to rise up to aggressively withstand and then quench the attacks of the devil.

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

"…that you may be <u>able to stand against</u> the wiles of the devil." (Eph. 6:11)

"…taking the shield of faith with which you will <u>be able to quench all</u> the fiery darts of the wicked one." (Eph. 6:16)

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

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

XV. VALUE #14 CONVICTION OF COMING REVIVAL & THE VICTORIOUS CHURCH

A. When the conviction of revival runs high, faith for night and day prayer runs high. Believing God for the big things He has promised is essential fuel for night and day prayer ministries. God has promised great things for His church. Therefore, we will not draw back with religious timidity and false humility, which is unbelief.

B. Bold agreement with God is essential for the breakthrough of revival. The zealous pursuit of a historic breakthrough of the Spirit is a value at IHOPKC.

C. Paul Cain and others have given words that stadiums will be filled with nameless and faceless ministries doing "greater works" and leading multitudes to Jesus (John 14:12).

D. God spoke to Mike Bickle in Cairo, Egypt, (Sept. 1982):

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

XVI. VALUE #15 REVELATION OF THE END-TIME JUDGMENTS OF GOD

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

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

XVII. VALUE #16 STRUCTURE AND LEADERSHIP IN PRAYER MEETINGS

A. ***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 worship around the Throne in the heavenly symphony (Rev. 4-5).

B. The Harp and Bowl model is a "prophetic liturgy." Our desire is to worship God with spontaneity (prophetic); therefore, we have structure (liturgy).

1. ***Prophetic*** – includes spontaneous fresh new expressions and creativity.
2. ***Liturgy*** – includes form and structure that facilitate more spontaneity.

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

D. The necessity of human leadership is a God-given principle necessary to flow in the Spirit (Matt. 16:19; 18:18). Within God's sovereign plan, the Holy Spirit allows what we allow and neglects what we neglect.

E. There is one primary "governing principle" in the Harp and Bowl model. It is the principle of ***"developing a passage by antiphonal praying (singing)."***

Note – four terms related to this principle: 1) the biblical stanza; 2) developing a "biblical sentence;" 3)"developing a theme;" and 4) "isolating a phrase."

F. This one "governing principle" expresses three values that relate to flowing in one accord as we lead the congregation in worship and prayer. They are: **team ministry (**we go farther together in the symphony of God), **inclusiveness** (everyone can participate even the weak) and the **centrality of the Scripture (**God's language unifies our heart with His and others).

G. We recognize in God's wisdom the principle of combining structure with spontaneity as seen in our solar system as well as in the human body. For example, precise scientific order that is predictable exits in our solar system alongside spontaneous air currents that are unpredictable. Also, human life itself flows in context to our human skeletal structure supporting the spontaneous functions of air and blood flow, etc. <u>In other words, in God's creative order spontaneity is enhanced and benefited by correct structure.</u>

H. 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 in the congregation in worship and prayer***. The challenge is between free expression from the platform leadership and the ability of the congregation to fully participate with engaged hearts.

I. Why "develop a passage" by developing the themes within a biblical passage?

1. It provides opportunity for team ministry in worship and Holy Spirit ministry to the congregation.
2. 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.
3. It is a way to function as a "singing seminary" (Col. 3:16).