

Liberty University John W. Rawlings School of Divinity

Establishing 24-7 Worship and Prayer Reflecting the Harp and Bowl Model Depicted in
Revelation 5:8 in the Local Church

A Thesis Project Submitted to
the Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

By

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November, 2021

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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One of the primary functions of the Church as being redeemed unto God is to worship and pray. The combination of worship and prayer releases the kingdom of heaven on the earth for the purpose of divine encounter with God, cultural transformation, and redemption of humanity. This thesis project focused on the progressive establishment of 24-7 worship and prayer in the local church to reflect the harp and bowl model depicted in Revelation 5:8. This study provided a four-week teaching that was targeted toward growth in understanding a biblical theology for worship and prayer, revelation of intercession, the harp and bowl model that is depicted in Revelation 5:8 according to God's ordained order of worship and prayer, and practical strategies in sustaining a life of worship and prayer to initiate the progressive establishment of 24-7 worship and prayer. Individuals were invited to participate in a four-week teaching course and at least one of the worship and prayer sessions during a 6-hour worship and prayer event to implement and utilize the tools received during the teaching course for the purpose of establishing corporate worship and prayer. Data was collected prior to the program implementation through a pre-test survey questionnaire. Following the six-hour worship and prayer event, data was collected through a post-test survey questionnaire and follow-up feedback was received from various participants. The resulting implications of this project proved the importance of establishing 24-7 worship and prayer.

Key Words: 24-7 Worship and Prayer, Harp and Bowl Model, Intercession, Tabernacle of David, Reformation, Singing and Praying Scripture

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Chapter 1

Introduction

The following is a research project that will be conducted within the ministry context of the congregation where the project director serves on the worship team. The name of the church identified for implementation of this research project is New Day Church located in Henry County of Martinsville, Virginia, with an estimated population of 12,554.¹ New Day Church is a church plant of the original New Day establishment in High Point, North Carolina, and was established eight years ago in 2012. When the church was planted, the church gathered at the pastor's home for church services on Friday evenings. As the number of attending members began to grow, the church transitioned to the pastor's work building weekly on Friday evenings and transitioned to Sunday services at 12:30 pm to avoid conflict with another church that was affiliated in the same shopping center the building was located. The church eventually transitioned into a church building June 2019, in which services are now held Sunday mornings at 10:30 am, and worship and prayer services are held on Wednesday evenings at 7:00 pm.

The pastoral vision of the church is to cultivate an atmosphere where people encounter the presence of God and lead others to honor and glorify Jesus Christ through discovering the joy that comes from knowing and serving Christ. The church involves a community of believers who dwell together as family and pursue the heart of God together, and partner with the community in extending outreach for missions. The pastoral vision is to eventually establish 24-7 worship and prayer for the community and region to contend for the release of God's power by agreeing with

¹ "Martinsville-Virginia: City-Data," *City Data*, Accessed September 05, 2020, <http://www.city-data.com/city/Martinsville-Virginia.html>.

God's heart and beholding the beauty of God in adoration, so that the kingdom of heaven may be released in the earth as a response to worship and prayer. God has called believers to be a house of prayer for the purpose of national intercession, and He has mandated that His house will be called a house of prayer (Isa. 56:7).²

“For My house will be called a house of prayer for all nations.” – Isaiah 56:7

The house of God is a house of prayer that is the spiritual center for the global impact of His kingdom. In order to see spiritual renewal in the church and the fulfillment of the Great Commission in the earth, the church is to align with God's vision.³ The house of God is to be a resting place for His presence. The house of God in the scriptures is also identified as the house of David, in which the Lord declared in Amos 9:11 and Acts 15:16-17 that He would rebuild the tabernacle of David and restore what had fallen. The house of David was a place of continual worship and prayer that reflected the unceasing worship and prayer occurring in the throne room of God as revealed in Revelation 4-5. The house of David was a place of undivided and wholehearted devotion as the priests ministered to God, which was the key to Israel's success and well-being in life. It is important to reflect on the fact that establishing continual worship and prayer was King David's priority in life, in which furthermore God established an eternal covenant with King David that He would forever rule from David's throne as described in the passage of Psalm 132.⁴ Isaiah 56:7 describes God's declaration to His people that His house would be a house of prayer for all nations. Stearns emphasizes in the article, “Worship and Intercession: The Calling of All Believers,” that God has specifically declared that His house

² All scripture references taken from *The Holy Bible: New King James Version. Spirit Filled Life Bible*, 3rd Edition. (Nashville, TN: Thomas Nelson, 2018).

³ Robert Stearns, “Worship and Intercession: The Calling of All Believers,” *Spirit Filled Life Bible* (Nashville, TN: Thomas Nelson, 2018), 1954.

⁴ Ibid.

would be called a house of prayer, not a house of preaching for all people, or a house of programs suited to all demographics.⁵ Stearns further stresses that a lack of corporate worship and prayer in a community or region is often due to the church conforming to human standards rather than conforming to God's standards. The restoration in God's house of worship and prayer is necessary for the fulfillment of the nations in the earth receiving and walking in the salvation of the Lord.⁶ When the early church was birthed at Pentecost, they were all corporately in worship and prayer in one accord that resulted in evangelism, salvation, and church growth.⁷ Stearns clarifies that the primary calling of a believer is to minister to God in His presence and to surrender one's life to the purposes of God. 1 Peter 2:4-5 emphasizes that the redeemed are being built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. The combination of worship and prayer is a powerful strategy that the Lord has chosen for bringing in the harvest of souls and to expand the kingdom of God in the earth.⁸ 2 Chronicles 16:9 states that the eyes of the Lord are searching throughout the earth for those who are committed to Him and His purposes. Stearns emphasizes God is looking for those who will say yes to the charge of worship and prayer and rise to the call of worship and intercession.⁹

The overview of the program that will be implemented at New Day Church, will involve four sessions as a progressive strategic tool in equipping participants to grow in a deeper understanding of 24-7 worship and prayer. Participants will be introduced to the history of 24-7 worship and prayer through teachings and insight from the Old Testament and the New Testament, as well other worship and prayer movements that have occurred throughout church

⁵ Stearns, "Worship and Intercession", 1954

⁶ Stearns, "Worship and Intercession", 1954

⁷ Acts 2:1, 46-47

⁸ Stearns, "Worship and Intercession", 1955.

⁹ Ibid.

history. Participants will receive teachings on a biblical theology of worship and prayer, the revelation of intercession, the harp and bowl model as depicted in Revelation 5:8 that reflects the unceasing worship and prayer meeting that is occurring in the throne room of heaven, and practical strategies for cultivating and sustaining a life of worship and prayer. Participants will be introduced to a hands-on model at the church following the teachings, to include a six-hour worship and intercession event where there will be four 1.5-hour harp and bowl sessions to begin the initiation of a 24-7 worship and prayer establishment at New Day Church.

Ministry Context

New Day Church leadership includes the pastors, the worship pastor, the worship leaders on the worship team, designated leaders assigned to oversee the prophetic and healing teams for corporate times of ministry, and the leaders of the children's ministry. New Day Church is family oriented where the sons and daughters of God are celebrated in their giftings, there are opportunities for progressive growth in identified giftings and callings for the kingdom of God, and the focus of the pastoral vision is worship and prayer which creates an environment suitable for an establishment of 24-7 worship and prayer. The pastors of the church have had an ongoing passion and zeal for the cultivation of worship and intercession within the church. New Day Church is furthermore focused on the habitation of the presence of God and the mandate of prayer according to 1 Thessalonians 5:17, where Paul writes how believers are commanded to pray without ceasing.¹⁰ The facilitator's role at New Day Church is serving as a worship leader and musician on the worship team and ministering in worship and prayer on Wednesday evenings from 7-9pm.

¹⁰ "What to Expect," *New Day Church*, Accessed September 01, 2020, <http://www.newdaychurchmhc.org/what-to-expect>

Worship and prayer nights were established in April 2020 due to the COVID 19 pandemic, operating from 5-9 pm. In September 2020, the worship and prayer nights were modified to operate from 6-9 pm on Wednesday evenings. During the worship and prayer meetings on Wednesday evenings, there has been an incorporation of devotional worship and corporate worship involving the singing of scripture combined with corporate intercession. The worship and prayer sessions are live streamed at the church for individuals who are unable to attend the meetings and that desire to corporately engage in worship and prayer.

Approximately 5-10% of the church community attends and participates in worship and prayer events on Wednesday nights weekly versus 20-30% of the church community that would attend regular Wednesday evening church meetings when worship and teachings on biblical topics for spiritual growth were previously held. The facilitator of this research project is uncertain if members of the church are disinterested in worship and prayer or if they simply do not understand the significance of corporate worship and prayer reflected in the worship and prayer model depicted in Revelation 5:8. The facilitator's uncertainty has led to these two potential assumptions due to the lack of attendance on Wednesday evenings which would be essential aspects to explore and evaluate for participants to participate in this research project.

According to the results of these statistics on the frequency of individuals who attend worship and prayer meetings at New Day Church, exploring the topic of worship and prayer through teachings and engaging participants to participate in a harp and bowl event could be beneficial for attending members of New Day Church to better understand the purpose and importance of worship and prayer, in which the facilitator hopes for a successful outcome of increased engagement and a larger percentage of the church regularly participating in weekly corporate worship and prayer.

Through implementation of this research project, attending members of New Day Church will be introduced to the harp and bowl model described in Revelation 5:8, which depicts continual worship and intercession that is occurring in the throne room of heaven. Participants will be introduced to methods of igniting and sustaining 24-7 worship and prayer over the course of four teachings on 24-7 worship and prayer. These teachings will include theological information on the history of 24-7 worship and prayer, the revelation of intercession, the harp and bowl model based on the passage of Revelation 5:8, and practical strategies for sustaining a life of worship and prayer. Another aspect of 24-7 worship and prayer is the reflection of continual worship on earth as it is in heaven according to Matthew 6:10, that is modeled after the Tabernacle of David. The model introduced to New Day Church will in part resemble the model established by the International House of Prayer (IHOPKC) in Kansas City, Missouri.

There are four key values for sustaining 24-7 worship and prayer after it is established: (1) to minister to God in adoration as a response to receiving greater revelation of God's beauty, (2) to live as people of extravagant devotion through cultivation of intimacy with God, (3) to encounter God and receive grace to love and obey Him according to the first command, and (4) to partner with God in intercession for the release of His power to win the lost, contend for revival, to strengthen the church, and to impact every sphere of society through agreement with God's will.¹¹

Through worship and intercession, the Lord has provided a strategy to bring in the harvest of souls in this hour. In Revelation 5:8, there is the description of a worship and intercession meeting that has been continually occurring since Jesus's ascension to glory.

¹¹ "Sustaining Extravagant Devotion: Why 24-7 Prayer with Worship," *International House of Prayer Kansas City*, Accessed on September 15, 2020, <https://www.ihopkc.org/why24-7>

“Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.” – Revelation 5:8

In this passage, the harps represent music that is being released from the saints and the bowls represent the prayers of the saints, which defines the harp and bowl model. Through the combination of worship and prayer, the Lord has chosen to move and respond to release justice throughout the earth. Through worship and intercession, there is a warring for the souls of a generation, to release the sound of heaven so that the earth will resemble heaven, as the tabernacle of David is progressively established globally on earth.¹² In order to truly be representatives of the house of God, the church is called to give herself to living by God’s priorities of worship, prayer, and unity to fulfill the Great Commission in the world.¹³

According to the pastoral vision, the desire of New Day Church is to grow in the progressive establishment of 24-7 worship and prayer, as this is prioritized in the eyes of God and revealed in the order of unceasing worship depicted in Revelation 4-5 where God’s throne is established. As of this summer 2021, there was an opportunity to focus on the implementation of a worship and prayer program with the intention of moving towards the progressive establishment of 24-7 worship and prayer at New Day Church.

Problem Presented

The problem to be addressed in this research project is an apparent lack of a 24-7 worship and prayer establishment in the Christian community in Martinsville, VA. There are 73 churches in Martinsville, VA in which there are no 24-7 worship and prayer establishments in the community; therefore a 24-7 establishment of worship and prayer would be beneficial for the

¹² Stearns, “Worship and Intercession”, 1955.

¹³ Ibid.

community and region to partner with the Lord in releasing cultural transformation. Information was gathered with three different leaders in the church community who each testified that there has both been vision for the establishment of a 24-7 house of worship and prayer throughout the past 10-12 years, however the vision has been halted from moving forward due to the lack of unity among believers in specific local churches as a result of there being a lack in having a theological understanding for the purpose of 24-7 worship and prayer.

It is furthermore important to consider that there are minimal corporate prayer meetings held in the community to bridge the churches as one local body of believers. The solution to experiencing revival in a specific community can be ignited in the place of 24-7 worship and prayer, in order to see the manifestation of God's kingdom touch and transform the city, community, and region.

Interviews

Interview One: A personal interview was conducted with the pastor's wife prior to the program being implemented at New Day Church, where further information regarding the pastoral vision for establishing 24-7 worship and prayer was gathered to prove the necessity of this research project. According to the pastor, intercessory ministry is the most important ministry of the church as it lays the foundation for all other types of ministries in the church to effectively operate. Around one decade ago, there was another minister pastoring a church in the local community who had a vision to establish a house of prayer, however there were some members of the church that were in opposition to the establishment of this vision which hindered the vision from moving forward. This has created extensive years of discouragement for some prayer leaders and believers who are passionate about prayer, because of the lack of interest in unified corporate worship and prayer within the community of Martinsville, VA.

The pastoral vision of New Day Church has always been to be a house of prayer establishment first and foremost, and New Day Church has been in prayer for 8-10 years for receiving and developing strategy in moving forward with the vision, while most importantly waiting on the Lord's timing. Furthermore, the pastor believes that nothing in the earth happens without prayer, and how the hindrance to the cultivation of growing in worship and prayer within the community is due to believers not understanding their role as intercessor, the power of intercession, and feeling intimidated to corporately pray when prayer meetings are held.

Interview Two: A second interview was held with a pastor of a church in the local community, the identity of which this individual will remain anonymous, to gather insight into how a 24-7 worship and prayer establishment would potentially benefit and impact the community. According to the pastor, there has been resistance since 2008 with believers being unified in agreement for a house of prayer to be established. This pastor was once attending a church where a leader from Richmond, Virginia attempted to start a house of prayer in the community in 2009, however the members of this specific church were not open due to religiosity and traditional program type services. The pastor disclosed in the interview and emphasized that there must be a co-partnership with other believers in the community in order to have a kingdom vision. There appears to be more of the desire for corporate branding in most of the local churches within the community of Martinsville versus an openness to spontaneity and creative flow with worship and prayer.

Interview Three: A third interview was held with a prayer leader of 10 years who had been praying for revival to be birthed at her previous church. There was once a pastoral vision for the house of prayer to be established for the community, however due to hindrances to unity and agreement among the body of believers at this church, the vision was not able to move

forward. The prayer leader has experienced extensive discouragement and disappointment in extended times of delay in seeing the promises of God come to pass because of the lack of corporate prayer and unity. The prayer leader stated that there appears to be a lack of hunger among most believers, which is likely due to a lack of understanding in intercession, and the Bride of Christ's priestly position as intercessor. Intercession has not been taught in the corporate church setting, regarding this prayer leader's experience. The prayer leader has partnered with other worship and prayer ministries in other places in America to help feed the flame of worship and prayer, and to feel connected to other like-minded believers. Furthermore, the prayer leader elaborated that the community of Martinsville would greatly benefit from 24-7 worship and prayer to see cultural transformation, revival, and breakthrough within the nation.

Purpose Statement

The purpose of the project is to teach on the efficacy and importance of corporate worship and prayer meetings at New Day Church to progressively establish 24-7 worship and prayer reflecting the harp and bowl model described in Revelation 5:8 in the local church. Teachings on the tabernacle of David, the importance of worship and prayer as outlined in the scriptures, and the development of a structured model to introduce worship and prayer will be integrated throughout the course of a four week program at New Day Church followed by a six hour worship and prayer event to encourage the establishment of worship and prayer to reflect the tabernacle of David as reflected in 1 Chronicles 25 and Revelation 5:8. The operation of the project will include among 10-20 individuals regularly attending the church for a control group, to determine and evaluate the efficacy of 24-7 worship and prayer. The result is to see the progressive establishment of 24-7 worship and prayer at New Day Church at the time of completion.

Unceasing worship and prayer is a response to an individual understanding the knowledge of God, His character, nature, and desires for humanity. Bickle stresses in his book, *Harp and Bowl*, that Jesus Christ is returning to a church that is enjoying mature partnership with Him in intercession according to the mandate of Matthew 24:14, and how the Holy Spirit is orchestrating a global worship and prayer movement in the days before the return of Christ.¹⁴ Bickle highlights the passage of Isaiah 56:7 and emphasizes how Isaiah prophesied about the end-time global worship and prayer movement that would occur before the return of Jesus Christ. Bickle further emphasizes that God is establishing houses of worship and prayer globally, in which are being sustained by ministries and believers collaboratively co-laboring together to offer 24-7 worship and prayer in their cities and regions.¹⁵ The overarching mission for the research project is to help equip churches to establish 24-7 worship and prayer in cities and regions to host the presence of God, as believers pray to God for the release of His kingdom, which consequently will benefit and impact society for the glory of the Lord.

Basic Assumptions

The underlying assumptions for this research project are that participants will grow in greater understanding of worship and prayer, the importance and significance of 24-7 worship and prayer, and practical steps to engage in 24-7 worship and prayer. There will be four sessions to teach on the harp and bowl model described in Revelation 5:8 in relation to the progressive establishment of 24-7 worship and prayer in the local church to include a biblical theology of worship and prayer, the revelation of intercession, harp and bowl, practical steps of growing in worship, prayer and in the word, and growing in spiritual maturity to sustain 24-7 worship and

¹⁴ Mike Bickle, *Harp and Bowl Handbook: A Practical Guide to Sustain Enjoyable Prayer Meetings* (Kansas City, MO: Forerunner Publishing, 2020), 7.

¹⁵ Ibid.

prayer. Through teaching on a biblical theology of worship, participants will grow in understanding the purpose and call of believers to worship and prayer, the significance of Levitical worship and the Davidic order described in the Old Testament, and the revelation of 24-7 worship and prayer as described in chapters four and five of Revelation.

Participants will grow in understanding the topic of intercession, Jesus Christ as eternal intercessor, the priestly mandate of all believers, the call to watch and pray, the importance of persistence in prayer, and partnering with the Lord through the power of agreement and reigning with Him in governing authority for the kingdom of God to be released on earth as it is in heaven. Proverbs 31:16 states that the bride of Christ sets her heart upon a nation and takes it as her own carrying it within her, and labors there to plant the living vines. The disciples were commanded by the Lord Jesus Christ before His ascension to watch and pray. In-depth explanation of the revelation of intercession and the work of the Holy Spirit in the life of the believer and in the earth through the power of intercession will be discussed in the teachings provided in the implementation of the program, as well as insight into the position of governmental authority that is released in response through the prayers of God's people that agree with His will.

Jesus Christ is both the eternal intercessor and the eternal Word. Participants will learn how to engage deeper in growth through study of the word of God, they will come to understand the importance of singing the word, declaring the word, pray-reading the word, using the apostolic prayers during prayer devotional time and during times of corporate prayer, and the benefits of daily meditation on the word of God.

The harp and bowl model teaching described in Revelation 5:8 will provide an increased understanding of the combination of worship and prayer, the beauty realm of God, the call to

watch and pray, learning how to engage in antiphonal singing, developing spontaneous choruses, and prayer leading during established worship and prayer sets at New Day Church.

An underlying assumption is that participants will learn practical steps of cultivating a lifestyle of worship and prayer, growing in musical skill and cultivating a spirit of excellence, practical ways to grow in worship and prayer, and strategies for living a focused life to sustain a life of radical devotion to God and a life of worship and prayer. Following the 4-week teaching sessions on 24-7 worship and prayer, an underlying assumption is that participants will commit to participate in at least one of the scheduled 4 1.5-hour harp and bowl sessions, totaling 6 hours of worship and prayer during the worship and prayer event that will follow the four teaching sessions, in hopes to ignite and initiate the progressive establishment of day and night worship and prayer at New Day Church.

Definitions

Worship: To worship is to prostrate oneself, to bow down. The act of bowing down in homage, coming before God in worship to make obeisance, do reverence to, to revere that stresses the feeling of awe, adoration, and devotion.¹⁶ To make oneself low, to exalt the Lord and lift Him up high and worship at the place of His feet.¹⁷ The worship that is before the throne of God in Revelation 4:8-11 reveals the awe-filled worship that is continually taking place day and night. The focus of throne room worship is that God is supreme, Creator, and the all-consuming focus is on His majesty and matchless character as He is enthroned as the King of all Kings.¹⁸

Prayer: Prayer can be defined as to pray, intervene, mediate, judge, to come between two parties, prayer is always between two parties for the purpose of mediating. Prayer is made to

¹⁶ Vine. W.E, *Vine's Concise Dictionary of the Bible* (Nashville, TN: Thomas Nelson, 1997), 421.

¹⁷ Jack Hayford, *Word Wealth: The Spirit Filled Life Bible, Third Edition* (Thomas Nelson; Nashville, TN, 2018), 785.

¹⁸ *Ibid.*, 1915.

Yahweh that God would respond and act against the work of the enemy. Prayer is further to make a request and according to Habakkuk 3:1, is related to music in some way.¹⁹ Prayer, *tephillah*, is recorded more than 75 times in the Old Testament, in which 32 of these references are recorded in the Psalms which is a book of intercessory praise and worship. Prayer in this context contains special significance to the reality of how God watched over the house of prayer day and night.²⁰

Intercession: Intercession can be defined as lighting upon, meeting with, a conversation, a petition, approaching God in intercession. Intercession can be rendered as prayer as described in 1 Timothy 4:5 and seeking the presence of God and petitioning God on behalf of others.

Intercession can further be defined as to fall in with, meet with in order to converse, to intercede on behalf of another. A work of the Holy Spirit is intercessory as described in Romans 8:26, that is like the intercession of Christ as described in Hebrews 7:25.²¹ The topic of intercession can be easily misunderstood where there has been a lack of teaching and environments where believers are aware of the power of intercession and putting it into practice in a corporate setting.

Intercession simplified is standing in the gap on behalf of another. Prayer is simply talking to the God of all creation and having a two-way conversation that has a life-changing result.

Intercessory-worship is worship-saturated prayer that rises with the fragrance of incense before the throne of God, and in response God releases His power to accomplish His purposes for the nations, and for bringing in the harvest of souls.²² Intercession can further be defined as to reach

¹⁹ Ibid., 284.

²⁰ Hayford, *Word Wealth*, 572.

²¹ W.E. Vine, *Vine's Concise Dictionary of the Bible* (Nashville, TN: Thomas Nelson, 1997), 196.

²² Dick Eastman, *Intercessory Worship: Combining Worship and Prayer to Touch the Heart of God* (Grand Rapids, MI: Chosen Books, 2011), 19.

and meet with God, entreating Him for His favor in reference to a particular situation for divine intervention.²³

The Tabernacle of David: Prayer in the Spirit of the tabernacle of David refers to the worship and prayer movement that the Holy Spirit is orchestrating in the earth. Jesus Christ has promised that He is returning to a praying church that is enjoying partnership with Him in intercession for the purpose of the Great Commission.²⁴ David made a vow to God that he would not rest until he saw an established resting place for the Lord to dwell among His people. David established full time singers and musicians to minister to God day and night, which was his prioritized assignment during his life on the earth.²⁵

Harp and Bowl: The harp and bowl model is the link between music and intercession together as worship according to God's plan to transform cities and nations. Intercession is petitioning for a divine intervention for the needs of others. According to Bickle, worship and prayer is meant to be a lifestyle.²⁶ Intercessory prayer is born out of relationship with God, and it is necessary to fulfill our earthly assignments of governing and stewarding the earth for the Lord. Through intercession, believers are called to represent God's will and provision to mankind through Christ and in His name.²⁷

Limitations and Delimitations

Even though the expectation is that the research project will gauge the interest of a large percentage of the congregation at New Day Church, there is a possibility that the same

²³ Hayford, *Word Wealth*, 1033.

²⁴ Bickle, *Harp and Bowl Handbook*, 7.

²⁵ *Ibid.*, 8

²⁶ *Ibid.*, 19.

²⁷ Dutch Sheets, *The Essential Guide to Prayer: How to Pray with Power and Effectiveness* (Bloomington, MI: Bethany House Publishers, 2000), 43.

percentage of 5-10% that attend the Wednesday night meetings may only participate in the research project. The research project focus of the establishment of 24-7 worship and prayer at New Day church will project to include 10-20 participants who will participate in the four teachings and implementation of the worship and prayer six-hour harp and bowl event following the fourth teaching session. Participants must be a regular attendee of New Day Church and at least 18 years of age. The four teachings will be consecutively held at New Day Church on Wednesday evenings at 7pm, and participants will be provided with weekly teaching notes, weekly homework assignments, and concentration on biblical principles and learned skills for enhanced growth in worship and prayer via group email. It is entirely the participants responsibility to engage with the teaching provided each week, and effective implementation of the program as well as effectively participating in the weekly exercises and assignments are critical to receive the full benefits of the research program. There may be a lack of weekly sustained commitment, which could negatively impact the overall evaluation of the program.

The expectation is that at least 10-20 participants will agree to participate in the program, however there are some concerns of limited participants through observations that have been received regarding weekly attendance on Wednesday nights for worship and prayer. There is a possibility that data retrieved from the pre-test survey and post-test survey may not be entirely accurate depending on the level of transparency of each participant. There is a possibility that some participants may not be able to commit to participate in the six-hour harp and bowl event following the four-week teaching due to scheduling conflicts, in which there underlies some potential concern of a participant lacking the opportunity to experience the harp and bowl implementation.

Thesis Statement

If the participants at New Day Church receive the teaching of the relevance and importance of participating in regular corporate worship and prayer meetings, they may embrace the necessity of prioritizing corporate worship and prayer unto the establishment and commitment of 24-7 worship and prayer based on the harp and bowl model depicted in Revelation 5:8.

Chapter 2

Conceptual Framework

Introduction

Chapter two establishes the conceptual framework for this research project in the progressive implementation of 24-7 worship and prayer in the church. Throughout this chapter, in depth exploration of theological relevance will be evaluated to determine the value of this project. This literature review is focused on four main themes including the importance of 24-7 worship and prayer, the topic of and commission to intercession, harp and bowl model as reflected in Revelation 5:8 to integrate into a structured 24-7 worship and prayer establishment, and sustaining 24-7 worship and prayer, as it relates to the problem, purpose, and thesis statement regarding the importance of corporate prayer and worship being established.

The four main themes will provide valuable information regarding why corporate worship and prayer is to be prioritized in the life of a believer and for a community of believers, evaluation of the importance of corporate worship and prayer, strategies for how to grow in corporate worship and prayer, and the purpose for establishing 24-7 worship and prayer.

Literature Review

The Call to Intercession

Russell asserts in his book, *Foundations of Intercession*, that the call to intercession initially began in Genesis after the Fall, where man began to call upon the name of the Lord for divine intervention due to darkness invading the earth. The Lord has been in search of men throughout time as evidenced in the scriptures to be faithful in the place of worship and intercession. Russell emphasizes that all prophets throughout the scriptures were intercessors and that there was no prophetic voice that came forth declaring the truth of God without having a life

of prayer. Russell elaborates that the church will return to her house of prayer identity that Jesus spoke of in Isa. 56:7, which will occur before the return of the Lord Jesus Christ and will continue for all eternity. Russell asserts that the Holy Spirit has called the church to a culture of prayer and worship that will be established all over the earth on a global scale, for worship and intercession is the foundational calling and identity of every believer.²⁸ According to Hebrews 7:25, Jesus is the eternal intercessor who forever lives to make intercession. Intercession is always meant to flow from friendship with God and obedience to God, to intervene on behalf of another or to reverse situations that are contrary to God's will. Russell explores how Jesus the eternal intercessor modeled a life of prayer throughout his ministry on earth and did nothing without first seeing what His father was asking him to do in prayer. Russell further emphasizes the call to intercession as described in Rev 5:10, that describes the redeemed being made as priests and kings to God who will reign on the earth with God.²⁹

In Russell's book, *Prayer: Why Our Words Matter*, he emphasizes that Haggai and Zechariah commanded the people of God to return to the priority of worship and prayer in order to connect with God's plans and desires for the restoration of the temple and the priesthood. Russell highlights that Malachi prophesied that the Lord would go to the nations and awaken worship and prayer, in which God declared that worship and prayer would arise as incense in every nation throughout the earth before the day of the Lord.³⁰

The disciples were commissioned in Acts 1 to wait in the place of prayer until the gift of the Holy Spirit was received. The unity of corporate prayer awakened and ignited the birthing of

²⁸ Corey Russell, *Foundations of Intercession* (Kansas City, MO: Forerunner Publishing, 2013), 13.

²⁹ Ibid.

³⁰ Corey Russell, *Prayer: Why Our Words to God Matter* (Kansas City, MO: Forerunner Publishing, 2013), 37.

the early church, which resulted in thousands being converted to Christianity. Russell clarifies that the model of worship and prayer is clearly prioritized in heaven, in the throne room of God, where there is emphasis placed on a 24-7 worship and prayer meeting that has been in session continually since Jesus's ascension after the resurrection. The combination of worship and prayer causes the release of God's kingdom on the earth.³¹

Russell defines intercession as "acting between parties, with a view to reconcile differences," and as the primary means God has employed to release and mediate His kingdom resources in the earth.³² Jesus Christ is the eternal intercessor who is defined in Hebrews 7:25 as living forever to make intercession for his people. The writer of Hebrews affirms and validates that Jesus Christ is the one seated at the right hand of God in the throne room who can save us completely, and that his salvation is directly connected to his eternal intercession described in Hebrews 8:1. Through the power of Christ's resurrection, he has brought the redeemed to rule and co-reign with him in heavenly places, to rule and reign as kings and priests.

Russell states in his book, *Foundations of Intercession*, that Jesus has chosen to use intercession to govern the universe in partnership with his people, and further goes on to validate that the governmental center of the universe is the ministry of intercession, which involves all of the Holy Spirit inspired prayers on earth and in heaven that are living and active before God.³³ God has chosen corporate intercessory worship as the primary means to release his government power, as the redeemed partner with God through his grace. Russell emphasizes that God cannot do our part, and Christians cannot do God's part.³⁴ Intercession is thus a partnership through

³¹ Russell, *Prayer*, 37.

³² Russell, *Foundations of Intercession*, 5.

³³ Ibid.

³⁴ Ibid., 6.

relationship with God and agreeing with his heart according to what the word of God has revealed to be true about his character, nature, and ultimate plan and purpose for humanity. Hebrews 11:3 declares that by faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. Therefore, this scripture implies that Jesus sustains, upholds, and holds all created things by the power of his spoken word. If Jesus is the word of God and eternal intercessor, then this revelation in the knowledge of God reveals the reality of the power that is released when believers partner with God in the place of intercession and agreement with the scriptures.

Russell supports that the church will return to her house of prayer identity that Jesus declared in Isaiah 56:7, where the Lord has promised to make the church joyful in his house of prayer. This worship and prayer movement will include, but not be limited to day and night prayer.³⁵ Russell asserts that the worship and prayer ministry will take center stage in the coming decades as the church prepares for the return of Jesus, as the Holy Spirit calls the church to a culture of worship and prayer, and faithfully establishes it throughout the earth in every tribe, tongue, and nation before the return of the Lord.³⁶

Eivas provides another aspect of prayer in her book, *The Intercessors Handbook*, where she states that prayer is like breathing and causes one to truly be spiritually alive. Humanity was created to commune with God. Eivas emphasizes that prayer is not a monologue, but a dialogue with the God of all creation. Prayer is the ultimate display of weakness as one connects with God through the place of prayer, praying as if everything depends on the one praying, while living as if everything prayed for depends on God.³⁷ God stated in Hosea 4:6 that his people went into

³⁵ Russell, *Foundations of Intercession*, 10.

³⁶ *Ibid.*, 13.

³⁷ Jennifer Eivas, *The Intercessors Handbook: How to Pray with Boldness, Authority, and Supernatural Power* (Minneapolis, MN: Chosen Books, 2016), 18.

captivity due to their lack of knowledge. Eivas clarifies that when there is a lack of knowledge with intercession among believers, there will be lack of prayer and a decrease in the kingdom of God released on the earth.³⁸ Her argument for this is due to the revelation in how God loves justice, and both responds in justice and in power consequently to the prayers of his people. This is the order that God has ordained and if Jesus the Savior is identified as the Great High Priest who lives to make intercession, this reveals the intended occupation of his followers who have been redeemed and positioned as co-heirs of God.

Eivas emphasizes that believers were meant to interact with the authority of Christ through intimacy with God and through prayer. Eivas explores the life of Moses and how he is identified in scripture as an intercessor who walked with God as a friend. Moses received the Torah and the instructions for building The Tabernacle (Tent of Meeting) as he spent time in prayer and met face to face with God. Eivas further emphasizes that Hannah was an intercessor who persisted in prayer and received the promise of God as a result of her faith and persistence in prayer. Prayer is always about connection with God, which is both personal and supernatural, and begins with God's voice and simply agreeing with God's word.³⁹ Eivas clarifies that it is important to reflect on the reality that Jesus is both intercessor and the word of God. Through praying the word of God over lives and situations, transformation will emerge according to Hebrews 4:12 states that God's word is alive, active, and full of power. God desires to intervene, and he is looking for partnership, he is searching for someone that is listening and open in order to defend and help another person. Eivas asserts that intercession is speaking to God on behalf of

³⁸ Eivas, *The Intercessors Handbook*, 18.

³⁹ *Ibid.*, 28

someone else, asking for his help in their life, and is furthermore a beautiful extension of Christ's ministry on the earth.⁴⁰

Goll asserts in his book, *The Prophetic Intercessor*, that the Lord is establishing and stationing watchmen on the wall as indicated in Isaiah 62:7. Goll emphasizes that to watch means to be awake or vigilant, to keep awake in a city in order to guard, to give close observation to something, to be on the alert for the purpose of protection and safety of the people in a specific location. Through embracing prayer watches, believers can partner with the Holy Spirit in spiritual warfare.⁴¹ Similarly, Goll confirms in his book, *The Lost Art of Intercession*, that God declared that His house would be a house of prayer for all nations and God intends for His church to take on a redemptive intercessory posture in a global scale, for it is every believer's call and commission as the royal priesthood to engage in worship and intercession.⁴²

The Urgency of Prayer

Franklin emphasizes in his book, *And the Place was Shaken*, that there is an urgency of prayer that the church needs to grasp. Jesus Christ taught on the power of prayer and the necessity of prayer as a lifestyle, as prayer was the pattern of his ministry, both before and after his resurrection. Jesus Christ taught his disciples on the importance of prayer and has commissioned the church to be a praying church. Persistence in prayer is what releases the power of heaven to transform cities and nations, and prayer is the primary vehicle that God has chosen to use for releasing the kingdom of heaven on the earth.

⁴⁰ Eivas, *The Intercessors Handbook*, 32.

⁴¹ James Goll, *The Prophetic Intercessor: Releasing God's Purposes to Change Lives and Influence Nations* (Grand Rapids, MI: Chosen Books, 2007), 93-96.

⁴² James Goll, *The Lost Art of Intercession: Restoring the Power and Passion of the Watch of the Lord* (Shippensburg, PA: Destiny Image Publishers, 2007), 107.

Franklin elaborates that the early church was birthed from a prayer meeting, and the revivals and awakenings throughout early church history and church history were due to believers taking up the mandate to pray.⁴³ Franklin also asserts that when the church begins to commit itself to prayer, the result is encountering the realm of heaven in many different dimensions. The focus of prayer is to always be according to God's will, which was modeled in how Jesus lived a lifestyle of prayer because he knew that he could do nothing on his own. Franklin stresses that God desires that all humanity would come to the revelational knowledge of who he is and be saved, and he has chosen prayer as one of the main instruments to steward the kingdom in being released on the earth. Luke 11 reveals how Jesus's disciples ask Jesus, the man of prayer, to teach them how to pray. In this passage of scripture, Jesus responded to his disciples through teaching them a model of prayer that could beckon the kingdom to be released on the earth as it was in heaven. Comparatively with Isaiah 56:7, Franklin highlights that Jesus further stated that his house would be a house of prayer, for nothing happens outside of prayer.⁴⁴ Franklin describes that as a person begins to model a lifestyle of worship and prayer, he or she will lead others into a lifestyle of worship and prayer, for leaders lead to exemplify the vision and the mission of Christ for others to follow.⁴⁵

Cymbala shares a personal experience and witness in his book, *Fresh Wind, Fresh Fire*, involving a pastor who spontaneously visited his church one evening during one of his corporate prayer meetings, when the concept of corporate prayer was in the initial stages of establishment. Cymbala states that the pastor who visited the church stood up in the sanctuary and corporately stated:

⁴³ John Franklin, *And the Place was Shaken: How to Lead a Powerful Prayer Meeting* (Nashville, TN: Broadman and Holman Publishers, 2005), 5-16.

⁴⁴ Eivas, *The Intercessors Handbook*, 36.

⁴⁵ Franklin, *And the Place was Shaken*, 25-26.

You can tell how popular a church is by who comes on Sunday morning. You can tell how popular the pastor or evangelist is by who comes on Sunday night, but you can tell how popular Jesus is by who comes to the prayer meeting.⁴⁶

Cymbala emphasizes that the enemy is always trying to distract the church from doing the main important thing that God commissioned her to do, which is to be faithful to the mandate of prayer.⁴⁷ God has chosen prayer as his channel of movement and releasing the kingdom of heaven on earth as his people rise and take their place in the place of prayer. It is through prayer that God moves and encounters His people, and transforms cities, communities, and regions, and it is critical that the church must first understand why she is called to pray to understand the concept of prayer. Cymbala asserts that prayer is the practice of being about God's business, for as we respond in obedience and declare God's word back to him in faith, he moves and responds in power. Cymbala further asserts that God is not necessarily concerned with whether we are doing God's work but knowing how and why we are doing it that makes the difference and impact for the kingdom of heaven.

Dutch Sheets is well known for his study in intercessory prayer and shares in his book *Watchman Prayer*, that prioritizing prayer is coming into agreement with God's heart and ways.⁴⁸ Sheets states that private and corporate intercession is all about agreeing with God's heart and partnering with him in the place of prayer. It is through this partnership that God releases wisdom, strategy, direction, and power as he moves in releasing the kingdom of heaven on earth. Sheets states that this concept of prayer is critical for the body of Christ to grasp in order to see God move in power. When we pray according to God's will, when we pray for the

⁴⁶ Jim Cymbala, *Fresh Wind, Fresh Fire: What Happens When God's Spirit Invades the Hearts of His People* (Grand Rapids, MI: Zondervan, 2018), 28.

⁴⁷ *Ibid.*, 58.

⁴⁸ Dutch Sheets, *Watchman Prayer: Protecting Your Family, Home, and Community from the Enemy's Schemes* (Minneapolis, MN: Chosen Publishers, 2008), 54.

future of God's people, when we pray for the lost, when we pray for the younger generation, God responds in power.⁴⁹

Henderson states in his book, *Fresh Encounters: Experiencing Transformation Through United Prayer*, that the enemy is always trying to bring destruction, but God is always trying to restore and build. When God's people come together to pray and intercede for others, there is a supernatural shift. Henderson highlights that prayerlessness in the church reveals our independence from God, while prayer declares the total opposite, which is the church's dependence on God. Henderson also argues that prayer is the most often talked about but least practiced discipline in Christianity, in which prayer is necessary for revival.⁵⁰ Henderson believes that unity is achieved when the church comes together in corporate prayer and begins to declare the word of God and stand on the scriptures. Henderson emphasizes that the church has wandered away from the priority of corporate prayer and affirms that prayer releases hope to govern our lives as Christians, prayer shapes lives, and shapes the condition of our world.⁵¹

Henderson asserts that revival has always been rooted in the awakened heart of an individual due to the practice of prayer, and that the church cannot afford to move away from the main method of prayer of Christ's ministry, which resulted in power. He places emphasis that where prayer is absent, power is also absent. It is through the proclamation of the gospel through prayer that causes the Spirit to move, and the word of God to spread like fire. According to Henderson, awakenings in the past came through Christians that returned to the ancient paths of prayer in holy sanctification that resulted in the manifestation of the Holy Spirit moving in power

⁴⁹ Sheets, *Watchman Prayer* 54.

⁵⁰ Daniel Henderson, *Fresh Encounters: Experiencing Transformation Through United Worship-Based Prayer* (United States: NavPress, 2008), 139.

⁵¹ *Ibid.*

once again.⁵² Revival can be defined as living in a new way, a new way that is void of religion, as new power springs up in the lives of believers and Christian leadership that return to the place and continual practice of prayer.⁵³

Bounds comparatively confirms that praying men are called to be strong in hope, faith, and prayer. People of God must know how to wait and press in the place of prayer, to wait on God and to be diligently earnest in their pursuit and approaches to Him.⁵⁴ Bounds reflects on the teachings of Jesus Christ and his life example that was illustrated by the Old Testament principle of praying and waiting on God. The Son of God modeled a life of prayer who came on a divine mission directly from His heavenly Father. Bounds emphasizes that Jesus was impregnated with prayer and how his prayer life was the process by which his wealthiest supplies that were given to him by God were gained.⁵⁵

Payne asserts in her book *Listening Prayer*, that the scriptures admonish believers to pray for all people in authority, the church, leaders and ministers, and generally for all individuals. Payne emphasizes that the church is called to pray for people everywhere, that all prayer is made to God, and therefore a life of prayer reflects identifying with Jesus Christ who is the light of the world. Payne highlights that prayer is to be faith-focused, focusing on what God is doing rather than the work of darkness for the purpose of bringing in the harvest of souls.⁵⁶

⁵² Daniel Henderson, *Old Paths New Power: Awakening Your Church through Prayer and the Ministry of the Word* (Chicago, IL: Moody Publishers, 2016), 15-18.

⁵³ *Ibid.*, 15.

⁵⁴ E.M. Bounds, *E.M. Bounds on Prayer* (New Kensington, PA: Whitaker House, 1997), 43.

⁵⁵ *Ibid.*, 43.

⁵⁶ LeAnne Payne, *Listening Prayer: Learning to Hear God's Voice and Keep a Prayer Journal* (Grand Rapids, MO: Hamewith Books, 1994), 55.

The Purpose of Corporate Prayer and Worship

Hall states in his book, *World Redemption*, that the plan of God is to restore a prayer culture in the church on a global scale for the church to become a praying people. Just as Christ has commanded the church to pray, Christ has also commissioned the church to persistent prayer as noted in the passage of Matthew 7:7 which will carry great reward. Hall emphasizes how the heartbeat of the early church that was birthed at Pentecost was prayer. Believers can grow in being faithful to prayer through growth in deeply and intimately knowing the character of God. Hall emphasizes for a culture and life of prayer to be sustained; one must know the truth of who God is along with the story that God is telling from Genesis to Revelation.⁵⁷

Sacks asserts in her book, *The Prayer Saturated Church*, that prayer initiatives are important and that they maintain a single focus of prayer in order to effectively engage the community in the place of corporate prayer, in unity and agreement. Prayer is the number one priority and main factor for transforming cities, communities, and nations, and Sacks emphasizes the biblical principle of prayer outlined in 1 Timothy 2:1-4, in how prayer is not to be a program, but led by the Spirit of God. However, structure is needed to keep things in alignment, for God is a God of order.⁵⁸

Sacks argues that the reason for the lack of corporate prayer is often due to the issue of apathy, that occurs due to distractions and agenda conflicts with what God truly wants to do in a service, and in a person's life when prayer is not of utmost priority. Methods to utilize in overcoming apathy can be developing a schedule for corporate prayer to include spending 30 minutes alone praying scripture, 20 minutes in group worship, 70 minutes praying for salvation,

⁵⁷ Wes Hall, *World Redemption: Study Manual 01* (Kansas City, MO: Forerunner Publishing, 2011), v.

⁵⁸ Cheryl Sacks, *The Prayer Saturated Church: A Comprehensive Handbook for Prayer Leaders* (United States: NavPress, 2007), 106.

unity, and revival, and keeping a firm grip on the mandate of Habakkuk 2:2, in casting the vision for prayer, helping others catch the vision of corporate prayer, helping others know the expectations of corporate prayer, and strategies needed for the movement of corporate prayer.⁵⁹ Spurgeon stated that “prayer itself is an art only the Holy Spirit can teach us. Pray for prayer. Pray until you can really pray.”⁶⁰

The authors Pete Greig and Dave Roberts assert in their book, *Red Moon Rising: Rediscovering the Power of Prayer*, that it is in the prayer room where we learn how to pray, by simply praying. When a community begins to grow together as a family, the concept of corporate prayer can be birthed and established. The authors emphasize that the church has a very important assignment that is initiated in the place of corporate prayer. In a world filled with deep brokenness, where many lives are broken and hurting due to drug addiction, alcoholism, abuse, bullying, poverty, self-harm behaviors, and suicide ideation, the solution is prayer.

The authors state that God is raising up an army to heal the brokenness in our culture, just like God did in the first and second awakenings that were birthed through prayer. The authors confirm that prayer was the activating initiator of these awakenings, and prayer will be the activating point for the next great move of God.⁶¹ There is hope today that the church and communities can be revived again through prayer. The authors support that it is important not to condemn a certain place or location if it seems to be powerless and hopelessness, for God is always wanting to bring restoration and redemption to dry places.⁶²

⁵⁹ Sacks, *The Prayer Saturated Church*, 106.

⁶⁰ Pete Greig and Dave Roberts, *Red Moon Rising: Rediscover the Power of Prayer* (Colorado Springs, CO: David C. Cook, 2015), 101.

⁶¹ *Ibid.*, 46.

⁶² *Ibid.*, 247.

Burns states in his book, *Pioneers of His Presence*, that God is bringing the Church back to her first love, as Jesus is establishing the foundation of the Church back to the focus on the presence of God. Burns implies that churches all over the earth are starting to pray around the clock, and this movement of prayer and worship is accelerating. The Spirit of God is raising up a prayer and worship movement where the Church values deep and real relationship with Jesus Christ above everything else. Burns emphasizes that houses of worship and prayer are bringing the very throne of God to cities and nations across the world, as worship and prayer houses are established. Burns asserts that the Church are citizens of heaven and ambassadors of the Kingdom, called to live as priests and carry His presence as kings.⁶³

Riddle in his book *The Reset*, reminds the church that God is a jealous God who refuses to share His people with other gods, lovers, or pursuits. God is faithful and in covenant with His church and desires a wholly devoted people all to Himself. There can be no worship without surrender to God's will and ways. Riddle emphasizes the passage of Romans 12:1 and how undivided love and wholehearted commitment is the church's greatest act of spiritual worship.⁶⁴

Tozer focuses on concept of worship in correlation with the identity of humanity in his book, *The Purpose of Man*, that worship is acceptable to God based upon knowing the nature of God.⁶⁵ Tozer further asserts in his book *Worship*, that the creature was made to worship the Creator. Humanity was made to worship, for this was the purpose that humanity was created. Tozer emphasizes that everything has a purpose and reason in the earth for being created, and

⁶³ Chris Burns, *Pioneers of His Presence* (ISBN-13:978-1500507039, 2014), 37.

⁶⁴ Jeremy Riddle, *The Reset: Returning to the Heart of Worship and A Life of Undivided Devotion* (Anaheim, CA: Wholehearted Publishing, 2020), 46-47.

⁶⁵ A.W. Tozer, *The Purpose of Man: Designed to Worship* (Minneapolis, MN: Bethany House Publishers, 2009), 63.

humanity was created to worship the Creator of heaven and earth. Tozer further emphasizes that to truly know Jesus Christ is to love and worship him.⁶⁶

Anderson supports in his book, *Rivers of Revival*, that it is through the power of worship where the touch of God revives lives. Anderson asserts that Pastor Jaye Hayford has previously stated that the church is in the second stage of reformation and the Lord is awakening His church to true worship. Revival is occurring throughout the world as people are coming to the revelational knowledge of God and from their experiential knowledge are coming alive to worship that is in spirit and in truth.⁶⁷ Anderson states that worship is emotional, intellectual, volitional, and a moral individual response of a believer to God, and that worship means a face-to-face involvement with the living God that results in the exaltation of God and His glory. Anderson emphasizes that worship is an opportunity for man to invite God's power and presence to move among those who are worshiping Him in spirit and in truth. Anderson further states that worship is the pathway and the atmosphere for both the saved and unsaved to discover their royal calling in Christ, that is also their highest destiny in life that will fulfill their need for personal worth and deepest fulfillment.⁶⁸

Dickson and Pierce support the purpose and impact of worship and prayer in their book *Worship as it is in Heaven*. The authors assert that through corporate worship and intercession, there is an increase of strength in the body of Christ and an increase in fulfilling the purposes of God in the earth based on Deuteronomy 32:30 that states how one can put 1,000 to flight and two can put 10,000 to flight.⁶⁹ The authors emphasize how Jesus taught his disciples on the power of

⁶⁶ A.W. Tozer, *Worship: The Reason We Were Created* (Chicago, IL: Moody Publishers, 2017), 113.

⁶⁷ Neil Anderson, *Rivers of Revival: How to Prepare for a Fresh Encounter with God* (Shippensburg, PA: Destiny Image Publishers, 2019), 139.

⁶⁸ *Ibid.*, 141.

⁶⁹ John Dickson & Chuck Pierce, *Worship as it is in Heaven: Worship That Engages Every Believer and Establishes God's Kingdom on Earth* (Ventura, CA: Regal, 2010), 29.

agreement as indicated in the passage of Matt 28:19, that if two believers agree about anything according to the will of God, it would be done. The authors further emphasize that where two or three believers are gathered in unity seeking God, they can be encouraged knowing that God is in their midst of corporate worship and intercession.⁷⁰

Michaud states in her article, “The Power of Prayer,” that corporate worship and prayer can push her to a different place in God. The whole purpose of prayer is for believers to allow their hearts to be tenderized and music is one of the greatest tools that can be used in combination with prayer to listen deeply and experience God.⁷¹ Brenner comparatively states in her article, “Being with God: The Practice of Contemplative Prayer,” that the essence of prayer is not so much what a believer does, but what God does in the life of the believer through prayer. Through meeting with God in prayer, the believer responds to the divine invitation to relationship. Brenner emphasizes that prayer in all its forms is nothing more than a response to God’s divine invitation to friendship.⁷²

24-7 Worship and Prayer Insights

Authors Grieg and Roberts encourage believers who are desiring to see 24-7 worship and prayer ignited in their communities to develop a team approach for navigating through prayer as the pray, play, and obey strategy. The team that has caught the vision will begin to pray into the place of focus for the worship and prayer establishment. Initially finding a location to establish a 24-7 worship and prayer room to include regular shifts of worship and prayer in a particular location is the starting goal.⁷³

⁷⁰Dickson & Chuck Pierce, *Worship as it is in Heaven*, 29.

⁷¹ Ellen Michaud, “The Power of Prayer.” *Saturday Evening Post*, Vol. 287 (2015): 39.

⁷² David Brenner, “Being with God: The Practice of Contemplative Prayer.” *Conversations*, Vol. 4 (2006): 7, 12.

⁷³ Greig and Roberts, *Red Moon Rising*, 247.

Summers asserts in her book, *The Dynamics of Prophetic Worship*, that there is power in singing the scriptures and the song of the Lord. When the minstrels worshiped God in the days of David, people encountered God and lives were changed.⁷⁴ Through worship and prayer and singing the scriptures, the voice of God is released, people encounter God's presence, and lives are transformed when we worship in the biblical way that David worshiped. King David established a new order of worship, something that had never been done before that changed the culture of his age. Summer emphasizes that the church can experience this same type of worship today as the church returns the Davidic model of worship found in 1 Chronicles 25, as musicians, singers, and worshipers are trained in true worship. God's musicians and singers are anointed by His Spirit to do the works that David did when he played and ministered to the Lord in song, resulting in people being delivered and healed.⁷⁵ Summer agrees that according to scripture, Davidic type worship contains the power to ease mental illness, heal diseases, reset the mind, body, and spirit, and tap into the realm of the kingdom of heaven.⁷⁶

In the book, *The Tabernacle of David: The Presence of God as Experienced in the Tabernacle*, Conner completed a deep investigation and research of the tabernacle of David, in which he emphasizes that Davidic worship was true spiritual worship. Conner supports that Chronicles 15-16 provides the blueprint for the origin of the tabernacle of David, where David appointed musicians and ordained singers to sing and play before the Lord, as they dwelled in the scriptures and meditated on God's truth. Conner emphasizes that the priests were to minister before the Lord continually in worship and prayer, which was considered their full-time occupation. Conner describes that the singers and musicians were set apart and separated to the

⁷⁴ Kathryn Summers, *The Dynamics of Prophetic Worship* (Shippensburg, PA: Destiny Image Publishers, 2019), 47.

⁷⁵ *Ibid.*, 47.

⁷⁶ *Ibid.*, 43.

Lord for this primary purpose, instructed to sing the scriptures also known as the song of the Lord.⁷⁷ The model also included someone who was chosen by God to be the director. The director was prepared by God, also known as the choir director or worship pastor today. These musicians and singers practiced and were skilled in their giftings and worshiped with a spirit of excellence unto the Lord.⁷⁸

Smith emphasizes in his book, *Prophetic Song*, that worship and prayer teams must be in unity to fully accomplish the Lord's purposes through worship and prayer. Smith states that God loves unity and calls Christians to dwell together in unity for He is the God of peace. Smith emphasizes that making an investment in teamwork is the key to growing in worship and prayer, taking time to build relationships and getting to know one another. In growing together as a team, team members can focus on getting their eyes off themselves and on the focus of the mission at hand, so that the mission that God has called them to can go forth. Worship is not to be self-focused, but kingdom focused. Smith further emphasizes that worship and prayer is the desire of the heart of God as evidenced by the scriptures.⁷⁹

The Life of David

Suarez describes in his book, *Trust: God's Unseen Power to Change the Word*, that David is known as the man after God's own heart who carries a unique place as an ancestor, forerunner, and foreshadower of the Lord Jesus Christ.⁸⁰ Suarez emphasizes that David's life was one of great significance as evidenced by 58 references that are contained in the New Testament referring to the title that has been given to Jesus Christ as the Son of David. Suarez highlights

⁷⁷ Kevin Conner, *The Tabernacle of David: The Presence of God as Experienced in the Tabernacle* (Portland, OR: City Christian Publishing, 1976, 53), 145.

⁷⁸ Ibid.

⁷⁹ Smith, *Prophetic Song*, 141.

⁸⁰ Abner Suarez, *Trust: God's Unseen Power to Change the World* (Oviedo, FL: Higher Life Publishing and Marketing, 2020), 105.

that in Acts 15:16, Jesus's brother James declared at the Jerusalem council that God would rebuild the tabernacle of David. Suarez further emphasizes that for this desire of God to be fulfilled in the earth, God needs a New Testament kingdom of people who will embrace the value system that served David's strength throughout his life. Suarez elaborates on how David was a warrior, he knew the ways of God, he loved the character and nature of God, he followed God's ways, he stood strong against opposition to the purposes of God and his people, and he lived a life of faith in God that led to the victory that God had promised.⁸¹ Comparatively to the life of David, Suarez concludes that history is shaped by those who have their belief system defined by what God has declared to be true and that the history of the nations currently hangs in the balance according to the choices that the people of God will make in this season.⁸²

The Key of David

Scneck shares in his book, *The key of David*, that the key of David represents intimacy with God and being filled with the knowledge of God and His will. Scneck clarifies that as believers are positioned in Christ, believers are called to function in the dimension of a priest. The dimension of a priest speaks of the relationship that an individual who is born again has with Creator God.⁸³ Scneck further discusses that it is only a priest who may minister to God and believers may approach the throne of God as a priest. Jesus Christ is identified in Revelation 5 as the Lamb of God, in which a lamb is a symbol of the priestly order. To be in the presence of God is to be face to face with Him in his throne room, which represents the holy of holies depicted in the tabernacle.⁸⁴ Scneck emphasizes that the holy of holies is a place of intimacy where a

⁸¹ Suarez, *Trust*, 118.

⁸² *Ibid.*, 118.

⁸³ Scneck, *The Key of David*, 47.

⁸⁴ *Ibid.*

believer functions as a priest and draws close to the heart of God. The priestly dimension is the heavenly dimension, for ministry to God is worship and prayer. Moses was a man who had a deep intimate relationship with God as he is known as the man who talked face to face with God. God revealed deep and intimate things to Moses as a response of the friendship they shared with one another. A believer is called to function as a prophet, priest, and king in the earth reflecting the nature of Jesus Christ who is Prophet, Priest, and King, however a believer must first learn how to function as a priest before ruling in the earth as a king. Schenck supports that the kingdom of heaven functions through constant communication with the Father.⁸⁵ The key of David speaks of authority over something, which is God's intention for the redeemed to exercise dominion in the earth through the authority that has been provided through the death and resurrection of Jesus Christ. Amos 9:11 states that God will restore and rebuild the tabernacle of David, which Schneck emphasizes will be accomplished through the body of Christ collaboratively working together in the earth through unity, functioning as a kingdom of priests.⁸⁶

Guerin asserts in his book, *The Bridal Company*, that the bride of Christ is called to be watchful and waiting for the return of the Lord Jesus Christ which is sustained by having ongoing intimacy with God. In Matthew 25, the wise virgins were prepared with oil in their lamps awaiting the return of the bridegroom, in which the oil represents the oil of intimacy with God. The Bride of Christ is called to the life pattern of seeking God continually to have lamps overflowing with the oil of intimacy, which is a personal relationship with God, that will consequently sustain holy love throughout every season in life.⁸⁷

⁸⁵ Schenk, *The Key of David*, 50.

⁸⁶ *Ibid.*, 34.

⁸⁷ Brian Guerin, *The Bridal Company: A Plea to Prepare for the Bridegroom* (Published by Bridal Glory, 2020), 49-50.

The Life of Paul

Russell explores the life of Paul the apostle in his book, *Prayer: Why Our Words Matter*, and how Paul understood prayer, he valued prayer, he asked for prayer, and he taught on prayer for prayer defined his life more than anything else.⁸⁸ Paul affirmed his constant intercession throughout his letters to the church and exhorted the church to pray.⁸⁹ Comparatively, Payne asserts in her book, *Listening Prayer*, that in 1 Timothy 2:1-6, Paul urges the church that requests and intercessory prayer with thanksgiving are made for everyone for this pleases God. Payne emphasizes how Paul instructed the church in intercession for everyone, for God desires all men to be saved and to come to the knowledge of truth. Paul encouraged the church to pray and intercede for all, to pray in effect with God's desires that the kingdom of heaven would be released on earth and that God's will would be done on earth as it is in heaven.⁹⁰

The Harp and Bowl Model

Bickle states in his book, *Harp and Bowl Handbook*, that the Bible calls the church to a lifestyle of prayer, and further states that the longing in the hearts of God's people is to faithfully fulfill this calling throughout the global church. Prayer rooms are being established globally from smaller to larger missional focused organizations, to local churches, and even college campuses to fuel 24-7 worship and prayer.⁹¹ Bickle emphasizes that there is a current global worship and prayer movement being progressively established in the earth today reflecting the order of the tabernacle of David in 1 Chronicles 23-35. Bickle further emphasizes that the Holy Spirit is calling God's people to work together in offering continual worship and intercession in each city

⁸⁸ Russell, *Prayer*, 142.

⁸⁹ Ibid.

⁹⁰ Payne, *Listening Prayer*, 53.

⁹¹ Bickle, *Harp and Bowl Handbook*, 7.

to fulfill the great commission to win and disciple the lost, to revive the church, and to impact society with the wisdom, power, and love of God throughout the earth so that worship may reflect as it is in heaven on the earth.⁹²

Through this model of worship and prayer, the church is becoming equipped to partner with Jesus's intercessory prayer ministry who forever lives to make intercession, and who is seated at the right hand of the Father. The result of worship and prayer is the great harvest of new believers being added to the kingdom of God.⁹³ Bickle asserts that Jesus will not return to a prayerless church, but to a church walking in mature partnership with him before he returns in the place of intercession for the great harvest.⁹⁴

Bickle established 24-7 worship and prayer in May 1999 in Kansas City, MO, known as the International House of Prayer Kansas City, where day and night worship and prayer has been occurring continually since it was established. Bickle states that the harp and bowl model is scriptural and God-focused, while also providing a dynamic structure that assists with helping worship and prayer flow instantaneously together, which has further assisted with the cultivation of participating worshipers and intercessors to experience both enjoyable and sustainable prayer, as described in Isaiah 56:7, where God has promised to make his people joyful in the house of prayer.

The harp and bowl model has been inspired by the passage in Revelation 5, where the elders are around God's throne holding two things: harps and bowls that are full of the prayers of God's people. The harp is symbolic for music and worship, and the bowls are symbolic for prayer. This worship and prayer meeting has been going on in the throne room of Heaven for at

⁹² Bickle, *Harp and Bowl Handbook*, 62-63.

⁹³ *Ibid.*, 7.

⁹⁴ *Ibid.*

least 2,000 years since Jesus's ascension, which reveals how God has ordained that worship music and prayer flow together interactively for the purpose of the kingdom of heaven being released on the earth.⁹⁵

Blanc in her book, *Growing as a Prophetic Singer*, emphasizes that there is something about music that deeply moves the heart of God. God has commissioned four living creatures to sing night and day before His throne continually as revealed in the passage of Revelation 4. God created all things, by God's will all things exist, and this includes the atmosphere of worship and prayer that surround His throne. Blanc further emphasizes that God has chosen to dwell amid singing because He enjoys it.⁹⁶

Dickson and Pierce assert in the book they co-author together, *Worship as it is in Heaven*, that praise can change any atmospheric warfare around believers. The authors examine how continual worship and prayer is occurring in the throne room of heaven, where God calls the elders before Him with their harps that represent worship and their bowls which represent the prayers of the saints as revealed in Revelation 5:8.⁹⁷ The authors emphasize that God chooses the atmosphere of worship and intercession to war and launch His acts of authority, for God's throne rests upon the praises of His worshipers and He desires for the redeemed to engage with Him in worship and intercession.⁹⁸

Pierce and Beeftu in the book they co-author together, *Rekindle the Altar Fire*, support that building altars of worship are the basis for covenant relationship with God and the place where believers receive their prophetic destinies.⁹⁹ Abraham, Isaac, and Jacob built altars of

⁹⁵ Bickle, *Harp and Bowl Handbook*, 10.

⁹⁶ Anna Blanc, *Growing as a Prophetic Singer* (United States: Blanc Media, 2013), 11.

⁹⁷ Dickson & Pierce, *Worship as it is in Heaven*, 31.

⁹⁸ *Ibid.*, 34

⁹⁹ Chuck Pierce & Alemu Beeftu, *Rekindle the Altar Fire: Making a Place for God's Presence* (Minneapolis, MN: Chosen Books, 2020), 79.

worship to the Lord that symbolized their covenant relationship. Altars of worship are for the purpose of establishing a place of covenant, revelation, divine appointment with God, and the presence of God.¹⁰⁰ The authors assert that Jacob was led into worship after he built an altar to the Lord, resulting in a spiritual awakening as he experienced the awesome presence of the Lord. Worship is to be the primary activity of a believer's life and worship will be the maintenance of a believer's life in God. Where there is no enduring altar, there can be no lasting fire.¹⁰¹

Bickle explains that antiphonal singing can also be described as responsive singing and praying. Scripture is the foundation of all expressions used in corporate worship and prayer meetings that reflect the harp and bowl model.¹⁰² Antiphonal singing is described in Revelation 5, where the living creatures behold God and declare the worth, majesty, glory, and holiness of Jesus Christ. Their musical connotations ebb and flow together in unity, as they complement each other in the revelational phrases and truth they are singing about the God they are beholding on the throne. Bickle states that antiphonal singing provides room during worship and prayer meetings for singers to release individual prophetic songs, ending with a spontaneous chorus where the worship team can engage in unison focusing on the beauty of God and the revelation of the word of God.¹⁰³

Bickle teaches that focused prayer for the prayer leader during the worship and intercession meetings should focus on an intercessory prayer format, using apostolic prayers, biblical prayers, and promises from Jesus. The prayer leader focuses on praying for the release of the Holy Spirit's activity in a specific targeted city, region, or nation, or in reference to a specific

¹⁰⁰ Pierce & Beeftu, *Rekindle the Altar Fire*, 83.

¹⁰¹ *Ibid.*, 85

¹⁰² Bickle, *Harp and Bowl Handbook*, 23.

¹⁰³ *Ibid.*, 23.

topic for justice, prayers for the lost, or prayers to strengthen the Church. The prayer leader isolates a phrase during the prayer, while praying for the Holy Spirit's activity. After a phrase is isolated, this communicates musical transition to the worship leader, in which the worship leader and team will prophetically sing in reference to the isolated phrase for corporate engagement. The prayer leader prays positive prayers, focusing on the impartation of love, holiness, unity, and faith instead of focusing on negative prayers. Praying with a positive focus helps participants in the worship and prayer meeting remain in unity.¹⁰⁴

Decreeing the Word of God

King discusses in her book, *The Power of Decree*, that one of the greatest inspired keys that God has given the church is life through His word. When a believer makes faith infused declarations the result is breakthrough and victory, for God is true to his word.¹⁰⁵ Isaiah 55:11 states that God's word will not return to him void, but he will accomplish what his word has been sent out to do. Through simply honoring the word and agreeing with the word in faith, the one praying can rest assured that God's word will carry the final authority. Utilizing the word of God in prayer ushers forth the power and will of God. The main criteria for experiencing the fulfillment of God's word, is believing that all things are possible with God, and believing that God is faithful to his word. Through decreeing the word of God, the believer legislates in the court of heaven through decreeing the word of God to release life and power into a situation.¹⁰⁶ A decree is sending forth the word of God as outlined in Isaiah 55:10-11. King elaborates that when the word of God is sent forth and accomplishes breakthroughs, deliverance and good fruit

¹⁰⁴ Bickle, *Harp and Bowl Handbook*, 37.

¹⁰⁵ Patricia King, *The Power of the Decree: Releasing the Authority of God's Word through Declaration*. (Minneapolis, MN: Chosen Books, 2020), 20.

¹⁰⁶ *Ibid.*, 36.

are produced.¹⁰⁷ Psalm 2:8 reveals the model of Jesus’s intercession as evidenced by the revelation of Jesus asking of God, declaring the will of God, and receiving the promise of God in relation to receiving the nations as his inheritance.

Singing the Word of God

Myers emphasizes in her book, *Singing the Scriptures*, that singing the word of God causes the word of God to dwell richly in the life of a believer as described in Ephesians 5:18-19.¹⁰⁸ Through singing spiritual songs and hymns, the human heart becomes tenderized by the word of God. Myers describes how Jesus Christ is the Word of God and singing the word of God is a powerful tool for breakthrough. Myers compares singing the word of God to the life of David, in how David sang the Torah to focus his mind on the deliverance and goodness of God that resulted in breakthrough as the Lord would faithfully deliver him from his enemies. Myers emphasizes that David understood the power of singing the word of God and the psalms reflect his life meditations on the Hebrew scriptures, in which he meditated on them day and night. David would continually sing his meditations to God that were about God and for God, and he received victory in whatever trial he was facing in various seasons of his life.¹⁰⁹ Comparatively, Jones states his article “Why Are They Singing” that countless examples throughout the history of the church and the movements that have occurred socially in the church have included singing, which has sustained communities and created contexts for transformation to take place.¹¹⁰ Jones further states that the letter to the Ephesians placed emphasis on the power of

¹⁰⁷ King, *The Power of the Decree*, 37.

¹⁰⁸ Julie Myer, *Singing the Scriptures: How All Believers Can Experience Breakthrough, Hope, and Healing* (Grand Rapids, MI: Chosen Books, 2018), 37.

¹⁰⁹ *Ibid.*, 35.

¹¹⁰ Gregory Jones, “Why Are They Singing?” *Christian Century*, Issue 7 (1999): 864.

singing through singing psalms, hymns, and spiritual songs to attune the whole self for living a life attentive to God and to others.¹¹¹

Sustaining 24-7 Worship and Prayer

Henderson states that the best advice for a person that is interested in starting a movement of prayer is to simply make the first move. Henderson encourages anyone to simply go for it and “just do it.”¹¹² There is something that happens called continuity in helping foster participation when people of prayer can enter together in corporate prayer, connect in the spirit in unity and agreement. Henderson encourages the prayer leader to simply cast the vision in order to equip leaders and other intercessors for new prayer strategies and assignments, for the sole purpose of empowering others in prayer.¹¹³ Bickle provides encouraging insight into how an individual can grow in prayer, that occurs when a person consistently takes the needed steps needed to grow in prayer such as scheduling a set prayer time daily, using a prayer list, and committing to pray daily.

Persistent prayer is what releases the kingdom of heaven and the power of heaven to transform cities and nations. Bickle asserts that a vibrant prayer life is rooted in prayer that flows from a person praying the scriptures, simply reading the word of God and declaring the word of God back to Him. When a believer prays according to the scriptures, the believer can be assured that they are praying God’s will and heart for a person, situation, city, region, and nation. Connecting to God in prayer involves cultivating a life of intimacy and deep relationship with

¹¹¹ Jones, “Why Are They Singing,” 864.

¹¹² Henderson, *Fresh Encounters*, 79.

¹¹³ *Ibid.*, 150, 167.

God through a life in the word, a life of prayer, interceding for revival, and praying for the sick to be healed.¹¹⁴

Bickle states that having a consistent prayer life is to be foundational and essential for revival and preparing the way of the Lord. It is through developing a lifestyle of prayer that a believer is able to receive the fullness of what God has for each individual.¹¹⁵ God has promised that the one who abides in Him will bear much fruit for the kingdom of heaven.¹¹⁶ Bickle emphasizes that God has chosen intercession and prayer as one of the most important and effective ways to enter into fellowship with God, as an individual prays what is on God's heart by praying scriptures and agreeing with the scriptures. He further states that there is a dynamic connection between the release of the Holy Spirit when there is prayer, resulting in revival.

When revival comes, it is a result of a praying church that is progressively growing in consistent prayer, resulting in multitudes being saved as the church is revived to a radical state of love and obedience to Jesus in the fear of the Lord.¹¹⁷ Teaching individuals to pray is accomplished through teaching them how to pray-read the scriptures. Bible study is also meant to help believers develop an active dialogue with God, gaining strength by meditating on the scriptures.¹¹⁸

Russell shares personal insights in his book, *Foundations of Intercession*, that provide practical strategies to grow in sustaining a spirit of prayer for decades. Russell encourages the Church to stay in the place of continual meditation of the word of God, engaging in daily prayer

¹¹⁴ Mike Bickle, *7 Commitments of a Forerunner: A Sacred Charge to Press into God* (Kansas City, MO: Forerunner Publishing, 2009), 29.

¹¹⁵ Ibid., 30.

¹¹⁶ John 15

¹¹⁷ Mike Bickle, *Growing in Prayer: A Real-Life Guide to Talking with God* (Lake Mary, FL: Charisma House, 2014), 174.

¹¹⁸ Ibid., 132.

and using daily prayer lists, having an established sleep schedule, loving family well, living a focused-life using a daily schedule for prioritized focus, regular fasting, regular exercise and healthy eating, quick repentance and guarding one's heart from offense, and having a plan to use during worship and prayer meetings to better engage individually with what God is orchestrating in the room. Russell shares insights of his personal plan during worship and prayer meetings, where he meditates on the word of God and sing praises for the first 30-45 minutes, then he engages in personal prayer and communion with the Lord for the next 30-45 minutes, and then he prays through his prayer list for the next 30-45 minutes. Russell states that to stay focused while in the prayer room, he tends to go back and forth between meditation, reading, praying, and engaging in corporate worship and intercession.¹¹⁹

Foundationally, meditation is a powerful spiritual practice for spiritual growth and growing in the knowledge of God, that will assist a believer in both cultivating and sustaining a life of worship and prayer. Meditation on the word of God is the key to hiding the word in one's heart and growing in deeper revelation of the word of God. Meditation engages the mind, heart, and spirit with the Holy Spirit through reflecting, pondering, contemplating, memorizing, muttering while repeating the words in a passage of scripture. To meditate on scripture is to quietly repeat the scripture in a droning sound to drown out outside distractions, which comes from a specialized type of Jewish prayer practiced called davening prayer. David knew the power and fruit of spending most of his life meditating for long periods of time on God and his word. Davening prayer also involves praying intense prayers while meditating on the word of God as one gets lost in communion with him, which extends back before David's time.¹²⁰

¹¹⁹ Russell, *Foundations of Intercession*, 112-113.

¹²⁰ Hayford, *Word Wealth*, 705.

Russell states in his book, *Ancient Paths: Rediscovering Delight in the Word of God*, that meditation means to ponder on the word of God through repeating scripture, pondering on scripture, and speaking back to God in agreement with what the word of God says about God to be true.¹²¹ Russell emphasizes that repetition is one of the greatest strategies to create vulnerability to the power of God's word. Repetition causes truth to become written on a believer's heart, as a believer digests and absorbs the word of God.¹²² Russell highlights that King David spent his life in loving meditation on the word of God. Meditation is a powerful practice to cultivate a life of growing in the word of God, in progressive revelation of God, and progressive spiritual maturity. Meditation on the word of God causes a believer to get into the practice of praying without ceasing as believers are encouraged to do in 1 Thessalonians 5:17, which is accomplished through meditating day and night on God's truth. In Joshua 1, the Lord commands Joshua to meditate on the word day and night in order to stay in union with God and with truth, which would result in successful leadership and fully accomplishing all his God-given endeavors. Wilkin asserts in her article, "When We Set Our Minds on Things Above" that repetition in meditation is the mother of learning. As an individual reads, re-reads, sings, journals, and engages in pray-reading, the mind is filled with the truth of God for the purpose of acting. To think, study, reflect, and ruminate on God's promises, nature, and works train the individual who is practicing meditation to act according to pleasing God and living a life in God. The passage of Philippians 4:6-8 promises that for the individual who has their mind fixed on the things of God through meditation will receive the reward of peace.¹²³

¹²¹ Corey Russell, *Ancient Paths: Rediscovering Delight in the Word of God* (Shippensburg, PA: Destiny Image Publishers, 2012), 86.

¹²² *Ibid.*, 86-87.

¹²³ Jen Wilkin, "When We Set Our Minds on Things Above," *Christianity Today*, 26 (2021): 26.

Theological Foundations

Tabernacle of David

David was a man who was after God's heart and who lived for God's presence. The tabernacle of David originated from the heart of God to fulfill His desire in having a dwelling place to meet with man. David established 288 singers and 4,000 musicians in the tabernacle, where singers and musicians prophesied and declared the word of God as they ministered to the Lord.¹²⁴ The temple musicians were arranged in 24 courses as priests to minister to the Lord, according to the order of the tabernacle and the tent of meeting that Yahweh established with Moses. The priests and Levites were given specific tasks and duties to keep charge of the sanctuary through worship and prayer, to cultivate an atmosphere for the glory of God to dwell. The priests and Levites functioned in the temple in prophetic activity, declaring the truth and wonders of God through singing and playing music inspired by the Torah.¹²⁵ David established an instructional program for the singers and the musicians, as they were set apart for a special service to minister to the Lord day and night, to prophesy with lyres, harps, and cymbals.¹²⁶ God revealed to David how He desired for worship on the earth to reflect the throne room worship in heaven.¹²⁷ God furthermore provided David with a new order of worship and commanded the kings of Israel that followed after David to establish worship and prayer according to His divine pattern¹²⁸

This model resembles the order of worship and prayer revealed in Revelation 5. David's priority was to minister to the Lord as his primary occupation, and he raised other men and

¹²⁴ 1 Chronicles 25:1-7

¹²⁵ Roddy Braun, *Word Biblical Commentary: 1 Chronicles* (Grand Rapids, MI: Zondervan, 1986), 245.

¹²⁶ *Ibid.*, 247.

¹²⁷ Bickle, *Harp and Bowl Handbook*, 65.

¹²⁸ 1 Chronicles 28:11-19; 2 Chr. 29:25, 35:4, 15; Ez. 3:10; Neh. 12:45.

women in the house of prayer to experience and cultivate a life of ministering to God through worship and prayer. Psalm 27:4 describes that the one thing that David sought after was to behold the beauty of the Lord for all his days on earth and in eternity. Revelation 4 describes the beauty of the Lord in specific detail, along with descriptions of the 24 elders and four living creatures beholding God in 24-7 adoration. The response of beholding the beauty of God in this heavenly scene is 24-7 unceasing worship and adoration to Yahweh. The descriptions of God outlined in Revelation 4 reminds the reader and the hearer who is in charge in the heavens and in the earth, for God deserves the praise due his name because of who He is. Another focus of this heavenly scene is that John receives God's glory, he also witnesses the judgments that are about to be released in the earth as a result of sin and wickedness, in which Jesus Christ explains his divine activity to provide insight of things that are coming and to assist believers to know how to respond on earth.¹²⁹

This passage further reveals the primary job in heaven is to worship God, which is to be the primary function of every believer in the earth until eternity is achieved. Worship involves the focus on God's character, nature, and deeds, loving what He loves, and hating what He hates. Worship involves wholehearted devotion to God in spirit and in truth, in which partnership with God's heart is achieved through worship and intercession. The living creatures reveal how praises to God bring him glory. Worship is the recognition of who God is, while acknowledging what he has already done and has promised to do.¹³⁰ David authentically modeled what the life of a worship leader should reflect. A worship leader is to show no partiality and sees everyone as being made in the image of God, as a potential worshiper of God. True and pure worship

¹²⁹ Craig Keener, *Revelation: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2000), 179.

¹³⁰ *Ibid.*, 180.

celebrates the wonders of the Creator and the master story of the triune God. David excelled as a worship leader due to his life of authentic worship. David's music and ministry flowed from his wholehearted devotion to God, his obedience, his intimate relationship with God, and his commitment to live a life rooted and grounded in the scriptures. Worship leaders are to love the word of God and stockpile it in his or her heart through the daily practice of reading, praying, singing, writing, memorizing, and meditating on the scriptures.¹³¹

The tabernacle of David is God's revealed purpose of how He desires worship and prayer to look globally to release heaven on earth. God gave specific orders to Moses of how to build the tabernacle according to His design, reflecting the design and model that is operating in the throne room of heaven.¹³² In Exodus, God calls Moses to himself on the mountain of prayer, and reveals to him the law and reveals the divine pattern of worship and priestly ministry in heaven, further validated in Hebrews 8:5. Moses established a tabernacle in the wilderness in obedience to the design that he had received from the Lord on Mt. Sinai which mirrored the worship occurring in the throne room of heaven, which would be a light to the nations. God instructed Moses in Exodus 25:8-9 to pattern the tabernacle and the furnishings accordingly in order to build a sanctuary so that he could dwell among his people.¹³³ The life of Moses can be likened to the life of Jesus, for Moses also portrayed to live a life of continual intercession for God's people. Moses remained in intercession to ensure that God's presence would be among God's people and partnered with God in establishing the tabernacle of meeting for the Lord to have a dwelling place among His people. This reflects where the church is headed in the days to come at

¹³¹ Andrew Hill, *The NIV Application Commentary: 1 & Chronicles* (Grand Rapids, MI: Zondervan, 2003), 344.

¹³² Russell, *Foundations of Intercession*, 27.

¹³³ Ibid.

the end of the age when God will forever dwell with His people. The tabernacle is an earthly symbol of a greater, heavenly reality.¹³⁴

500 years later after Moses had built the tabernacle to house the ark of the covenant, King David made a vow to God to build God a resting place on earth to reflect the ordered pattern that God had revealed to his servant Moses. Psalm 132 reveals the vow that David made to the Lord in depth that provides insight into the plans and purposes of God for the establishment of worship and prayer. This passage reveals that David would refuse to rest until he saw the vision God had birthed in his heart come to fruition, he would refuse to sleep until he saw an established resting place for the Lord God to dwell among His people.¹³⁵ There is an interesting exchange of covenant-establishment between God and David outlined in this passage of scripture, for as David makes a life-long vow to God, consequently God makes an eternal vow to David. God vows to David that He will build a house for David and the throne of David will be Yahweh's eternal dwelling place in Zion. The second petition in the passage is focused on the priests and God's faithful people, how God will establish righteousness, and bring forth a rightly ordered world for His priests that will result in singing and great joy for the people of God. David and Yahweh were fully committed to their covenants with one another, in which Yahweh promised to never turn away from his faithful oath to David.¹³⁶

David appointed Levites to minister and worship before the ark which represented the throne of God. Those who were heads of the Levitical families and who were musicians remained in the temple and were exempt from fulfilling other duties due to the charge to minister

¹³⁴ Peter Enns, *The NIV Application Commentary: Exodus* (Grand Rapids, MO: Zondervan, 2000), 506.

¹³⁵ Dennis Tucker & Jamie Grant, *The NIV Application Commentary: Psalms Volume 2* (Grand Rapids, MI: Zondervan, 2018), 838.

¹³⁶ *Ibid.*, 838, 843.

to the Lord in the temple night and day as full-time ministry.¹³⁷ David established 4,000 full time prophetic musicians and 288 singers and paid them to minister to the Lord as their primary occupation. David appointed temple musicians and singers to be positioned as a spiritual military army, as God's army. David organized songs and music that were theological revelations from the Torah. Singers and musicians that minister to the Lord today are to have an accurate theology which comes through living a life in the word of God.¹³⁸

1 Chronicles 9:33 reveals that the gatekeepers worked in pairs throughout seven day shifts to guard the thresholds of the tent. The gatekeepers provided leadership in the day-to-day operations of the temple, through guarding the premises of the temple and provided constant oversight, along with opening the gates for temple services each morning.¹³⁹ 1 Chronicles 16 provides insight into how David commanded the chiefs of the Levites to install their own family members as musicians to play instruments and to sing joyfully. For the temple to operate successfully, the support and participation of all Israel was needed.¹⁴⁰ Revelation 19:10 reveals insight into the spirit of prophecy that is an important concept for prophetic musicians and singers to grasp in relation to worship and prayer. This passage of scripture states that the spirit of prophecy is the testimony of Jesus. The spirit of prophecy rested upon these musicians and singers as they prophesied the word of God in song and music as ministry to the Lord.

Worship as it is in Heaven

There is a heavenly symphony occurring in the throne room continually composed of 24-7 worship and prayer. John described in detail this heavenly symphony in Revelation 4-5 where

¹³⁷ Braun, *World Biblical Commentary: 1 Chronicles*, 182.

¹³⁸ Hill, *The NIV Application Commentary: 1 & Chronicles*, 310.

¹³⁹ Braun, *World Biblical Commentary: 1 Chronicles*, 182.

¹⁴⁰ *Ibid.*, 194.

there is continual worship and prayer to our Father in heaven who is seated on the throne. These two passages reveal the beauty realm of God which provides believers with the revelation of true worship.¹⁴¹ King David meditated on the beauty and knowledge of God which was foundational to his worship and prayer life as described in Psalm 27:4 and Psalm 119. Bickle states that the beauty realm of God is foundational to intercessory worship in the spirit of the tabernacle of David.¹⁴²

Revelation 4-5 reveals the unveiling of God and the pure worship of the worthy Lamb. In the throne room there are loud antiphonal praises that are reverberating throughout the heavenly throne. John was caught up in the spiritual realm where he beheld the beauty of God and witnessed the unceasing worship and prayer meeting.¹⁴³ The 24 elders who are seated on thrones that are set in the throne room before the glory of God account for the twelve tribes of Israel and the twelve apostles, or as a symbol for continuous, twenty-four worship day and night¹⁴⁴ As John postures his heart in worship and adoration to God, he is consequentially caught up into the third heaven where he beholds God's matchless worth and glory. John further beholds the seven lamps of fire that are burning around the throne, which represent the seven-fold Spirit of God. The Spirit of the Lord consists of the Spirit of wisdom, the Spirit of counsel, the Spirit of knowledge, the Spirit of understanding, The Spirit of might, and the Spirit of the fear of the Lord. The seven-fold Spirit of God provides believers with access to supernatural resources in order to govern and rule on the earth as it is in heaven.¹⁴⁵

¹⁴¹ Bickle, *Harp and Bowl Handbook*, 8.

¹⁴² Ibid.

¹⁴³ Charles Swindoll, *Swindoll's Living Insights New Testament Commentary Revelation* (Carol Stream, IL: Tyndale House Publishers, 2014), 89.

¹⁴⁴ David Aune, *Word Biblical Commentary: Revelation 1-5* (Word, Incorporated, 1997), 290.

¹⁴⁵ Swindoll, *Revelation*, 89.

In Swindoll's commentary on the book of Revelation, he implies that true worship is clearly revealed in Revelation 5 as incense rising to the throne conjoined with the redeemed of God declaring the new song, which represents the song of the knowledge of God. The eyes of every creature and living being in the throne room are focused on beholding the beauty of God with the concurrence of continual praise, for God alone is worthy of all praise. The redeemed of God are praising God for their redemption received through the redemptive work accomplished by the sacrifice of the worthy Lamb who was slain for humanity. The 24 elders join in with the accompaniment of heaven in worship and prayer and contend for justice to be released in the earth.¹⁴⁶

In Revelation 5, John observes how everything in one moment changed from weeping to rejoicing, when it was revealed that Jesus Christ was worthy to take the scroll and loose the seal. Swindoll highlights that all the creatures in heaven erupted in praise with uncontainable joy. Through the death and resurrection of Jesus Christ, he is now understood to be the risen, glorified Judge who will execute judgment on the wicked and justify the righteous in the earth. This passage of scripture illustrates that Jesus Christ is the righteous Judge who will release justice, judge righteously, and all authority has been given to Him.¹⁴⁷

This passage of scripture furthermore reveals the worship and prayer meeting that is occurring continually in the throne room now that Jesus Christ has ascended to the right hand of the Father, where the 24-elders and the four living creatures have harps and golden bowls brimming full of sweet fragrant incense, which are the prayers of God's people. A critical element and concept to grasp is that the prayers offered by the redeemed are prayers of justice, in

¹⁴⁶ Swindoll, *Revelation*, 101.

¹⁴⁷ *Ibid.*, 104.

which it is certain that God will one day right all wrongs. God will faithfully one day answer the desperate cries for divine intervention and fulfill His promises in response to the prayers of His people when He returns to the earth and judges righteously.¹⁴⁸

Swindoll states that it is imperative for the Church to know their future as kings and priests for God, which will in response affect their earthly perspective and how they invest their time, finances, and talents for the coming Kingdom. Swindoll further states that Jesus Christ is to be the center and primary source of focus, and goal of one's life that has been redeemed. God's mercy and judgements work together hand in hand, and God will redeem the world through His sovereign judgment.¹⁴⁹

Colossians 3:1-2 states that the Church is called to be one with Christ in glory and to yearn for all that is above. The Church is called to feast on the treasures of the heavenly realm and to be fixated on heavenly realities instead of distractions from the natural realm. To be focused on worship and intercession, presents to be focused on what is occurring in the throne room of Heaven as it relates to the Kingdom and the plans of God, to release His plans into the earth through the power of intercession and worship according to the revelation described of the Godhead and the redeemed revealed in Revelation 5. Malachi 1:11 states that the name of the Lord will be great among the nations, for incense, which is the prayers of the saints, will be offered to His name as a pure offering and will arise in every place throughout the earth. Malachi reveals that there are to be altars of worship and prayer burning throughout the earth, and these worship and prayer establishments are directly connected to the name of Jesus in the nations.¹⁵⁰

¹⁴⁸ Swindoll, *Revelation*, 106.

¹⁴⁹ *Ibid.*, 107.

¹⁵⁰ Russell, *Foundations of Intercession*, 107.

Revelation 5:8 reveals worship that is pleasing to God which includes worship and intercession. The throne room reveals that worship involves intercession, and intercession involves worship. A second factor is that worship and intercession cannot be divided for they both help define one another. God receives the prayers and worship of his people as incense, which is an aroma pleasing to him. A third factor is that Jesus Christ, the Great High Priest, has made his people kings and priests through his death and resurrection. God has called his people to pray and worship as priests in order to effectively rule on earth and not to simply wait on the earth to rule until eternity.¹⁵¹ Believers have been given authority to rule and reign in the earth now through the sacrificial blood of Jesus, he has triumphed over the enemy and has commissioned his believers to live the lifestyle that he modeled to bring in the harvest, and to fulfill the Great Commission. The redemption that is described in the heavenly chorus in Revelation 5 is not one of personal piety, but of an intercessory community of faith-filled believers that are destined to rule the world.¹⁵²

Persistence in Prayer

Luke 18:1-8 reveals a parable related to the importance of persistent prayer. This passage of scripture affirms to the reader that God will respond to the persistent prayers of His people for the cause of justice to be released in the earth, even though there may be times of delay in seeing prayers answered. God will certainly act for those who stand in prayer to contend for justice, and He promises that there will be a day when deliverance will come quickly. The one key component is that God is looking for faith on the earth when He returns.¹⁵³

¹⁵¹ Keener, *Revelation: The NIV Application Commentary*, 196.

¹⁵² *Ibid.*, 197.

¹⁵³ John Nolland, *World Biblical Commentary: Luke 9:1:21-18:34* (Grand Rapids, MO: Thomas Nelson, 1993), 871.

Jesus emphasized to Peter in Matthew 16 that the revelation of who he is to the church would be the foundation in which he will build his church. The church is further identified as *Ekklesia*, which means his legislative assembly that can be defined as both a political and governmental term used for a group of people who have been summoned and gathered to govern the affairs of a city. Jesus indicated in Matthew 16:18 that he was giving his church the keys of governmental authority to his kingdom and the gates of hell would not prevail. In other words, no power of darkness would be able to stop the church that God was building or hinder its advancement. The keys to the kingdom represent symbols of authority and governmental ruling power which is also described in Isaiah 22:22, indicating that what the church binds on earth will be bound in heaven and what the church looses on earth will be loosed in heaven.

Jesus calls believers to pray persistently without losing heart, unto developing and maintaining enduring faith. Prayer is needed for protection, salvation, and hope in the earth. Prayer will strengthen believers to furthermore effectively await the return of Jesus. The passage of Luke 18:1-8 describes a widow who persistently appealed to the unjust Judge for justice, in which the unjust judge eventually gave in to her request to release justice. The point of the parable is that if God who is the just Judge of the earth who loves justice, how much more will He release justice to those who cry out night and day to see justice released.¹⁵⁴

The passage emphasizes that Jesus Christ is returning to the earth, and he will return without delay. For the redeemed of God, justice may seem to be delayed but justice is certain. Jesus will vindicate his intercessors who are crying out for justice and respond speedily to their cries.¹⁵⁵ Vindication is certainly the next thing to come after the cries are heard in the courtroom

¹⁵⁴ Darrell Bock, *Luke: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1996), 454.

¹⁵⁵ Bock, *Luke: The NIV Application Commentary*, 455

of heaven, in which justice will be exercised quickly. This vindication that is coming is in conjunction with the protection that God provides his own that belong to him. God longs to vindicate his saints who cry out day and night in response to their prayers, and the suffering that has occurred in the time of waiting will quickly fade.¹⁵⁶ This parable calls for prayer, persistence, and patience, which all become more critical and necessary the longer the wait. Believers can turn to God in prayer and rest in the promise that his justice and vindication is destined to come. The parable further calls believers to faithfulness and to be faithful managers on the earth of what has been entrusted throughout the interim waiting period before his return.¹⁵⁷

Furthermore, Luke 11:9 commands believers to keep asking, keep seeking, keep knocking until that which is asked for, sought after, and pursued is received. The importance of dependence and prayer is to be central for every believer's spiritual walk. A major foundation for Christian unity is the ability to pray together corporately, as evidenced by the Lord's prayer that is addressed to God's people as the method for prayer in a plural manner.¹⁵⁸

Similarly, Proverbs 31:8 states that kings are commissioned to speak up for those who cannot speak for themselves, for the rights of all who are destitute, to ensure justice for those being crushed by oppression. If believers are identified as kings and priests unto God through the power of his resurrection and salvation, could it be the commission for believers to contend in their priestly identity for the cause of justice, and to be a voice in prayer for the destitute? This may certainly be something to consider in reference to the importance of Jesus's commission to his church for persistence in prayer, contending day and night in the position of prayer for the release of justice on earth. The virtuous wife who is the bride of Christ in the passage of

¹⁵⁶ Bock, *Luke: The NIV Application Commentary*, 455.

¹⁵⁷ *Ibid.*, 454

¹⁵⁸ *Ibid.*, 312.

Proverbs 31 is likened to a wife who works vigorously and extends her hands to the poor and the needy, she is active and diligently working for herself and her family to bring her husband good all her days.¹⁵⁹

Insights from Isaiah

Isaiah 1:17 reveals the heart of the Lord in response to true and false worship. God calls His people to true worship through learning to do good, seeking justice, contending for the oppressed, defending the orphan, and pleading for the widow.¹⁶⁰ Isaiah 30:18-19 states that the Lord waits to hear the prayers of His people. There is further simplicity in asking the Lord to move in power when we pray according to His will and to continue in persistent prayer contending for justice and righteousness as described in Luke 18:8. Isaiah prophesied more than any other prophet of the worship and prayer movement and how worship and prayer affects the earthly dimension as described in Isaiah 54:5, 62:5, 24:14-16, 26:1, 27:2, 30:29, 32, 35:21, 42:10, 54:1, where he also prophesied that the worship and prayer movement would be relational, musical, continual, global, and missional, and how the eternal identity of the Bride of Christ being redeemed is being transformed into a house of prayer.¹⁶¹ Isaiah prophesied that there would be a global worship and prayer movement that would usher in the return of Jesus Christ as evidenced by the biblical content in the passage of Isaiah 42.¹⁶²

Isaiah 56:7 affirms that righteousness is more than tradition, rituals, and legalism. True righteousness is obtained in God through the act of loving service, as one binds himself or herself to God as an act of love, service, and worship. Those who choose to bind themselves to

¹⁵⁹ Paul Koptak, *The NIV Application Commentary: Proverbs* (Grand Rapids, MI, 2003), 675-676.

¹⁶⁰ John Mackay, *Isaiah Volume 1: An EP Study Commentary* (Webster, New York: Evangelical Press, 2008), 69-70

¹⁶¹ Bickle, *Harp and Bowl Handbook*, 62.

¹⁶² *Ibid.*

the Lord in this manner will be brought into God's house of prayer to participate in worship, as God's desire and purpose is to gather all nations to Himself. As the redeemed servants of God obey the mission to draw to the holy mountain for worship and prayer and actively participate in a covenant-based community, consequentially the church will step into her inheritance through the act of loving obedience.¹⁶³ A key element in walking with God is understanding that those who join themselves to the Lord will be joined with Him through worship and prayer. Union with the Lord is the enjoyment of His presence and fellowship, talking with God through prayer and worshipping God for He is worthy. Isaiah found himself in the place of enjoying God through his life, ministering at the altar of prayer.¹⁶⁴ Isaiah 52:8 states that watchmen on the wall will be stationed, lifting their voices and singing together as they behold the faithfulness of God.

Isaiah 53:12 reveals a deep facet of the Lord's intercession where He is described as pouring out His soul unto the death, he was numbered with transgressors and bore the sin of many, while making intercession for those in rebellion. Jesus Christ, the eternal intercessor acted as a mediator, a go between to make intercession for those who were in sin. To act as a mediator is to cause someone's plea to reach someone's ears through intercession, and to introduce someone into another's presence for the purpose of mediation.¹⁶⁵ Jesus did more than intercede on behalf of another, He gave Himself completely on behalf of all humanity.¹⁶⁶ Isaiah 62:7 states that God has set watchmen on the walls for Jerusalem, who will refuse to be silent in the place of prayer day and night.

¹⁶³ John Oswalt, *The NIV Application Commentary: Isaiah* (Grand Rapids, MO: Zondervan, 2003), 610.

¹⁶⁴ Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: Inter Varsity Press, 1993), 467.

¹⁶⁵ *Ibid.*, 443.

¹⁶⁶ Isaiah 53:12

Isaiah 62:1-12 mentions how God will establish watchmen on the wall that will refuse to be silent and hold their peace until they see the salvation of the Lord revealed. This passage of scripture speaks of bold intercession, where God's people are called to give themselves unceasingly to the place of watchful prayer to bring forth His plans in the earth. The Lord Himself is raising up watchmen as intercessors to partner with Him in bold intercession, for this is the type of praying that God desires and commands.¹⁶⁷

The Intercession of Holy Spirit

Romans 8:26 states that the Holy Spirit helps believers in the area of weakness, and effectively prays through believers with groans that words are unable to express. The Holy Spirit searches the minds of the hearts of humanity and the Holy Spirit knows the mind of God. The Holy Spirit intercedes according to God's perfect will and works all things together for the good of those who love and walk with God. The Spirit furthermore groans and sustains believers in the time of weakness. Weakness refers to the limitations of humanity's human condition and the Holy Spirit comes to a believer's aid when one does not know how to pray and assists in intercession. Consequentially, it is God who knows the depths of the human heart, God hears the Holy Spirit intercession, and responsively answers these prayers.¹⁶⁸ In Ephesians 1:17-19, Paul prays to God for the Spirit to continually reveal to the church the knowledge of God so that they may receive wisdom and revelation for life and understanding.¹⁶⁹ Paul's intercession reveals his passion for the church to be intentional about prayer and how important it was for the church to place priority on worship and prayer. Paul instructed the church to always pray, for prayer is the key ingredient for remaining strong and alert. As believers pray in the Spirit, the Spirit is

¹⁶⁷ Barry Webb, *The Message of Isaiah* (Downers Grove, IL: Intervarsity Press), 238.

¹⁶⁸ Douglas Moo, *The NIV Application Commentary: Romans* (Grand Rapids, MI: Zondervan, 2000), 268.

¹⁶⁹ Klyne Snodgrass, *The NIV Application Commentary: Ephesians* (Grand Rapids, MO: Zondervan, 1996), 72.

interactive with God's people.¹⁷⁰ All of life is to be prayed and not just lived, and believers are called to pray for all of God's people along with people that are in the world for the purpose of salvation. As believers engage in prayer with the Holy Spirit, believers are involving themselves in the purposes of God.¹⁷¹

The Church as the House of Prayer

Jesus Christ declared in Matthew 21:12-13 that his house would be called a house of prayer. The house of prayer originates from God's desire to be with man. Comparatively, Isaiah 56:7-8 declares that God will make His people joyful in prayer and that there would be a house of prayer for all nations. Believers are called to meditate on the word of God day and night as stated in Psalm 1:2-3 which is another method of beholding the beauty of the Lord. 1 Peter 2:4 states that believers are living stones building up the house of God. Through intercession, hearts are transformed through growing in increased intimacy with God, through developing an increased understanding of the word through internalization and meditation, and through declaring God's word back to him in agreement that He will do what He has promised to do. The redeemed are called to reflect the image of God in the earth and understanding the image of God will cause the church to function as she is called to function in the earth. The church has been given the authority in the name of Jesus Christ to rule, govern, and subdue the earth through the power of Jesus Christ.¹⁷²

¹⁷⁰ Snodgrass, *The NIV Application Commentary: Ephesians*, 359.

¹⁷¹ Ibid.

¹⁷² John Walton, *The NIV Application Commentary: Genesis* (Grand Rapids, MI: Zondervan, 2001), 139, 145.

Prayer and Revival

An important fact to consider for prayer and revival are the seven reformations that occurred in the Old Testament which included the establishment of worship and prayer.¹⁷³ These seven reformations included Solomon's establishment of worship and prayer, Jehoshaphat's establishment of worship and prayer, Jehoiada's establishment of restored temple worship in the order of King David, Josiah's reform included the restoration of full-time singers and musicians, Zerubbabel established full time singers and musicians, Ezra and Nehemiah established worship and prayer.¹⁷⁴ Scripture reveals in 2 Kings 22:3-7, 1 Chronicles 9:33, 1 Chronicles 16:37, 2 Chronicles 8:14, 2 Chronicles 31:4-16, 2 Chronicles 34:9-13, Nehemiah 11:22-23, and Nehemiah 12:44-47 that God commanded Israel to support full-time singers and musicians financially.¹⁷⁵ Josiah ignited a spiritual revival and reformation through recovering the word of God and calling God's people to return to the place of wholehearted devotion and covenant obedience through living lives of surrendered worship to Yahweh. Josiah's leadership caused a spiritual awakening to occur during his time. Spiritual awakenings are always the result of a wholehearted returning to the word of God, and a returning to the place of worship and prayer.¹⁷⁶ When God's word and order of living is neglected, revival is hindered.

Another pertinent fact of the impact and effectiveness of worship and prayer is revealed in Jehoshaphat's reform. Jehoshaphat makes a direct appeal to the prayer of Solomon, a prayer that God had promised to hear and answer. Jehoshaphat sends out the temple choir to meet an invading army, puts the enemy to flight resulting in a great slaughter as psalms were released by

¹⁷³ 2 Chronicles 8:14; 2 Chronicles 20:21-18; 2 Chronicles 23:18; 2 Chronicles 35:3-15; Ezra 3:10; Nehemiah 12:24-45

¹⁷⁴ Bickle, *Harp and Bowl Handbook*, 66.

¹⁷⁵ *Ibid.*, 66.

¹⁷⁶ Moo, *The NIV Application Commentary: Romans*, 63.

the singers on the front line. The role of music in warfare has played a part in the battle throughout the ages, in which Israel's tradition of holy war music was assigned an important function to defeat the enemy and execute judgment on the enemy.¹⁷⁷ The passage of Psalm 22:3 reveals how Yahweh is seated on the praises of His people and He moves in divine responsiveness to praise and worship to deliver His people from distress.¹⁷⁸

The books of Nehemiah and Ezra explain the story of the priority in re-establishing God's people in their land, and the prioritized focus during their historical time, was to restore the temple and tabernacle of David. The Bible focuses the reader's attention during the fifth and sixth centuries during the times of the Old Testament where the priority was on rebuilding the temple and city of Jerusalem. Ezra and Nehemiah tell the story of God's rebuilding process and how the re-establishment of the temple was required by the covenant and God's blessing.¹⁷⁹ God prophesied through his prophet Haggai to Zerubbabel and Joshua that the time had come for the rebuilding of the temple which was to be prioritized.¹⁸⁰ Yahweh encourages Zerubbabel and Joshua to lead His people back to the rebuilding of the temple while promising that He will be in their midst and empower them for the task at hand and that the time for the temple to be rebuilt had come and was to be prioritized. The people were discouraged when comparing the current temple to the former temple, however God declares to His people to not despise the day of small

¹⁷⁷ Raymond Dillard, *Word Biblical Commentary: 2 Chronicles* (Grand Rapids, MI: Zondervan, 1986), 156-157, 159.

¹⁷⁸ Gerald Wilson, *The NIV Application Commentary: Psalms Volume 1* (Grand Rapids, MI: Zondervan, 2002), 415

¹⁷⁹ Karen Jobe, *Esther: The NIV Application Commentary* (Grand Rapids, MI: 1999), 25-26.

¹⁸⁰ Mitchell Hinkley, J. Emerton, A. Cranfield, and B. Stanton, *A Critical and Exegetical Commentary on Haggai and Zechariah* (Digital Publishing: Kindle Edition), 85-86.

beginnings, and to know that the re-establishment of the temple would not be according to their strength, but by the power of the Holy Spirit.¹⁸¹

Another pertinent fact to consider with worship and prayer involves the historical event that occurred at Pentecost which ignited church history. Pentecost came after constant and persistent prayer from the disciples, who obeyed the Lord to remain in unity, in the place of worship and prayer until they witnessed and experienced the promise from heaven. Their commission was simply to be obedient and trust God in what He had asked them to do. It is important to understand that when God is getting ready to do something significant in the earth for the kingdom to be released, there is always a stirring in the hearts of his men and women to the place of prayer.¹⁸² The result of persistent prayer at the day of Pentecost resulted in waves of revival where thousands of lost souls were saved by the power of God. The word of God can cause believers to look beyond present circumstances and yearn for the fullness of God that He desires for His people to experience.¹⁸³ Pentecost provided an open entrance for believers to experience intimacy with God and joy, in worship and prayer. Pentecost further provided an opportunity for believers to enjoy a supernatural experience with God. At Pentecost, believers were filled with the Holy Spirit and began to declare the wonders of God. The response of God's love being poured out into the hearts of His people when the Holy Spirit came, consequentially resulted in their hearts being filled with joy and praise. After the church was birthed from a worship and prayer meeting, they continued steadfast in prayer, they gave themselves to the word of God, they remained in corporate fellowship with one another, and they would partake in communion together daily. These four things together reveal how daily life, thankfulness,

¹⁸¹ Hinkley, Emerton, & Stanton, *A Critical and Exegetical Commentary on Haggai and Zechariah*, 139.

¹⁸² Ajith Fernando, *The NIV Application Commentary: Acts* (Grand Rapids, MO: Zondervan, 1998), 80-81.

¹⁸³ *Ibid.*, 81.

worship and intercession are connected and necessary parts of living a life of prayer.¹⁸⁴ Prayer and communal worship helps cultivate unity in the body of Christ and unite people in their connection with God. Communal worship corporately can be a wonderful spiritual experience and prayer is the doorway to God. Corporate worship and prayer is a way for the church to come together in union to engage in dialogue with God and connect with His heart¹⁸⁵

In like manner, singing is a supreme expression of joy in the life of a believer through the intimacy that one has in Christ.¹⁸⁶ John Wesley has stated that singing is the language of holy joy and praying the language of holy desire.¹⁸⁷ In Ephesians 5:18-20, Paul further connected singing directly to the fullness of the Spirit. To be filled with the Holy Spirit is to speak to one another in psalms, spiritual songs, as one sings and makes melody in their heart to God. Speaking, singing, and making melody to the Lord is a result of being filled with the fullness of God's Spirit. Pentecost revealed the revelation of vibrant intimacy with God and joy-filled worship that flowed from unity, worship, and prayer.¹⁸⁸ Another pertinent fact is how at Pentecost, James reminded the people and declared the prophecy from Amos 9:11, agreeing with the words of the prophets as he proclaimed that David's tabernacle would be rebuilt and restored to share in the messianic blessings through persistent worship and prayer.¹⁸⁹

Ezekiel 22:30 states that God sought for a man who would make a wall and stand in the gap before God on behalf of the land, that He may not destroy it due to prevailing sin. To "stand in the gap" can be defined as a break, gap, or breach, a gap in a wall. To break forth, break open,

¹⁸⁴ Robert Hart, "The Look of Acts." *A Journal of Mere Christianity*, Vol. 30 (2017): 22.

¹⁸⁵ Michaud, "The Power of Prayer," 36.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Acts 15:16-17.

or break down. Isaiah 58:12 and Amos 9:11 shows that there are gaps and breaches that need repair, relating to the physical and spiritual ruins among God's people, where in the latter days there will be the rebuilding of David's tabernacle.¹⁹⁰ Taylor describes and emphasizes that God is looking for people to repair walls for protection against spiritual attack through positioning themselves in watchful prayer. God is interested in the well-being of humanity and is looking for His people to say yes to the sacred charge in standing in the gap today for watchful intercession.¹⁹¹ The church is called to share in the prophetic ministry of standing in the gap through intercession. Secondly, the church is called to pray for the lost, to live lives of purity throughout the wait on earth until Jesus returns for His church, so that nothing will hinder the church's mandate and Gospel message. Thirdly, Ezekiel 44:15 reveals the Lord's commission of the priests called to be set apart for ministry to the Lord. The Zadokite priests were commissioned to faithfully keep the charge of intercession and worship, and to carry out the duties of the sanctuary as they ministered night and day to God, reflecting the order of the tabernacle of David to be effective against sin that had invaded the land through the place of persistent worship and prayer.¹⁹²

The passage of Psalm 110 describes Jesus Christ as the heavenly high priest according to the order of Melchizedek, and that exhibits the basis in human history for the superiority of His eternal intercession. Jesus's priestly office is superior to the Levitical priesthood, and God has made an oath to establish an eternal priesthood forever likened to Melchizedek.¹⁹³ Because Jesus Christ exercises an eternal and final priesthood, He is able to mediate an eternal and ultimate

¹⁹⁰ Hayford, *Word Wealth*, 1118.

¹⁹¹ Preston Taylor, *Ezekiel: God's Prophet and His Puzzling Book* (Zulon Press Publishing, 2006), 164-165.

¹⁹² Iaian Duguid, *The NIV Application Commentary: Ezekiel* (Grand Rapids, MO: Zondervan, 1999), 580.

¹⁹³ William Lane, *Word Biblical Commentary: Hebrews 1-8* (Grand Rapids, MI: Zondervan, 1991), 158.

salvation for the redeemed. The intercession of Jesus will continue unending for His priesthood is eternally permanent. Likewise, the intercession of Jesus is uninterrupted as He functions as the eternal intercessor forever. The ministry of Jesus involves actively advocating in the presence of God on behalf of the oppressed. Furthermore, the result of Jesus's intercession is to sustain the people of God and secure all that is necessary for salvation.¹⁹⁴ The glory of Christ is associated with His resurrection and divine nature, in which the redeemed share in the essential qualities of God Himself.¹⁹⁵ The priestly ministry of Jesus reaches into heaven where He sits at the pinnacle of the universe at the right hand of God.¹⁹⁶

Comparably, Malachi 1:11 reveals how God did not hesitate to declare his character and nature universally, and further declared that His name would be known throughout the earth for His glory and fame. This passage of scripture describes how God has promised that worship and prayer would arise as incense all over the earth before His return.¹⁹⁷

Theoretical Foundations

The Spirit of the Tabernacle of David

The tabernacle of David is explained in detail throughout the passage of 1 Chronicles 15:16-22 and 23:4-6 where David built a special tent called a tabernacle to house the ark of the covenant. David assigned 288 singers and 4,000 musicians to minister to God through different shifts that continued day and night to keep the fire burning on the altar. David financially provided for the singers and musicians so that their primary focus was on ministering to the Lord

¹⁹⁴ Lane, *Word Biblical Commentary: Hebrews 1-8* 189-190.

¹⁹⁵ Moo, *The NIV Application Commentary: 2 Peter, Jude*, 42-43.

¹⁹⁶ George Guthrie, *Hebrews: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1998), 269.

¹⁹⁷ David Baker, *Joel, Obadiah, Malachi: The NIV Application Commentary* (Zondervan Academic, Kindle Edition), 230.

in worship and prayer. 1 Chronicles 9:33 and 25:7 reveals that these singers and musicians further had the opportunity to develop and cultivate their gifts in excellence, as their primary occupation was ministry to the Lord.

Amos 9:11 describes how the Lord intends to restore the tabernacle of David, through restoring people to Himself and into their priestly role as intercessor, through restoring heaven to earth as depicted in the Lord's prayer, and through restoring night and day prayer. When God's presence is the number one priority among His people, the result is lives being changed by the glory of God as God breaks in on a targeted city and region for the cause of transformation and salvation in response to the prayers of faith released by His people.

The reinstatement of the tabernacle of David is a recurring reality and commissioning of the Lord throughout the Old Testament, that consequently resulted in tremendous breakthrough, deliverance, and victory for God's people. Several biblical leaders reinstated Davidic order of worship as an act of obedience to God's divine order and desire for worship and prayer. 2 Chronicles 8:14-15 describes Solomon reinstating the Davidic order, 2 Chronicles 2:20-22, 28 describes how Jehoshaphat defeated Moab and Ammon through reinstating the Davidic order and putting singers on the front line in the battle for defeating the enemy, 2 Chronicles 29:1-36 describes how Hezekiah reinstated the Davidic order, 2 Chronicles 35:1-27 describes how Josiah reinstated the Davidic order, and Ezra 3:10 in combination with Nehemiah 12:28-47 describes how together they reinstated the Davidic order.

Moravian Fire

In 1727, Count Zinzendorf committed his estate called Herrnhut in East Germany to a 24-7 prayer ministry. This prayer ministry consisted of a community of believers identified as the Moravians who given to continual prayer 24-7 hours daily over the course of 100 years.

Zinzendorf also led the first Protestant missionary movement in history that was ignited by sending out two intercessors together, two by two in order to reach the outreached people groups of the earth for the purpose of spreading the gospel message.¹⁹⁸ As the intercessors actively engaged in the evangelical work of missions, the prayer furnace that was established at Herrnhutt had intercessors actively engaged in continual prayer for the missional assignment and cover those evangelizing in prayer. The first Protestant missionary movement was successful due to the 24-7 prayer that was released by the Moravians, which resulted in advancing the gospel to fulfill the Great Commission.¹⁹⁹ In examining the first protestant missionary movement, clearly there appears to be a convergence of heaven and earth that occurs through 24-7 worship and prayer that positively impacts missions in fulfilling the Great Commission.

The International House of Prayer

Mike Bickle is the leading founder of The International House of Prayer in Kansas City, which was established on May 7, 1999. From 1983-1999, Bickle led a church where they had daily prayer meetings without worship, while waiting for the Lord to release them into 24-7 worship and prayer. On May 7, 1999, they began having worship and prayer meetings for 13 hours daily, led by various worship teams. Within four months, they were able to shift into a 24-7 worship and prayer schedule seven days weekly, which has been continuous since this was established.²⁰⁰ The international house of prayer is a mission base established to partner with the Lord in fulfilling the Great Commission through the advancement of 24-7 worship and prayer, as prophetic musicians and singers proclaim the beauty of Jesus and his return. The international house of prayer is an evangelical missions organization that is committed to contending for the

¹⁹⁸ Bickle, *Harp and Bowl Handbook*, 10.

¹⁹⁹ Ibid.

²⁰⁰ Ibid.

release of God's power and contending for justice through 24-7 worship and prayer, as well as works of justice in order to reach the lost, heal the sick, provide food for the poor and needy, and to make disciples.²⁰¹

The Burn

According to Feucht, God is raising up communities in the body of Christ where the priority of life is cultivating, enjoying, and releasing the presence of God through worship and prayer. This will come from the impact of 24-7 worship and prayer establishments, impacting some of the most complacent regions void of God's power at work. Feucht believes that it is through worship and prayer that cities are transformed, and the ministry of missions is ignited in the earth. The solution to the world's problems is not satisfied by programs or religious structures, but by the presence of God that is manifested through worship and prayer. Communities of prayer and worship are established when God becomes the focus, His presence is the mission.²⁰² David loved the presence of God and he declared that he would not rest until he found a resting place for God's presence to dwell.²⁰³ Feucht declares that God is looking for the David's in this generation. Those that will set themselves apart to God and give themselves to worship and prayer.

As leaders lead others, teach, and equip, disciples will be raised up in the place of worship and prayer according to the mandate of the scriptures, and order of the Lord. He states that revival comes with great intensity, and his discipleship program consisted of, "*I will do it, you watch, we will do it together, you do it, I will watch, you do it.*"²⁰⁴ Personal revival begins

²⁰¹ "About the International House of Prayer," International House of Prayer, Accessed on September 15, 2020, <https://www.ihopkc.org/about>

²⁰² Sean Feucht and Andy Byrd, *Fire & Fragrance: From the Great Commandment to the Great Commission* (Shippensburg, PA: Destiny Image Publishers, 2010), 30-33.

²⁰³ Psalm 132:5

²⁰⁴ Feucht & Byrd, *Fire & Fragrance*, 29

individually and internally unto spiritual maturity. Feucht states that a person's life is to be marked by unconditional love, acceptance, and forgiveness which is the primary message of the church and is to be the driving force in everything that we do for the kingdom ²⁰⁵

Feucht who is the leader of the Burn movement which is an international worship and prayer movement states that the fire of passionate, zealous love for Jesus has always been the fragrance of the foundation of Christ impacting spheres of society, nations, and the world to release the kingdom and build the kingdom. Feucht declares that God is raising up a community of believers who will give themselves to the place of worship and prayer, to accomplish the purposes and plans of God. This will be the driving force of evangelism and seeing the gospel of Christ go forth in power, fueled by the Holy Spirit in response to the bride of Christ, praying and worshiping, and agreeing with God's heart for a specific people group, city, community, and nation.²⁰⁶

²⁰⁵ Feucht & Byrd, *Fire & Fragrance*, 29

²⁰⁶ *Ibid.*, 33.

Chapter Three

Introduction

The methodology portion of this thesis project covered the intervention design, the intervention methods, and the implementation of the project to begin progressive establishment of 24-7 worship and prayer at New Day Church. This portion further integrates the theological and theoretical foundations that were discussed and established in chapter two. The intervention design has been uniquely tailored to accompany the vision of New Day Church in establishing 24-7 worship and prayer while some ideas integrated into the program have been borrowed from the International House of Prayer Kansas City's harp and bowl model to assist with effective implementation of establishing the foundation of 24-7 worship and prayer. The thesis project goal focused on equipping members of New Day Church with essential tools to assist with increased knowledge of worship and intercession, the history of 24-7 worship and intercession, the purpose of intercession, the church's calling to intercession, the harp and bowl model described in Revelation 5:8, and practical strategies to cultivate a life of undivided devotion to God and how to sustain a 24-7 worship and prayer culture. To account for various time constraints and COVID-19 safety measures, this project was modified from the original intervention design due to time dependent factors in relation to the initial plan for implementation of the project at New Day Church. Originally, implementation for the project was to be held in the early spring, however due to scheduling conflicts, an overall decision was made for the implementation of the project to begin in the early summer. Furthermore, the original intent of the program was expected to be six sessions which was modified to four sessions. The original intent of the worship and prayer event was expected to be 12 hours, but

due to limited worship leaders and musicians to assist with worship and prayer sets, the worship and prayer event was modified to six hours.

Project Overview Outline

The following section is an introductory overview of the process of the thesis project according to the vision of New Day Church and the program envisioned by the facilitator of the thesis project. The facilitator believes that the 24-7 worship and prayer program is essential to assist with establishing a 24-7 worship and prayer house at New Day Church for both attending members and for the surrounding community. The purpose of the research study was to teach on the efficacy of 24-7 worship and prayer in the local church, for the progressive establishment of 24-7 worship and prayer at New Day church in Martinsville, VA to reflect the harp and bowl as described in Revelation 5:8. There are no current 24-7 worship and prayer establishments in the local community, in which this establishment would be beneficial for releasing transformation in the city and surrounding region through the power of 24-7 corporate worship and prayer. This project was focused to not only be applicable for attending members of New Day Church, but to also be applicable to other churches in the local community. Jesus Christ has commissioned the church to pray in agreement with God's word and to decree His word in the earth to release the kingdom of heaven (Luke 11). Through the cultivation of combining corporate worship and prayer, the presence of God begins to break into cities, regions, and nations to release transformation, justice, and righteousness in the earth, for the Lord inhabits the praises of His people.²⁰⁷ A four-week training program was implemented with leaders and participating members of New Day church, leading up to a six-hour worship and prayer event two weeks following the four-week training program. The training program included four teachings over the

²⁰⁷ Psalm 22:3

course of four weeks, focusing on the history and biblical theology of worship and prayer, the revelation of intercession, the harp and bowl model depicted in Revelation 5:8, and how to cultivate and sustain a life of worship and prayer. A pre-test and post-test questionnaire to gather information regarding worship and prayer was administered to participants to measure and evaluate the efficacy of the program to initiate the progressive establishment of 24-7 worship and prayer at New Day church in Martinsville, VA.

Original Intervention Design

The original intervention design involved a four-session course to focus on the progressive establishment of 24-7 worship and prayer in the local church. The project implementation was held at New Day Church in Martinsville, Virginia to complement the vision for establishing 24-7 worship and prayer at New Day Church. The design focus was to corporately engage worship leaders, singers, musicians, prayer leaders, and individuals that regularly attend the church to come together for unified corporate worship and prayer. Participants who participated in the project for the program were required to be regular attendees of New Day Church. However, the overall vision of New Day Church is to eventually create an environment to corporately engage individuals that both attend the church regularly and other believers that live within the community and surrounding region for unified corporate worship and prayer. Following each teaching session, participants were provided with homework assignments to complete prior to the next session. The homework provided focused on fostering growth in worship and prayer, for personal connection with God and to enhance spiritual growth for cultivating and sustaining a life of worship and prayer. Each session included a specific key passage of scripture for meditation and journaling purposes and an activation that would be beneficial for both individual and corporate unified worship and prayer. Each homework

assignment purposed to engage and encourage participants to further explore the topic provided in each teaching session for the overarching goal of establishing 24-7 worship and prayer at New Day Church.

After permission was granted by the pastors of New Day Church and once the approval was received by the Institutional Review Board of Liberty University (IRB), the facilitator then presented the project proposal to the church as an announcement during a morning service on 05/23/2021 to invite participants that regularly attend New Day Church to participate in the teachings and the six-hour worship and prayer event following the teachings for the full program implementation.

Implementation of the Intervention Design

The intent of this project was to facilitate the progressive establishment of 24-7 worship and prayer at New Day Church, to promote a house of prayer in the local area of Martinsville, Virginia for the community in which the purpose was for the Body of Christ to come together in unified corporate worship and prayer. The project utilized four sessions in which participants had the opportunity to grow in an increased theological understanding of day and night prayer, the revelation of intercession, the harp and bowl model depicted in Revelation 5:8, and how to sustain a life of worship and prayer.

Phases of Project Implementation

Phase One

The facilitator began with a public announcement on a specific chosen Sunday morning, 05/23/2021, to introduce the program and to gauge the interest of regular attendees in becoming participants of the program and inform individuals interested in participating in the program of the format and expectation of the program. The facilitator explained the purpose of the project,

the timeline of the project, a brief overview of the program and the four teachings to be held at New Day Church beginning on 06/02/2021. A sign-up sheet was provided to participants that desired to participate in the program, including each participant's email address and phone number for contact purposes. Individuals that signed up to participate in the program were informed of an all-group email that would be included throughout the course of the implementation of the program, for specific information related to each week's teaching, homework assignments, and updates related to the projected six-hour worship and prayer event to be held at New Day Church. Consent forms were provided for individuals that agreed to participate in the program, which were collected with signatures at the first teaching session and were securely stored for confidentiality purposes. The program for the thesis project was introduced to the congregation at New Day Church through a public announcement on 05/23/2021 to gauge the interest of regular attendees and those in leadership of New Day church. Pastoral leaders, leaders on the church leadership team, worship team members, and regular attendees of New Day Church that were 18 years of age and older were provided the opportunity to participate in the program. Participants received a recruitment letter prior to beginning the training program after signing up to participate through email. The email explained what the participants are consenting to, the consent form was attached for their review prior to signing the consent form at the first teaching session, in which there was further an emphasis that their involvement was confidential and voluntary. The facilitator was responsible for all forms of recruitment, establishing procedures for the program, and administering the consent forms to be collected with signatures at the first teaching session.

In addition to each participant receiving a copy of the consent form through an attachment in an email, participants received information on the program expectations to include

that each participant would agree to participate in at least one of the 1.5-hour worship and prayer sessions during the six-hour worship and prayer event that was to be held at New Day Church following the fourth teaching session on 07/10/2021. The consent form provided a statement of agreement that the event would be live streamed at New Day Church and a brief outline of the program was included in the consent form of the program that participants were to review and sign prior to beginning the program. The outline included information regarding measurable instruments to be utilized before and after the program to evaluate the effectiveness of the program. An online pre-test survey was provided to each participant as a handout to be completed and collected at the first teaching session. An online post-test survey embedded link through Survey Monkey was provided through email to each participant to complete in order to measure the effectiveness of the teachings and the worship and prayer event following the 6-hour worship and prayer event at New Day Church was completed. The estimated length of time to complete both the pre-test and post-test survey was estimated to be 5-10 minutes. Participants were expected and encouraged to attend each of the four teachings over the course of four weeks at New Day Church on Wednesday evenings. The teachings were estimated to last from 7-9pm, totaling eight hours over the course of the four teachings. Participants received an email following the teaching each week where lesson notes were provided through an attached PDF format for each teaching session to keep for study and reflection throughout the implementation of the program. Participants agreed to participate in at least one of the four harp and bowl 1.5-hour worship sessions during the six-hour worship and prayer event.

Phase Two

The facilitator had all participants complete a pre-test survey prior to the initiation of the program and a post-test survey following the worship and prayer event to assess each participant's lifestyle and understanding of worship and prayer, and to identify measurable outcomes for the purpose of the progressive establishment of 24-7 worship and prayer at New Day Church. Survey outcomes were recorded on a spreadsheet to measure the post-survey outcomes for measuring the effectiveness of the program implementation and the six-hour worship and prayer event. The survey results were anonymous.

Phase Three

The facilitator provided four teachings covering four topics over the course of a four-week period related to the progressive establishment of 24-7 worship and prayer at New Day Church. The teachings were held at New Day Church on Wednesday evenings from 7-9pm.

Intervention Design

Intervention One: Biblical Theology of 24-7 Worship and Prayer

The first teaching was held on 06/02/21 that focused on providing participants with a biblical theology of 24-7 worship and prayer and church history of 24-7 worship and prayer. In summary, this teaching introduced theological principles of worship and prayer, the Tabernacle of Meeting, the order of the Tabernacle and Tent of Meeting, the Tabernacle of David and how David organized and establish day and night prayer in the temple through hiring 288 singers and 4,000 musicians to keep the charge of ministry to the Lord according to the Lord's ordinances

for His purposes. This teaching elaborated on the concept and purpose of 24-7 worship and prayer from a biblical perspective and influence throughout church history. This teaching explored the biblical concepts of prayer and worship in connection to revival, the rebuilding of the temple, seven reformations in the Bible that included the re-establishment of worship and prayer, Zechariah and Haggai's commission to God's people to rebuild the temple and re-establish worship and prayer, and the ingredient of worship and prayer in the birthing of the church revealed in the book of Acts was explored in addition to revelation knowledge provided on the beauty realm of God depicted in Revelation 4-5 which reveals the governmental circuit of the kingdom of heaven which operates through worship and prayer.

Participants were taught concepts related to the combination of worship and prayer, in how this is what God has ordained for His kingdom to be released in the earth, so that worship on the earth may be as it is in heaven. Revelation 22:17 reveals how the Bride of Christ and the Holy Spirit will be as one voice crying out in intercession through holy union and agreement with God's purpose and plan for humanity. Biblical history reveals how the Lord awakened worship and prayer for the purpose of His people's freedom and victory, and how He continued to reawaken worship and prayer which resulted in reformation. The teaching focused on how worship and intercession is unto redemption and the restoration of humanity reflected in Isaiah 53:12. Amos 9:11 states that God has promised to rebuild the tabernacle of David, so that the rest of mankind may seek the Lord. Malachi prophesied that God would awaken the worship and prayer movement all over the earth before the return of the Lord (Malachi 1:11). Humanity has been favored by God to dwell in the earth and have dominion, to fill the earth and subdue it. God created humanity to dwell with Him and reign on the earth (Genesis 1:28).

Participants received teaching on the life of Moses and the establishment of the Tabernacle of Meeting according to God's blueprint for a designated place of worship and prayer. The tabernacle was a dwelling place that was sacred and dedicated to God for His presence to dwell with man, and was a place set apart for man to commune with God and inquire of His heart. The teaching explained how God gave Moses the precise plans for its construction and furnishings according to His order in heaven. The precise plans for construction included the mercy seat that was in the shape of a cross symbolizing Christ who is the eternal sacrifice unto redemption, the table of showbread that represented God's word for Jesus is the Word of God and the life of man, the lampstand represents God as the light for Jesus is the light of the world, the altar of incense represents day and night prayer which typifies Christ our eternal intercessor, the oil represents the Holy Spirit, and the Ephod was an elaborate 4-piece vest like garment that Aaron wore over his heart. There was emphasis placed on how David wore an ephod under his armor when he went to battle, which represented a believer's kingdom inheritance in being God's representatives as priests in the earth, walking in purity, spiritual maturity, and the knowledge of God resting over the heart.

The session focused on the tabernacle of David and David's vow that he made to the Lord for the purpose of establishing worship and prayer, a dwelling place for God. David's vow changed history and this vow continues to impact both the church and the world today. David was consumed with the dream of God and the vision of establishing God's house. Emphasis was further placed on how God established the Davidic covenant and promised David an everlasting lineage and an eternal throne and kingdom, as King Jesus will forever rule on the throne of David (Isaiah 9:7). The teaching focused on the worship order that was established by King

David, which included both music and intercession (1 Chronicles 15:1, 16; 16:1-5, 37; 35:1, 7; 28:11-13, 19.)

Participants were provided a PDF document for session one teaching notes (see Appendix B) through email, and homework assignments were provided following session one for prayer and worship focus leading up to teaching two which included participants to meditate on Revelation 1 and journal revelation received during devotional prayer time and to sing through Psalm 11:1-40.

Intervention Two: The Revelation of Intercession

The second teaching was held on June 09, 2021, that focused on the revelation of intercession. Participants were provided an electronic PDF document for session one teaching notes (see Appendix C). This teaching informed participants of Jesus as the eternal intercessor and Great High Priest as depicted in Hebrews 7:25 and Hebrews 8:1, the believer's position and function as a priest, as a result of the resurrection, atonement, and ascension of Christ, where Christ has raised the bride up in heavenly places to co-reign and rule with Him in the place of intercession. The definition of intercession and the call of a watchman was introduced and explored as outlined in Isaiah 53:12, Isaiah 59:15-17, and Ezekiel 22:30-31. Intercession is the central means of releasing God's power, through simply speaking God's word back to Him, and agreeing with His heart, in relation to His purpose and plans in the earth to oppose the kingdom of darkness. Participants were provided with valuable insight into intercessors highlighted in the scriptures, to further learn principles of intercession as it relates to man's relationship with God in worship and prayer. Intercession is based on friendship with God and is every believer's eternal destiny. The teaching emphasized how God involves humans in the process of prayer when cities and nations lie in the balance of judgment, for He desires mercy and to see both lives

and seemingly hopeless situations transformed. The significance and importance of unified corporate intercession was explained according to biblical principles.

Participants were provided with practical steps for growing in intercession and becoming increasingly filled with the knowledge of God's will, through praying the scriptures and coming into agreement with the heart of God over situations, lives, cities, regions, and nations.

Participants will be provided with biblical insight according to Revelation 22:17, regarding the union between the Holy Spirit and the Bride in the place of intercession to emphasize how the Lord is preparing the Bride of Christ for union in worship and prayer. This passage of scripture represents the global cry between the Holy Spirit and the bride of Christ for righteousness and justice to prevail in the earth. Participants were asked to focus on practicing daily meditations on the scriptures, writing the scriptures, praying and singing the scriptures over situations and lives of individuals as the Holy Spirit illuminates, leads, and guides in worship and prayer, and engaging in vibrant dialogue with the Lord during daily devotional time that was scheduled for prioritized focus throughout the course of the program.

The teaching explained how the early church was birthed by the heartbeat of unified prayer as revealed in Acts 2. The prayer life of Paul and the apostles were examined. Paul was in constant prayer for all believers and encouraged believers to remain in continual prayer.²⁰⁸ Peter emphasized the critical importance of believers remaining sober, vigilant, and watchful in prayer.²⁰⁹ After Jesus's ascension, corporate worship and prayer meetings were again established where believers met together and were constantly united in prayer.²¹⁰ The teaching focused on Jesus Christ as the eternal intercessor and how He forever lives to make intercession. Jesus's

²⁰⁸ 1 Thess. 17

²⁰⁹ 1 Pet. 4:7

²¹⁰ Acts 1:14

salvation directly connected to His eternal intercession.²¹¹ Isaiah 53:12 states that Jesus 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. Intercession was further explained in how one mediates, intervenes between parties with a view to reconcile differences, and to act as a go between for opposing sides. Intercession can also be defined as to pray and make a petition or entreaty in favor of another. The teaching focused on how intercession is the primary means that God has established His government to operate to release His kingdom resources in the earth, and how God's ways will always remain the same according to His established order for He is immutable. Participants were taught on the power of God's spoken word, in which the key points included that Jesus's title is the Word of God and His word will eternally consume evil when He returns to dwell with humanity on the earth as revealed in the passages of Revelation 19:13 and 2 Thessalonians 2:8, that in the beginning, Jesus spoke the Word of God and what He spoke was accomplished, what Jesus commanded stood fast and continues to be sustained by the power of His Word as revealed in the passage of Psalm 33:9, that by the Word of the Lord the heavens and the earth were made as revealed in Psalm 33:6, that in Jesus and the power of His spoken word, all things consist and are eternally held together through His intercession.²¹² Key points further included that scriptures states in Hebrews 4:12 that the word of God is fully active, all powerful, energizing and explosive, and how as we speak the word of God in prayer, it is likened to a double edged sword, how Jesus overcame temptation by declaring the word of God as evidenced by the passage of Luke 4, how the word of God is the Bride of Christ's weapon of warfare according to Ephesians 6:12, that God's word never returns to Him void and accomplishes its

²¹¹ Heb. 7:25; 8

²¹² Colossians 1:17

mission and purpose as stated in Isaiah 55:10-11, and how God's word is unchanging and forever stands.²¹³

The teaching focused on the key of David which represents intimacy with God that comes from growing in knowing Him and consistently walking with Him in obedience and holy love. Keys represent governing authority and through partnering with God in intercession, believers have the authority in Jesus to determine what we will allow or what we will not allow in the earth for kingdom purposes as stated in Isaiah 22:22 and Revelation 3:7. Participants were taught on the impact of corporate intercession. To pray to God is to remember, bring into mind, recollect, also to mention, meditate upon, mark down, record, recall, and retain in one's thoughts. Scripture states that one can put 1,000 to flight, but two can put 10,000 to flight which reveals the powerful impact of corporate intercession²¹⁴. In the passage of Matthew 18:20 Jesus stated that where two or three are gathered in unified prayer agreeing with God's heart, God is there. Jesus also declared in John 14:13 that if believers ask according to God's will, purpose, and plan, it will be done. The teaching focused on the reality that through the death and resurrection of Jesus Christ, two have now become one in union with heaven in reference to Jesus the Bridegroom King and the Bride of Christ. Believers now live restored to God and are called to partner with Him in the restoration and reconciliation of humanity through wholehearted love, obedience, and partnering with Him in intercession. Believers are called to love what God loves and hate what He hates, God loves justice and hates injustice, God yearns for all humanity to come to the knowledge of who He is unto salvation. Psalm 2:8 states that in and through Jesus, the nations have also become our inheritance.

²¹³ Isaiah 40:8

²¹⁴ Deuteronomy 30:20

Intercession was further discussed in how the practice of intercession is agreeing with God and yearning for Jesus to fulfill His plan and His purpose on the earth as it is in heaven. Believers are called to do the work of justice, to love mercy, and to walk humbly with God as friends (Micah 6:8), in which intercessors contend for justice, cry out for mercy, and walk with God humbly in friendship. The parable of persistence outlined in Luke 18:1, 6-8 was shared in this teaching, focusing on the reality of how Jesus is looking for faith on the earth, consistent prayer day and night for the cause of justice, and how He desires to see this occurring in the earth until He returns.

Participants received information on the power of decreeing the word of God in worship and prayer. A decree is an official order issued by a legal authority, and when believers decree God's word over lives, situations, and nations, the word of God revives, restores, heals, delivers, transforms, and aligns. There was emphasis placed on how the words of Jesus carry the final authority in every area and circumstance for the words that Jesus speaks are life and Spirit.²¹⁵ Participants were taught on the impact and purpose of praying apostolic prayers, which are God-centered and positive. Apostolic prayers reveal God's heart for His people, and they are for believers and church leaders. As the church is strengthened through apostolic prayers, the word of God goes forth in power, empowering evangelism and advancing the kingdom throughout the earth to impact society in a greater way.

Participants were provided an electronic PDF document for lesson 2 teaching notes (see Appendix D) and received a PDF document of apostolic prayers (see Appendix E) and topics of prayer focus using the apostolic prayers through email, to utilize in both personal and corporate prayer times. The homework assignment included for participants to meditate on Revelation 4

²¹⁵ John 6:63

and journal insights received from the Holy Spirit during personal devotional prayer time. Participants were encouraged to pray through some of the apostolic prayers provided in the handout, and to sing through Psalm 45.

Intervention 3: The Harp and Bowl Model

The third teaching was held on 06/16/21, focusing on the infusion of combining worship and prayer based on the harp and bowl model depicted in Revelation 5:8. This teaching provided an overall structure and format of how a harp and bowl model could operate successfully. There were key transitional phases explained in detail that are included throughout each worship and prayer session as a healthy communication tool to decrease instances of awkwardness or confusion, to assist with keeping the worship and prayer flowing sufficiently during each worship and prayer session. The structure and tools provided focused on equipping all participants to effectively engage together in unified corporate worship and prayer.

The role of the worship leader and the role of all worship team members were explained, to focus on unifying the team and creating a safe environment for creativity, for all to feel included, and to assist with maintaining a healthy order. Musicians and singers were taught on the importance of growing in excellence to grow in increased skill, in ministering to the Lord. The centrality of the word of God was emphasized for all worship and prayer sessions. The teaching included insight into prophetic singing as revealed throughout the scriptures, insight into the spirit of prophecy being the testimony of Jesus Christ, and in examining the power and influence of singing and praying the word of God.

This teaching explained the practice of prayer leading and the importance of praying scriptures, specifically focusing on the apostolic prayers during worship and prayer sessions. The harp and bowl model described in Revelation 5:8 describes the harp speaking of worshiping God

with musical instruments, and the bowl represents the prayers of the saints. Principles for administrative work and the importance of commitment as a teamwork approach were provided for organization and unified assistance with beginning the progressive establishment of 24-7 worship and prayer at New Day Church.

Session three focused in-depth regarding the harp and bowl structure and was explained as a communication tool for unified worship and prayer. Participants received insight into how the harp and the bowl model depicted in Revelation 5:8 reveals God's design and order for worship and prayer both in heaven and in earth. The scroll in the right hand of Jesus represents the title deed of the earth for He holds the destiny of the nations. The combination of power of worship and prayer releases God's governmental resources in the earth, and corporately unifies the Church as a kingdom of priests who are commissioned to rule and reign in the earth both now and for all eternity.

The teaching focused on the reality that prophetic singers and musicians have a strong foundation of the knowledge of God. Many of the psalms which are praise and intercessory worship contain Messianic prophecy that is fulfilled in the life of Jesus as highlighted in the passages of Psalm 16:10, Psalm 34:20, and Psalm 110. The teaching emphasized that prophetic intercession and singing flows from the foundation of the Word of God in correlation with the passage of Revelation 19:10, that reveals how the Spirit of prophecy is the testimony of Jesus Christ, in which further emphasis was placed on how Jesus is the word of God according to John 1:1. The teaching further explored how the early church received the revelation of the power of prophetic singing through singing the Word of God and spontaneous songs given by the Spirit in reference to Ephesians 5:19-20 and Colossians 3:16-17. Psalm 49:3-4 was examined in how this passage reveals that prophetic musicians and singers break open mysteries and release solutions

to presenting issues in the earth through prophetic revelation and releasing the sound of heaven in worship and prayer. The teaching explained how prophetic singers and musicians partner with the Holy Spirit in bringing forth revelation and understanding to the Church and partner in causing the word of the Lord to run swiftly throughout the earth through the release of prophetic utterance in intercessory worship.

The worship and prayer movement was discussed in how all creation will sing the new song to the Lamb of God in reference to Revelation 5:13. The teaching provided references for how the voice of the Lord is likened to the sound of a trumpet and the sound of rushing waters as stated in Revelation 1:10, 15, Psalm 29:3, and Ezekiel 1:24, 43:2. The life of David was explored in how he was trained in warfare worship. As David sang to the Lord, poured out his love on the Lord, and agreed with the nature and character of God, as a result God released the kingdom of heaven against his enemies. Jesus Christ is the rock and chief cornerstone and He declared that His Church would be built on the foundation of the revelation of who He is, which is how believers would successfully operate in their governing authority in the earth according to Matthew 16.

The reformation of Jehoshaphat was discussed, in how he re-established worship and prayer as the solution to defeating the surrounding nations who were intimidating and threatening the safety and protection of God's people as revealed in 2 Chronicles 20, and how God in return to the response of worship and prayer defeated Israel's enemies.

Participants were taught on the formats of harp and bowl worship sessions. The formats that were explained included devotional worship and prayer (contemplative prayer), worship and intercession with a specific intercessory topic of focus, and worship with the Word to include a specific passage of Scripture for theological reflection on the beauty and knowledge of God.

Participants were informed on how worship and intercession sessions could include 1-3 cycles of interactive worship and prayer. Worship planning and musical flow could include specific corporate song selections for corporate engagement, transitions to prophetic worship, and antiphonal singing. Antiphonal singing was explained in how the worship leader and singers sing together in spontaneous song, focusing on the beauty of God and singing the word of God.

Antiphonal singing was explained to include repeating phrases, completing phrases, and/or using spontaneous flow of the theme that is being released in worship, for unified worship within the worship team. The teaching focused on how the designated prayer leader for a worship and prayer session is to choose a passage of scripture and pray into the topic of focus and as the Holy Spirit directs and leads the intercession cycle. The prayer leader can isolate a phrase and repeat a few times to communicate the isolated phrase to the worship leader for unified worship and intercession. The worship leader may then come up with a spontaneous chorus based on the isolated phrase as the Spirit leads for corporate worship and prayer engagement. The teaching explained the process of rapid-fire prayer that can occur during the intercession cycles. The prayer leader may call a rapid-fire prayer line as led by the Holy Spirit following a cycle of intercession for a specific topic where people who are participating in the worship and prayer meeting and who desire to engage in the rapid-fire prayer may line up at the prayer line to release a 20-30 second prayer in relation to the topic of focus. Intercessory topics of focus were discussed for a worship and intercession session that could include but not be limited to the following: The Body of Christ, the persecuted church, schools/college campuses, youth/young adults, the raising up of prophetic musicians/singers, the ending of human trafficking, pro-life, the fatherless, breaking of addiction, global revival, revival for specific cities, regions, and nations, missions and evangelism, etc.

Administrative duties were explained for organizational purposes to include a monthly calendar that would be available to the community via the church website and/or social media page, to include the worship leader, prayer leader, and harp and bowl format for each worship and prayer session.

Participants received an electronic PDF document for lesson three teaching notes through email (see Appendix F) and were given homework assignments to focus on for following week which included participants to meditate on Revelation 5 and journal insights received in personal devotional prayer time, to sing the passage of Psalm 19, and to meditate on Habakkuk 2:2-3 and sing out a prayer over a particular situation or individual as led and directed by the Holy Spirit. Participants were further encouraged to meditate on Revelation 5 each week leading up to the six-hour worship and prayer event and journal insights, cross references, and observations throughout the participant's devotional time of meditation to prepare for the harp and bowl six-hour event. This was to ensure that all participants were focused on the same unified theme of worship and prayer that is occurring in the throne room or heaven, to better inspire a unified flow among the worship team and prayer leader for each worship and prayer set during the six-hour worship and prayer event.

Intervention 4: Sustaining a Lifestyle of Worship and Prayer

The fourth teaching was held on 06/23/21 to focus on sustaining a life of 24-7 worship and prayer. It is the revelation and understanding of a believer's eternal calling that stabilizes a man or a woman throughout each season of life. This teaching focused on Isaiah 56:7 and how growing in intimacy with God through friendship results in enjoyable prayer. Enjoyable prayer causes a life of prayer to be sustainable throughout the course of one's life. This is achieved through abiding in Christ through holy union, remaining in connection with the Holy Spirit, and

walking with God in friendship, void of striving and legalistic practices. Participants received teaching on how to live a life of radical devotion to God, focusing on growth in spiritual maturity through bearing the fruit of the Holy Spirit, and engaging in regular spiritual disciplines for undivided focus towards God and spiritual growth.

This teaching further provided insights into Luke 18 for the benefits of persistence in prayer on a continuum leading up until the Lord's return. Participants received teaching on how to sustain a lifestyle of intimacy with God. The teaching focused on how love is the foundation of a relationship with God and how cultivating and sustaining a life of prayer is simply talking to God and remaining in fellowship with God. Every believer is called to a life of prayer. The teaching focused on how for all eternity, the redeemed of God will live in continual fellowship with God through worship and prayer. Growth in prayer causes continual growth in relationship with God and in maturing in love. Furthermore, growth in prayer involves developing times designated for prayer and being intentional daily to remain in communion with God according to John 15. Participants received teaching on how the eternal identity of the redeemed of Christ is to be a house of prayer. God has promised that He will make His people joyful in prayer as described in Isaiah 56:7. Enjoyable prayer flows from friendship and intimacy with God and is void of striving and religious duty.

The teaching examined the life of Jesus and how He lived a life on the earth choosing to remain busy about the Father's business and sustained undistracted focus. Jesus spent long hours in prayer and modeled how to sustain a life of undivided devotion to God. The lifestyle of the apostles was examined in the teaching, in how the apostles were committed to a lifestyle of prayer as described in Acts 2:42.

The teaching focused on the life of Anna who was devoted to night and day prayer for decades of her life to await the Lord's arrival until she saw the promise of the Messiah in reference to Luke 2:36-38. Further teaching on the Key of David was explored which represents intimacy with God. Daniel 11:32 states that those who know God intimately will do great exploits in the earth, and those who know God and walk in their God-given identity will operate in governing, legislative authority in the earth through worship and prayer according to Matthew 16 and Isaiah 22:22.

Practical strategies regarding growth in knowing God and growth in love were explored related to a life of long and loving meditation in the word of God and through prayer. Meditation is to recite, reflect, ponder, contemplate, and digest the word of God, and is the key to hiding the word of God in our hearts which causes one's roots to grow deep in God. Through the power of meditation, God heals and transforms the human heart. Joshua 1:8-9 describes how Joshua was instructed to live in the word of God through the power and practice of meditation in order to succeed and sustain all that God had called him to do and to walk in his inheritance. David learned the power of meditation and the importance of undistracted focus throughout his lifetime in walking with God as he went through varying trials and seasons of his life. The teaching focused on how David was a man after God's heart, whose voice and heart revelations continue to mentor the church today in the daily benefits and life sustenance that results from choosing a life of long and loving meditations in the word of God as described in Psalm 1:1-3.

Participants were provided a PDF document including session 4 teaching notes (see Appendix G) and a handout of the power of a focused life (see Appendix H) for goal setting as it relates to sustaining a life of worship and prayer. Participants received a copy of Prayers to Strengthen Your Inner Man for personal devotional prayer. Homework assignments included for

participants to pray through the prayers in the book *Prayers to Strengthen Your Inner Man* and meditate on Psalm 27:4 prior to participating in the 6-hour worship and prayer event.

Finalizing the Intervention

Following the fourth teaching, a six-hour worship and prayer event was scheduled to be held on 07/10/21 from 12pm – 6pm. Participants were asked to participate in at least one of the four 1.5-hour worship and prayer sessions. A sign-up sheet was provided for participants to participate in the worship and prayer sessions as a worship leader, singer, musician, prayer leader, or attend and corporately engage in the sanctuary. This event was focused further on creating the opportunity for the worship team and prayer leader assigned to implement the tools provided and principles learned during the four teachings. The worship leader and prayer leader were to decide for a justice related topic to pray into for each worship and prayer session. Topics included global revival, children and the fatherless, America, and the Bride of Christ. Participants were informed that other topics to include in future worship and prayer events may also be but not limited to praying for the ending of human trafficking, contending for pro-life, the persecuted church, revival on college campuses and schools, praying for the lost, Israel, and church leaders.

All participants completed a post-survey questionnaire following the worship and prayer event for measurable outcomes in determining the effectiveness of the program. Questions in the post-test survey assessed participants' overall comprehension of the material received in the four teachings combined with each participant's experience of the six-hour worship and prayer event. Upon completion of the post-test survey, the results would help determine whether the establishment of night and day prayer would be beneficial for New Day Church and the local community for the purpose of unified corporate worship and prayer.

Chapter Four: Results

The focus goal of the research project and program implementation was to address the lack of a 24-7 worship and prayer establishment in the city of Martinsville, VA. The pastoral vision has been to establish 24-7 worship and prayer as part of the ministry of New Day Church for eight years. The problem presented for this project was addressed through the implementation of a four-week session training course on the importance of 24-7 worship and prayer, and to equip New Day Church with tools and strategies for the progressive establishment of 24-7 worship and prayer.

A baseline of each participant was achieved through a pre-test survey questionnaire consisting of six questions provided before the initiation of session one, to gather basic data in relation to each participant's theological understanding of worship and prayer, intercession, the harp and bowl model depicted in Revelation 5:8, and spiritual practices performed during devotional time with God for the purpose of growth in worship and prayer. Each of the following questions provided a multiple-choice response format for participants to provide their response to the question provided. A post-test survey questionnaire containing five questions to engage participants in identifying the measure of the program's effectiveness was provided through an embedded link that was sent in a group email through Survey Monkey. Both the pre-test and post-test survey questionnaires were anonymous.

Pre-Test Survey Questionnaire

Pre-Test Survey Question #1: *Do you feel you have a biblical theological understanding of 24-7 worship and prayer?*

	Participants	Percentage
Strongly Agree	3	21%

Agree	6	43%
Neutral	5	36%
Disagree	0	0
Strongly Disagree	0	0

This information is valuable to the facilitator to assess and identify for each participant the level of their perception and understanding in relation to having a biblical theology for worship and prayer, as the church focuses on moving towards the progressive establishment of 24-7 worship and prayer. According to question one results, five out of the 14 (36%) participants were neutral in their perception and understanding of having a biblical theology for worship and prayer, in which the facilitator found that the teaching on worship and prayer throughout church history would be beneficial in bringing insight to participants in the teaching for the purpose of worship and prayer according to God’s commands and desires, and to enhance unity within the attendees at New Day Church for the purpose of growing together as a community of believers to fulfill the pastoral vision of establishing 24-7 worship and prayer at New Day Church. Six out of 14 (43%) participants responded to this question that they agreed to have a biblical theological understanding of worship and prayer. Three out of 14 (21%) participants responded to this question to have a strong biblical theological understanding worship and prayer, in which the facilitator assumes these responses may have been provided by pastoral and church leadership, as the establishment of worship and prayer has been the vision of New Day Church for eight years.

Pre-Test Survey Question #2: *Are you familiar with the Harp and Bowl model described in Revelation 5:8 as it relates to 24-7 day and night worship and prayer?*

	Participants	Percentage
Strongly Agree	3	21%
Agree	5	36%
Neutral	2	14%
Disagree	4	29%
Strongly Disagree	0	0

The facilitator was further inspired and encouraged to teach on the harp and bowl model depicted in Revelation 5:8 following the survey question #2 results, where two of the 14 (14%) participants responded to be neutral, and four out of 14 (29%) participants disagreed in having a familiarity with the harp and bowl model for the purpose of establishing day and night prayer at New Day Church. The facilitator assumed that there would be participants who lacked understanding of the harp and bowl model depicted in Revelation 5:8, in which the results determined this assumption was accurate as evidenced by 56% of the participants responding to disagree in reference to this survey question.

Pre-Test Survey Question #3: *Are you familiar with who Jesus is as Eternal Intercessor and the purpose of intercession?*

	Participants	Percentage
Strongly Agree	8	57%
Agree	4	29%

Neutral	2	14%
Disagree	0	0
Strongly Disagree	0	0

The results of survey question #3 were encouraging for the facilitator in reference to most of the participant's response being familiar with the revelation and purpose of intercession, in which two of the participants were neutral (14%) towards their perceived understanding of Jesus as the eternal intercessor and the purpose of intercession.

Pre-Test Survey Question #4: *Do you pray-read and sing the scriptures regularly in your devotional time with God?*

	Participants	Percentage
Always	2	14%
Often	6	43%
Sometimes	6	43%
Never	0	0

Pre-Test Survey Question #5: *Do you attend and/or serve at worship and prayer meetings that are held at New Day Church?*

	Participants	Percentage
Always	3	21%
Often	8	58%
Sometimes	3	21%

Never	0	0
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Worship and prayer meetings at New Day Church have been held on Wednesday nights since April 2020 from 7-9pm. According to the results for survey question #5, most of the individuals (58%) who participated in the program reported to attend worship and prayer meetings at the church often and 21% reported to attend the worship and prayer meetings sometimes. As a result of the program implementation, the facilitator hopes that attendance will progressively increase more regularly for weekly corporate engagement with unified worship and prayer.

Pre-Test Survey Question #6: *Do you have a desire to grow and participate with New Day Church in the progressive establishment of 24-7 worship and prayer?*

	Participants	Percentage
Yes	14	100%
No	0	0
Not Sure	0	0

As a unanimous response for all participants agreeing to have a desire to grow and participate with New Day Church in the progressive establishment of 24-7 worship and prayer, the four-session course for the program implementation would present to be valuable to complement the vision of New Day Church for the progressive establishment of 24-7 worship and prayer.

Post-Test Survey Questionnaire

Post Test Survey Question 1: *Since participating in the worship and prayer classes, do you feel you have an increased theological understanding of 24-7 worship and prayer?*

	Participants	Percentage
Strongly Agree	8	80%
Agree	2	20%
Disagree	0	0
Strongly Disagree	0	0

Data results from post-test survey question #1 proves that all participants agreed that they gained an increased theological understanding of 24-7 worship and prayer, which fulfilled the facilitator’s hope and expectation for session one teaching. In reference to the pre-test survey question that sought to gather data if participants believed they had a theological understanding of 24-7 worship and prayer, measurable increase in understanding biblical theology for worship and prayer was accomplished as evidenced by 80% of participants being in strong agreement and 20% of participants agreeing that they did have an increased theological understanding of 24-7 worship and prayer.

Post Test Survey Question 2: *Do you feel you have gained an increased understanding of the Harp and Bowl model depicted in Revelation 5:8?*

	Participants	Percentage
Strongly Agree	7	70%
Agree	3	30%

Disagree	0	0
Strongly Disagree	0	0

According to the data results for post-test survey question # 2, it is apparent that participants gained an increased understanding of the harp and bowl model depicted in Revelation 5:8, which is important for the initiation of beginning to progressively establish day and night worship and prayer at New Day Church to reflect God’s ordained order of worship and prayer in the earth.

Post Test Survey Question 3: *Did you find the homework assignments for each lesson helpful in your devotional time with God for further growth in worship and prayer?*

	Participants	Percentage
Strongly Agree	8	80%
Agree	2	20%
Disagree	0	0
Strongly Disagree	0	0

According to the data results for post-test survey question #3, it is evident that participants felt that the homework assignments provided for each teaching session throughout the four-week course was beneficial for growth in worship and prayer. Participants focused on scripture meditation, singing passages of scripture, praying apostolic prayers, and developing a focused life schedule for growth in worship and prayer, and goal setting for maintaining a life of radical devotion to God to be sustained for decades throughout one’s spiritual journey.

Post Test Survey Question 4: *Did you find the 6-hour worship and prayer event impactful and purposeful for establishing night and day worship and prayer at New Day Church?*

	Participants	Percentage
Strongly Agree	9	90%
Agree	1	10%
Disagree	0	0
Strongly Disagree	0	0

According to the results from post-test question #6, the facilitator made the determination that the six-hour worship and prayer event was successful as evidenced by the response of participants who attended the event agreeing that the event was impactful and purposeful, in which 90% were in strong agreement of the benefits that evolved related to the event that was held on 07/10/21 following the four-session teachings on 24-7 worship and prayer.

Post Test Survey Question 5: *Do you feel that establishing 24-7 worship and prayer at New Day Church would be beneficial and effective for the local community?*

	Participants	Percentage
Strongly Agree	10	100%
Agree	0	0
Disagree	0	0
Strongly Disagree	0	0

According to the results from the post-test question #5, the results reveal that there was a unanimous decision and desire that establishing 24-7 worship and prayer at New Day Church would be beneficial and effective for the local community. The facilitator was pleased with the response of this survey question, as the unanimous response reflects a unified desire between attendees and leaders at New Day Church to work together for the purpose of establishing 24-7 worship and prayer.

Summary

Based on the data in both the pre-test and post-test survey, it is evident that all participants desire to see the progressive establishment of 24-7 worship and prayer at New Day Church, and unanimously feel this establishment would be beneficial for the community and region. Data collected in the pre-test survey questionnaire revealed the need for increased theological understanding for worship and prayer as evidenced that most of the participants were not in agreement in having a strong foundation of theological understanding for worship and prayer as well as in reference to the harp and bowl model described in Revelation 5:8 which reflects God's ordained order for worship and prayer to be on the earth as it is in heaven. The facilitator desired to provide biblical theological teaching on the concept of worship and prayer, and to educate participants both on the importance and how to progressively establish night and day worship and prayer.

The facilitator feels that the four-teaching course and six-hour worship and prayer event was successful in accomplishing the mission and purpose of the program implementation. The facilitator further desired to see personal growth and understanding in the topic of worship and prayer, and a hunger for partnering with the vision of New Day Church for the progressive establishment of 24-7 worship and prayer.

Following the post-test survey questionnaire, the facilitator was interested in gathering feedback from five participants of the program that were available to glean insight from the four teaching sessions and to specifically assess the personal experience of the worship and prayer event further determining the effectiveness of the program implementation. The facilitator requested feedback from five participants individually that were actively involved throughout the program implementation and that participated in the six-hour worship and prayer event. Participants who were open to provide feedback received an outline of the pre-test and post-test survey questionnaire as a personal review to identify areas of personal growth in worship and prayer, and to gather personal feedback in reference to the four teaching sessions, homework assignments, and perception of the six-hour worship and prayer event.

Participant Feedback

Participant 1	“I grew from the teachings and wish the teachings would have continued. I have been a worshiper and I have known that I was called as an intercessor for years, but I feel these classes helped complete my understanding of worship and prayer, and my purpose. I feel the teachings helped me put the missing links together with worship and prayer. I now feel that I am co-laboring with God in a better way, and I have grown in my own devotional time with God, as well as in worship and prayer. I feel that scriptures have been more highlighted to me that were explored and taught on, and I feel things have been pin-pointed for me with worship and prayer. I have a greater understanding of worship and prayer, and the homework assignments have caused an increased hunger to be in the word of God more and in prayer. I feel the course was perfect timing with what is happening in the nation, and worship and prayer is a very important focus for the Bride of Christ in the days we are living in. I feel the 6-hour worship and prayer event was awesome and I know God heard our prayers. I would love to see more people attend these meetings and to see our church have more extended worship and prayer events in the future.”
Participant 2	“Since participating in the four-session class for establishing 24-7 worship and prayer, I feel that I have received a greater theological understanding of Revelation 5:8 and the Harp and Bowl concept. The teachings consisted of solid biblical truth accompanied by practical concepts that allowed me to have a greater revelation into what God wants to establish in the earth. I feel this course was a helpful asset into establishing a 24-7 worship and prayer movement at a local, national, and global level. I feel this course would assist

	<p>in ushering in a revival for the end time harvest. I found the teachings to be of a great benefit and value that I would highly recommend to any believer.”</p>
Participant 3	<p>“I'd like to thank you for taking the time out to educate, inform and/or refresh us on the extreme importance of 24-7 worship and prayer. Personally, for me I feel that since this class I understand more about the model of worship and prayer, as a church this is something that we do because it's our culture but a lot of times I don't think we fully understand what a mighty weapon this is for/in the kingdom realm. The scripture says in Matthew 18:18, "Receive this truth: Whatever you forbid on earth will be forbidden in heaven, and whatever you release on earth will be released in heaven. Again, I give you an eternal truth: If two of you agree to ask God for something in a symphony of prayer, my heavenly Father will do it for you.”</p> <p>With, growing in the understanding that 24-7 worship and prayer outside of "church" is the fuel that ignites the corporate flame, that destroys the plans of the enemy. We can't afford to quench the inner - intercessor, and through this class we learned and were reawakened to the fact that Christ is in us, the hope of glory and the reality of hope is birthed through intercession.</p> <p>Since this class I have participated in several worship and prayer meetings and with the knowledge gained through these classes it has made the "why" of what we do even stronger. The homework assignments were easy, straight to the point, and helped to create the disciplined act of worship and prayer. This class has helped me personally as one part of the worship team at my local assembly and is a class/event that I believe should happen daily.”</p>
Participant 4	<p>“Overall, I have a better understanding not just how important worship and prayer is, but how vital it is to attend and serve in my church with worship and prayer. I have gained understanding with Revelation 5 for the harp and bowl model. I am now doing my devotionals a little different, due to the assignments from each lesson that was provided. The homework assignments have helped me in my spiritual growth for worship and prayer. I am excited for what is ahead with 24-7 worship and prayer at New Day Church. I believe it will make a huge impact on our community.”</p>
Participant 5	<p>“Prior to starting the classes, I did not have a biblical theological understanding of 24-7 worship and prayer. I had not heard any teaching on the harp and bowl model described in Revelation 5:8. I feel that since participating in the classes, I have an increased theological understanding of 24-7 worship and prayer, and the harp and bowl model. The class was very informative in explaining this. I feel the homework assignments furthered my understanding of the importance of intimacy with God. I feel that establishing 24-7 worship and prayer would truly make a difference in our church and overflow into our city and county.”</p>

The feedback of the participants documented in the chart above serve as evidence that the program implementation was effective and valuable for personal and corporate growth in worship and prayer, as well as for beginning to establish night and day prayer to assist with fulfilling the pastoral vision of establishing 24-7 worship and prayer at New Day Church.

Chapter 5: Conclusion

This study aims to teach the congregation of New Day Church how to understand a biblical theology of worship and prayer, for the purpose of a progressive establishment of night and day worship and prayer. This study sought to educate participants on a biblical theology of worship and prayer, the revelation of intercession and the eternal identity of Jesus Christ as the eternal intercessor, the harp and bowl model depicted in Revelation 5:8, and how to sustain a life of worship and prayer. The project that was implemented further focused on complementing the pastoral vision for establishing night and day prayer at New Day Church.

The results of the project indicate that the participants benefit from engaging in worship and prayer sessions at New Day Church for the progressive establishment of night and day prayer for the local church and community. This chapter interprets the results of the research study and program implementation to answer the question proposed for the significance of this study. The interpretation of this study includes an analysis of chapter four for the purpose of identifying implications, significances, and inferences for future pastoral practices for establishing day and night worship and prayer in the local church for the body of Christ and the surrounding community.²¹⁶

Purpose of Study

The pastoral vision of the church is to cultivate an atmosphere where people can encounter the presence of God, to lead others to honor and glorify the Lord through discovering the joy that comes from knowing and serving Jesus Christ. As an important and needed component to the pastoral vision of New Day Church, the pastors have desired to have an establishment of night and day prayer for New Day Church and to engage the community in

²¹⁶ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 212.

corporate worship and prayer. As the church aligns with the vision of God's house and order of worship and prayer, the church will be in harmony with God's vision for the church. Isaiah prophesied in Isaiah 56:7 that God's house would be called a house of prayer for all nations and that God would cause his people to be joyful in the place of watchful prayer. It is through the worship and prayer that causes the kingdom of heaven to be released on the earth according to Matthew 6:10. Worship and prayer beckons God to respond in power and to release justice on the earth. Revelation 4-5 reveals the order of unceasing worship where God's throne is established. The passage of Revelation 5:8 reveals the worship order that is ordained by God including the combination of worship and prayer. The problem presented in this project focused on the apparent lack of a 24-7 worship and prayer establishment in the Christian community of Martinsville, VA. The purpose of this project was to teach on the efficacy and importance of corporate worship and prayer meetings to progressively establish night and day prayer in the local church of New Day Church in Martinsville, VA. This project's structure was based on the harp and bowl model depicted in Revelation 5:8.

Learned Implications

The overview of the program for the progressive establishment of night and day prayer at New Day Church involved four teaching sessions that served the congregation for developing an increased understanding for a biblical theology of worship and prayer. Participants that participated in the program implementation were introduced to the history of worship and prayer through teachings from the Old Testament and the New Testament, as well as how worship and prayer have been involved in other revivals and Spirit-led movements throughout church history. Participants further received teachings on the revelation of intercession and Jesus Christ as the eternal intercessor who forever lives to make intercession, the harp and bowl model as depicted

in Revelation 5:8 for successful operation of day and night prayer in the church, and practical strategies in how to both cultivate and sustain a life of worship and prayer. Participants were able to apply learned principles in the harp and bowl model during the 6-hour worship and prayer event that was held at New Day Church following the four-teaching sessions.

God has called His church to be a house of prayer for all nations and it is through unceasing worship and prayer that the earth reflects what is continually occurring in the throne room of heaven according to Revelation 4-5. In Isaiah 61:4 God declares that through the empowerment of His Spirit, that His people will rebuild the old ruins, raise up the former desolations, repair the ruined cities, and the desolations of many generations, for God's people would always supply priests to take their stand in the place of worship and prayer for the nations. God declares in Isaiah 62:6-7 that His restoration in the earth will include watchmen of prayer who will pray unceasingly until the promises of God are ultimately fulfilled. God promises in Amos 9:11 and Acts 15:16-17 that He will rebuild the tabernacle of David and restore its ruins, and further declares in Haggai 2:4 that He is with His people to rebuild the temple in order to accomplish His mission in the earth. As revealed in the theological foundations of this project, revival and reformation always included the ingredient of reinstating worship and prayer. David made a life-long vow to prioritize building a resting place for God's presence to dwell in the earth among God's people, resulting in God making an eternal covenant with David that He would forever rule on his throne in the age to come.²¹⁷ Isaiah 52:8 declares that God's watchmen will lift their voices and that they will sing together as singing watchmen. Psalm 134 describes that the priests keep the charge of worship and prayer throughout the night watches to sustain continual worship and prayer in the house of God. God promises in Malachi 1:11 that His name

²¹⁷ Psalm 132

will be great among the people in the earth and in the nations, and that worship and prayer will arise in every place globally.

Future Implications

Where there is a lack of an establishment of 24-7 worship and prayer in specific cities, pastors and church leaders would benefit in learning the significance and importance of day and night worship and prayer to effectively partner with the vision of God to fuel his mission in the earth. A question that surfaced for the facilitator throughout the research project was the question of is the lack of worship and prayer in specific cities and communities due to believers having a disinterest in worship and prayer, or could this problem possibly be due to there being a lack of biblical knowledge and understanding in worship and prayer. Conclusively for those who participate in the program revealed the latter, as the post-test survey questionnaire proved that all participants felt they had an increased theological understanding of worship and prayer, the purpose of unceasing worship and prayer being established in the local church, and furthermore all participants unanimously agreed that they felt an establishment of worship and prayer would be beneficial and impactful for the community.

In moving forward to continue the focus of progressively establishing 24-7 worship and prayer, having teachings on worship and prayer every quarter would be beneficial for new attendees and believers in the community that desire to become involved with participating in day and night worship and prayer. Second, a monthly 24-hour worship and prayer event would be effective for the progressive establishment of day and night worship and prayer in the church to engage singers, musicians, prayer leaders, attendees of the local church, and believers in the community.

Final Remarks

In summation, the facilitator supports that this research project effectively addressed the lack of 24-7 worship and prayer in the community of Martinsville, Virginia. The project further addressed the benefit of having a biblical understanding of worship and prayer, and the establishment of 24-7 worship and prayer for the church, community, and region that proved to be comprehensible and beneficial for participants. In the interviews that were conducted following the teachings and the worship and prayer event, participants identified that the four teachings proved to be effective through developing an increased theological understanding for worship and prayer. Each person that participated in the intervention further identified that having a 24-7 worship and prayer establishment in the community of Martinsville, Virginia would be impactful and of importance. Based on the survey results, the measurement of the project revealed increased understanding of worship and prayer, unanimous desire for the establishment of 24-7 worship and prayer, which proves the project's effectiveness in complimenting the pastoral vision of New Day Church.

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Appendix A: Pre-Test Survey Questionnaire

Pre-Test Survey Questionnaire

1. Do you feel you have a biblical theological understanding of 24-7 worship and prayer?
 - A. Strongly Agree
 - B. Agree
 - C. Neutral
 - D. Disagree
 - E. Strongly Disagree

2. Are you familiar with the Harp and Bowl model described in Revelation 5:8 as it relates to 24-7 worship and prayer?
 - A. Strongly agree
 - B. Agree
 - C. Neutral
 - D. Disagree
 - E. Strongly Disagree

3. Are you familiar with who Jesus is as eternal intercessor and the purpose of intercession?
 - A. Strongly agree
 - B. Agree
 - C. Neutral
 - D. Disagree
 - E. Strongly Disagree

4. Do you pray-read and sing the scriptures regularly in your devotional time with God?
 - A. Always
 - B. Often
 - C. Sometimes
 - D. Never

5. Do you attend and/or serve at worship and prayer meetings that are held at New Day Church?
 - A. Always
 - B. Often
 - C. Sometimes
 - D. Never

6. Do you have a desire to grow and participate with New Day Church in the progressive establishment of 24-7 worship and prayer?
 - A. Yes
 - B. No
 - C. Not sure

Appendix B: Post-Test Survey Questionnaire

Post-Test Survey Questionnaire

1. Since participating in the worship and prayer classes, do you feel you have an increased theological understanding of 24-7 worship and prayer?
 - A. Strongly agree
 - B. Agree
 - C. Disagree
 - D. Strongly disagree

2. Do you feel you have gained an increased understanding of the Harp and Bowl model depicted in Revelation 5:8?
 - A. Strongly agree
 - B. Agree
 - C. Disagree
 - D. Strongly disagree

3. Did you find the homework assignments for each lesson helpful in your devotional time with God for further growth in worship and prayer?
 - A. Strongly agree
 - B. Agree
 - C. Disagree
 - D. Strongly disagree

4. Did you find the six-hour worship and prayer event impactful and purposeful for establishing night and day worship and prayer at New Day Church?
 - A. Strongly agree
 - B. Agree
 - C. Disagree
 - D. Strongly disagree

5. Do you feel that establishing 24-7 worship and prayer at New Day Church would be beneficial and effective for the local community?
 - A. Strongly agree
 - B. Agree
 - C. Disagree
 - D. Strongly disagree

Appendix C: Session One Teaching Notes

Session One: Biblical Theology of Worship and Prayer

A. Introduction

1. The combination of worship and prayer is what God has ordained for His kingdom to be released in the earth, that worship on the earth may be as it is in heaven.

“Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp (music) and golden bowls full of incense (intercession), which are the prayers of the saints...” – Rev. 5:8

2. The Holy Spirit is orchestrating the worship and prayer movement all throughout the earth as the Bride of Christ is awakening to her identity and calling, and she is rising to rule with her Bridegroom in the priestly realm of glory.

“But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.” – Eph. 2:4-6

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

“And You have made us kings and priests to our God; and we will reign on the earth.”-Rev. 5:10

3. Before Jesus returns, the Spirit and the Bride will be as one voice crying out in intercession in holy union and agreement with God’s purpose and plan for humanity and the earth.

“The Spirit and 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.” – Revelation 22:17

4. Throughout the ages, the worship and prayer movement has been the most targeted and attacked, for the enemy knows the power of worship and prayer. Lucifer was once the anointed cherub who guarded the glory of God (Ez. 28:14) and is now fueling a counterfeit worship and prayer movement in the earth fueled by witchcraft to release darkness and destroy humanity. The worship and prayer movement as it is in heaven is what the Lord continues to reawaken and rebuild for His kingdom to be released in the earth to prevail over the kingdom of darkness. Worship and intercession is unto redemption and restoration of humanity.

“I will rebuild the tabernacle of David, which has fallen down...so that the rest of mankind may seek the Lord...” (Amos 9:11; Acts 15:16-15.

5. Malachi prophesied that God would awaken the worship and prayer movement all over the earth.

“But my Name is honored by people of other nations from morning till night. All around the world they offer sweet incense and pure offerings in honor of My name. For My name is great among the nations,” says the Lord of Heaven’s Armies.” – Malachi 1:11

B. The Dwelling Place

1. We are made in God’s image and likeness (Gen. 1:26)
2. The first intercessor-priest in the Bible was Adam. He was called to cultivate, tend, and keep the garden, which was the place of encounter between himself and God. (Gen. 2:8).
3. God reveals His favor towards humanity and commissions humans to be fruitful and multiply, to fill the earth and subdue it. God created humanity to dwell with Him and reign on the earth (Gen. 1:28).
4. A gap was created at the Fall when humanity became separated from union with God due to believing a lie about God, which resulted in sin. The enemy wanted humanity’s dominion and temporarily gained legal access to rule in the earth (Gen. 3). Through the sacrificial death and resurrection of Jesus Christ, the enemy lost his legal right and authority for all eternity, as Jesus took the keys of death and redeemed His Bride back to His side (Rev. 1:18). In Christ, the Bride has been given access to the Kingdom and all authority over the enemy through the power of His glorious, all-powerful Name (Jn. 14:13; Heb. 4:16; Lk. 10:19; Mt. 28:18).
5. The heart of intercession is unto restoration, to see heaven and earth reunited (Rom. 8:18-23; Eph. 1:9-10; Col. 1:20).

C. Moses and the Tabernacle (Tent of Meeting)

1. After the children of Israel had been oppressed for 400 years, God raises up Moses to partner with Him in delivering His people from slavery. In their time of transition to freedom, Moses spends extended time with God in prayer and receives both the commandments of the Lord to help God’s people walk in His ways and the blueprint of heaven on earth for the pattern of establishing the Tabernacle of Meeting.

“And Moses went up to God, and the Lord called to him from the mountain saying, this is what you will say to the children of Israel: You have seen how I bore you on eagle’s wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, then you will be a special treasure to Me above all people; for the earth is Mine. And you will be to Me a kingdom of priests and a holy nation. These are the words you are to speak to the children of Israel.” (Ex. 19:3-6)

2. The tabernacle was a dwelling place that was sacred and dedicated to God for His presence to dwell with man. It was a place set apart for man to commune with God and inquire of His heart. God gave Moses the precise plans for its construction and furnishings according to His order in heaven.

- The mercy seat – in the shape of a cross (symbol of Christ who is our eternal sacrifice unto redemption)
- Table of showbread – represents God’s Word (Jesus is the Word of God and life of man.)
- Lampstand – represents God as the Light (Jesus is the Light of the World.)
- Altar of incense – represents night and day prayer (typifies Christ our eternal intercessor.)

- Oil – represents the Holy Spirit (7 spirits of God – wisdom, counsel, knowledge, might, understanding, fear of the Lord, the Spirit of the Lord)
- Ephod – an elaborate 4-piece vest like garment that Aaron wore over his heart. David wore an ephod under his armor when he went to battle. This represents kingdom inheritance as being God’s representatives as priests in the earth; walking in purity, spiritual maturity, and the knowledge of God resting over our hearts.

D. The Spirit of the Tabernacle of David

1. David’s Vow (Psalm 132:1-5)

“Lord, remember David and all his afflictions; How he swore to the Lord, and vowed to the Mighty One of Jacob: “Surely I will not go into the chamber of my house, or go up to the comfort of my bed; I will not give sleep to my eyes or slumber to my eyelids, until I find a place for the Lord, a dwelling place for the Mighty One of Jacob.” – Ps. 132:1-5

2. David was marked with intercession and worship, he longed to be in union with God’s heart. His vow changed history and his vow is still impacting us now. David was consumed with God’s dream and the vision of God’s house. God established the Davidic covenant and promised David an everlasting lineage, and an eternal throne and kingdom. King Jesus will forever rule on King David’s throne (Isaiah 9:7).
3. The worship order established by King David included music and intercession (1 Chronicles 15:1, 16; 16:1-5, 37; 35:1, 7; 28:11-13, 19.)
 - David assigned musicians and singers to minister before the ark of the covenant. He organized 4,000 musicians and 288 singers to minister to God in one hour shifts that continued day and night.
 - David provided financially for the gatekeepers, singers, and musicians, and eventually hired 8,000 staff to keep the charge as their full-time occupation. David spent 100 billion dollars to fuel the worship and prayer movement in his day.

E. The Convergence of Heaven and Earth (Revelation 21:2-4)

1. Praise can change any atmospheric warfare around us. The power of praise leveled the walls of Jericho (Joshua 6:20). The power of praise caused an earthquake and released Paul and Silas from jail (Acts 16:25-26.) Praise and agreement with heaven releases angelic activity and intervention (Psalm 148:2, 5; Hebrews 1:7, 14; Psalm 103:21-21.)
2. God is enthroned on the praises of His people (Psalm 22:3). When worship and prayer is established in cities and regions, principalities are dethroned. A throne is a place of governing authority, a chair of sovereign rulership/high dignitary where edicts are decreed, laws are made, orders are issued, proclamations are declared, and commissions are awarded. God inhabits the praises of His people.
3. Worship as it is in heaven is face to face, spontaneous, dynamic, prophetic, warring, intercessory, continual, and God interacts with it (Revelation 4-5).²¹⁸
4. Intercession is a response to the gap separating God and man, heaven, and earth (Ezekiel 22:30.)

²¹⁸ Dickson & Pierce, *Worship as it is in Heaven*, 145.

5. Heaven is coming to the earth – God’s throne is coming to earth to forever dwell with humanity (Revelation 21:1-27).
“Your kingdom come, your will be done, on earth as it is in heaven.” – Matthew 6:10
6. We tap into true kingdom authority when we unify in worship and in prayer. Through worship and prayer, the weightiness of God’s glory is released in power through the spoken word of God.

F. Reinstatement of 24-7 Worship and Prayer

1. The 7 revivals/reformations that occurred in the Old Testament were reformers who re-established worship and prayer as David had commanded (Solomon, Jehoshaphat, Hezekiah, Josiah, Zerubbabel, Ezra, Nehemiah).
2. God continually raised up messengers and leaders to call His people back to the work of building the temple (ex. Nehemiah, Ezra, Haggai, Zechariah). The Lord stirred up their spirit to return to rebuilding the temple.

“Then the word of the Lord came by Haggai the prophet, saying, “Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins? Now therefore, says the Lord of Heaven’s Armies: Look at what is happening to you! Give careful thought to your ways (evaluate your ways); consider carefully your ways...go up to the mountains and bring wood and build the temple, that I may take pleasure in it and be glorified says the Lord.” – Haggai 3-8

“Then Zerubbabel...and Joshua the high priest, with all the remnant of the people obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him; and the people feared the presence of the Lord. Then Haggai, the Lord’s messenger, spoke the Lord’s message to the people, saying, “I am with you, says the Lord.” So the Lord stirred up the spirit of Zerubbabel...and the spirit of Joshua the high priest, and the spirit of the remnant of the people; and they all came and worked on the house of the Lord of hosts, their God.” – Haggai 1:12-15

G. Church History of Worship and Prayer

1. *Acts 1-2*: Jesus Christ the eternal intercessor calls His disciples to wait in the place of worship and prayer to receive the promise before He ascended to heaven. As a result of their obedience and unity, the church was birthed through unified worship and prayer; the gospel was released in power and evangelism swept through the region causing thousands of souls to be saved in one day (Acts 4:4).
2. James prophesies the rebuilding of the Tabernacle of David according to the prophet Amos (Acts 15:16-17; Amos 9:11).
3. *Moravian Fire*: in 1772 Count Zinzendorf established his Hernhutt estate in Germany to 24-7 prayer called the “watch of the Lord,” that lasted for over 100 years. As a result, the first protestant missionary movement was birthed, and evangelism exploded unto the salvation of souls. As evangelists were sent out to spread the gospel, they were covered in intercession by those who were keeping the watch of the Lord.

4. *International House of Prayer in Kansas City (IHOPKC)*: In 1983, Mike Bickle accepted the call to take up the sacred charge of worship and prayer according to the dream and vision of God's heart. They started small and remained faithful to do what they were able to do continually day by day, and they transitioned to 24-7 worship and prayer in 1999 which has been sustained for nearly 22 years by the Spirit of God as they have remained faithful with a "continual yes." God is using IHOPKC to equip and mobilize worship and intercession throughout the earth through their sacred charge and wholehearted devotion to prioritize God's vision over worldly pursuits.

H. End-Time Worship and Prayer Passages

- **Psalm 40** – the scope of the song is global; it includes humanity and creation in context to Jesus coming as Judge of the earth. At Jesus's second coming, all the earth will worship Jesus in spirit and in truth.
- **Psalm 98** – all nations will be worshipping Jesus as He reigns in the millennium. **Psalm 147** – Jesus will rebuild Jerusalem and gather His people from the nations after His return.
- **Psalm 42** – God's justice will fill all the earth at Jesus' second coming in the context of a worldwide worship and prayer movement.
- **Isaiah 59** – God as a Man is the great intercessor who will establish justice among the nations.
- **Isaiah 62** – God promises to set intercessors in place in the end times who will cry out night and day for the fulfillment of Jerusalem's salvation.
- **Amos 9** – The Lord will rebuild the tabernacle of David and bring back all the remnant of Israel that have been scattered throughout the nations.
- **Zechariah 9** – Jerusalem will be the global worship center of the earth.

"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? For all those things My hand has made, and all those things exist, says the Lord. But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My Word." – Isaiah 66:1-2

"The sound of noise from the city! A voice from the temple! The voice of the Lord, who fully repays His enemies!" – Isaiah 66:6

Session One Homework Assignments:

1. Meditate on Revelation 1/Journal revelation received from the Lord
2. Listen to Corey Russell's album Revival (iTunes, Spotify, YouTube)
3. Sing through the passage of Psalm 119:1-40

Appendix D: Session Two Teaching Notes

Session Two: The Revelation of Intercession

“No man is greater than his prayer life...” – Leonard Ravenhill

The Lord is returning to a praying church and His plan is to restore a worship and prayer culture throughout the earth. He is awakening the Bride of Christ to her priestly calling and preparing her for her wedding day.²¹⁹

“My house will be called a house of prayer...” Matthew 21:13

“I will bring them to My holy mountain...and will fill them with joy in My house of prayer. I will accept their burnt offerings and sacrifices, because My house will be called a house of prayer for all nations.” – Isaiah 56:7

“Because I love Zion, I will not keep still. Because My heart yearns for Jerusalem, I cannot remain silent. I will not stop praying for her until her righteousness shines like the dawn, and her salvation blazes like a burning torch...O Jerusalem, I have posted watchmen on your walls; they will pray day and night continually, take no rest, all you who pray to the Lord.” – Isaiah 62:1, 6

The early church was birthed by the heartbeat of unified prayer. Paul was in constant prayer for all believers and encouraged believers to remain in continual prayer (1 Thessalonians 17). Peter emphasized the critical importance of believers remaining sober, vigilant, and watchful in prayer (1 Peter 4:7).

“They all met together and were constantly united in prayer...” – Acts 1:14

A. Jesus Christ the Eternal Intercessor/The Eternal Word of God

1. Jesus Christ the Eternal Intercessor

- Jesus forever lives to make intercession and His salvation is directly connected to His eternal intercession.

“Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.” – Hebrews 7:25

“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens.” – Hebrews 8:1

- Through Jesus’s intercession on the cross, He redeemed His bride back to His side through the power of his death and resurrection. Jesus has brought His bride into holy union with Him to co-rule and reign with Him now in heavenly places as kings and priests. Jesus’s eternal primary occupation is intercession, and He has brought us into this same occupation as kings and priests. The redeemed will populate and rule in the earth as a kingdom of priests with our eternal Great High Priest for all eternity (Ephesians 2:6; Revelation 1:6; Revelation 5:8)

²¹⁹ Hall, *World Redemption*, v.

- Intercession flows from friendship with God and fierce love for humanity. Jesus is looking for prayer partners to partner with Him in His work of restoration and transformation in the earth to prepare the way for His return by simply speaking His Word back to Him through intimacy and the power of agreement.
- Jesus engaged in intercession with the Father and Holy Spirit when creating the earth (Genesis 1). Jesus spoke the Father's plans into existence and the Holy Spirit created light and life as a response to Jesus's spoken word.
- Jesus sustains and upholds together the created order and all created things by His spoken word, which is a type of intercession to the Father. All things are held together by the word of Jesus's power (Hebrews 1:3).
- Jesus laid His life down as an act of eternal intercession for humanity.

"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." - Isaiah 53:12

Intercession: to mediate, to intervene between parties with a view to reconcile differences. To act as a go-between for opposing sides. To pray, make a petition or entreaty in favor of another.

- Intercession is the primary means that God has established his government to operate and to release His kingdom resources in the earth. God's ways will always remain the same according to His established order for He is immutable (unchanging).

2. Jesus Christ - The Eternal Word of God

- Jesus Christ is the Word of God.

"In the beginning, the Word already existed. The Word was with God, and the Word was God. He existed in the beginning with God. God created everything through Him, and nothing was created except through Him. The Word gave life to everything that was created, and His life brought light to everyone. The light shines in the darkness, and the darkness can never extinguish it." - John 1:1-5

"In the beginning God created the heavens and the earth. The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters. Then God said, "Let there be light," and there was light. And God saw that the light was good. Then He separated the light from the darkness. (Gen. 1:1-3.)

- Jesus's title is Word of God and His Word will eternally consume evil when He returns to dwell with humanity on the earth (Revelation 19:13; 2 Thessalonians 2:8).
 - In the beginning, Jesus spoke the Word of God and what He spoke was accomplished. What Jesus commanded stood fast and continues to be sustained by the power of His Word. (Psalm 33:9).
 - By the Word of the Lord the heavens and the earth were made (Psalm 33:6).
 - God created all things through Jesus Christ who is the Word of God (Ephesians 3:9)

- The worlds are framed by the Word of God (Hebrews 11:3).

“By faith we understand that the worlds were framed by the Word of God, so that the things which are seen were not made of things which are visible.” – Hebrews 11:3

- In Jesus and the power of His spoken Word, all things consist of and are eternally held together through His intercession (Colossians 1:17).

“Christ is the visible image of the invisible God. He existed before anything was created and is supreme over all creation, for through Him God created everything in the heavenly realms and on earth. He made the things we can see and the things we can’t see – such as thrones, kingdoms, rulers, and authorities in the unseen world. Everything was created through Him and for Him. He existed before anything else, and He holds all creation together.” – Colossians 1:15-17

- Jesus overcame temptation through declaring the Word of God (Luke 4).
- The Word of God is the sword of the Spirit, which is our weapon of warfare (Ephesians 6:17).
- The Word of God is fully alive, all powerful, energizing, and explosive. As we speak God’s Word, it is likened to a double-edged sword (Hebrews 4:12).

“The Word of God is alive and powerful. It is sharper than the sharpest two-edged sword, cutting between soul and spirit, between joint and marrow. It exposes our innermost thoughts and desires.” – Hebrews 4:12

- God’s Word never returns to Him void. Every Word that He releases is sent out for a mission according to His plans and purposes, and His mission is fully accomplished (Isaiah 55:10-11).
- God’s Word is unchanging and forever stands (Isaiah 40:8).

B. The Knowledge of God

1. Matthew 16: Jesus asked His disciples one of the most important and weighty questions to prepare them for the mission they were called to, for them to sustain the mission they were called to. We are living in these same days where religion and wrong theology is widespread. In our culture today, there are many different opinions of who some believe Jesus is that is contrary to the truth of who He really is. The church that Jesus has been and is raising up is built on the foundation of the revelation of who He truly is, a church who rules with governing, legislative authority in the earth in the power of His Name.

- David was a man after God’s heart who spent his entire lifetime searching out the knowledge of God. He lived in the Word of God through long and loving meditation. His eyes were locked with the eyes of God, and his heart was entwined with the heart of God.
- Paul counted everything in the world a loss compared to the greatness of knowing God (Philippians 3:8).
- The priesthood in Eli’s day were corrupt – they were given to sexual immorality and idolatry because they did not know God (1 Samuel 2:12-17). The Word of the Lord was rare in those days. Samuel represents a forerunner generation that is emerging in our day

with an understanding of the knowledge of God who will draw wayward hearts back to the Lord.

- What we think about God will be reflected in our words and actions. What we think about God will determine what we prioritize, how we spend our time, the choices that we make, and ultimately the outcome of our destiny.

“What comes into our minds when we think about God is the most important thing about us...worship is pure or base as the worshiper entertains high or low thoughts about God.

– A.W. Tozer²²⁰

2. The Key of David

- The key of David represents intimacy with God, which comes from growing in knowing Him and consistently walking with Him in holy love.
- Keys represent governing authority. Small keys open and close big doors. Through our childlike faith as we agree with God’s heart, God moves and does great things. Through partnering with God in intercession, we have the authority in Jesus to determine what we will allow or what we will not allow in the earth for kingdom purposes (Is. 22:22; Revelation 3:7).

C. The Impact of Corporate Intercession

1. 1 can put 1,000 to flight, 2 can put 10,000 to flight (Deuteronomy 32:30)
2. The kingdom suffers violence and the violent take it by force (Matthew 11:12)
3. Where two or three are gathered in unified prayer, Jesus is there (Matthew 18:20)
4. Anything that we ask according to God’s will, purpose, and plan, it will be done (John 14:13)
5. Inheritance/Legacy: through Jesus’s death and resurrection, two have now become one in union with heaven (The Bridegroom King and the Bride of Christ). We now live restored to God and are called to partner with Him in the restoration and reconciliation of humanity through whole-hearted love and intercession. Our inheritance is in Jesus and His inheritance is in us as born-again believers. We are called to love what He loves and hate what He hates. God loves justice and hates injustice (Isaiah 61:8). God yearns for all humanity to come to the knowledge of who He is unto salvation. Intercession is a radical love response to the first and second commandment (Matthew 22:37). In and through Jesus, the nations have also become our inheritance (Psalm 2:7-8).
6. We have been redeemed as kings and priests unto God as a holy priesthood (1 Peter 2:9) meant to populate the earth, occupy, and take dominion.

“Give me a generation of priests and I’ll show you a culture affected and infected with the kingdom of God” – Chris Burns²²¹

7. We contend in intercession through yearning for Jesus to fulfill His plan and His purpose on the earth as it is in heaven.
8. Intercession causes the gospel to go forth in power and impact society.

²²⁰ A.W. Tozer, *The Knowledge of the Holy* (New York, NY: Harper One Publishers, 1961), 1.

²²¹ Chris Burns, *Pioneers of His Presence*. ISBN-13:978-1500507039, 2014.

9. Old Testament intercessors stood in the gap to ask God for the release of mercy amid impending judgment as a result of sin.
10. We are called to do the work of justice, to love mercy, and walk humbly with God as friends (Micah 6:8). Intercessors contend for justice, cry out for mercy, and walk with God humbly in friendship.

“Can two walk together unless they are agreed?” – Amos 3:3

11. All prophets are intercessors, and all intercessors are friends of God.

D. The Importance of Persistent Prayer/Continual Cry for Justice (Luke 18)

- **Statistics:** approximately 1,000,000 people do not have enough to eat in the US, Canada, and European Union Combined/25,000 people (adults and children) die every day from hunger and related causes. Every five seconds a child dies of hunger. 6 million children die annually from preventable diseases, 15 million children are orphaned each year due to HIV/Aids. Over 50 million babies have been aborted in the US alone since Roe V. Wade was established. From 1920-2008, there were 858,000,000 reported abortions worldwide with a total estimate of 961,000,000 total abortions. About one in five pregnancies end in abortion. Every year, 1,000,000 children are forced into prostitution, 2 children every minute and 115 every hour. The global market of child trafficking brings in over 12 billion a year/human trafficking is a 32 billion-dollar industry annually. Pornography is a 97 billion-dollar industry annually.²²²
- The earth is groaning under the weight of darkness, sin, and oppression. Voices of the oppressed are crying out globally, “Who will get justice for me?”²²³

“Then He spoke a parable to them, that men always ought to pray and not lose heart...And will God not avenge those who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?” – Luke 18:1, 6-8

E. The Power of Decree

1. A decree is an official order issued by a legal authority. When we decree God’s word, we take His word and speak it out over lives, situations, nations, etc. God’s word revives, restores, heals, delivers, transforms, and aligns.²²⁴
2. Esther operated in releasing decrees that could not be revoked (Esther 8). Through prayer, Esther partnered with the Lord in shifting a nation and saving a generation from the plans of the enemy.²²⁵
3. Jesus’s words carry the final authority in every area. The words that Jesus speaks are life and spirit (John 6:63).

²²² Hall, *World Redemption*, 1-6.

²²³ *Ibid.*, 6.

²²⁴ King, *The Power of the Decree*, 30-31.

²²⁵ Russell, *Prayer*, 78.

F. Apostolic Prayers

1. Apostolic prayers are God-centered and positive.²²⁶
2. Apostolic prayers flow from third heaven revelation and reveal the plans of God's heart for His people.
3. Apostolic prayers are for believers and church leaders. As the Church is strengthened through apostolic prayers, the word of the Lord goes forth in power, empowering evangelism and advancing the kingdom throughout the earth to impact society in a greater way.²²⁷

Session Two Homework Assignments:

1. Meditate on Revelation 4/Journal insights received from the Holy Spirit.
2. Pray through some of the apostolic prayers provided in the handout in your devotional time for yourself, the Body of Christ, and church leaders.
3. Sing through the passage of Psalm 45.

Appendix E: Apostolic Prayers Handout

²²⁶ Bickle, *Growing in Prayer: A Real-Life Guide to Talking with God*, 81.

²²⁷ *Ibid.*, 81.

Apostolic Prayers Handout

- Acts 4:24-31 (A prayer for impartation of Holy Spirit boldness through the release of signs and wonders)
- Romans 15:5-7 (A prayer for unity in the church across a city)
- Romans 15:13 (A prayer to be filled with supernatural joy, peace, and hope)
- Romans 10:1 (A prayer for Israel to be saved through Jesus)
- 1 Corinthians 1:4-8 (A prayer to be enriched with the supernatural gifts of the Holy Spirit, leading to righteousness)
- Ephesians 1:17-19 (A prayer to receive the revelation of Jesus's beauty, to see how greatly He values His people as His inheritance, and to walk in a greater measure of the power of God)
- Ephesians 3:16-19 (A prayer for the supernatural strengthening of the heart and a deeper experience of God's love)
- Philippians 1:9-11 (A prayer for God's love to abound in our hearts, resulting in discernment and a deep commitment to righteousness)
- Colossians 1:9-12 (A prayer to know God's will, to be fruitful in ministry, and to be strengthened by intimacy with God as we do the work of the kingdom)
- 1 Thessalonians 3:9-13 (A prayer for the release of effective ministry to strengthen believers so they will abound in love and holiness)
- 2 Thessalonians 1:11-12 (A prayer to be equipped and prepared to walk in the fullness of God's destiny for the church and its people)
- 2 Thessalonians 3:1-5 (A prayer for the Word to increase by the release of Holy Spirit power and to encounter the love of God in a greater way)²²⁸

Prayer Strategies Using the Apostolic Prayers

- Pray for the presence of God to be powerfully manifested in church services and for people to be saved, set free, healed, and refreshed by the Spirit during the worship, preaching, and ministry times.
- Pray that love will abound and that the redeemed of God will approve the things that God calls excellent (Philippians 1:9-10).
- Pray that the anointing of conviction will rest on the preaching of the Word so that both believers and unbelievers are impacted greatly (John 16:8). Pray for a spirit of holiness and love to prevail in the congregation.
- Pray for a great increase of the gifts of the Spirit in the church and the manifestation of these gifts through words of knowledge, words of wisdom, discerning of spirits, healings, miracles, and so on.
- Pray for a prophetic spirit to rest on preachers, worship teams, and ministry leaders according to Acts 2:17.
- Pray that the Spirit will open more doors to minister to unbelievers and that He will prepare them to receive the gospel (Colossians 4:3; 2 Thessalonians 3:1).
- Pray that the Spirit will motivate more believers to share the gospel and give more believers a burden for evangelism (Matthew 9:37-38).
- Pray for the spirit of wisdom and revelation in the knowledge of God, His will, and His ways to be given to leaders of churches and the individual members (Eph. 1:17).

²²⁸ Bickle, *Growing in Prayer*, 76-66; 81.

- Pray that the redeemed of God will be strengthened with might by the Spirit in their inner man (Ephesians 3:16).
- Pray for unity among all the believers and all the families in the church (John 17:21-23).
- Pray for an increase of the spirit of prayer to be released in the church (Zechariah 12:10).
- Pray for every family member to be saved and healed, and for every family to prosper with secure, steady jobs (3 John 2).²²⁹

²²⁹ Bickle, *Growing in Prayer*, 76-66; 81.

Appendix F: Session Three Teaching Notes

Session Three: Harp and Bowl

“And when He took the scroll, the four living creatures said to me, “Stop weeping! Look, the Lion of the Tribe of Judah, the heir to David’s throne has won the victory. He is worthy to open the scroll and it’s seven seals. And when He took the scroll, the four living beings and the twenty-four elders fell down before the Lamb. Each one had a harp, and they held gold bowls filled with incense, which are the prayers of God’s people. And they sang a new song with these words: You are worthy to take the scroll and break its seals and open it. For you were slaughtered, and your blood has ransomed people for God from every tribe and language and people and nation. And you have caused them to become a Kingdom of priests for our God. And they will reign on the earth.” – Revelation 5:5, 8-10

A. Harp and Bowl

1. The harp and bowl model depicted in Revelation 5:8 reveals God’s design and order for worship and prayer. The harp represents anointed music, and the bowls represent the prayers of the redeemed.
2. The scroll in the right hand of Jesus represents the title deed of the earth. He holds the destiny of the nations.
3. The combination and power of worship and prayer releases God’s governmental resources in the earth, and corporately unifies the Church as a kingdom of priests who are commissioned to rule and reign in the earth both now and for all eternity.
4. Jesus is the Anointed One who anoints His prophetic musicians and singers as they play and sing His Word and plans over lives and situations. Prophetic singers and musicians are singing theologians who have a strong foundation of the knowledge of God.
5. God has raised up singing prophets throughout the ages to reveal the power of prophetic song, whose songs are still being heard today (Ex. Moses, Miriam, Deborah, Ezekiel, Habakkuk). Some OT prophets would have accompanying minstrels as they released their prophecies (1 Samuel 10:5; 2 Kings 3:15-16; 1 Chronicles 25:1).
6. Many of the Psalms (praise and intercessory worship) contain Messianic prophecy that is fulfilled in the life of Jesus (Psalm 16:10; Psalm 34:20; Psalm 110.)
7. Prophetic intercession and singing flows from the foundation of the Word of God. The Spirit of prophecy is the testimony of Jesus Christ and Jesus is the Word of God (Revelation 19).
8. The early church received the revelation of the power of prophetic singing that is released through singing the Word of God, the heart of God, and spontaneous songs given by the Spirit (Ephesians 5:19-10; Colossians 3:16-17).

*“And your hearts will overflow with a joyful song to the Lord. Keep speaking to each other with words of Scripture, singing the Psalms with praises and spontaneous songs given by the Spirit!”
– Ephesians 5:9-10*

“Let the Word of Christ live in you richly, flooding you with all wisdom. Apply the Scriptures as you teach and instruct one another with the Psalms, and with festive praises, and with prophetic songs given to you spontaneously by the Spirit, so sing to God with all your hearts! Let every

activity of your lives and every word that comes from your lips be drenched with the beauty of our Lord Jesus, the Anointed One.” –Colossians 3:16-17

12. Prophetic musicians and singers break open mysteries and release solutions to presenting issues in the earth through prophetic revelation and releasing the sound of heaven. They partner with the Holy Spirit in bringing forth revelation and understanding to the Church through the release of prophetic utterance in intercessory worship (Psalm 49:3-4).

“For wisdom will come from my mouth; words of insight and understanding will be heard from the musings of my heart. I will break open mysteries with my music and my song will release riddles solved.” – Psalm 49:3-4

1. Music is a gift from God and is part of the created order. Humanity has been designed as musical creatures. All creation will sing the new song to the Lamb (Revelation 5:13).
2. God is the creator of music, and He sings over His people (Zephaniah 3:17.) The voice of the Lord is likened to the sound of a trumpet and the sound of rushing waters (Revelation 1:10, 15; Psalm 29:3; Ezekiel 1:24, 43:2).
3. Worship opens supernatural realms. This works both for the kingdom of heaven and the kingdom of darkness. John was in the Spirit worshipping the Lord when a portal of glory was opened, and he received revelation of the beauty and knowledge of God. He received insight into the plans and purposes of God, and he was commissioned and commanded by the Lord to write down what was revealed in order to release the revelation to the Church (Revelation 1; 4).
4. Worship and prayer change the spiritual atmosphere in a specific region as angelic ministry becomes more active, demons are driven back, and the Holy Spirit moves in a greater measure as a response to worship and prayer (Daniel 10:12-13, 20-21).²³⁰
5. David was trained in warfare worship (Psalm 18). As he sang to the Lord, poured out his love, and released the truth of who God was, God released the kingdom of heaven against his enemies. David defeated Goliath through confident trust in God and through using one stone, which represents the truth of Jesus Christ. Jesus Christ is the rock and chief cornerstone, and He declared that His Church would be built on the foundation of the revelation of who He is (Matthew 16).

“In Your strength I can crush an army; with my God I can scale any wall. God’s way is perfect. All the Lord’s promises prove true. He is a shield for all who look to Him for protection. For who is God except the Lord? Who but our God is a solid rock? He trains my hands for war and my fingers for battle...” – Psalm 18: 29-32, 34

6. Jehoshaphat re-established worship and prayer as the solution to defeat the surrounding nations who were closing in upon God’s people (2 Chronicles 20).
7. The nations were threatening God’s people and attempting to invade and take the land. Jehoshaphat desperately sought the heart of God for a solution to the crisis that was

²³⁰ Bickle, *Harp and Bowl Handbook*, 61.

surrounding them. The people of God needed an intervention to maintain their territory and to walk in their inheritance.

8. Jehoshaphat begins to declare the truth of who God is and God comforts His people by reminding them that He is the One who fights their battles. The Spirit of the Lord then falls on a Levite who was of the lineage of Asaph (skilled in music.) God ordered that the worshipers be placed on the front line for the battle, as they sang the word of God and moved forward in confident trust in Yahweh. As a result, their enemies turned on one another and were destroyed (2 Chronicles 20).

C. Harp and Bowl Formats (2-hour sessions)

1. Devotional Worship and Prayer (contemplative prayer)
2. Worship and Intercession (worship leader and prayer leader/specific intercessory topic of focus)
3. Worship with the Word (worship leader and prayer leader/specific passage of Scripture)
4. The centrality of the Word of God is the theme for all harp and bowl formats.

“The ultimate governmental centers are not found in our white houses, state capitols, and legislative assemblies. They are found in our prayer rooms. When God’s words are spoken and sung back to Him, His power is released.” - Corey Russell

D. Worship and Intercession Sessions

1. Worship and intercession sessions can include 1-3 cycles as the Holy Spirit leads of interactive worship and prayer. Worship can include corporate song selection for corporate engagement, prophetic worship, and antiphonal singing.
2. Antiphonal Singing: the worship leader and singers unify in spontaneous song while beholding the beauty of God. This can include repeating phrases, completing phrases, and/or using spontaneous flow of the theme that is being released. (See examples below)
 - Repeating: Singer 1 – “Your yoke is easy”; Singer 2 – “Your yoke is easy”
 - Completing: Singer 1 – “Your yoke is easy”; Singer 2 – “Your burden is light”
 - Spontaneous: Singer 1 – “You are meek and lowly”; Singer 2 – “You are the humblest and kind”
4. Singing in the Spirit can help communicate the transition to intercession, as a communication tool for the prayer leader that is designated for a specific worship and intercession session.²³¹
5. The prayer leader chooses a passage of scripture and prays into the topic of focus and/or as the Spirit leads. The prayer leader may isolate a phrase (ex. “God, release the spirit of wisdom and revelation”) and repeat a few times to communicate the isolated phrase to the worship leader for unified worship and intercession. The worship leader may come up with a spontaneous chorus based on the isolated phrase as the Spirit leads. The prayer leader and worship leader can stay in this zone back and forth until the Spirit releases.
6. Rapid-Fire Prayer: the prayer leader may call a rapid-fire prayer line as led by the Holy Spirit following a cycle of intercession for a specific topic. For example, if the Holy

²³¹ Bickle, *Harp and Bowl Handbook*, 26

Spirit is highlighting prayer for pro-life, the prayer leader may call a rapid-fire prayer line for people in the room to line up and release a 10-30 second prayer for pro-life.²³²

7. Intercessory topics of focus for a worship and intercession set may include but not be limited to the following: The Body of Christ, the persecuted church, schools/college campuses, youth/young adults, the raising up of prophetic singers and musicians, the ending of human trafficking, pro-life, Hollywood, the fatherless, breaking of addiction, global revival, revival for specific cities, regions, and nations, missions, etc.

E. Administrative Duties

1. A monthly calendar is developed and made available for the community via website/social media, including the worship leader, prayer leader, and harp and bowl format for each session. (See examples below)

- Tuesday 7-9pm/Worship and Intercession Session
Worship leader: _____
Prayer leader: _____
Prayer Focus: Global Revival
- Wednesday 7-8pm/Devotional Session
Worship leader: _____
- Thursday 6-8pm/Worship with the Word Session
Worship leader: _____
Prayer leader: _____

Session Three Homework Assignments:

1. Meditate on Revelation 5/Journal insights
2. Sing through the passage of Psalm 19
3. Meditate on Hab. 2:2-3, seek God's heart about a situation or person to pray for and sing out the revelation over the situation/person that He gives you in your prayer time.
4. Extra Credit: choose one person to sing a prayer or prophetic song over this next week.

²³² Bickle, *Harp and Bowl Handbook*, 26

Appendix G: Session Four Teaching Notes

Session Four: “Sustaining a Lifestyle of Intimacy with God”

A. Fellowship with the Burning Heart of God

1. We can be awakened and ignited to love by God but sustaining a lifestyle of loving God and growing in knowing that we are loved by God is the key to our success in life.
2. The call to prayer is to participate in the fellowship of friendship with God, for the purpose of redemption and restoration. Love is the foundation of our relationship with God. The Godhead enjoys continual fellowship with one another and through the acceptance of Jesus as our Lord and Savior, we have been brought into this same love and fellowship with the Godhead.

“I 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...” – Colossians 1:9-10

3. Cultivating and sustaining a life is simply talking to God and remaining in fellowship with God. Every believer is called to a life of prayer. For all eternity, we as the redeemed will live our lives fellowshiping and talking to God. Fellowship with God is what began in the Garden of Eden and our eternal inheritance and destiny will forever involve knowing and talking with God.
4. Jesus said that apart from Him we can do nothing and as we abide in Him, we are connected to our source of life (John 15). Abiding in Christ is obtained through a life of dwelling in fellowship through prayer and remaining true to God’s word. Prayer is about encountering God and growing in relationship with Him. Through continual fellowship, we participate in God’s burning all-consuming love that has forever and will eternally burn in His heart.
5. Prayer is simply talking to God. Communication is what nurtures, nourishes, fulfills, and sustains relationships, and causes our relationships to flourish and grow. Growing in prayer (talking to God) helps us progressively and continuously grow in our relationship with God and in love. Jesus is our greatest and most faithful friend and in our relationship with God we can rest in confident love. Jesus wants to be involved in everything that we do throughout the day, day by day, and this is accomplished through remaining in deep fellowship with Him. God is forever up close and personal, and He is deeply relational. God loves us, likes us, enjoys us, and delights in being with us.
6. We grow in prayer by having designated for prayer, which helps us grow and cultivate a lifestyle of prayer.
7. As we fellowship with Jesus, we are connecting to the Godman who is the perfection of beauty (Psalm 50:2). We grow in prayer as we behold Jesus, and the more we behold Him, our capacity is progressively enlarged to enjoy and love God (Psalm 119:32). To know God is to love God, and to know God is to want to know Him more.

“Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord...” – Philippians 3:8-10

B. The Eternal Identity of the Bride of Christ

1. The eternal identity of the redeemed is to be a house of prayer. The essence of prayer is that God speaks and moves our hearts, we speak and move His heart, and this releases His resources on the earth. Prayer is the most simple and powerful thing that we can do when it flows from friendship and holy love to impact the world.²³³
2. Worship is simply agreeing with who God is and intercession is simply agreeing with what God has promised that He is going to do.²³⁴
3. We pray unceasingly through remaining focused on God, being aware of His Presence throughout the day, and praying with the Holy Spirit as He moves on our hearts.
4. The joy of the Lord is our portion as believers and the Holy Spirit is the giver of joy. We sustain a lifestyle of prayer when prayer is enjoyable, taking God at His word and standing on His word in faith that He is moving and active, and responsive to His children who agree with His heart. Enjoyable prayer flows from friendship and intimacy with God, not striving and religious duty. Isaiah prophesied that God would make His people joyful in prayer (Is. 56:7). Nehemiah had a challenging and critical assignment to accomplish in his day, but he was infused with the joy of the Lord which sustained him to finish the work (Neh. 8:10). The joy of the Lord is what will sustain believers in worship and prayer for decades.

“I will make them joyful in My house of prayer...” Isaiah 56:7

C. Intercessory missionaries

1. Intercessory missionaries are those who do the work of the kingdom from the place of prayer and worship, while embracing a lifestyle and focus of “One Thing.”

“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

2. Scripture indicates the significance of prayer in the end times. Prayer is one of the major themes of end time prophecy. The conflict at the end of the age will be between two global worship movements. The antichrist will empower a global, state financed false worship movement (Revelation 13:4, 8; 12, 15)
3. God’s worship and prayer movement will be all-powerful leading up to the return of the Lord. Isaiah’s prophecy in Isaiah 62:7 speaks of a spiritual wall of intercession being established and raised up in the last days where watchmen and intercessors will cry out day and night for the release of God’s promises to prepare the way for His return. God has promised that He will establish and station end time intercessors to take their place on the wall of prayer that the land may be blessed and not destroyed (Isaiah 62:7). Scripture states that before Jesus returns, the Holy Spirit will raise up the greatest worship and prayer movement in history (Psalm 96, 98).
4. Choosing Undistracted Focus: Jesus spent long hours in prayer and modeled how to sustain a life of undivided devotion to God. He stayed in continual communion with his Father and remained focused on his Father’s business day by day. In a time where distractions were all around, Mary of Bethany chose to sit at the feet of Jesus. Jesus affirmed her choice and valued her response (Luke 10:39-42). This woman’s devotion will forever be esteemed and honored in

²³³ Bickle, *Harp and Bowl Handbook*, 49.

²³⁴ *Ibid.*, 49.

the eyes of God. The apostle Paul embraced a life of continual prayer and growing in knowing Jesus. The apostles were committed to a lifestyle of prayer (Acts. 2:42).

5. We harvest what we plant (Galatians 6:9). Intercession is a labor of love, and the harvest is certain for those who partner with God to bring in the great harvest of souls. Extended seasons of laboring for love will reap extended blessings for all eternity.

E. The Key of David

1. The Key of David represents intimacy with God. Those who know their God will do great exploits (Daniel 11:32) and they will operate in governing, legislative authority in the earth through worship and prayer (Matthew 16; Isaiah 22:22). We grow in knowing God and in love through choosing a life of beholding God through long and loving meditation in His word and through prayer.

2. Meditation is to recite, reflect, ponder, contemplate, and digest the word of God (Psalm 1:1-2). Meditation is the key to hiding the word of God in our hearts which causes our roots to grow deep in God. Meditation in the word of God heals and transforms the human heart. Meditation causes us to digest the word of God. Through reciting and repeating phrases of the word of God, we chew the word of God and digest its truths. God told Ezekiel to eat the scroll, to feed his belly with the word of God so that he would become the message and be able to fulfill the call on his life as a watchman (Ezekiel 3).

3. Joshua was instructed to live in the word of God through the power and practice of meditation in order to succeed and sustain all that God had called him to, and to walk in his inheritance (Joshua 1:8-9).

4. David deeply learned the power of meditation and the importance of undistracted focus throughout his lifetime in walking with God as he went through varying trials of life. David is a man who was after God's heart, whose voice and heart revelations continue to mentor us today in the daily benefits and life sustenance that flows from choosing a life of long and loving meditations in the word of God (Psalm 1:1-3).

5. David caught on to the revelation that God was always meditating on him with good and precious thoughts (Psalm 139:17-18). David's prayer was to behold and meditate on God as a response to God's love and devotion towards him. We see God answered David's prayer (Psalm 63:6).

"I lie awake thinking of you, meditating on you through the night..." – Psalm 63:6

F. Prepared and Ready

1. Jesus has instructed the Church in the importance of truly knowing Him to avoid falling into deception during the last days (Matthew 24-25). Jesus has warned that there will be unexpected delay in relation to His return and that many will be offended with God in that day due to the lack of truly knowing God. The wise virgins represent the Bride of Christ who is prepared and ready, as she has invested years and decades with God through growing in union and intimacy. The oil represents the oil of intimacy which will equip the Bride of Christ to endure the dark night that is coming on the face of the earth as she awaits her Bridegroom's return.

2. Remaining true to living close to God and staying grounded in His word will equip the Church to endure throughout every season. Those who are focused on God and His kingdom will know the signs and the times of the seasons. The word of God will be the stability of our times (Isaiah 33:6).

“See then that you walk in wisdom, making the best use of your time that you may understand what the will of God is, for the days are evil...” – Ephesians 5:16

3. Persistence will be rewarded (Luke 18). God is passionate about His plan for the earth and humanity, and He will finish what He started. God has commissioned the Church to be ready and watchful in prayer, and to endure through faith to the end.

G. Strategies for Cultivating and Sustaining a Life of Prayer/Intimacy with God

1. Loving God with our all and loving people (Matthew 22:37), living a Sermon on the Mount lifestyle (Matthew 5), loving and honoring our family well, and remaining in the process of growth in spiritual maturity. God loves us, likes us, and enjoys. He is fully into our growth and process, and it is important to understand that God enjoys us throughout our journey of maturing in Him. He delights in us!

2. Quick forgiveness (guards from offense), quick repentance (guards from shame)

3. Studying the emotions and attributes of God/Growth in the knowledge of God.

4. Bible Study/journaling insights – studying one specific book of the Bible while pray-reading through chapters and asking the Holy Spirit for insight and revelation. Using commentaries can be helpful for deeper study and growth in the word of God.

5. Daily meditation on a specific passage/verse of scripture.

7. Pray-read the word, speak the word, write the word, sing the word.

8. Developing and being committed to a life-focused schedule for creating, cultivating, and sustaining kingdom vision.²³⁵

“Write the vision and make it plain...” – Hab. 2:2

9. Focused prayer can include praying for personal needs and spiritual growth, family, the lost, the sick, the Church, ministries, leaders, government, justice issues, etc.

10. Praying in the Spirit: we edify and build ourselves up in holy faith (Jude 1:20)

11. Staying connected to a spiritual community.

12. Engagement with corporate intercession/commitment to our prayer watch.

14. Fasting weekly (sharpens us spiritually/growth in faith and intimacy with God)

15. Physical health (balanced exercise and healthy diet)

Session Four Homework Assignments:

1. Complete the Power of a Focused Life Handout²³⁶

2. Pray-Read through the book provided by Mike Bickle, “*Prayers to Strengthen the Inner Man.*”²³⁷

3. Meditate on Psalm 27:4

4. Prepare for the 6-hour worship and prayer event to be held on 07/12/21 from 12pm-6pm at New Day Church

²³⁵ Russell, *Foundations of Intercession*, 112-113.

²³⁶ “The Power of a Focused Life,” Mike Bickle Library, Accessed June 23, 2020.

<http://mikebickle.org/themikebicklelibrary/thepowerofafocusedlife>

²³⁷ Bickle, *Prayers to Strengthen Your Inner Man*, 2009.

Appendix H: The Power of a Focused Life Handout

“THE POWER OF A FOCUSED LIFE”
PERSONAL WORKSHEET

STEP 1: Life Vision

Write out your overall life vision (your primary purpose in life):

1. *What would you want those who knew you best to say about you at the end of your life?*

Indicate specific people and the statements you would like to hear each of them say about you.

Person: Jesus

Statement about you: _____

Person: _____

Statement about you: _____

Person: _____

Statement about you: _____

Person: _____

Statement about you: _____

STEP 2: Life Goals: Write your short-term goals (3 months 3 years) and long term (over ten years)

1. Spiritually (prayer time, fasting day, Bible study, etc.)

Short-term goals:

1. _____
2. _____
3. _____

Long-term goals:

1. _____
2. _____
3. _____

2. Relationally (family, friends, etc.)

Short-term goals:

1. _____
2. _____
3. _____

Long-term goals:

1. _____
2. _____
3. _____

3. Vocation (marketplace calling, career, etc.)

Short-term goals:

1. _____
2. _____
3. _____

Long-term goals:

1. _____
2. _____
3. _____

4. Ministry (in the Church, outside the Church, etc.)

Short-term goals:

1. _____
2. _____
3. _____

Long-term goals:

1. _____
2. _____
3. _____

5. Economically (spending, giving, saving, investing, etc.)

Short-term goals:

1. _____
2. _____
3. _____

Long-term goals:

1. _____
2. _____
3. _____

6. Physically (exercise, health, diet, etc.)

Short-term goals:

1. _____
2. _____

Long-term goals:

1. _____
2. _____

7. Rest (recreation, vacation, play, entertainment, sports, etc.)

Short-term goals:

Long-term goals:

STEP 3: Action Plans: Describe your specific activities you will do to accomplish these goals.

1. Spiritually (prayer time, fasting day, Bible study, etc.)

Short-term goals: _____

Action steps:

Long-term goals: _____

Action steps:

2. Relationally (family, friends, etc.)

Short-term goals: _____

Action steps:

Long-term goals: _____

Action steps:

2. Vocation (marketplace calling, career, etc.)

Short-term goals #1:

Action steps:

Short-term goals #2:

Action steps:

Long-term goals #1:

Action steps:

Long-term goals #2:

Action steps:

3. Ministry (in the Church, outside the Church, etc.)

Short-term goals #1:

Action steps:

Short-term goals #2:

Action steps:

Long-term goals #1:

Action steps:

Long-term goals #2:

Action steps:

Long-term goals #3:

Action steps:

4. Economically (spending, giving, saving, investing, etc.)

Short-term goals #1:

Action steps:

Short-term goals #2:

Action steps:

Short-term goals #3:

Action steps:

Long-term goals #1:

Action steps:

Long-term goals #2:

Action steps:

Long-term goals #3:

Action steps:

5. Physically (exercise, health, diet, etc.)

Short-term goals: _____

Action steps:

Long-term goals: _____

Action steps: _____

6. Rest (recreation, vacation, play, entertainment, sports, etc.)

Short-term goals: _____

Action steps: _____

Long-term goals: _____

Action steps: _____

STEP 4: Scheduling Your Time: What specific times will you implement your action plans? *This is the most crucial part of turning vision into reality.* (You may make copies of these schedules).

	Mon	Tues	Wed	Thurs	Fri	Sat	Sun
12:00 am							
12:30 am							
1:00 am							
1:30 am							
2:00 am							
2:30 am							
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3:30 am							
4:00 am							
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10:30 pm							
11:00 pm							
11:30 pm							

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²³⁸ “The Power of a Focused Life,” Mike Bickle Library, Accessed June 23, 2020.
<http://mikebickle.org/themikebicklelibrary/thepowerofafocusedlife>

IRB Approval/Waiver

IRB Approval Documentation

February 3, 2021

Leanne Naff
Howard Tryon

Re: IRB Approval - IRB-FY20-21-227 Establishing 24/7 Worship and Prayer in the Local Church to Reflect the Harp and Bowl Model Described in Revelation 5:8

Dear Leanne Naff, Howard Tryon:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the date of the IRB meeting at which the protocol was approved: February 3, 2021. If data collection proceeds past one year, or if you make modifications in the methodology as it pertains to human subjects, you must submit an appropriate update submission to the IRB. These submissions can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

Consent Form

Title of the Project: Progressive establishment of 24-7 worship and prayer to reflect the Harp and Bowl model as described in Revelation 5:8.

Principal Investigator: LeAnne Naff, Doctor of Ministry Candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study to focus on the progressive establishment of 24-7 worship and prayer at New Day church in Martinsville, VA. Taking part in this research project is voluntary and you may choose to not participate anytime throughout the 4-week training program for worship and intercession.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

The purpose of the study is to assist in introducing a 24-7 worship and prayer program to participants of this research study, to focus on establishing a harp and bowl model as described in Revelation 5:8 at New Day Church in Martinsville, VA. Jesus Christ has commissioned the church to pray in agreement with God's word and to decree His word in the earth to release the kingdom of heaven. Through cultivation of combining corporate worship and prayer, the presence of God begins to break into cities, regions, and nations to release transformation, justice, and righteousness in the earth. This study will focus on equipping believers to progressively establish 24-7 worship and prayer at New Day Church in Martinsville, VA.

If you agree to be in this study, I would ask you to do the following things: 1. The program will begin June 02, 2021, in which you will be asked to attend the 4 teachings on the progressive establishment of worship and prayer, with the goal of developing an increased knowledge of 24-7 worship and prayer for the local community, region, and nation. There will be one teaching on 4 different topics related to worship and intercession throughout the 4-week training program with one session occurring weekly on Wednesday evenings at 7pm. The sessions will be held at New Day Church in Martinsville with the last session held on June 23, 2021. For any participant that is unable to attend a specific session throughout the 4-week training program, sessions will be recorded at the church and the link will be sent for participants watch through email.

2. Participants will participate in a pre-test survey prior to the initiation of the 4-week training program and a post-test survey following the 4-week training program to evaluate the effectiveness of the training program on 24-7 worship and prayer. The surveys will be anonymous. The pre-test survey will be provided at the beginning of session 1. The post-test survey will be provided after the implementation of the 6-hour harp and bowl event following the 4-week training session to measure the effectiveness of the program.

3. Following the 4-week training program, a 6-hour worship and intercession event to include four worship and prayer sets will be held at New Day Church in Martinsville, VA on July 10, 2021, from 12pm-6pm. Participants will sign up to participate in at least one of the 1.5 hour sessions to begin the implementation of 24-7 worship and prayer at New Day Church.

The direct benefits participants should expect to receive from taking part in this study are developing increased knowledge and understanding of the purpose and effectiveness of 24-7 worship and prayer, the revelation of intercession, the harp and bowl model depicted in Revelation 5:8, and how to sustain a lifestyle of 24-7 night and day prayer.

The risks involved in this study include minimal risks. The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher and professor will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared. Data will be stored in a locked file cabinet. After three years, all records will be deleted.

A focus group is estimated to include 10-30 participants of those who attend New Day Church, in which participants will join for the 4-week training program. Participants of the focus group are to be advised that during the 12-hour worship and prayer implementation following the 4-week training program, the worship and prayer sets will be live-streamed through New Day Church media to benefit and engage the local community in the progressive establishment of 24-7 worship and prayer.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you apart from focus group data will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

The researcher conducting this study is LeAnne Naff. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [REDACTED] or

[REDACTED]. You may also contact the researcher's faculty sponsor, Howard Tryon, at [REDACTED].

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to video-record me as part of my participation in this study.

Printed Subject Name, Signature, & Date
