

Scriptural Foundation:

Again I say to you that if two of you **agree (4856)** on earth concerning anything that they ask, it will be done for them by My Father in heaven. Matt 18:19

4856 = sumphoneo (soom-fo-neh'-o); **to be harmonious, [just like a symphony]** i.e. (figuratively) to accord (be suitable, concur) or stipulate (by compact): KJV-- **agree (together, with)**.

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.

Rev 5:6-8

Intercessory Worship is:

- ❑ Doing worship and intercession **on earth** as it is done **in heaven** (Matt 6:9-13)
- ❑ A picture of worship **in Spirit** and **in truth** (John 4:24)
- ❑ Coming before God with both the "harp" and the "bowl"
- ❑ The "covering" that existed in the prophetic spirit of the Tabernacle of David
- ❑ A more "natural" approach to doing both praise and worship that is better fitted for how God designed the human spirit
- ❑ It is the means by which God can make us "joyful" in His house of prayer (Is 56:5-8)
- ❑ It is one aspect of the Tabernacle of David (aside from the bringing in of the Gentiles unto their fullness) that God intends to restore (Amos 9:11-12; Acts 15:16-17)

The distinctives of Intercessory Worship are:

- ❑ Using **Scriptural prayer** (the Apostolic Prayers of Paul, Peter, John, and Jesus)
- ❑ **Vocalizing** Scriptural prayer (versus praying inward or quietly)
- ❑ Vocalizing Scriptural prayer with **song** (versus with words)
- ❑ Vocalizing Scriptural prayer with song **corporately** and together (versus by ourselves)

What do these distinctives help accomplish?

- ❑ Engaging people spiritually during prayer
- ❑ Providing a framework for true united prayer
- ❑ Allowing people to "feel" God (one aspect of being filled with the Spirit) during prayer
- ❑ Allowing our hearts and spirits to be renewed and touched by God as we pray

Three critical components are combined in Intercessory Worship:

- ❑ First: Praise & Adoration (with KNOWN worship songs)
- ❑ Second: Singing spontaneously by one of three possible means
 - ❑ Singing spontaneously the Psalms of David
 - ❑ Singing spontaneously the Hymns of Revelation
 - ❑ Singing with or from our spirits (1 Cor. 14:14-16)
- ❑ Third: Antiphonal singing of Scriptural Prayers
 - ❑ Apostolic Prayers of Paul, Peter, John, and Jesus
 - ❑ Scriptural passages that *are* prayers (versus Scripture *about* prayer)

A typical 1-hour intercessory worship time will follow this pattern:

1. ~ **15 minutes**: Singing 2-3 known worship songs [to God vs about God], song that are **focused God-ward** (versus man-ward) and exalt His person or name
2. ~ **10 minutes**: Singing spontaneously using the Hymns of Revelation, the Psalms of David, or singing in tongues with your spirit
3. ~ **35 minutes**: Antiphonal singing of an Apostolic prayer or scriptural prayers that have a common focus

Apostolic Prayers in general are prayers that are:

- ❑ **To God, For the Church, For revival**
- ❑ Prayers that are already "APPROVED" and in the will of God... they are checks signed by God waiting for a Bride on earth to become the co-signer

Singing Prayers in the New Testament:

1. The vital place of making melody and singing from the heart in Spirit filled living (Eph 5:18-19)
2. The necessity of singing the Word in our spiritual songs. (Col 3:16)
3. The central role of singing with our spirit (singing in the Spirit)- note its value and importance in the apostle Paul's life. (1 Cor 14:14-16; 1 Cor 14:18)
4. The necessity of praying in the Spirit with all perseverance (Eph 6:18)
5. The central role of singing the Word in the spiritual songs in the Tabernacle of David in the Old Testament. (2 Chr. 29:30)

The Benefits of Praying or Singing With Our Spirit:

1. We speak mysteries – in other words, speaking inspired ideas to God and receiving inspired ideas from God in our prayers. (1 Cor 14:2)
2. We bless (worship) God through singing in the spirit (1 Cor. 14:15-16).
3. We give thanks (worship) toward God through singing in the spirit (1 Cor. 14:15-17; Acts 10:46)
4. We build up our faith by praying in the Spirit (this includes praying with our spirit or in tongues) (Jude1:20)
5. To edify our human spirit by praying with our spirit or in tongues (1 Cor 14:4)

The Apostolic Prayers

Eph. 1:17-19	Eph. 3:16-19	Phil. 1:9-11	Col. 1:9-12
Rom. 15:5-7	Rom. 15:13	Rom. 10:1	1 Thes. 3:9-13
1 Thes. 5:23-24	2 Thes. 1:11-12	2 Thes. 3:1-5	Col. 4:2-4
1 Cor. 1:4-8	Acts 4:24-31	2 Peter 1:2,3	2 Peter 3:18
Rev. 22:17, 20	Rom. 16:25-27	Matt 6:9-13	Matt 9:37-38
Luke 10:2	Luke 11:13	Matt 26:40-41	John 17:11
John 17:15	John 17:17	John 17:21-26	

The Hymns of Revelation/New Testament Doxologies

1 Tim. 1:17	1 Tim. 6:15-16	Heb. 1:10-12	Jude 24
Eph. 1:3	Rev. 1:5,6	Rev. 4:8	Rev. 4:10-11
Rev. 5:8-10	Rev. 5:11-12	Rev. 5:13	Rev. 7:9-10
Rev. 7:11-12	Rev. 15:2-4	Rev. 16:4-5	Rev. 16:7
Rev. 19:1-2	Rev. 19:5-6		

Why the musical emphasis?

- God is a musical Spirit; He created music as a vehicle into His presence; the throne room of heaven testifies that God desires music, sounds, voices, thunderings, and noise to provide a “covering” for His presence
- Music was designed to energize and touch the human spirit in a way in which nothing else in creation can!
- The human spirit will soar far higher and far longer in prayer when fueled and inspired by God's music combined with God's prayers
- The human spirit was DESIGNED by God to respond in far greater measure to musical stimulus than by spoken words ALONE; there is a ceiling in prayer that is inward, quiet, or just spoken.
- The kingdom of darkness uses music EXTENSIVELY to effect change in the minds, hearts, and emotions of people worldwide toward evil and bondage. Satan is a perverter and corrupter. When God uses music for His intended design and purpose, nations, kingdoms, peoples and individuals will be affected toward righteousness and holiness.
- There are designs in music itself that portray the person of God and the agelong battle of light and dark
- Music is itself amoral—neither evil nor good. Music can be used tremendously by God—in us, through us, and around us.