

The background of the entire page is a photograph. On the left, a woman's hands are shown playing a harp. On the right, a woman with long brown hair, wearing a tan jacket, is kneeling in prayer with her hands clasped. In the upper right, a crowd of people is visible, some with their hands raised in the air. The overall lighting is warm and focused on the subjects.

WORSHIP & PRAYER WORKSHOP

HARP AND BOWL MANUAL



HILLTOP
HOUSE OF PRAYER

A HILLTOP HOUSE OF PRAYER CURRICULUM

ABOUT

Hilltop House of Prayer

*Creating a **culture of worship and prayer**
in Florida's capital city to see **the name**
of **Jesus loved and souls saved.***

HILLTOPTLH.ORG

FORMERLY INTERNATIONAL HOUSE OF PRAYER TALLAHASSEE

Table of Contents

MODULE 1: The Why Behind the What

1	Embracing the Harp & Bowl Framework
5	The Necessity of Combining Worship and Prayer
9	Essential Values to Enjoyable Prayer

MODULE 2: the Harp & Bowl Framework

13	A Basic Overview of a Worship Set
19	Outline for Intercession
21	Outline for Worship With The Word
23	Outline for Devotional
24	Notes for Prophetic Singers
25	Notes for Prayer Leaders
27	Key Apostolic Prayers

INTRODUCTION — WHAT IS HARP AND BOWL?

- A. The terminology “harp and bowl” comes from Revelation 5:8. Harp & Bowl is a communication framework for combining worship and prayer together for the purpose of unity in prayer, reaching for the fullness of the Holy Spirit in our meetings, and sustaining longer enjoyable prayer.

framework (noun)

A basic structure of principles and methods.

Our Prayer Room Uses 3 Worship Formats

- A. **INTERCESSION** – This format is for times of corporate prayer.
- B. **WORSHIP WITH THE WORD** – This format trains worship teams using scriptures in a mainly personal focus.
- C. **DEVOTIONAL** – This format provides an anointed atmosphere for the personal study of the Bible and devotionals.

The Symphony Analogy

Within a symphony, there are governing principles that give it organization and form, and are conducive to allowing a corporate, complex and diverse, yet harmonious, creative expression to be realized.

Without these principles, the form of “symphony” could not exist. Governing principles facilitate rather than hinder the creative expression of the corporate whole.

Understanding the Why Behind the What

- A. If we understand the values behind the mechanics, we will more easily embrace the restraints of a framework. Loyalty to a “framework” without understanding the underlying heart-values that shape it, leads to frustrating formalism.
 - 1. The Harp & Bowl Framework is designed on the premise that a right structure actually enhances a creative, prophetic expression of the Holy Spirit in the context of a corporate team even more than in individualistic spontaneous expression.
 - 2. Hilltop House of Prayer likes to use the framework as a “launching pad” and “landing pad” of communication that enhances our creative expression/flow with the Holy Spirit, and the ability to facilitate many enjoyable corporate worship and prayer sets on a daily basis.
 - a. As a “launching pad” and “landing pad,” we use the framework as a place to start and return to in times when we feel weak, uninspired or unable to enter a deep place of prophetic worship.

THE FRAMEWORK ENABLES OUR QUEST FOR THE FULLNESS OF GOD’S LOVE

- A. Paul taught us that only together with all the saints can we experience the ocean of God’s love. The fullness is only released to the unified Church.

“...may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. (Eph. 3:18-19)

Fullness is Only Available in the Context of Unified Prayer

- A. **Psalm 133:1-3's Commanded blessing** – This speaks of the manifestation of the Holy Spirit's presence and power in a way that neither man nor the devil can stop. The commanded blessing points to the greatest realm of power that is available to the church today. We purpose in our hearts to contend for fullness.

"...he who believes in Me, the works that I do he will do also; and GREATER WORKS THAN THESE HE WILL DO, because I go to my Father." – (John 14:12)

- B. Praying in one accord was vital to the release of the Holy Spirit on Pentecost.

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

"And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. Now the multitude of those who believed were of one heart and one soul... with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all." (Acts 4:31-35)

"Behold, how good and how pleasant it is for brethren to dwell together in unity! ...It is like the dew of Hermon, descending upon the mountains of Zion; FOR THERE the LORD commanded the blessing – life forever more."
Psalm 133:1-3

Elements of a Symphony

- 1 Skilled hands**
Practicing for years on the instrument.
- 2 Trained mind**
Learning much about the music.
- 3 Emotional restraint**
Flowing together as a team may be more difficult for some great musicians. Play with restraint to bring out the best of the team.

3 Values that Facilitate Unified Prayer

- A. **VALUE 1 Mature Team Ministry** – we go farther together as a symphony.
1. Team ministry is expressed between: **1**) the worship team and the intercessors; **2**) the prophetic singers; and, **3**) all in the prayer room.
 2. The symphony is the goal because God has put a limitation on each of us so that we can experience fullness only in unity. **The Holy Spirit gives more as we function together in unity (1 Cor. 12-14)**
- B. **VALUE 2 Inclusiveness** – everyone can participate.
1. We must have a framework that ungifted, untrained, or emotionally weak (or just those having a bad day) can function in on a regular basis. Team ministry allows for the inclusion of all beginners. Mal. 4:6 teaches us that the old and young must flow together, mature and immature, musically seasoned and unseasoned.
 2. Our goal is to convince the weak that they are wanted and that they belong on the team. We must have a framework that can reach the weak, not just the musically elite. When we speak of the "team", we are not referring only to those on the platform, but the intercessors in the room as well.
- C. **VALUE 3 Centrality of the Word** – unifies our hearts with His and others.
1. **The most needed** element in the prayer and worship movement today is the Scripture itself. Hilltop House of Prayer is called by God to be a "singing seminary", not just a gathering of church musicians who love music yet do not possess spiritual depth in the Word.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"
Col. 3:16

"His word was in my heart like a burning fire shut up in my bones; I was weary of holding it back, and I could not."
Jer. 20:9

2. We are to rejoice in the language of God's heart as opposed to being frustrated by the limitation of biblical language. This creates an automatic discipleship program – a “singing seminary.”
3. Using the Scriptures automatically hinders error and weirdness (unbiblical prayers). Therefore, we will not need to police every meeting. Value of biblical language hinders the pride of spiritual elitism.

We are seeking to create a framework that people can flow in even when they are in a bad mood, tired or spiritually dull.

Our Paradigm of How the Holy Spirit Moves

“I am not a good learner, but Jesus is a great Teacher. I am not a good follower, but Jesus is a great Leader.”

- A. Our God is “the God of the big target”. The Lord makes Himself easy to find instead of boasting in people who claim to be so finely tuned into God.
- B. **Is God easily scared away like a gentle dove?** The God of infinite patience is not an insecure dove who easily gets offended and driven away. Yes, the Holy Spirit can be grieved, but even in that He draws back in order to awaken more hunger in us. The drawing back itself is redemptive. He will help us in our weakness.

The Framework Gives Confidence to Flow in the Holy Spirit

- A. A very important area to develop to equip us to flow in the anointing of the Holy Spirit is confidence, assurance, or boldness in God.
- B. We must learn ways to empower the heart with confidence in God that overcomes fear (and thus, pride). A primary hindrance to flowing in the anointing of the Holy Spirit is fear or timidity. Fear takes on many forms and expressions. It shuts down the heart of God's people.
 1. Our framework is based on values that **seek to dismantle fear** in our intercessors, prophetic singers and musicians, etc. **Only as our fears begin to subdue can we soar together as a team.**
 2. **Being out of our comfort zone** – The struggle and discomfort of being out of our comfort zone is not the same as quenching the Holy Spirit. It is awkward to flow at an intimate heart level with people that we don't know very well.
 3. **The framework acts as a permission-giving mechanism to dismantle fear;** it empowers and gives boldness. Seeking to flow spontaneously and prophetically in front of others can be stressful and difficult. However, when the responsibility of doing something new is placed on the framework, it dismantles fear and empowers people.

Some Common Fears

The fear of the unfamiliar:
Swimming against the current of unfamiliarity and the awkwardness of learning new dynamics.

The fear of not knowing the model of Scripture:
inadequacy.

The fear of failure: The fear of failing in front of others is a major struggle. The fear of performing poorly in our skills and abilities hinders us.

The fear of rejection: serving with people who have different personalities, histories, doctrines, paradigms of God and expectations, etc.

The fear of not being wanted on the team: not being good enough.

The fear of being replaced:
competition.

The fear of being hurt:
criticized and judged by leadership.

The fear of missing God:
quench the Holy Spirit. The fear of failing God or of being disqualified spiritually.

The Necessity Of Combining Worship And Prayer

HILLTOP HOUSE OF PRAYER | HARP & BOWL FRAMEWORK

INTRODUCTION

- A. The combining of worship and prayer together is not a new idea in the Church — it's not even an earthly idea! The harp (worship) and bowl (intercession) go together around the throne of God (*see The Heavenly Model - "On Earth As It Is In Heaven"*)
 - 1. The Hilltop House of Prayer Harp & Bowl Framework is built around the intercessory worship reality that exists around the Throne of God (Rev. 5:8). The combination of worship with intercession and responsive singing is the basic principle of "harp and bowl".
- B. Worship & prayer change the atmosphere of a region. God-centered spiritual warfare is agreement with God's heart. **Essentially, spiritual warfare operates through agreement with God's heart.**
 - 1. **Worship is agreement with who God is** – "You are worthy. You are good." Worship is expressed in part by declaring the truth of who God is.
 - 2. **Intercession is agreement with what God promised to do.** Intercession is expressed by declaring what He will do. When we tell God who He is, our faith expands with the revelation of the God of power and beauty. Then, when we agree in intercession with what He will do, we do it in great faith.

Enjoyable Prayer Combines Worship, Intercession, and the Prophetic

- A. The Lord will release joyful or enjoyable prayer to His church.
"Even them (the nations) I will bring to My holy mountain, and MAKE THEM JOYFUL in My house of prayer..."
Isaiah 56:7
- B. One key to enjoyable prayer is the combination of the prophetic ministry with anointed worship in the midst of fiery intercession.
- C. King David was the first one to combine the beauty of God with prophetic music and intercession in the responsive (antiphonal) singing of the Word. David brought together in one setting the prophetic anointing, the doctrine of God's beauty, prophetic music, and prophetic responsive (antiphonal) singing. In David's tabernacle in Jerusalem in 1000 B.C., 24-hour-a-day prayer and worship continued for 33 years.

antiphonal (adj.)
A short sentence sung responsively by two or more people.

The Tabernacle of David Combined 24/7 Worship & Prayer for 33 Years

- A. Around 1000 BC, King David commanded that the Ark of the Covenant be brought up on the shoulders of the Levites, amidst the sound of songs and musical instruments, to his new capital, Jerusalem. This command was the overflow of the passion of David's heart. There, he had it placed in a tent and appointed 288 prophetic singers and 4,000 musicians to minister before the Lord, "to make petition, to give thanks and to praise the Lord" day and night (1 Chron. 15-17). This was unlike anything that had been done in Israel's history.
 - 1. David was regarded by God as a man after his own heart (1 Sam. 13:14); the Lord chose him because he would display the heart and desire of God to dwell in the midst of Israel.

THE NECESSITY OF COMBINING WORSHIP AND PRAYER

2. David was personally consumed with zeal for the resting place of God with men. (Psalm 132:3-5)
3. This ministry unto the Lord in the Tabernacle and the preparations for the temple cost David about 100 billion dollars (adjusted to today's numbers) of his personal finances.

B. The Psalms were primarily written as David looked upon God's beauty in the Tabernacle.

1. David brought the ark of God back to Jerusalem, placed it in a tent and set singers and musicians around it day and night offering burnt sacrifices and offerings of worship and praise (1 Chron. 15-16).
2. Songs and poems were written before the ark as the priests stared into the glory and beauty of God. Imagine worship from this place of beholding and encountering! This is where we get the majority of the book of Psalms. There are a few scriptures that so graphically express God's desire for intimacy and partnership with men as the Psalms (Ps. 2;8;22;24;27;29;45;50;84;110;139;149).
3. The Tabernacle of David combined worship and intercession as the very heartbeat of Israel's culture and life. David was a cultural architect.

I will not enter my house
or get into 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.
Psalm 132:3-5

- C. Interestingly, it is the tabernacle of David that God promised to rebuild and totally restore. This includes the Davidic dynasty and its central ministry of worship and intercession in the tabernacle. Amos prophesied this restoration in 750 B.C.

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

1. James quoted this passage at the first council of Jerusalem. He used this passage to frame the entire church age and global missions expansion as an expression of the rebuilt tabernacle of David!

And after they had become silent, James answered, saying, "Men and brethren, listen to me: Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: 'After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; So that the rest of mankind may seek the LORD, even all the Gentiles who are called by My name, says the LORD who does all these things.' (Acts 15:13-17)

- D. Although the Tabernacle was replaced by the temple, the Davidic order of worship was embraced and re-instituted by six subsequent leaders in the history of Israel and Judah. Each time this order of worship was reintroduced, spiritual breakthrough, deliverance and military victory followed. This is a key reality to the establishing of night and day prayer in a region (Luke 18:1-8).

1. Solomon established worship in the temple in accordance with the Davidic Order (2 Chronicles 8:14-15)
 - a. Jehoshaphat defeated Moab and Ammon by setting up singers in accordance with the Davidic Order: singers at the front of the army singing the Great Hallel. Jehoshaphat re-instituted Davidic Worship in the temple (2 Chron. 20:20-22, 28)
 - b. Joash (2 Chron. 23-24;16-21)
 - c. Hezekiah cleansed, re-consecrated and re-instituted the Davidic Order of worship in the temple (2 Chron. 29, 30:21)

- d. Josiah (2 Chron. 35)
- e. Ezra and Nehemiah (Ezra 3:10, Nehemiah 12:28-47)

The Heavenly Model - "On Earth as it is in Heaven"

- A. We must ask the question *why?* What was David's inspiration for this radical idea?
- B. In Mt. 6, Jesus taught the disciples to pray for that which is modeled in heaven to be released on earth. At the very center of heavenly life is day and night worship and intercession focused on the One seated on the throne. The ministry of night and day prayer and worship only makes sense in light of a heavenly, throne-centered reality.
 - 1. The closest to the throne are four living creatures who "never cease day and night to say 'Holy, Holy, Holy, is the Lord God Almighty, who was and is and is to come!'" This is their only logical response to what they are beholding. As we see what they see—that is God's unending glory—then the right response of unceasing praise makes more and more sense.

And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" 9 And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, 10 the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying, 11 "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created." (Rev. 4:8-11)

- 2. **The harps in Rev. 5 speak of music and worship** before the throne. The harp is the instrument that is associated with psalmody in the Old Testament. The harp is also regularly connected with prophecy more than any other instrument.
- 3. **The bowls of incense are the prayers of the saints.** We must not think of the bowls as being "full" but continually being "filled to fullness" as the Body of Christ is anointed in prayer and begins to walk in her identity as a house of prayer for all nations.

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.
Revelation 5:8

C. SUSTAINING WORSHIP AND PRAYER

- 1. **The two primary things we must continually encounter to be sustained in worship and prayer are:**
 - a. First, the beauty of the Lord, and the plans and desires of His heart for the earth.
 - b. Secondly, the biblical understanding of continuous ministry to Him.
 - 1. As the knowledge of the glory of Christ and His greatness enters our soul we are fascinated and exhilarated.
 - 2. Yet, as we stand in the posture of beholding God, we begin to learn of His desires and longings for our neighbor and our city. ***The fruit of nearness to God is partaking in the friendship of intercession.***

THE NECESSITY OF COMBINING WORSHIP AND PRAYER

2. **Through the structure of the Harp & Bowl Framework, we desire to search out the depths of these realities of the knowledge of God as we put ministry to the Lord in first place (Mt. 22:37).**

Cultivating a Prophetic Spirit is Vital to Combining Worship & Prayer

- A. Cultivating the inward heart realities is of greater importance than simply learning how to operate successfully in the Framework. Our desire is that our worship teams *stand, hear, and behold*.

*Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. They say continually to those who despise the word of the LORD, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, 'No disaster shall come upon you.'" **For who among them has stood in the council of the LORD to see and to hear his word, or who has paid attention to his word and listened?** (Jer. 23:16-18)*

1. **Standing** - diligent attentiveness to stand in God's presence in prayer and Scripture. Prophetic singers, musicians, and intercessors must develop an unmovable spirit by learning to stand before God before standing before men.
2. **Hearing** - positioning yourself to receive the spirit of revelation where the Word of God comes alive to you. A listening ear (Is. 50) is developed in this place. A tenderized spirit that can receive the word of the Lord with no resistance.
3. **Beholding** - Humans, created in God's image, were made to reflect. The biblical reality is *that which you behold, you become like* (2 Corinthians 3:18). Prophetic singers, musicians, and intercessors set their hearts and eyes to "behold" God through prayer, meditation, and the Word.

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Cor. 3:18; see also Lk. 11:36)

Looking unto Jesus, the author and finisher of our faith... (Heb. 12:2)

INTRODUCTION — THE PROMISE OF ENJOYABLE PRAYER — FOR EVERYONE

- A. The Lord will release joyful or enjoyable prayer to His church. The only type of prayer that will continue night and day is enjoyable prayer. This type of prayer is for everyone. “Even them” – Isaiah referred to the idolatrous barbaric nations around Israel as being invited to enjoy God in prayer.
- B. Significant passages describing enjoyable prayer – Is. 56; 62; Ps. 149; Rev. 4-5.

“Even them (the nations) I will bring to My holy mountain, and MAKE THEM JOYFUL in My house of prayer...”
Isaiah 56:7

VALUE 1 Enjoying the Beautiful and Loving God

- A. David’s life-long preoccupation was gazing on the beauty of God. God’s beauty was central to the prayer ministry led by King David. In eternity, the subject of the beauty of God is our eternal preoccupation with God Himself.
 - 1. The combination of God’s beauty with His emotions for us provides the essential ingredients of enjoyable prayer.
 - a. King David’s theology of prayer provides essential dynamics for enjoyable prayer (Ps. 149; 16). David wrote of God’s pleasure, delight and affection for His people.
 - b. King David taught the people to enjoy God (Ps. 149:2)
 - 2. God delights or takes pleasure in His people (Ps. 149:4, John 15:9).
- B. **The Father’s love for Jesus is the standard with which God loves us.**
Jesus said, “*As the Father has loved Me, so I have loved you; abide in my love*” (John 15:9). And later, Jesus prays for believers and says, “*that the world may know that You have sent Me, and have loved them (the believers) as You have loved Me.*” (John 17:23, emphasis and parenthesis mine)
 - 1. When we understand that God loves us as much as He loves Jesus, our worship and prayers are transformed as we gain the mindset of a true child of God and not an orphan (Romans 8:15, 1 John 3:1).

“**One thing I have desired of the LORD, that will I seek;... all the days of my life, to behold the beauty of the LORD...**”
Psalm 27:4

The beauty of God fascinates the heart and makes prayer enjoyable.

VALUE 2 Combining Worship and Intercession

- A. The harp speaks of music and songs of worship to God. The bowls speak of prayers to God. Around the throne of God worship and intercession flow together.
- B. Spiritual warfare is essentially agreement with God’s heart. **Worship is agreement with who God is** (“You are worthy, You are good,” etc.). **Intercession is agreement with what God promises to do** (“Lord release Your Spirit,” etc.).

“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

ESSENTIAL VALUES TO ENJOYABLE PRAYER

VALUE 3 Praying in the spirit and spontaneous singing

- A. Two ways to sing spontaneously:

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

1 Singing with our spirit in tongues

"For he who speaks in a tongue does not speak to men but to God... however, **in the spirit he speaks mysteries...He who speaks in a tongue edifies himself...**" 1 Cor. 14:2-4

2 Singing with our understanding from Scripture

"...in psalms and hymns and spiritual songs, **singing and making melody in your heart to the Lord**" Eph. 5:19

"Let the word of Christ dwell in you richly in all wisdom, teaching... one another in psalms and hymns and spiritual songs, **singing with grace in your hearts to the Lord.**" Col. 3:16

VALUE 4 Cultivating a Prophetic Spirit in Musicians

- A. Learning to flow in prophetic music and song is essential to establishing a corporate model of enjoyable prayer. Why is operating in anointed music important? Because the human spirit is musical and can communicate the heart of a musical God in a powerful way.
- B. Through anointed music, the whole room can feel the same thing together in a deep way. Even 10,000 in a stadium can enter into the same depth of emotion together.
- C. King David invested great amounts of time and money into cultivating anointed musicians and singers.

"But now bring me a musician.' Then it happened, when the musician played, that the hand of the LORD came upon him."
2 Kings 3:15

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

1. Why did David invest so much resource into cultivating prophetic musicians? Because this dimension in the Spirit **does not come automatically**. It comes through much **intentional training and impartation**. It takes time. This is critical to cultivating a vibrant spiritual atmosphere in the Church.

VALUE 5 God-centered Spiritual Warfare

- A. The New Testament distinguishes between two categories of demonic spirits – i.e. demonic spirits who dwell inside people and demonic spirits that dwell in heavenly places called principalities, powers, rulers of the darkness of this age and spiritual hosts of wickedness (Eph. 6:12). The Bible teaches we dismantle principalities in the heavens by directly addressing God.
- B. Spiritual warfare operates through agreement with God's heart and is manifest in various ways.
1. **Worship** is agreement with who God is. Worship is expressed by declaring the truth of God.

2. **Intercession** is agreement with what He promises to do (Lord, release Your Spirit in revival).
 3. **Repentance** is coming into agreement with God's heart for us (holiness) and breaking agreement with darkness in our hearts.
 4. **Healing prayer** is coming into agreement with God's heart for healing and breaking our agreement with sickness.
 5. **Serving** is coming into agreement with the servant heart of Jesus and breaking our agreement with selfish pride.
- C. **God-ward prayers** – the intercessory prayers in the Scripture are all God-centered. In other words, all of the New Testament apostolic prayers are directed to God instead of sin or the devil. **There are no New Testament intercessory prayers directed at the devil or at sin.** Therefore, our primary focus is God-centered prayers instead of the demon-centered or sin-focused prayers.

VALUE 6 Positive Biblical Prayers Using God's Language

- A. Biblical prayers are the actual prayer and worship texts from the Scripture.
- B. **New Testament prayers are positive prayers.** In other words, *they focus on asking God to release good qualities instead of asking Him to remove negative qualities.* For example, Paul prayed for the releasing of love, faith, unity, peace, righteousness and power instead of asking the Lord to remove hate, unbelief, division, fear or sin.
1. The positive focus of New Testament prayers helps people connect with God and His people. The very positive nature of these prayers was designed by God to help weak people soar in the Spirit with a heart of unity and love.
 2. Negative prayers with a focus on sin often result in a judgmental angry type of railing prayer against the Church and its people.
- C. We encourage people to avoid "preaching prayers." These are "prayers" which have more exhortation to people than praying to God. They result from selecting a good Bible exhortation and seeking to use it as a prayer, but are then turned into mini-sermons.

VALUE 7 Exalting Jesus with Our Platform Ministry Style

- A. Core Value: Drawing attention to Jesus and not to people on the platform.
1. The Holy Spirit's zeal to exhibit Jesus, not the servants of Jesus: "He will glorify Me, for He will take of what is Mine and declare it to You." (John 16:14)
 2. The Apostle Paul's zeal to exhibit Jesus, not himself: "For we do not preach ourselves, but Christ Jesus..." (2 Cor. 4:5)
 3. John the Baptist's primary value as a friend of the Bridegroom: "He must increase, but I must decrease." (John 3:30)
- B. Genuineness in ministry style is a very important value to Hilltop House of Prayer. This speaks of our commitment to refuse exaggeration of the Holy Spirit's activity or to seek to produce a human response that is not genuinely from the heart.

Developing Themes by Responsive Singing

- A. **The Framework's main tool is responsive singing.** Using Biblical passages for content, the prophetic singers sing responsively to the prayer leader in order to develop Biblical themes.
- B. **What are the benefits of responsive singing?** We've observed this:
1. It unites the hearts of the family of God
 2. He will release a blessing when we come to unity.
 3. It allows for fresh understanding and revelation of God to come forth.
 4. The responsive singing releases an anointed environment for the prophetic spirit to flow in the midst.
 5. It results in intercession being enjoyable and easy.
 6. It releases intensity and passion in the corporate prayer meeting.

History of antiphonal singing

Responsive singing (also called antiphonal) has rich history in the Old Testament and the Church through the ages. Most of the Psalms were sung with two choirs singing in response to one another.

antiphonal (adj.)

A short sentence sung responsively by two or more people.

The 3 Stages of a Worship Cycle

- A. A typical 2-hour worship set is made up of 3-4 worship cycles. A worship cycle consists of three stages.
1. **Corporate worship songs** – that all may engage in God's presence together in one accord. We value songs that direct us to sing to God instead of only about God.
 2. **Spontaneous singing** – devotional singing both from the Scripture and singing in the Spirit (1 Cor. 14:15; Col. 3:16).
 3. **Developing themes by responsive singing** – 4 parts.
 - a. "Praying through a biblical sentence"
 - b. "Isolating a phrase" – the prayer leader designates one phrase from the "biblical sentence" that the singers develop.
 - c. "Developing themes through responsive singing" – the singers "develop themes" from the isolated phrase by singing short (3-5 seconds) songs to enhance the theme of the isolated phrase.
 - d. "Prophetic choruses" – the chorus leader and/or worship leader sing "spontaneous choruses" for all to sing (8 – 12 times) at any time.

WORSHIP CYCLE

Stage 1

Corporate worship songs

Stage 2

Spontaneous singing

Stage 3

Developing a passage by responsive singing

A BASIC OVERVIEW OF A WORSHIP SET

Stage 1: Corporate worship songs

- A. The worship leader's role is to lead the people into a God-ward focus so the whole room engages in God's presence together in one accord. Therefore, as a rule, we choose songs that direct us to sing to God not only about God.
- B. All musical styles of worship songs work in this framework.
- C. We emphasize songs from three categories: rejoicing, trembling, intimacy. (Ps. 2:11 – 12). **Rejoicing** with celebration, **trembling** before God's majesty, and **intimacy** speaks of a relational nearness with God as a tender Father and passionate Bridegroom.
- D. Try to select worship songs that the majority of the people present are familiar with, and do not introduce more than one new song per set.

PRINCIPLE OF MAINTAINING A DOMINANT MELODY

- A. The worship leader and prophetic singers must maintain a dominant melody line for corporate worship sets because the goal is to lead a room of mostly ungifted singers into unified corporate worship before God.

Stage 2: Spontaneous Singing

- A. This is done in a devotional focus both from the Scripture and singing in the Spirit (1 Cor. 14:15; Col. 3:16).
- B. The purpose of the worship team is to lead so that the whole room engages with God. Thus, it is important to have simple and basic chord progressions in an easy vocal range for non-gifted singers in the congregation.
- C. The prophetic singers should lead the room by singing boldly during spontaneous singing. They should sing long notes in flowing melodies and harmonies instead of short syncopated notes going quickly up and down the scale.
- D. The prayer leader is not to sing on the mic during spontaneous singing. Why? The prayer leader is at a higher sound volume than the prophetic singers, thus, dominating the voices of the prophetic singers in spontaneous singing.
- E. Spontaneous singing and/or prophetic choruses may occur before, after or during the process of developing a passage.

Stage 3: Developing themes through responsive singing

- A. The intercessor selects a prayer or prophetic promise from Scripture. ***The New Testament apostolic prayers are the foundational prayers used at Hilltop House of Prayer***, but are not the only prayers used. See the handout in the back of the manual.
- B. The intercessor has the ***option to involve the singers or not***. If they want to involve the singers, they simply pause to make room for the singers, then continue to offer 3-5 second prayers that flow in an responsive way with the singers. ***If the intercessor chooses to not involve the singers***, then they can pray the passage for up to 5 minutes. The 5-minute limitation is only to give other intercessors the opportunity to pray on the mic.

PART 1 PRAY THROUGH A "BIBLICAL SENTENCE"

- A. In the Intercession format, start by reading the biblical prayer/prophetic decree. For example, Eph. 3:14-19:

I bow my knees to the Father of our Lord Jesus... from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height— to know the love of Christ which passes knowledge... filled with all the fullness of God. (Eph. 3:14-19)

1. After reading the biblical prayer, then pray it for 1-3 minutes (to get the room in the flow of prayer). End this 1-3 minute initial part of the prayer by focusing on the part of the passage you have chosen as the key 'sentence' that you want to develop with the prophetic singers.
2. Example of a biblical sentence: "*...to be strengthened with might through His Spirit in the inner man, that Christ my dwell in your hearts...*" (Eph. 3:16-17)

PART 2 ISOLATING A PHRASE

- A. The intercessor designates one phrase from the passage that the singers are to sing "around". Isolating a phrase clearly designates or signifies to the singers which phrase is meant to be developed with short 3-5 second songs.

Saying "**in the name of Jesus**" is a signal to the singers that a phrase is about to be isolated.

1. When the intercessor is finished praying for 1-3 minutes and is ready to isolate a passage, they will signal to the singers by saying, "in the name of Jesus" immediately before the phrase. The prayer leader's goal is to make a phrase obvious to the prophetic singers as "the phrase" to develop.
2. **Examples** of isolating a phrase from Eph. 3:16-18:
 - a. "In the name of Jesus, *strengthen Your Church with might through Your Spirit in their inner man.*"
 - b. "*Root us and ground us in love, in Jesus name.*"

A BASIC OVERVIEW OF A WORSHIP SET

PART 3 DEVELOPING THEMES THROUGH RESPONSIVE SINGING

1. The prophetic singers and intercessor “develop themes” by bringing out the meaning of the biblical passage that is being focused on.
2. Three ways the singers develop a theme by responsive singing:
 - a. **Echo the phrase back** with exact language.
 - b. **Paraphrase the phrase** with similar words from Scripture.
 - c. **Develop the phrase** with different words that enhance the meaning.
3. For example, “*strengthen with might through Your Spirit in the inner man*”
 - a. **Echo it back:** “strengthen with might through Your Spirit in the inner man”
 - b. **Paraphrase it:** “release your power to our inner man”
 - c. **Develop the idea:** “impart grace to cause our heart to flow in love and holiness”
4. Basic principles in responsive singing.
 - a. Sing **short songs of 3-5 seconds that stay on the same theme** of the isolated phrase so as to enhance its meaning in order for clear themes to emerge. The singers must not sing multiple themes in one short song. We want to unfold the meaning of the biblical passage so that we can teach one another with psalms and hymns and spiritual songs (Col. 3:16)
 - b. Sing **one at a time**.
 - c. **Sing loudly or not at all** when on the microphone. If the singers sing personal songs softly, then the other singers are not sure if that soft song is meant to contribute to developing the passage.
 - d. **Signal one another** by humming to signify that they have the next song.
 - e. **Sequence of singing** – if two people start singing at the same time, a hierarchy is followed for who should stop singing. First, the prayer leader, worship leader, associate worship leader, prophetic singer #1 (the one nearest to the prayer leader), prophetic singer #2, prophetic singer #3, and then singers on instruments.

PART 4 PROPHETIC CHORUSES

1. Only the chorus leader and worship leader can make “prophetic choruses.” The goal of these choruses is for everyone to sing them together (8-12 times). **They can make choruses at any time.**
2. **All the singers must help lead by singing the chorus together boldly** to help establish it so all in the room can quickly join in. All the prophetic singers on the microphones should help carry the chorus and avoid all else (vocalizing, private songs, etc.).
3. **Easy choruses are chosen so the non-musically gifted people in the congregation can join in quickly.** In other words, seek easy melodies, with phrases easy to remember, in a common vocal range so that it is easy for ungifted singers to participate quickly.
4. **End the prophetic chorus by singing “Oh God”** to signal the last time the chorus is sung.

5. **Double choruses** – the worship leader or chorus leader should occasionally establish choruses that echo back and forth answering each other or creating a contrast with each other. Limit to 2 choruses at one time.
6. **Use the same chorus many times throughout the prayer meeting** if it is one that the room responds to in a strong way.
7. **When to sing a prophetic chorus:** prophetic choruses may occur before, after, or during the process of developing a passage.

The role of the Prayer Leader in Worship With the Word

- A. The prayer leader's main job is to **keep isolated phrases obvious** to the prophetic singers. In other words, to give the singers a big target at which to aim.
- B. The prayer leader helps to "develop the theme" by continuing to speak phrases related to the theme that are **usually only 3-5 words** (this is different from the role of the prayer leader in an intercessory prayer format).
 1. The prayer leader's role in the worship prayer format is to be **supportive** to the worship leader.
- C. The prayer leader's second job is to watch the involvement of the room. The goal is to see the room in one accord. They watch to see if the responsive singing is inspiring the room to engage with God. If the responsive singing goes longer than 5-10 minutes, the room disengages.

The Role of the Prayer Leader in Intercession

- A. In the intercessory prayer format, the prayer leader initiates by speaking the "biblical sentence" and "isolating phrases."
 1. The prayer leader's role in the intercessory prayer format is to **lead** as the worship leader supports.
- B. The prayer leader adds one additional dimension not used in the worship formats. They pray the apostolic prayer or prophetic promises for 1-2 minutes to get the room into the flow of the biblical prayer.

A BASIC OVERVIEW OF A WORSHIP SET

Reviewing the Terminology

Antiphonal (adj.)

A short sentence sung responsively by two or more people.

Worship cycle refers to the three activities that worship leaders use in a recurring pattern throughout the 2-hour prayer meeting. The three stages are: 1) singing corporate worship songs; 2) spontaneous singing; and, 3) developing a theme through responsive singing.

Developing a passage by responsive singing – this is stage 3 of the worship cycle. This is the “heart” of the Harp & Bowl Framework. We do this by developing a “biblical sentence” within a passage of scripture. How? Four ways: 1) praying through a biblical sentence formed from the 1-3 Bible verses; 2) isolating a phrase; 3) developing themes through responsive praying; and 4) prophetic choruses.

Developing a Biblical Sentence – praying through a “biblical sentence” formed from a passage of 2-4 Bible verses, and then developing the themes within the isolated phrases in that biblical sentence. There are 3-5 potential isolated phrases in a “biblical sentence.”

Isolating a phrase – the prayer leader designates one phrase from the “biblical sentence” that the prophetic singers develop by singing “around it.”

Prophetic choruses – the chorus leader and/or worship leader establishes “prophetic choruses” for all to sing (8-12 times) at any time. The chorus leader signifies the last time to sing the chorus by ending it with a name of God.

About This Format:

In this prayer format, we use the prayers of the apostles or prophetic promises to engage in intercession. We use the apostolic prayers to intercede for revival on the whole church across the region that the Lord highlights. We use the prophetic promises to pray for specific needs that the Holy Spirit highlights. We focus on specific targets locally, nationally, or internationally according to the following themes: cultural strongholds, crisis events, political issues, church issues, salvation of Israel, economic issues, family issues.

This is a suggested guideline and may be deviated from as we discern the Spirit's leading.

WORSHIP CYCLE 1: 40 MINUTES

20 min. of worship (2-3 worship songs)	2-4 min. Spontaneous singing	15 min. intercession	At this time, the prayer leader invites people to bring a biblical prayer or prophetic promise to pray on the microphone. Invite them to come sit in the designated chairs if they want to pray.
5 min. of worship (1 worship song)	5 min. Spontaneous singing	20 min. intercession	

WORSHIP CYCLE 2: 35 MINUTES

5 min. of worship (1 worship song)	5 min. Spontaneous singing	10 min. intercession	5-7 min. Voluntary small group prayer or prayer for the sick (optional)
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WORSHIP CYCLE 3: 25 MINUTES

5 min. of worship (1 worship song)	5 min. Spontaneous singing	10 min. intercession	5-7 min. Voluntary small group prayer or prayer for the sick (optional)
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Rapid Fire Prayer

- A. Rapid Fire Prayer is a great way to involve intercessors in a non-threatening manner (because the prayers are short). It incorporates 10-15 second prayers of 10-20 intercessors on the microphone. The prayer leader will choose a prayer topic and invite intercessors to pray for 10-15 seconds.
- B. The prayer leader will establish the prayer topic by praying for 1-3 minutes (without involving singers).
- C. The chorus leader will then make up a prophetic chorus (without going back and forth with the other prophetic singers).
- D. Every 3-5 prayers the chorus leader will come in with a chorus.
- E. Rapid Fire always ends in a chorus.

OUTLINE FOR INTERCESSION

Notes for small group prayer:

- A. The prayer leader should judge whether or not to have small group prayer based on who is in the room.
- B. Small group prayer always happens at the end of a cycle so the worship team can play a worship song.
- C. Small group prayer is prayer for any burden – i.e. the lost, sick, etc.

Intercessors Have the Option to Involve the Singers or Not

- A. Pray through a biblical sentence, from a biblical prayer (2-4 verse passage). Pray for up to 5 minutes without singers if you want. Go longer if others are not waiting to pray.
- B. Isolating a phrase: Pray for 1-2 minutes before pausing to give room for the prophetic singers to develop the isolated phrase by responsive singing. The prayer leader isolates a phrase by clearly designating one key phrase from the “biblical sentence” that the prophetic singers may develop by singing “around it”. If the prayer leader wants to involve the singers then he/she simply pauses to let them sing and then continues to offer short prayers that flow in a responsive way with the singers.
- C. Develop the themes through responsive singing – the prophetic singers and prayer leader seek to “develop themes” from the isolated phrase. The singers sing short (3-5 second) songs to enhance the theme of the isolated phrase.
- D. Prophetic choruses – The chorus leader and/or worship leader establishes “prophetic choruses” for all to sing (8-10 times) at any time after the prayer leader isolates a phrase.

Voluntary Small Group Prayer – (Approx. 5-7 minutes)

The prayer leader invites (without pressure) all who want to participate in a small group of 3-5 to stand to indicate their desire to participate. They pray for any burden on their heart.

- A. This is voluntarily group prayer. Let people know that it is okay to remain seated and to remain engaged in individual prayer. Encourage participants to walk across the room to gather in groups of 3-5. The worship leader continues for the entire 5-7 minutes with worship songs. Keep the volume lower than usual so they can easily hear each other.

Individual Prayer for the sick – (Approx. 5-7 minutes)

- A. The prayer leader invites the sick to stand to indicate their desire for prayer. Ask 3-4 people to gather around them to pray for them. The worship leader continues for the entire 5-7 minutes with worship songs.

Outline For Worship With The Word

HILLTOP HOUSE OF PRAYER | HARP & BOWL FRAMEWORK

About This Format:

This prayer format is designed to function as a discipleship program that provides mentoring and training in the Word. It functions as a “singing seminary.” Our desire is to raise up singing theologians or “theologian worship leaders.” Basic doctrines (including eschatology) are learned. In our Worship with the Word format, we focus on using the Psalms, Song of Solomon, and/or the hymns of Revelation.

In this prayer format, we focus on singing through large portions of scripture (usually one entire Psalm) rather than trying to discern specific Holy Spirit themes from many different places in the Scripture.

The Purpose of this Worship Format

- A. **Developing skills in prophetic singing** - We seek to develop skills along with confidence and boldness to sing prophetically in team ministry.
- B. **Developing revelation of the Word** - This is an excellent opportunity to grow deep in revelation and knowledge of the Word.
- C. **Spiritual warfare** - Agreement with God’s heart is the basic principle of spiritual warfare. All worship formats contribute to changing the spiritual atmosphere of a city. Although the Worship with the Word format is our training format, it is still an expression of spiritual warfare.

WORSHIP CYCLE 1: 40 MINUTES

20 min. of worship (2-3 worship songs)	5 min. Spontaneous singing with Psalms	10 min. responsive singing of Scripture (Psalm, Song of Solomon, hymns of Revelation)
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WORSHIP CYCLES 2-5: 20 MINUTES EACH

5-10 min. of worship (1 worship song)	5 min. Spontaneous singing with Psalms	10 min. responsive singing of Scripture (Psalm, Song of Solomon, hymns of Revelation)
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Developing a Passage in Worship With The Word – 4 Parts

- A. **Sing through a biblical sentence from 1-3 verses from anywhere in the Psalm.** When singing through each sentence, sing it through nearly word for word. Omit any phrases that are difficult to sing and/or make a sentence too long.
 - 1. Choose to “sing through biblical sentences” that have phrases that are easy to express our heart responses to God.
 - 2. All singers can introduce and sing through a biblical sentence and end the sentence with a name of God.

OUTLINE FOR WORSHIP WITH THE WORD

3. Any singer may select any verse(s) in the chapter to sing. We seek to “sing through” one biblical sentence per worship cycle.
 4. The prayer leader may choose to announce the chapter to the room so that others can follow.
- B. *Isolating a phrase*** – the prayer leader clearly designates one key phrase from the biblical sentence that the prophetic singers may develop by singing “around it.” The prayer leader’s goal is to make one phrase obvious to the prophetic singers as the phrase from which to develop a theme.
- C. *Develop the themes through responsive singing (10-12 minutes)***
1. We seek to isolate 2-3 phrases per sentence per worship cycle.
 2. Usually we will spend not more than 1-2 minutes per isolated phrase unless the Holy Spirit is moving on it in a special way.
- D. *“Prophetic choruses”*** – the chorus leader and/or worship leader establishes “prophetic choruses” for all to sing (8-10 times) at any time.

About This Format:

This prayer format is designed to provide an anointed atmosphere for individuals to meditate on the Word in the presence of God. The worship songs and music style are devotionally focused so that we may sit at the feet of Jesus as Mary of Bethany did.

This format is currently a 1-hour worship set, with 1-2 instrumentalists and singers.

- A. The worship leader is the Chorus leader in this format.
- B. Spontaneous singing (tongues) is optional.
- C. All singers can introduce and sing through a biblical sentence and end the sentence with a name of God.

WORSHIP CYCLE 1: 20 MINUTES

10 min. of worship
(1–2 worship songs)

5 min.
Instrumental music or continue with worship songs (worship leader's discretion)

10 min. responsive singing of Scripture
(Ballads from the gospels or Psalms, Revelation)

WORSHIP CYCLE 2: 20 MINUTES

10 min. of worship
(1–2 worship songs)

2 min.
Spontaneous singing

8 min. responsive singing of Scripture
(Ballads from the gospels or Psalms, Revelation)

WORSHIP CYCLE 3: 20 MINUTES

10 min. instrumental music
or continue with worship songs
(worship leader's discretion)

10 min. responsive singing of Scripture
(Ballads from the gospels or Psalms, Revelation)

Notes For Prophetic Singers

HILLTOP HOUSE OF PRAYER | HARP & BOWL FRAMEWORK

Prophetic Singer Roles

A. CHORUS LEADER (PROPHETIC SINGER #1)

1. The role of the Chorus Leader is to respond first to isolated phrases as well as come up with prophetic choruses. This role should be viewed as if they were another worship leader (without stepping on the feet of the worship leader of the set).

B. PROPHETIC SINGERS

1. Prophetic singers are not background vocalists. They are a vital aspect to the worship team, both spiritually and in how they shape the focus by developing themes during responsive singing.

During Corporate Worship Songs

- A. Do not begin a set with spontaneous singing
- B. Avoid vocal ornamentation and “soloing”

During Spontaneous Singing

- A. Boldly join in with the worship leader
 1. Sing with your Spirit
 2. Sing with your understanding
- B. Use long notes in flowing melodies and harmonies
- C. Sing in a common vocal range

During Prophetic Choruses

- A. Only the Chorus Leader or Worship Leader can start and end choruses
- B. To “suggest” a chorus, repeat the phrase twice and see if the Chorus Leader picks it up
- C. All singers join in quickly and boldly on the melody line
- D. If God is moving through it, repeat it later in the set
- E. To end, the Chorus Leader sings a name of God

During Responsive Singing

A. 1-3 singers respond to isolated phrase

1. The Chorus Leader responds first to isolated phrase
2. Stay on same theme of isolated phrase
3. Echo, paraphrase or develop isolated phrase
4. Cue your song entrance with vocal humming
5. Sing short 3-5 second songs
6. Sing one at a time
 - a. Do not sing personal songs away from (or into) the microphone
 - b. Sing boldly in the microphone or not at all
 - c. Sing with authority – our songs change the atmosphere
7. Sequence of singing if two singers come in simultaneously
 - a. Prayer Leader, Worship leader, Associate worship leader, Prophetic singer #1, #2, etc. singers on instruments.

Signals

- A. *"In the name of Jesus"* – to isolate a phrase
- B. Make hand in the shape of a "C" (for Cycle) to signal the worship leader to start another worship cycle, or put the microphone in the stand and sit down.

Prayer time

PRAYING A BIBLICAL PRAYER

- A. Pray it for about 5 minutes
- B. End prayer by focusing on and isolating a key phrase
- C. Pause after isolated phrase to allow for singers

RESPONSIVE SINGING

- A. Respond to singers, further developing the phrase, or isolate a new phrase.
- B. Aim for 1:2 ratio (1 being the prayer leader, 2 being the singers)
- C. Spontaneous singing or prophetic choruses may occur before, after or during developing a passage.
- D. Do not speak long phrases over spontaneous singing or prophetic choruses

OPEN MIC PRAYER

- A. At this time, the prayer leader invites people to bring a biblical prayer or prophetic promise to pray on the mic.
- B. Invite them to come and sit in the designated chairs if they want to pray on a topic of their choice.
- C. Let them know that they can pray as short as 1 minute or as long as 5 minutes and that they have the option to involve the singers or not to. If they choose to use them, they just need to pause to make room for them to sing.

RAPID FIRE PRAYER

- A. At this time, the prayer leader invites 10-15 people to pray on the mic over the topic the prayer leader chooses (healing, salvation, the campus, the nation, etc.). The Prayer Leader explains that intercessors can line up beside the prayer mic and pray a 10-15 second prayer.
- B. Hold the microphone between prayers and do not give them the mic before the singers stop singing.

Key Apostolic Prayers

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Pray for revelation of Jesus' beauty that we might walk in our calling and destiny by God's power.

¹⁷ That the Father of glory, may give to you **the spirit of wisdom and revelation** in the knowledge of Him, ¹⁸the eyes of your understanding being enlightened; that you may KNOW [experience] what is the **hope of His calling** [assurance/ clarity of God's call for our life], what are the riches of the glory of His inheritance in the saints [our destiny as Jesus' inheritance], ¹⁹and what is the **exceeding greatness of His power toward us who believe**, according to the working of His mighty power... (Eph. 1:17-19)

Pray to receive the Spirit's power so that Jesus' presence would be manifest in us, so we experience God's love.

¹⁶ THAT He would grant you, according to the riches of His glory, to be **strengthened with might through His Spirit in the inner man**, ¹⁷THAT Christ may dwell [manifest His presence] in your hearts through faith; THAT you, **being rooted and grounded in love**, ¹⁸may be able to comprehend [experience] with all the saints what is the width and length and depth and height—¹⁹to know the love of Christ which passes knowledge; THAT you may be **filled with all the fullness of God**. (Eph. 3:16-19)

Pray for God's love to abound in us by the knowledge of God, resulting in righteousness in our lives.

⁹ **That your love may abound still more and more** in knowledge [of God] and all discernment, ¹⁰**that you may approve** [rejoice in] the things that are excellent, that **you may be sincere [no compromise] and without offense till the day of Christ**, ¹¹being filled with the fruits of righteousness... (Phil. 1:9-11)

Pray to know God's will and to be fruitful in ministry and strengthened by intimacy with Him.

⁹ **That you may be filled with the knowledge of His will in all wisdom and spiritual understanding**; ¹⁰that you may have a **walk worthy of the Lord, fully pleasing Him**, being **fruitful in every good work** and increasing in the knowledge of God; ¹¹strengthened with all might, according to His glorious power, for all patience and longsuffering with joy... (Col. 1:9-11)

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

⁵ **May the God of patience and comfort grant you to be like-minded toward one another**...⁶that you may with **one mind and one mouth** glorify the...Father...¹³**May the God of hope fill you with all joy and peace in believing**, that you may **abound in hope** by the power of the Holy Spirit. (Rom. 15:5-6, 13)

Pray to be enriched by all the gifts of the Spirit, including powerful preaching and prophetic revelation.

⁵ **That you were enriched in everything by Him** in all utterance [anointed preaching/singing] and all knowledge [prophetic revelation], ⁶even as the testimony of Christ was confirmed in you [by miracles], ⁷so that you come short in no gift, eagerly waiting for the revelation of...Jesus Christ, ⁸who will also confirm you to the end, **that you may be blameless in the day of our Lord Jesus Christ**. (1 Cor. 1:5-8)

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

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

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

¹¹ We pray always for you **that God would count you worthy of [prepare us for] this calling**, and fulfill all the good pleasure of His goodness [plans for us] and the work of faith with power, ¹²that the name of...Jesus may be glorified in you, and you in Him, according to the grace of our God. (2 Thes. 1:11-12)

Key Apostolic Prayers

HILLTOP HOUSE OF PRAYER | HARP & BOWL FRAMEWORK

That the Word will increase its influence (effectiveness) in the city as God releases His power on it.

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

For impartation of boldness (singing and speaking the Word) by releasing healing, signs, and wonders.

²⁹Lord... grant to Your servants **that with all boldness they may speak Your word**, ³⁰by stretching out Your hand to heal, and **that signs and wonders may be done through the name of Your holy Servant Jesus**. ³¹And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. (Acts 4:29-31)

Release of God's promise to be endued with power for all who tarry (labor in prayer) for breakthrough.

⁴⁹Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are **endued with power from on high**. ⁵⁰...He lifted up His hands and blessed them... (Lk. 24:49-50)

For the Lord to release His zeal for His people and for His manifest Presence to shake all that resists Him.

¹⁵Look down... and see from Your habitation, holy and glorious. Where are [the manifestations of] Your zeal and Your strength, the yearning of Your heart and Your mercies toward me? ¹⁶...You, O Lord, are our Father, Our redeemer from Everlasting is Your name. ^{64:1} **Oh, that you would rend the heavens! That You would come down** [manifest Your power]! That the mountains [obstacles] might shake at Your presence—²as fire burns brushwood, as fire causes water to boil—to **make Your name known to Your adversaries** [sin, sickness, Satan], that the nations may tremble at

Your presence! ³When You did awesome things for which we did not look [expect]... ⁴Since the beginning of the world men have no heard...nor has the eye seen any God besides You, who acts for the one who waits for Him. ⁵You meet him who rejoices and does righteousness, who remembers you in Your ways. (Isa. 63:15-16; 64:1-7)

For the release of God's promise to pour out His Spirit and release dreams, visions, and prophecy.

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

Prayer for Israel to be saved and the release of the prophetic anointing, miracles, and righteousness.

¹**My heart's desire and prayer to God for Israel is that they may be saved**. (Rom. 10:1)

²⁶**All Israel will be saved**... The Deliverer [Jesus] will come out of Zion. **He will turn away ungodliness from Jacob**; ²⁷For this is My covenant with them, when I take away their sins. (Rom. 11:26-27)

¹**For Zion's sake I will not hold My peace** [be silent; release a prophetic spirit], and for Jerusalem's sake I will not rest [or I will not be inactive: release power], **UNTIL her righteousness** [in all heart issues] **goes forth as brightness, and her salvation as a lamp that burns** [ministry to others]. (Isa. 62:1)