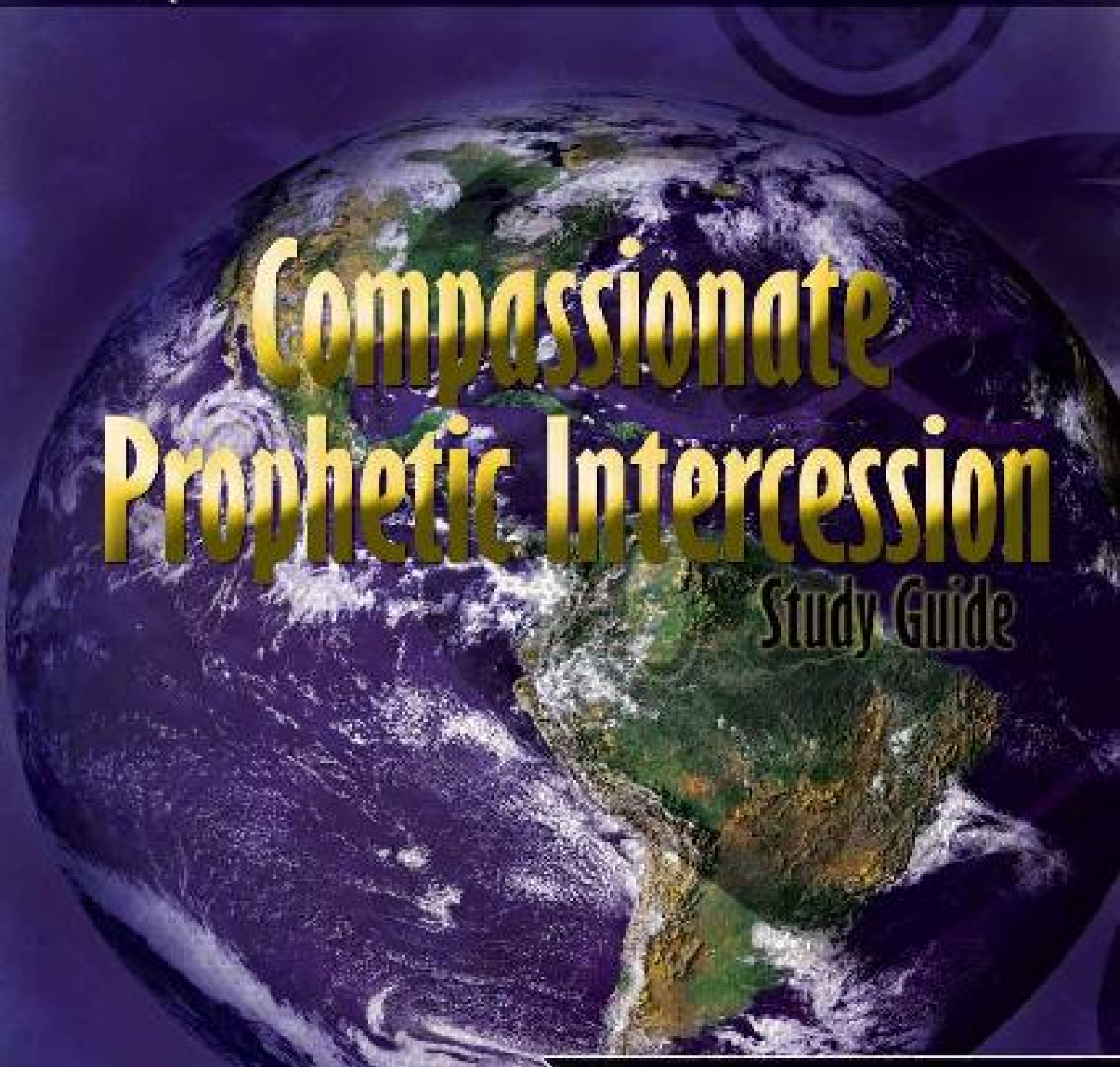
Chamber of Intimacy Series

Blueprints for Prayer | Prelude to Revival



Compassionate Prophetic Intercession

Study Guide

by James W. Goll



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The following *Compassionate Prophetic Intercession* study guide is great for individual study in your own home, with a small group, or in a classroom setting. It also serves as part of the core curriculum for a course by the same title in our **God Encounters Training — eSchool of the Heart**, which also includes a corresponding MP3 and/or CD class set and other related books. Visit www.GETeSchool.com for more information about this and other life-changing courses.

At the end of each detailed lesson are simple questions for your reflection and review. In a back section of this study guide, you will find the answers to these questions to aid in your learning.

If you have benefited from this study guide, James W. Goll has many other study guides and materials available for purchase. The companion book to this guide, *The Prophetic Intercessor*, and these class sets are available from the online bookstore.

You may place orders for materials from Encounters Network's online bookstore on our website at www.encountersnetwork.com or by calling 1-877-200-1604. You may also mail your orders to P.O. Box 470470, Tulsa, OK, 74147-0470. For more information, visit the website or send an e-mail to info@encountersnetwork.com.

Dedication and Acknowledgements

I consider this particular study guide and the corresponding book *The Prophetic Intercessor*, a major portion of my "life message". As I have stated for years, this is where the waters run the deepest in my life: the joining of the two great streams of prayer and the prophetic. It has been one of my greatest honors and joys in this life to be a "watchman on the walls" standing there as a pioneer and a doorkeeper of "revelatory prayer".

There are many who have marked my life in these areas. Consider the relentless reminding God of His Word of Dick Simmons, the tears of agonizing intercession of my dear mother, Amanda Elizabeth Goll, the consecration of Mahesh Chavda, the compassionate identification in repentance of Cindy Jacobs, the rallying of massive prayer gatherings of Lou Engle, the bridal paradigm of Mike Bickle, the relentless warring of my late wife, Michal Ann and so many more.

A new generation is arising today. It is to these worshipping warriors and interceding worshippers that I dedicate this, my favorite of all my study guides. I acknowledge and give thanks to the Lord for those who have marked my life, but I dedicate these pages to "*the next generation of prophetic intercessors and worshippers in Jesus' Name*."

May the lineage and legacy continue as you study to show yourself approved a workman for the Lord!

With Gratitude,

Dr. James W. Goll

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Preface: Prophetic Intercession

In the Old Testament, the priest pleaded the needs of the people to the Lord while the prophet pleaded the interest of God before the people. In prophetic intercession we find the union of these two ministries — a heart inspired withwhat is in God's heart being prayed back to the Father with the Spirit's help.

Jeremiah 28:18 gives us a glimpse into this merging of the priestly and prophetic function where it states, "*If they are prophets and have the word of the Lord, let them plead with the Lord Almighty*." Here we find a clear example of the prophetic vessel who prays his word. Through this grace you are paving the way for the fulfillment of the prophetic promise.

Every unfulfilled promise ever made is to be pleaded by the Spirit before the throne through one of God's chosen servants. The Spirit of God urgently pleads the covenant promises of God made to His people throughout history. Butwhether a thing is preached truth, prayer burden, or spontaneous utterance, a thing is only prophetic if it brings us into an intimate knowledge of the heart and mind of God for ourpresent time.

Prophetic intercession can also be an urging to pray given by the Holy Spirit forsituations or circumstances about which you have very little or no knowledge in the natural. You pray for the prayer requests that are on the heart of God. His hand comes upon you and His burden is imparted. He nudges you to pray so that He can intervene. God directs you to pray so that His will in Heaven willbe manifested on earth below. This revelatory praying is the ability to receivean immediate prayer request from God and pray about it in a divinely anointed manner.

Perhaps the fullness of prophetic intercession can be described as waitingbefore God in order to hear or receive His burden (word, concern, warning, condition, vision, or promise), responding back to the Lord by prayerful petitionand then releasing a demonstration of God's heart with corresponding, appropriate actions. Remember, S. D. Gordon said, "The greatest thing anyone can do for God and man is pray. You can do more than pray after you've prayed. But you cannot do more than pray until you've prayed."

What Are You Waiting For?

For such a time as this were you created. For such a task as this were you apprehended. For such a purpose did He bring you forth. Will you arise and be one of His radical revolutionaries? He is looking for someone to stand in the gap. Will you be the answer to His persistent plea?

This study guide has been divided into three distinct sections for your aid. Section One is entitled **Compassionate Intercession**. Here we have messages on "Tears in the Bottle", "Travail — The prayer That Brings Birth" and other classic messages to pave the way for intercession.

This is followed by Section Two: **Prophetic Intercession**. If I ever had a "place of special grace" it must be here. I live in the waters where the spirit of revelation and prayer unite.

After this special section comes our third and final installment called **Warfare Intercession**. If the closing message of this section were applied then numerous casualties of war would be avoided! For further study, refer to the book that compliments this called *The Prophetic Intercessor: Releasing God's Purposes to Change Lives and Influence Nations*. This is available through Encounters Network's Resource Center.

It is for this purpose that this study guide has been prepared. Let a generation of revelatory praying priests arise and take their place before the

Lord and in history.

Where are the Lord's Daniels, Esthers, Josephs, and Deborahs for today? Read and study these detailed lessons. Perhaps you too will be captured by the Lord for this divine purpose.

May the Prophetic Priest Arise!

James W. Goll

Section One:

Compassionate Intercession

Lesson One:
Entering into the Intercession of Christ

I. JESUS: OUR MAGNIFICENT INTERCESSOR

A. Pray and Pronounce Jesus' Wonder

Jesus, you are our magnificent intercessor and our high priestbefore our Father. We declare you, Jesus, as our mediator, our most excellent advocate, our intercessor. We thank you as we drawnear your throne of grace where we receive mercy and may find grace to help us in our time of need. We thank you for calling us to share in your priestly ministry, of offering the incense of intercession, which is close to your heart.

B. Scriptures on the Prayer Life of Jesus

1. Luke 22:32 – *But I have prayed for you, that your faith may not fail.*
2. Heb. 7:25 – *He always lives to make intercession for them.*
3. John 17:20 – *I do not ask in behalf of these alone, but for those alsowho believe in Me through their word; that they may all be one;even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didstsend Me.*

II. DEFINING INTERCESSION

A. Defining Intercede

From two Latin words, *inter* and *cedere*.

Inter – meaning between, among, involved and intervention.

Cedere – meaning to go, to yield, to move and to pay the price of.

1. "To go between," as when stepping between someone and his enemy in battle.
2. "Yield himself," among those who are weak and need assistance.
3. "Moving in the direction of involvement," regarding the needs and hurts of others (Good Samaritan). Luke 10:33
4. "To pay the price of intervention," as with Christ and the Cross, "To go between."Mediation – "entreaty for another – intercession".

B. Webster's Dictionary

1. Intercede – (Latin *intercedo*: *inter* – between; *ado* – to go;literally, to pass between); to act between parties with a viewto reconcile those who differ or contend; to plead in favor of another; to interpose, to mediate or make intercession.
2. Mediate – being between two extremes; to interpose between parties at variance with a view to reconciliation; to mediate a peace.
3. Mediation – entreaty for another, intercession.

C. Greek Lexicon

1. In the New Testament there are four references for the word "Intercede" or "Intercession".
   a) Rom. 8:26-27 – *And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself <u>intercedes</u> for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He <u>intercedes</u> for the saintsaccording to the will of God.*

b) Heb. 7:25 – *Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.*

c) I Tim. 2:1-2 – *Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for allmen, for kings, and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence* (NKJV).

2. First definition – "to light upon a person or a thing, to fall in with, to hit upon a person or a thing, to chance upon something, to encounter unexpectedly."

3. Second definition – "to go to or meet a person, especially for conversation or consultation."

D. Hebrew Definition

1. The Hebrew word for intercession is *paga*, which is onlytranslated a few times as intercession in the Old Testament. When you compare the many different pictures, words, and interpretations of the *paga*, you glean many wonderful understandings of what it means to intercede. *Paga* – "to meet; to light upon (by chance); to fall upon, attack, strike down, cut down; to strike the mark; laid upon."[1]

a) To meet – Isa. 64:5. A meeting with God for the purpose of reconciliation

b) To light upon – Gen. 28:10-17. By God's working of grace, our divine "Helper" is standing by, ready to aid us in our intercession, moving us from the natural to the supernatural, from finite ability to infinite ability, taking hold of situations with us so as to accomplish the will of God.

c) To fall upon, attack, strike down, cut down. I Sam. 22:11-19; II Sam. 1:11-16. Intercession is the readiness of a soldier to fall

upon or attack the enemy at the command of his lord, striking and cutting him down!

d) To strike the mark – Job 36:32. Intercession releases the flashing forth of His glory/lightning, directing it to the desired situation and allowing it to strike the mark.

e) Laid upon – Isa. 53:6 (laid upon), Isa. 53:12 (intercession). Intercession reached its fullest and most profound expression when our sins were "laid upon" Jesus. Jesus was able to fully identify with us, having the totality of our condition placed upon Himself; then as the scapegoat, He carried it far away. There is an aspect of this form of intercession into which we as His Body can enter. Col. 1:24 calls us to share on behalf of His Body (which is TheChurch) in filling up that which is lacking in Christ's afflictions.

III. CHRIST: THREE EXPRESSIONS OF INTERCESSION

A. Examples from His Earthly Prayer Life

1. He prayed all night before the choosing of the Twelve.
   Luke 6:12-13 – *And it was at this time that He went off to the mountain to pray and He spent the whole night in prayer to God. And when day came, He called His disciples to Him, and chose twelve of them, whom He also named apostles*.
2. His fervency with loud emotional prayer.
   Heb. 5:7 – *In the days of His flesh, He offered up both prayers andsupplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety*.
3. His prayer of compassion for His friend.

John 11:33-38 -*When Jesus saw her sobbing, and the Jews who came with her [also] sobbing, He was deeply moved** (*groaned* – KJV) *in spirit and troubled. [He chafed in spirit and sighed and was disturbed.] And He said, "Where have you laid him?"*
They said to Him, "Lord, come and see." Jesus wept. The Jews said,"See how [tenderly] He loved him!" But some of them said, "Couldnot He who opened a blind man's eyes have prevented this man from dying?" Now Jesus, again sighing repeatedly and deeply disquieted, approached the tomb. It was a cave (a hole in the rock), and a boulder lay against [the entrance to close] it. (AMP)

Deeply Moved Defined:

a) Strong's Concordance – *enbrimaonai* – "to snort with anger, to have indignation on, to sigh with chagrin (whichimplies being distressed), to groan, and tomurmur against."
b) American Heritage Dictionary – "a snort: as a 'rough, noisy sound made by breathing forcefully through the nostrils', to make an abrupt noise."

B. His Position at the Right Hand of God the Father

1. I John 2:1b – *And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous*.

2. At the right hand of God
   a) Matt. 26:64b – *You shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven*.
   b) Mark 16:19 – *So then, when the Lord Jesus had spoken to them, He was received up into heaven, and sat down at the right hand of God*.

3. He is ever-positioned between us and God, the Judge of all.

C. His Ongoing Activity in Heaven

1. Heb. 12:22 – *And to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel*.
2. Quote from Charles Spurgeon on the blood. "… Many keys fitmany locks, but the master key is the blood and the Name of Him that died and rose again, and ever lives in heaven to save unto the uttermost."
3. Heb. 7:25 – *Hence, also, He is able to save forever* (to the uttermost, AMP)*those who draw near to God through Him, since He always lives to make intercession for them*.

IV. THE INVITATION TO JOIN WITH CHRIST IN INTERCESSION

A. Our Scriptural Position in Christ

1. Eph. 2:6 – *Raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus*.
2. Col. 3:1 – *If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God*.
3. Isa. 61:6a – *But you will be called the priests of the Lord; you will be spoken of as ministers of our God*.

B. Our Authority to Call Forth Targets in Prayer

Intercession releases the flashing forth of His glory, light, or lightning which covers His hands and directs it to the desired situation allowing it to strike the mark. Job 36:32-33 – *He covers His hands with the lightening, and commands it to strike the mark*(v.32).

C. Quote from Andrew Murray

Jesus, on heaven's throne today, is still our High Priest as well as our King. His priesthood is permanent (Heb. 7:24). He is still the Son of

Man. He reigns today and intercedes today as the Son of Man. When He comes again, He will come as the Son of Man.

As Son of Man, where does His priority lie? As enthroned Son of Man, what does Jesus live to do? Does He live to welcome the saints to heaven at their death? I am sure He welcomes them, but the Bible does not say so. Does He live to grant interviews to saints and angels? He most probably does this, but the Bible does not say so. Does He live to enjoy heaven's music? I am sure He thrills to do it. He created us to be able to enjoy music along with Him, but there is something more important than listening to music. Does He live to reign? Most certainly He does-and He willreign for ever and ever.

The Bible emphasizes one role of Jesus today above all others: Heis *Priest* forever (Heb. 5:6; 6:20; 7:17, 21). His priesthood is permanent (7:24) because He always lives to intercede (7:25). His sovereign throne is a throne of grace, both because of His atonement and because He ever lives to intercede for us. His is a priestly throne (8:1).

Romans 8:34 associates two facts: Christ at the right hand of God, and Christ interceding for us. What does this intercession for us imply? Many commentators feel that His very presence seated on the throne of heaven is sufficient in itself as a glorious intercession. They doubt that He is actually praying. They feel thatHe does not need to make any requests of the Father; His sitting on the throne is all the request that is necessary.

But Jesus is the same yesterday, today, and forever (Heb. 13:8). While on earth, He loved us, yearned for us, and prayed for us (John 17). He prayed for Peter personally (Luke 22:32). As Son of Man, He is as intensely concerned about and interested in each one of us as He ever was. He is still as sympathetic as He ever was (Heb. 4:15). The Greek word used here, *sympatheo*, means "to suffer with."

The whole argument of Hebrews 4:15-16 is that we are to come to the throne of grace (where Jesus is interceding) with confidence because He does sympathize and suffer with our pain. He is touched and moved by our need and feels its pain. He feels for us as infinitely as He ever did.

His throne of intercession for us is a throne of feeling intercession, a pained intercession. We sing in the hymn, “Does Jesus care when my heart is pained?” And then we sing the chorus, whichresounds our profound conviction, “Oh yes, He cares, I know He cares. His heart is touched with my grief.”[2]

D. Closing Summation

I agree with Andrew Murray that every blessing we receive from God, every answer to prayer, bears this divine stamp upon it: “Through Christ’s intercession, Christ is not sitting passively in blissful royaldignity, unmoved, while you intercede. No! Never! You intercedebecause He intercedes.”[3]

Reflection Questions
Lesson One: Entering into the Intercession of Christ

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. In Luke 22:32, Jesus says –*"I have prayed for you that your* _____ *may not fail."*

2. The Latin words for intercede are _____ and _____.

3. The Hebrew word for intercession is _____.

Multiple Choice – Choose the best answer from the list below:

A. Words

B. Seated

C. Miracles

D. Crying

4. Eph. 2:6 says –*Raised us up with Him, and*_____ *us withHim in the heavenly places, in Christ Jesus*.

5. Heb. 5:7 says – *Jesus offered up prayer and supplications with loud*_____…

True or False

6. John 17 tells us that -*while on earth, Jesus loved us, yearned for us, and prayed for us*. _____

7. Isaiah 61:6 says -*We will be called the hands of the Lord*._____

8. I John 2:1 says - *And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous*._____

Scripture Memorization

9. Write out Colossians 3:1 and memorize it.

10. What was the primary insight you gained from this lesson, and how willyou apply it to your life?

Lesson Two:
Tears in His Bottle – The Power of Compassionate Weeping

I. GODLY PEOPLE WEEP AND LONG FOR THE SYMPATHY ANDCOMFORT OF GOD AND FRIENDS

A. Testimonies from People of Prayer

1. Several Salvation Army officers asked General Booth, “Howcan we save the lost?” Booth’s return letter stated only, “Try tears.”[4]
2. Ira Stanphill – “My church will never grow while my eyes are dry.”[5]
3. Basilea Schlink writes, “The first characteristic of the Kingdom of heaven is the overflowing joy that comes from contrition and repentance… Tears of contrition soften even the hardest hearts.”[6]
4. David Brainerd, October 18, 1780 wrote, “My soul was exceedingly melted, and bitterly mourned over my exceeding sinfulness and vileness. I never before had felt so pungentand deep a sense of the odious nature of sin as at this time. My soul was then carried forth in love to God and had a livelysense of God’s love to me.”[7]

B. Scriptures

1. Rom. 12:15 – *Rejoice with those who rejoice, and weep with those who weep* (NKJV).

2. II Cor. 1:3-4 – *Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God*(NIV).
3. Ps. 51:17– *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise* (KJV).

C. Scriptural Examples

1. David
   a) Ps. 6:6-7 – *I am worn out from groaning; all night long I flood my bed with weeping and drench my couch with tears. Myeyes grow weak with sorrow; they fail because of all my foes*(NIV).
   b) Ps. 13:2 – *How long must I wrestle with my thoughts and every day have sorrow in my heart? How long will my enemy triumph over me?* (NIV)
   c) Ps. 31:9 – *Be merciful to me, O Lord, for I am in distress; my eyes grow weak with sorrow, my soul and my body with grief* (NIV).
   d) Ps. 69:3 – *I am weary with my crying; my throat is dry; my eyes fail while I wait for my God*(NKJV).
   e) Ps. 69:10 – *When I weep and fast, I must endure scorn*(NIV).

2. Jesus Christ
   a) John 11:33-35 – *When Jesus saw her weeping, and the Jews who had come along with her also weeping, He was deeply moved in spirit and troubled. "Where have you laidhim?" He asked. "Come and see, Lord," they replied. Jesus wept*(NIV).
   b) Luke 7:38 – *And as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them*(NIV).

c) Luke 19:41 – *As He approached Jerusalem and saw the city, He wept over it* (NIV).

d) Matt. 26:38 – *Then He said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with Me"*(NIV).

3. Paul, the Apostle

a) Acts 20:10 – *Serving the Lord with all humility, with many tears*… (NKJV).

b) Acts 20:31 – …*for three years I did not cease to warn everyone night or day with tears* (NKJV).

c) II Cor. 2:4 – *For out of much affliction and anguish of heart Iwrote to you, with many tears*… (NKJV).

d) II Cor. 7:5-7 – *For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn – conflicts on the outside, fears within. But God, who comfortsthe downcast, comforted us by the coming of Titus, and notonly by his coming but also by the comfort you had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever*(NIV).

e) Phil. 2:27 – *Indeed he was ill, and almost died. But God had mercy on him and not on him only but also on me, to spare me sorrow upon sorrow* (NIV).

4. Jeremiah, the weeping prophet

a) Jer. 9:1 – *Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!* (NKJV)

b) Jer. 31:15-17 – *Thus says the Lord: "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for herchildren, refusing to be comforted for her children, because they are no more. Refrain your voice from weeping, and your eyes from tears; for your work shall be rewarded," says the Lord,*

"and they shall come back from the land of the enemy. There is hope in your future", says the Lord, "that your children shall come back to their own border"(NKJV).

c) Lam. 1:2 – *She weeps bitterly in the night, her tears are on her cheeks*… (NKJV).

d) Lam. 2:18-19 – *Their heart cried out to the Lord, "O wall of the daughter of Zion, let tears run down like a river day and night; give yourself no relief; give your eyes no rest. Arise, cry out in the night, at the beginning of the watches; pour out your heart like water before the face of the Lord. Lift your hands toward Him for the life of your young children, who faint fromhunger at the head of every street"* (NKJV).

II. SORROW IS ONE OF THE FRUITS OF WISDOM

A. Ecclesiastes 1:18

For with much wisdom comes much sorrow; the more knowledge, the more grief (NIV).

B. Ecclesiastes 3:4

A time to weep and a time to laugh, a time to mourn and a time to dance(NIV).

C. James 4:9-10

Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and He will lift you up (NKJV).

III. SORROW HELPS PRODUCE INTIMACY AND THE JOY OF FEELING LOVED

A. II Corinthians 7:7b

He told us about your longing for me, your great sorrow, your ardentconcern for me, so that my joy was greater than ever (NIV).

B. II Timothy 1:3-4

I thank God, whom I serve, as my forefathers did, with a clearconscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy(NIV).

C. Acts 20:36-38

And when he had said these things, he knelt down and prayed with them all. Then they all wept freely, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship(NKJV).

IV. GOD SEES EVERY TEAR

A. Testimony from "No Easy Road," by Dick Eastman[8]

A Bottled-up Society

We would neglect proper analysis of the balanced life if we failed to consider the emotions. Emotions are a vital part of prayer.

Satan observes the manner in which humans are affected by emotion. Our world operates on emotion. Billy Graham relates,"The movie stars emit emotion on our giant screens as ladies in the audience sob

and restrained gentlemen unashamedly wipe a tear from their eyes. Television stars use all of their histrionicpowers to move the viewers, employing highly emotional sights and sounds to evoke feelings of sympathy, contempt and passion in the hearts and minds of the audience."

Why should we assume serving God – especially in the act of prayer – does not involve our emotions? The word emotionis derived fromthe Latin word *movere*, which means "to move." Its deeper meaning reflects a strong, keen feeling for an object, truth, or person.

Dr. Leslie Weatherhead, preaching at City Temple in London, asked, "What is wrong with emotion? If Christianity is falling inlove with Christ, has anyone ever fallen in love without emotion? Can we imagine somebody advising a young lover saying: 'I wouldnot marry her if I were you, you evidently feel too deeply about it.' How could anyone come into contact with the living Christ and feelboth His forgiving love and His relentless challenge without the very deepest emotion?"

Jesus certainly left an example of our need to use emotions in building balanced lives. He wept with *strong crying and tears* overthe city of Jerusalem. Certainly Gethsemane is a living example of emotional outflow. The late Dean Farrar has said, "The disciples saw Him, sometimes on His knees, sometimes outstretched in prostrate supplication upon the damp earth; they heard snatches of the sound of murmured anguish in which He humanly pleaded with the divine will of His Father. They saw Him before whom the demons had fled in terror, lying on His face upon the ground. They heard that voice wailing in murmurs of broken agony which had commanded the wind and the sea, they obeyed Him."

From college days I recall a professor's words, "The trouble with men over thirty years old is their inability to cry." Because of pent-up

problems we find ourselves a *bottled-up society*. Wise is he who frees his burden in scalding tears, releasing "bottled-up" anxieties. He learns that the inner chamber is the place to drive away anxious fears.

Upon retiring to our inner chambers, a vision of a hell-bound worldshould constrain our thoughts. Only then do we join the psalmist,*Rivers of waters run down mine eyes, because they keep not thy law*(Ps. 119:136).

B. Ecclesiastes 4:1

God saw "the tears of the oppressed."

C. Psalms 56:8-13

Thou hast taken account of my wanderings; put my tears in Thy bottle; are they not in Thy book? Then my enemies will turn back inthe day when I call; this I know, that God is for me. In God, whose word I praise, in the Lord, whose word I praise, in God I have put my trust, I shall not be afraid. What can man do to me? Thy vows are binding upon me, O God; I will render thank offerings to Thee. For Thou hast delivered my soul from death, indeed my feet from stumbling, so that I may walk before God in the light of the living.

D. Testimony of Evald and Peter in 1991 in the Czech Republic

Pastor Evald from Liberec, Czech Republic was in a hospital bed suffering from a heart attack and had fallen into a coma. Many people prayed for their friend. His best friend and associate pastor Peter came to his bedside to pray over Evald's lifeless body. In this period of time though, Evald was caught up into heaven enjoying the presence of God unaware that he was a husband, father, pastor and that his work was not yet complete. Peter stood over Evald's bed and in desperation began to weep over his friend. As Peter's tears fell on Evald's body, Evald in heaven felt called to return and suddenly found his spirit soaring through the heavens, hitting his body in the hospital bed. He

was immediately healed. Evald was called from death to life, through the power of compassionate weeping.

E. Testimony from "No Easy Road"[9]

A Time to Weep — A Time to Laugh

Psalmist David was so burdened he declared, *I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears* (Ps. 6:6). Prayer's "wanted list" seeks warriors who pray as David -- those who pray with scalding tears.

Real joy unspeakable is found only when Christians learn the need for work and prayer. We must understand Solomon's reflection — *to everything there is a season, and a time to every purpose under the heaven… A time to weep, and a time to laugh* (Eccles. 3:1, 4). Here we sense the value of a hearty laugh and recognize the priceless worth of tears. Here we pray as Dr. Bob Pierce, "Let my heart be broken with the things that break the heart of God."

F. Closing Prayer Asking for Revelation of the Broken Heart of God

Your Word declares Lord, that you welcome the broken and contrite of heart. So today, Lord, we present ourselves on your altar of sacrifice that you would break us in a way that would expose and smash the roots of pride where we have walked in our own strength, and that we would come forth in humility leaning on our beloved Jesus, not in the strength of our own might, but in brokenness and humility. Lord, grant us the gift of tears and a compassionate heart to see life spring forth from situations and circumstances that seem so lifeless. Lord, we desire your heart. As Ezekiel cried out, rend not our garments but rend our hearts and let streams of tears flow in the wastelands to see life spring up. Amen!

Reflection Questions
Lesson Two: Tears in His Bottle – The Power of Compassionate Weeping

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. In John 11 – *Jesus was deeply moved in the spirit and He*_____.

2. In Acts 20, Paul said he – *warned people night and day with* _____.

3. Ecclesiastes 1:18 says – *with much wisdom comes much*_____.

Multiple Choice – Choose the best answer from the list below:

A. Emotion

B. Prayer

C. Lives

D. Preaching

4. The word _____ is derived from the Latin word *movere*, which means to move.

5. Jesus left an example of our need to use emotions in building balanced _____.

True or False

6. In Ecclesiastes 4:1 the Bible says God saw the anger of the oppressed. _____

7. Jeremiah was known as the weeping prophet. _____

8. The book of James it says there is a time to dance, a time to mourn._____

Scripture Memorization

9. Write out Romans 12:15 and memorize it.

10. What was the primary insight you gained from this lesson, and how willyou apply it to your life?

Lesson Three:
Releasing Tears

I. THE PRAYER OF TEARS

A. Greek Word – *Penthos*

A broken and contrite heart; inward godly sorrow; blessed holy mourning; deep, heart-felt compunction; the prayer of tears.

B. Michal Ann Goll and Alina's Weeping in Liberec, Czech Republic

While in northern Czech Republic, Michal Ann prayed for a pastor's wife named Alina. The burden of the Lord came upon them so they wept, then laughed, then wept together again. Compassion of the Lord was released for Alina's daughter, who received a healing as a result of the heartfelt prayer of tears.

C. The Prayer of Hezekiah

II Kings 20:1-6 – *Return and say to Hezekiah the leader of my people,"Thus says the Lord, the God of your father David, 'I have heard your prayer, I have seen your tears; behold, I will heal you. On the third day you shall go up to the house of the Lord…'"* (v.5)

D. Categories of Tears

1. Gladness – Rejoicing
2. Repentance
3. Grief
4. Feeling Pain and Needing Healing
5. Intercession

6. Sorrow – Helplessness
7. Comfort – Compassion

II. HOW TO WEEP WITH THOSE WHO WEEP

A. Lessons from the Life of Job

Job 2:11-3:1 -*When Job's three friends…heard about all the troubles that had come upon him, they set out from their homes and met togetherby agreement to go and sympathize with him and comfort him. When they saw him from a distance, they could hardly recognize him; they began to weep aloud, and they tore their robes and sprinkled dust on their heads. Then they sat on the ground with him for seven days and seven nights*.

No one said a word to him, because they saw how great his suffering was. After this, Job opened his mouth and cursed the day of his birth(NIV).

B. Discern the Time and Do It

1. Decide to share your pain. Phil. 1:30 – Since you are going through the same struggle you saw I had, and now hear that I still have.
2. Decide to take time, pause, to hear and weep with those who weep.

C. Don't Skip This to Move to Cheer or to Offer Solutions

1. Prov. 25:20 – *Like one who takes away a garment on a cold day, orlike vinegar poured on soda, is one who sings songs to a heavy heart* (NIV).
2. There is a time to "cheer up,""buck up,""forgive," and "let's find the answer," but first weep with those who weep. Take time for

this. Be slow to say, “Snap out of it, right now, in the Name of Jesus.”

D. Encourage People to Talk about Their Circumstances with Some Specifics

This takes time. You don’t have to have all the answers or be a trained counselor. Care, love, listen. Be all ears for a change!

E. Be Willing to Wait in Silence

It was seven days before Job could speak (Job 2:13).

F. Enter into the Situation, But Neither Exaggerate Nor Lessen the Weight of the Circumstance

Be channels of the compassion of God, as this expresses the love of God. Ask them how they feel.

G. Don’t Assume Sin

“Job’s comforters” is a derogatory description of a critical spiritat work.

H. Forgiveness Is Best Preceded by Insight

Help people clearly articulate the offense and the injury and give them some time before asking them to forgive.

1. Watch yourselves. Luke 17:3 – *If your brother sins, rebuke him, and if he repents, forgive him* (NIV). Clear, bold, gentle statements take time to achieve.
2. Incomplete forgiveness is better than none, because you startdown the road, but work for the understanding that produces complete forgiveness (identifying illegitimate demands).
3. Allowing time for processing means you believe God is at work in them.

I. Pray for the Person and Ask the Holy Spirit to Minister His Promised Comfort

1. Matt. 5:4 – *Blessed are those who mourn, for they will be comforted*(NIV).
2. I Cor. 14:3 – *But everyone who prophesies speaks to men for theirstrengthening, encouragement, and comfort* (NIV).

III. PROMISES AND THE FUTURE PLACE OF TEARS

A. The Law of Sowing and Reaping

Psalm 126:5-6 – *Those who sow in tears shall reap with joyfulshouting. He who goes to and fro weeping, carrying his bag of seed, shall indeed come again with a shout of joy, bringing his sheaves with him*.

B. What Will God Do with Our Tears?

1. Isa. 25:8– *He will swallow up death for all time, and the Lord Godwill wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for the Lord has spoken*.
2. Rev. 7:17 – *For the lamb in the center of the throne shall be theirshepherd, and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes*.
3. Rev. 21:4 – *And He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things havepassed away*.
4. Perhaps, as our tears are stored in heavens bottles, (Psalm56:8-13) after these vessels are filled they are then turned upside down and become the outpouring of the Holy Spiritupon dry land.

IV. CLOSING PRAYERS

A. 17th Century Poet, Phineas Fletcher[10]

"Drop, drop, slow tears,
And bathe those beauteous feet,
Which brought from heaven
the news and Prince of
Peace. Cease not, wet eyes,
His mercies to
entreat;to cry for
vengeance Sin doth
never cease. In your
deep floods
Drown all my faults and
fears;nor let his eye see sin,
but through my tears."

B. Prayer of Richard Foster[11]

"Gracious Jesus, it is easier for me to approach you with my mind than with my tears. I do not know how to pray from the emotive center of my life or even how to get in touch with that part of me. Still, I come to you just as I am.

"I am sorry for my many rejections of your overtures of love. Please forgive all my offenses against your law. I repent of my callous and insensitive ways. Break my stony heart with the things that break your heart.

"Jesus, you went through your greatest trial in unashamed agony and wept tears of deep, deep sorrow. In remembrance of yoursorrow help me to weep over my sin…and my sins.

"For Your sake and in Your Name, I pray. Amen."

Reflection Questions
Lesson Three: Releasing Tears

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. The Greek word for a broken and contrite heart is _____.

2. In Psalm 126:5-6 it *says – those who sow in tears willreap with* _____.”

3. In Matt. 5:4 it says – *blessed are those who mourn for they willbe* _____.

Multiple Choice – Choose the best answer from the list below:

A. Encourage

B. Assume

C. Swallow

D. Silence

4. Don’t _____ sin as Job’s friends did.

5. Isaiah 25:8 says – *He will*_____*up death for all time*.

True or False

6. This lesson speaks of at least nine categories of tears. _____

7. When Job’s friends saw him from a distance they began to laugh athim. _____

8. It was twenty-one days before Job could speak to his friends. _____

Scripture Memorization

9. Write out Revelation 7:17 and memorize it.

10. What was the primary insight you gained from this lesson, and how willyou apply it to your life?

Lesson Four:
Travail – The Prayer that Brings Birth

I. CRYING TO THE LORD

A. Scriptures

1. Ex. 2:23-25 – *During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard theirgroaning and he remembered his covenant with Abraham, with Isaac, and with Jacob. So God looked on the Israelites and was concerned about them* (NIV).
2. Ps. 22:4-5 –*In you our fathers put their trust; they trusted and you delivered them. They cried to you and were saved; in you they trusted and were not disappointed*(NIV).
3. Judges. 6:1, 6 – *Again the Israelites did evil in the eyes of the Lord, and seven years He gave them into the hands of the Midianites… Midian so impoverished the Israelites that they cried out to the Lord for help* (NIV).
4. I Sam. 7:9b – *He cried out to the Lord on Israel's behalf, and the Lord answered him* (NIV).
5. I Chron. 5:20 – *They were helped in fighting them…because theycried out to Him during the battle* (NIV).
6. Joel 1:13a, 14b – *Put on sackcloth, O priests, and mourn; wail, you who minister before the altar. Come, spend the night in sackcloth, you who minister before my God… Summon the elders and all who live in the land, to the house of the Lord your God and cry out to the Lord* (NIV).

7. Heb. 5:7 – *During the days of Jesus' life on earth, He offered up prayers and petitions with loud cries and tears to the One who could save Him from death, and He was heard because of Hisreverent submission (godly fear*, NKJV). (NIV)

B. Quotes on Intense Praying

1. Charles Finney
   "Revival is no more a miracle than a crop of wheat. Revivalcomes from heaven when heroic souls enter the conflict, determined to win or die – or if need be, to win and die."

   Matt. 11:12 – …*the kingdom of heaven suffers violence and the violent take it by force* (NKJV).

2. Matthew Henry
   "When God intends great mercy for His people, the first thing He does is set them a-praying."

3. Leonard Ravenhill
   "At God's counter there are no 'sale days,' for the price of revival is ever the same – travail!"

4. E. M. Bounds
   "The wrestling quality of importunate prayer does not spring from physical vehemence or fleshly energy. It is not an impulse of energy, not mere earnestness of soul; it is an inwrought force, a faculty implanted and aroused by the HolySpirit. Virtually, it is the intercession of the Holy Spirit of God in us."

5. David Brainerd
   (His diary entry of July 21, 1744)[12]
   "In prayer, I was exceedingly enlarged and my soul was as much drawn out as ever I remember it to have been in my lifeor near. I

was in such anguish and pleaded with so much earnestness and importunity that when I rose from my knees, I felt extremely weak and overcome – I could scarcely walkstraight. My joints were loosed, the sweat ran down my face and body, and nature seemed as if it would dissolve…in my fervent supplications for the poor Indians. I knew they mettogether to worship demons and not God. They made me cry earnestly that God would now appear and help me… My soulpleaded long."

6. Concerning John Hyde [13]

Think of Praying Hyde, who often went into the hills to visitfriends and pray. A friend relates, "It was evident to all he was bowed down with sore travail of soul. He missed many meals and when I went to his room I would find him lying with greatagony, or walking up and down as if an inward fire were burning in his bones." It was from intense burden that Hyde asked God to give him a soul a day that year. Praying Hyde departed from his friends no ordinary man. He became a burden-bearer for mankind. At year's end, four hundred souls had been won to Christ. As the new year came, John Hyde approached God's throne with greater burden. Now Hyde begged for two souls daily. Twelve months later more had been won than Hyde anticipated. In fact, some eight hundred souls were claimed that year. This, however, did not satisfy Praying Hyde. Soon we hear him pleading, "Give me foursouls every day."

Hyde's intent was not to win these with tent crusades or massive rallies. He went for every soul, one at a time. It is said that Hyde approached sinners on the street of any village at any time. Conversation ensued and before long, both wouldkneel in prayer. Hyde would lead this new convert to water and perform baptismal rites. This even repeated itself four times daily because Hyde's burden reached out to lost men. Multitudes of souls found Christ when this humble man assumed a burden for the lost.

C. The Need to Travail

(Dick Eastman's manual, *Change the World School of Prayer*).[14] When speaking of compassion, we should mention the type of prayer which includes a deep brokenness, sometimes even manifesting itself in groans. Such prayer would come under thecategory of "travail." What exactly is travail? Three basic facts abouttravail should help provide an answer.

1. Travail Is the Dying Part of Prayer

   An expectant mother often feels that she is at the very brink of death during childbirth. The pain is such that even modern medications may fail to relieve all of it and the "labor" is actually very hard work. This pain is necessary and might be labeled the "dying part" of a mother's experience. Only as she willingly suffers and works can new life come forth.

   A similar dying process takes place when we travail in prayer. It is a process that takes much time and dedication. Leonard Ravenhill reminds us, "It is true that science has eliminated some of the suffering that our mothers knew in childbirth; but science will never shrink the long slow months of a child's formation."

2. Travail Is the Energy Put into Our Prayer

   Though our first thought on the subject of travail might seemto suggest this type of prayer involves long praying, it should be established that real travail concerns the energy we put into the praying. Spurgeon explains, "God does not hear us because of the length of our prayer, but because of the sincerity of it. Prayer is not to be measured by the yard, nor weighed by the pound. It is the might and force of it – the truth and reality of it – the energy and the intensity of it." Travail, then is the might and force of our prayer. It concerns the intensity with which we pray.

3. Travail Is the Depth of Desire in Prayer

The Master of all prayer said, *"Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them"*(Mark 11:24, KJV). Desire is paramount to powerful praying. James later declares, *"Ye have not because ye ask not"* (James. 4:3, KJV). Perhaps we could paraphrase this, *"Ye have notbecause ye want not." The fact is, unless we want a thing, we will do nothing to acquire that thing*.

Further, the more desire we have for this want, the more intensity will manifest itself as we seek fulfillment of it. E.M. Bounds said that desire is not merely a simple wish but adeep-seated craving. It is an intense longing for attainment. Desire precedes prayer, accompanies it, and is followed by it.

Prayer is really nothing but the oral expression of desire, and the deeper the desire, the stronger the prayer. William McBirnie adds, "Only prayers which are meant with all the heart and soul are really answered. Jesus, in Gethsemane, prayed in such agony that bloody sweat stood out on His face. Only real earnestness can propel a prayer far enough to be heard by God." What Christ refers to as "desire" is especially meaningful regarding prayer that will "Change the World."

II. SCRIPTURAL ACCOUNTS OF AGONIZING AND WRESTLINGIN PRAYER

A. Genesis 32:24-26

Jacob was left alone and the angel of the Lord wrestled with him.

B. I Kings 18:41-46

Elijah's agonizing prayer on Mount Carmel

Now Elijah said to Ahab, "Go up, eat and drink; for there is the sound of the roar of a heavy shower." So Ahab went up to eat and drink. But Elijah went up to the top of Carmel; and he crouched down on the earth, and put his face between his knees. And he said to his servant, "Go up now, look toward the sea." So he went up and looked and said, "There is nothing." And he said, "Go back" seven times. And it came about at the seventh time, that he said, "Behold, a cloud as small as a man's hand iscoming up from the sea." So he said, "Go up, say to Ahab, 'Prepare your chariot and go down, so that the heavy shower does not stop you.'" So itcame about in a little while, that the sky grew black with clouds andwind, and there was a heavy shower. And Ahab rode and went to Jezreel. Then the hand of the Lord was on Elijah, and he girded up his loins and outran Ahab to Jezreel.

C. Luke 22:39-44

Jesus' agonizing in prayer at the Garden of Gethsemane.

D. Colossians 4:12-13

Epaphras was always wrestling (laboring earnestly) in prayer.

E. Ephesians 6:11-12

Paul stating that we wrestle with spiritual forces. In the Olympic-type games in ancient Greece, each wrestler sought to throw his opponent on the ground and put his foot upon the neck of the other wrestler.

F. Isaiah 64:7

We must take hold of God – *And there is no one who calls on Thy name, who arouses himself to take hold of Thee; for Thou hast hidden Thy face from us, and hast delivered us into the power of our iniquities.*

G. A Contemporary Quote by Wesley Duewel[15]

"Probably one reason so few wrestle in prayer is that so few are prepared for its arduous demands. It can be very spirituallyexhausting and physically demanding. You recognize that the success of an urgent endeavor, the life of a sick one, the eternaldestiny of an unsaved one, the honor of the Name of God, and the welfare of the Kingdom of God may be at stake.

"Wrestling in prayer enlists all the powers of your soul, marshals your deepest holy desire, and uses all the perseverance of your holydetermination. You push through a host of difficulties. You push back the heavy threatening clouds of darkness. You reach beyond the visible to the very throne of God. With all your strength and tenacity, you lay hold of God's grace and power. It becomes a passion of your soul. Samuel Chadwick wrote, "There is always the sweat of blood in prevailing intercession."

III. PRAYER GROANS

A. The Prayer of Groaning

The root word for groan comes from *stenos*, which means narrow – used in Luke 13:24 and Matt. 7:13, as strait is the gate. Narrow, in that it runs counter to natural inclinations. Divine conditions have narrowed the way; narrow from obstacles standing close-by.

1. Greek definitions and examples for the word *groan*.

a) *Stenadzo* – from *stenos* above, "to make in a strait, to sigh, pray inaudibly, with grief, to groan."

(1) Rom. 8:23 – *And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, to wit, the redemption of our body*(KJV).

(2) II Cor. 5:2, 4 – *For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven… For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life*(KJV).

(3) Mark 7:34 – *And looking up to heaven, He sighed, and saith unto him, 'Eph-pha-tha', that is, be opened* (KJV).

(4) Mark 8:12 – *And He sighed deeply*(*ana-stenadzo*, whichmeans "a deep drawn sigh")*in His spirit, and saith,"Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto thisgeneration"* (KJV).

b) *Stenagmos*, from *stenadzo* (above), "a sigh; groanings"

(1) Rom. 8:26 – *Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered [inexpressible, not to be described]*(KJV).

(2) Acts 7:34 – *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard theirgroanings, and am come down to deliver them* (KJV).

2. Greek definitions and examples for groaned – *en-brimaumai* – "in strength, to be painfully moved, express indignation against."Greek Lexicon, page 134, "to snort, to be greatly frettedor agitated." John 11:33, 38:

a) KJV – *When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled. [margin: "He troubled Himself."] Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.*

b) AMP – *When Jesus saw her sobbing, and the Jews who came with her [also] sobbing, He was deeply moved in spiritand troubled. [He chafed in spirit, and sighed and was disturbed]…*

Now Jesus, again sighing repeatedly and deeply disquieted, approached the tomb.

3. Purpose of groaning[16]

Groaning brings deliverance from within, and pushes back the pressures of darkness from without. There are walls of resistance toward God that are within each of us. We neitherknow about, nor understand how to deliver ourselves, but this kind of prayer is higher than our understanding, and largerthan our comprehension, for it bypasses the mind, and allows the Holy Spirit to move us into the purposes of God, according to His will and not our own. Groaning pushes us through the tight places (the places of distress that seem to bind us), into the larger places of the Spirit. Groaning moves deep within us and causes us to become open and vulnerable to the Spirit, and then, prepares us for the utter abandonment that God requires.

True groaning originates deep within our spirit, deep calling unto deep, bringing release from the clothing of dead works, that we would be further clothed with the clothing of the Spirit. (Our earthly walk determines our spiritual clothing. See II Cor. 5:2 and Rev. 3:18)

Groaning brings release in the spirit, because the Word says that God heard the groaning of His people and came down to deliver them (Acts 7:34).

Groaning is not for those who understand and know what they desire to pray, but for those who desire to reach beyond whatthey know or understand, for these ones know not what or howto pray as they ought, and deeply desire that the Spirit wouldcontrol all. Those who are self-satisfied will have great difficulty groaning; those who are desperate will have great difficulty not groaning.

B. Romans 8:26-27

And in the same way, the Spirit also helps our weakness; for we do notknow how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the heartsknows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

The Holy Spirit, in His mighty prevailing for us, prays with unutterable groanings. The word for "groan" in Romans 8:26 is *stenagmos*. It is an inward groaning and it is the plural. *Alalotos* is the word meaning "inexpressible." The heart-cry of the Spirit is too deep for human words. It, therefore, becomes groanings within our hearts that manifest a prayer desire so infinite that it is incapable of being totally expressed.

God the Father understands the Spirit's meaning as He groans within us (Rom. 8:27). Our weakness (v. 26) is that our human words cannot adequately and fully articulate the depth of divine longing, just as our personality cannot experience the fullness and depth of the Spirit's longing. We can express it truly, but nottotally. We are finite; He is infinite.

Nor do we know what is best in every circumstance. Our knowledge is limited, so we do not know what is best to pray for in each situation. The Spirit's very definite and infinitely deep desire mustbe expressed in groanings rather than in our words, since our words are inadequate. Spirit-born groaning is always in accord with God's will, the Spirit could desire nothing other. But God can translate these groanings into His fullest understanding and *do immeasurably more than all we ask or imagine, according to His powerthat is at work within us* (Eph. 3:20, NIV).

C. Payson[17]

Praying Payson of Portland, Oregon, was one who prevailed mightilyin prayer. After his death, he was found to have callused knees. By the side of his bed, where he wrestled in prayer day after day, were two grooves worn into the hard boards as he moved back and forth on his knees in prayer. Payson used to say that he pitied the Christian who could not experience the meaning of the words *groanings which cannot be uttered* (Rom. 8:26, NKJV).

D. Redfield[18]

It is said of Redfield, that in his prayer wrestling, he, at times, groaned as if he were dying, but such mighty groanings were then followed by tremendous spiritual transformations in lives, as people repented and confessed their sins.

E. Wesley Duewel[19]

Prayer groaning and prayer agony also make you unusually one with the Holy Spirit. It makes you more like Him also. The Spirit is equally infinite in His longing and burden as the Son of God is interceding on heaven's throne. "How burdened these intercessions of the Holy Spirit! How profoundly He feels the world's sin, the world's woe, and the world's loss, and how deeply He sympathizes with the dire conditions, are seen in His groanings which are…too sacred to be voiced by Him."

F. Life of Jesus

…He poured out His life unto death…and made intercession for the transgressors (Isa. 53:12, NIV). Christ deliberately chose earth's mightiest travailing in prayer. Jesus could have refused it, but He chose Gethsemane. Yes, He took up His cross (John 10:18). He took up and fully drank the cup.

Our experience in no way compares with the depth of Christ's experience. But, as we purposefully commit ourselves to take up our cup and give ourselves to prayer wrestling, as we deliberatelytake up

our cross, the cross of prayer travail, we become most like Jesus, our mighty Intercessor…. *if anyone would come after me, he must deny himself and take up his cross daily and follow Me* (Luke 9:23, NIV).

Jesus' prayer burden and agony is described in Mark 14:33b-34a – *He began to be deeply distressed and troubled. 'My soul is overwhelmed with sorrow to the point of death,' He said to them* (NIV).

The Greek for "deeply distressed" here is *ekthambeomi*, an intensive which means to be amazed, astonished, almost to the point of immobility. Jesus describes the agony as overwhelming. Martin Luther called these words the most astonishing words in the Bible.

IV. TRAVAIL AND LABOR

A. The Prayer of Travail[20]

The difference between mourning or weeping, and travail is that, in mourning or weeping, there is usually a state of distress and/or a judgment for sin that is precipitating the prayer. Hence, a cry goes forth for deliverance from the present situation or for something immediately on the horizon.

The prayer of travail is God desiring to create an "opening" to bring forth a measure of growth. If the "opening" was already in place, there would be no need for travail. Just as the "opening" of the natural womb is enlarged to bring forth the baby, so, travail creates an "opening" or "way," whereas, before the opening or way was closed. With travail, there is always a way opened for life, newness, change or growth.

Travail comes suddenly and leaves as suddenly. I Thes. 5:3 – *For when they shall say peace and safety; then sudden destruction cometh*

upon them, as travail upon a woman with child…

To sorrow or mourn over a present state of affairs is one form ofprayer, but only God can give the kind of travail that births, for as surely as travail comes, so will the corresponding change. God declares, by the Spirit, that He wants a way opened for someone or something and we comply as the Spirit brings travail. *We can mourn and weep out of our natural soul and emotions, only God can bring forth life*.

B. Caring and Bearing in Prayer

We must mention another form of this prayer; where one would"carry something or someone" over an extended period of time (as a baby), and labor to bring forth an occasion, by the Spirit. It is as if it is there "all the time" and occasionally the Spirit causes it to surface to give this burden priority in prayer. This is usually a more rhythmic type of prayer, one that could not be forced, but according to the Lord's timing and purpose for a given matter. This is the same as "bearing young in prayer," but usually the intensity of sudden travail is absent.

1. Greek definitions and examples of "bearing young in prayer"
   a) *Sun-odee* – "to have parturition (parturition is the act of bringing forth young); travail in pain together orin company."
   b) *Sustenazo* – "to groan together jointly"
      Rom. 8:22 – *For we know that the whole creation groaneth and travaileth in pain together until now* (KJV). Note that in v. 21, we groan to be set free from corruption and travail to gain an entrance into liberty.
   c) *Odin* – "a pang or throe of childbirth"
      Gal. 4:19 – My little children, of whom I travail in birth again until Christ be formed in you… (KJV). How we desire for God to raise up those who would bear the young ones unto full maturity!

2. Hebrew definitions and examples of “bearing young in prayer”
   a) *Yalad* – “to bear young, to beget, to act as a midwife, to labor, to be delivered of a child”
      (1) Isa. 21:3 – *Therefore are my loins filled with pain [pain – to writhe in childbirth, in much pain]; pangs have taken hold upon me, as the pangs of a woman that travaileth; Iwas bowed down at the hearing of it; I was dismayed atthe seeing of it (KJV). Note that this entire chapter is about the labor of the watchman*.
      (2) Mic. 4:10 – *Be in pain* (pain – word for travail), *and laborto bring forth, O daughter of Zion, like a woman in travail for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies* (KJV).
      (3) Mic. 5:3 – *Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel* (KJV).
      (4) Jer. 30:6-7 – *Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with hishands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! For that day is great, so that none is like it; it is even the time of Jacob’s trouble;but he shall be saved out of it* (KJV). See the redemption that is to come.
   b) *Cuwl* – “to twist or whirl, to writhe in pain, esp. parturition, travail in birth.”
      (1) Ps. 55:4 – *My heart is sore pained within me; and the terrors of death are fallen upon me* (KJV).
      (2) Isa. 13:8 – *And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames* (KJV).

(3) Isa. 26:17 – *Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight,*
O Lord (KJV).

(4) Ps. 37:7 – *Rest in the Lord, and wait patiently for Him; fret not thyself because of him who prospereth in hisway, because of the man who bringeth wicked devices to pass* (KJV).

(5) Isa. 54:1-3 – *Sing, O barren, thou that didst not bear;break forth into singing, and cry aloud, thou that didstnot travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch*
forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shaltbreak forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited (KJV).

V. EIGHT BARREN WOMEN

A. Sarah and Abraham (Sarai and Abram)

Isaac – Gen. 11:30; 16:1; 18:10; 21:1-3 – *And Sarai was barren; she had no child… Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar… And he said, "I willsurely return to you at this time next year; and behold, Sarah your wife shall have a son." And Sarah was listening at the tent door, which was behind him… Then the Lord took note of Sarah as He had said, and the Lord did for Sarah as He had promised. So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. See also the rest of Genesis, chapters 18 and 21*.

B. Rebekah and Isaac

Esau and Jacob – Gen. 25:21 – *And Isaac prayed to the Lord on behalf of his wife, because she was barren; and the Lord answered him and Rebekah his wife conceived.*

C. Rachel and Jacob

Joseph – Gen. 29:31; 30:1, 22-23 – *Now the Lord saw that Leah was unloved, and He opened her womb, but Rachel was barren… Now when Rachel saw that she bore Jacob no children, she became jealous of hersister; and she said to Jacob, "Give me children, or else I die."… Then God remembered Rachel, and God gave heed to her and opened herwomb. So she conceived and bore a son and said, "God has taken away my reproach."*

D. Manoah and His Wife

Samson – Judges. 13:2-3, 24 – *And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had borne no children. Then the angel of the Lord appeared to the woman, and said to her, "Behold now, you are barren and have borne no children, but you shall conceive and give birth to a son." … Then the woman gave birth to a son and named him Samson; and the childgrew up and the Lord blessed him.*

E. Hannah and Elkannah

Samuel – I Sam. 1:2, 19b-20; 2:5 – *And he had two wives; the name of one was Hannah and the name of the other Peninnah; and Peninnah had children, but Hannah had no children… And Elkanah had relations with Hannah his wife, and the Lord remembered her. And it came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the Lord." "… Those who were full hire themselves out for bread, but those who were hungry cease to hunger. Even the*

barren gives birth to seven, but she who has many children languishes."

F. Ruth and Boaz

Obed – Ruth 4:13 – *So Boaz took Ruth, and she became his wife, and he went in to her. And the Lord enabled her to conceive, and she gave birth to a son.*

G. Elizabeth and Zechariah

John the Baptist – Luke 1:7, 24a – *And they had no child, because Elizabeth was barren, and they were both advanced in years… And after these days Elizabeth his wife became pregnant…*

H. Zion

Isa. 66:7-8 – *Before she travailed, she brought forth; before her pain came, she gave birth to a boy. Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons.*

Derek Prince has stated, "If the Church would cry out like women who are barren for children, then we would have revival."

VI. DO NOT HOLD BACK!

A. Romans 8:22-23

For we know that the whole creation groans and suffers the pains of child birth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves, waiting eagerly forour adoption as sons, the redemption of our body.

B. From *Mighty Prevailing Prayer*[21]

"Today our prayer life is so weak and our passion for Christ and souls so lacking that we have lost words such as these from our conversation and even from our sermons. They sound like foreign concepts to us and almost sound like fanaticism! What a commentary on the low level of our prayer lives!

"The Holy Spirit does not tap you on the shoulder each morning, lift you out of bed, and place you on your knees. He does not rearrange your schedule so you have time for adequate prayer. You will have to discipline yourself. You will have to choose to have a life of prayer, a disciplined habit of prayer. If you cannot even do thatmuch, don't talk about taking up your cross and following Jesus. Perhaps you are following Him at a distance, like Peter before he denied his Lord. (Matt. 26:58)

There is no more sacred or practical way to follow Jesus and dailytake up your cross, than in daily wrestling intercession. You willhave to deny yourself of some other things in order to have time for such prayer. Take your choice. Will you follow Jesus closely in intercession till the Spirit teaches you the secrets of prevailing prayer, or will you disappoint the Lord?

C. Isaiah 42:14 – Closing Scripture

I have kept silent for a long time. I have kept still and restrained myself. Now, like a woman in labor, I will groan; I will both gasp and pant.

Reflection Questions
Lesson Four: Travail – The Prayer that Brings Birth

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. The prayer that brings birth is _____.

2. Matt. 11:12 says – …*the kingdom of heaven suffers*.
   _____.

3. In Genesis 32:24-26 – we find that
   Jacob_____ with the angel.

Multiple Choice – Choose the best answer from the list below:

A. Four

B. *Yalad*

C. *Stenos*

D. Seven

4. In I Kings 18:41-46 – Elijah commanded his servant to look for rain
   _____ times.

5. The root word for groan is_____, which
   means "narrow."

True or False

6. Acts 7:34 says, *"God heard the groaning of His people…"*_____

7. Rom. 8:22 says *that "mankind groaneth and travaileth…"*_____

8. The word *Cuwl*, means to twist or whirl. _____

Scripture Memorization

9. Write out Psalm 22:4-5 and memorize it.

10. What was the primary insight you gained from this lesson and how willyou apply it to your life?

Section Two:

Prophetic Intercession

Lesson Five:
Prophetic Intercession

I. DEFINITIONS

A. Intercession

1. Isa. 62:6-7 – *On your walls, O Jerusalem, I have appointed watchmen; all day and all night they will never keep silent. You, who remind the Lord, take no rest for yourselves; and give Him no rest until He establishes and makes Jerusalem a praise inthe earth*.
   An intercessor is one who reminds the Lord of promisesand appointments yet to be met and fulfilled.

2. Isa. 59:15-16 – *Yes, truth is lacking; and he who turns aside fromevil makes himself a prey. Now the Lord saw, and it was displeasing in His sight that there was no justice. And He saw thatthere was no man, and was astonished* (appalled – NIV) *that there was no one to intercede*.
   An intercessor is one who takes up a case of justice before God on behalf of another.

3. Ezek. 13:4-5 – *O Israel, your prophets have been like foxes among ruins. You have not gone up into the breaches* (breaks – (NIV), *nordid you build the wall (hedge –*(KJV) *around the house of Israel tostand in the battle on the day of the Lord*.
   An intercessor is one who makes up the hedge, builds up the wall in a time of battle.

4. Ezek. 22:30-31 – *And I searched for a man among them who shouldbuild up the wall and stand in the gap before Me for the land, that I should not destroy it; but I found no one. Thus I have poured out my indignation on them; I have consumed them with the fire ofmy wrath; their way I have brought upon their heads, declares the Lord God*.
   An intercessor is one who stands in the gap between God's righteous judgment and the need for mercy on behalf of people.

B. Prophetic

1. Many categories of the prophetic, each in various stages ofcalling, commissioning, and maturity.
   a) Inscripturated Prophetic Word
   b) Spirit of Prophecy
   c) Gift of Prophecy
   d) Ministry of Prophecy
   e) Office of a Prophet

2. Prophetic people – Num. 11:29 (Moses) – "*I wish that all God'speople were prophets and that the Lord would put His Spirit on them!"* (NIV)

3. Mouthpiece – speaks for God.
   Definition: "Supernatural enablement to hear in order to speak."

4. The Prophetic has three places of operation:
   a) Assembly of Believers
   b) Streets and Market Place
   c) Closet of Prayer

II. WHAT IS PROPHETIC INTERCESSION?

A. Priest and Prophet

1. Priest: Pleaded the needs of the people to the Lord.
2. Prophet: Pleaded the interests of God before the people.
3. In prophetic intercession, the prophet and priest unite!
4. Jer. 27:18 – *But if they are prophets, and if the word of the Lord is with them, let them now entreat the Lord of hosts, that the vesselswhich are left in the house of the Lord, in the house of the king ofJudah, and in Jerusalem, may not go to Babylon*.

B. Assumes the Large Boundaries of Purposes of God

1. Prophetic intercession asks not merely that men might make decisions for Christ. It assumes the larger boundary of the great purposes of God. We plead for the maturity of Christ in those who respond – that the new society of the redeemed mankind may expand unto the ends of the earth.
2. Whether it is preached truth, prayed burden, or spontaneous utterance, a thing is only prophetic if it brings a generation into knowledge of the heart of God for our time!

C. Pleads the Promise

1. Prophetic intercession paves the way for the fulfillment of the prophetic promise.
2. In prophetic intercession, the Spirit of God pleads the covenant promises of God made to His people throughouthistory. Every unfulfilled promise ever made is to be pleaded by the Spirit before the throne.
3. Prophetic intercession is an urging to pray, given by the HolySpirit, for situations or circumstances about which you have very little knowledge in the natural. You pray for the prayer requests that are on the heart of God. He nudges you to pray so that He can

intervene. God will direct you to pray to bringforth His will on the earth as it is willed in heaven.

D. Two Summary Definitions

1. Prophetic intercession is the ability to receive an immediate prayer request from God and pray about it in a divinelyanointed utterance.
2. Prophetic intercession is waiting before God in order to "hear"or receive God's burden (God's Word, His concern, warning, conditions, vision or promises), responding back to the Lord and then to the people with appropriate actions.

III. EXAMPLES OF PROPHETIC INTERCESSION

A. A Biblical Example

Anna in Luke 2:36-38 – *And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with a husband seven years after her marriage, and then as a widow to the age of eighty-four. And she never left the temple, serving night and day with fastings and prayers. And at that very moment she came up and began giving thanks to God, and continued to speak of Himto all those who were looking for the redemptionof Jerusalem.*

B. A Current-Day Example

A Prophecy Received in Prayer on November 7, 1983[22]
by Norman Stone:

THE LORD SAID TO ME; "They're killing My children. Will you helpMe to stop them? Every day, their shed blood cries unto Me fromthe earth. Their pain shrieks through the chambers of heaven – as

their broken and lifeless bodies are being aborted from the sanctuaries… those whom I have desired to bring forth, by whose faith My Kingdom would have been exalted. Satan has feared themand longs to destroy them. The greatest attack ever waged against My kingdom and My creation is now being fought against the innocent and defenseless…

The most insidious scheme ever conceived in the pits of hell has come upon you. This could only have happened because of the hardness of your hearts and the callousness of your spirit. Turn your hearts back again towards Me, and I will give you a heart offlesh…then your heart will weep as Mine does and your soul willbreak with pain – as you, too, will start to hear the cries.

You thought this was a civil rights issue to be decided in the courts of the land, but you're wrong! It is not an issue of rights and liberties, IT IS A SPIRITUAL BATTLE. The strongholds of Satan must be broken… He has deceived the people…he has deceived you. He told you lies and you believed them…but now it is time to change.

Don't stand back quivering with fear while the giant stands before you defying THE LORD OF HOSTS. Rather ay, "Is there not a cause!" Take up your sling, gird yourself about and come againstthis giant… and I will give you victory. Say to it, "You have come this day with your wisdom and strength, but I come against you in the Name of THE LORD JESUS CHRIST, THE SON OF THE LIVINGGOD, whom you have defied. This day will the Lord deliver you into our hands…You will be smitten and destroyed – so all may know who is the Lord God.

He who puts his hand to destroy life within the sanctuary of the womb, saith the Lord, is a murderer and a devourer of life. His alliance is not with God, but with Satan. "*I have come that you might*

have life…the enemy comes to kill, steal, and destroy." You are My greatest miracle…life is My greatest gift.

When conception occurs within the womb, whether by plan or accident, into that form do I breathe the breath of life, and it, thattiny life, becomes a living soul. Whether man and woman, by plan or by accident conceive, it makes no difference in My eyes for I have blessed that life and ordained it to be an irreplaceable part of My divine plan.

To lay instruments of steel and devices of destruction against thatinnocent life is blasphemy of the highest form. Those who yield to this insidious deception shall be cursed with a great curse, SAITHTHE LORD, for they have defiled the land by the shedding of blood."

IV. THE MECHANICS OF PROPHETIC INTERCESSION

A. Amos 3:7

Surely the Lord God does nothing, unless He reveals His secret to Hisservants the prophets (NKJV).

B. I Corinthians 3:9

We are… God's co-workers (TLB).

C. Ephesians 3:20

…able to do exceedingly abundantly above all that we ask or think. (NKJV).

D. James 2:13b

Mercy triumphs over judgment (NKJV).

E. Isaiah 64:4

God…acts on behalf of those who wait for Him (NIV).

F. Genesis 18:17-33

Oh, may the Lord not be angry, and I shall speak only this once (or "onemore time"). Key principle (v. 32): God quits when man quits.

G. The Touch of Jesus

Jesus sees the need and touches someone to intercede. How? Through the power of the Holy Spirit, He prays through that person inspiring them to pray his prayers, in order for His will to be done on earth as it is in heaven (Rom. 8:26).

V. RECEIVING THE BURDEN

A. Through Illuminated Scripture

1. Dan. 9:2 – *In the first year of his reign I, Daniel, observed in the books the number of the years which was revealed as the word ofthe Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.*
2. Jer. 29:10 – *For thus says the Lord, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.'*
3. Daniel prayed the promise that was given prophetically to a previous generation.

B. Habakkuk 1:1

The oracle (burden) which Habakkuk the prophet saw.

C. Habakkuk 2:1-3

I will stand on my guard post and station myself on the rampart; and Iwill keep watch to see what He will speak to me, and how I may reply when I am reproved. Then the Lord answered me and said, "Record the vision and inscribe it on tablets that the one who reads it may run. For the vision is yet for the appointed time; it hastens toward the goal, and itwill not fail. Though it tarries, wait for it; for it will certainly come, it willnot delay."

D. Practical Applications

1. Hab. 2:1-3 (as printed above)
   a) First he goes to a quiet place where he can be alone and still.
   b) He quiets himself within by *watching to see* what God would say.
   c) When God begins to speak, the first thing God says is *to record the vision*.

2. Becoming Still
   a) Ps. 46:10a – *Cease striving and know that I am God*.
   b) Remove external distractions, Mark 1:35 – *And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there*.

3. Quiet Our Own Inner Being
   a) Write down thoughts of things to do later.
   b) Release present tensions and anxieties to the Lord.
   c) Focus on Jesus.
   d) In becoming still, I am not trying to do anything. I am centered on this moment of time and experiencing Himin it.
   e) Removing inner noise (voices, thoughts, pressures).

Problem	Solution
Thoughts of things to do.	Write them down so you won't forget.

Thoughts of sin-consciousness.	Confess your sin and clothe yourself with the robe of righteousness.
Mind flitting about.	Speak to your mind – say “No!” Focus on a vision of Jesus with you.
Difficulty getting in touch.	Begin singing in tongues and listen with your heart to spontaneous song bubbling up from your heart
Need more time!	Realize that times when you are doing automatic activities (driving, bathing, exercising, washing dishes, etc.) are idealtimes to hear from God.

E. The Place of Tongues

1. Through the gift of praying in tongues, we are pulling out our spiritual antennas, which in turn helps us to receive revelation from God.
2. I Cor. 14:4 – *One who speaks in a tongue edifies himself; but one who prophesies edifies the church*.

VI. RESPONDING TO THE BURDEN

A. Wisdom Ways

1. Warning of Casualties
2. Self-righteousness; Secret Pride
3. Dignity (goes out the window)
4. Breaks your Heart
5. Do you carry the burden all the time?

B. Isaiah 42:26

1. KJV – *Put Me in remembrance, let us plead together, declare thou, that thou mayest be justified*.
2. NASB – *Put Me in remembrance, let us argue our case together, state your case that you may be proved right*.
3. TLB – *Oh, remind Me of this promise of forgiveness, for we must talk about your sins. Plead your case for My forgiving you*.

C. Definition of "Plead"

The meaning is to argue a case or cause in a court of law; to entreat or appeal earnestly.

D. God as Judge

1. Heb. 12:22-24
   a) God as Judge of all
   b) Jesus as the Mediator
   c) Blood which speaks

2. Gen. 18:25 – *Shall not the Judge of all the earth do right?*

3. Judges. 11:27 – …*the Lord the judge be Judge this day*.

4. Isa. 33:22 – …*for the Lord is our Judge*.

E. Amos 7:1-8

In this passage of Scripture, we find the lesson of Amos responding to revelation with intercession. He is shown a series of judgments coming upon the land. He, in turn, cries out that these judgments be averted. His intercession cut off the judgments that he had previously seen and declared.

F. Exodus 32:10-14

"Now then let Me alone, that My anger may burn against them, and that Imay destroy them; and I will make of you a great nation." Then Moses entreated the Lord his God, and said, "O Lord, why doth Thine

angerburn against Thy people whom Thou hast brought out from the land ofEgypt with great power and with a mighty hand? Why should the Egyptians speak, saying, 'With evil intent He brought them out to killthem in the mountains and to destroy them from the face of the earth'? Turn from Thy burning anger and change Thy mind about doing harm to Thy people. Remember Abraham, Isaac, and Israel, Thy servants towhom Thou didst swear by Thyself, and didst say to them, 'I willmultiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shallinherit it forever.'" So the Lord changed His mind about the harm which He said He would do to His people.

Moses appealed on the basis of God's covenant, glory, name, and reputation. (See the lesson, "Pleading Your Case" in the study guide entitled *Watchmen on the Walls*.)

VII. CLOSING EXAMPLES AND STATEMENTS

A. Pastor Evald in Czechoslovakia (now Czech Republic)

While having a heavenly encounter, Pastor Evald was shown a bridge proceeding from Ethiopia to Israel. He then saw thousands of black people traveling over the bridge. The Lord indicated to himthat those ancient Jewish people were returning to Israel in response to the prophetic prayers of the saints.

B. JamesGoll

1. I had a powerful experience of praying for intervention of"binding the prince of Persia" who was attempting to prematurely escalate circumstances for a major war in the Persian Gulf. (Read *The*

Prophetic Intercessor, by James Gollfor more detail on this subject.)

2. I also had a prayer engagement at Wall Street in New York City, where “an arena of mercy-judgment” was released in response to hours of quiet waiting and specific dream involvement. Read *God Encounters*by James and Michal Ann Goll for more detail on this subject.

C. Jack Hayford’s Prophecy – August 1, 1980 The Prophecy[23]

“The Lord God would call all of His redeemed in this land to lifttheir eyes and look! Over your nation there are leaden skies, clouds of impending judgment which hang heavy with a rain of fury and indignation which this people have brought upon themselves. As sin has risen as a vapor of evil, now clouds of judgment have formed and shall shortly be precipitated in wrath and destruction except an intercessor rise to hold back the storm.

It is not too late, O Church of Christ! Look! Look around you to the east, to the west, to the north and to the south. On the horizon, beneath the margin of those clouds, a silver glint of the day stillshines; it is the sun of My righteousness ready to rise with healing over the whole land, but that light cannot spread except the clouds be lifted.

And so the Lord calls: O Church, rise again in your righteous glory. Cause your words to rise in prayers of intercession unto deliverance. The skies are dropping lower, skies of lead weighted with judgment, but your entry with prayer can save the day. For theLord would have you see that your intercession, O Church, rises like pillars, extending through prayer and pressing back the impending judgment; pushing the leaden skies upward and backward. Take your place, My people!

Take your place as pillars of prayer, for I would that there be mercy upon this nation rather than judgment; I would there be healing rather than death!

Look again at the light of hope on the horizon. Righteousness waits to enter in grace, that over your heads, instead of a rain ofjudgment and fury, there might flow down rivers of mercy, rivers ofrighteousness, rivers of deliverance, and river of healing.
But be wise, and know that it remains for the Living Church to determine if that judgment shall come upon you shortly or if itshall be withheld for another day.

Cause the word to go forth with understanding that My people need not surrender to the storm which threatens. Did I not deliverNineveh when repentance came? Have I not ordained My people to exercise this privilege: if they will pray, I will heal their land? That word goes forth afresh, for as deliverance has been shown before, *ifyou will stand in the might with which you have been clothed*, you shallsee deliverance again. It shall come if you obey, if you pray ceaselessly until the leaden skies of judgment be lifted by pillars ofprayer; and then will the light, the glory, and the blessing of the Lord flood your land and healing come again. Lift up your voices with praise, raising pillars of intercession, and *you shall see the deliverance of God, if you will pray* as He directs."

D. A Word I Received in Germany

While on a train, traveling in the night, I heard the following words, "Where are my Josephs? Where are My Esthers? Where are MyDaniels? Where are My Deborahs?"

E. Jesus' Word

Matthew 11:12 – *The kingdom of heaven suffers violence and the violenttake it by force* (NKJV).

Such will be the prophetic intercessors for a last generation! Willyou be among them?

Reflection Questions
Lesson Five: Prophetic Intercession

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. An intercessor reminds the Lord of _____ and _____yet to be met and fulfilled.

2. Isaiah 59:15-16 – *The Lord saw…and was*_____ *that there was no one to intercede*.

3. The prophetic has _____ places of operation.

Multiple Choice – Choose the best answer from the list below:

A. Caretaker

B. Priest

C. Servant

D. Prophet

4. The _____ pleaded the needs of the people to the Lord.

5. The _____ pleaded the interests of God before the people.

True or False

6. Hab. 2:1-3 –*The Lord answered me and said, "Record the vision and inscribe it on tablets that the one who reads it may rejoice."*_____

7. Psalm 46:10 tells us to cease striving and know that He is God. _____

8. I Cor. 14:4 – *One who speaks in a tongue edifies himself and the church*. _____

Scripture Memorization

9. Write out Isaiah 62:6-7 and memorize it.

10. What was the primary insight you gained from this lesson, and how willyou apply it to your life?

Lesson Six:
Praying in the Spirit

I. SCRIPTURAL EXAMPLES

A. Jude 20-21

But you beloved, building yourselves up on your most holy faith, prayingin the Holy Spirit. Keep yourselves in the love of God waiting anxiouslyfor the mercy of our Lord Jesus Christ to eternal life.

B. Romans 8:26-27

And in the same way the Spirit also helps our weakness, for we do not know how to pray as we should, <u>but the Spirit himself intercedes</u> for us with groanings too deep for words; And He who searches the hearts knows what the mind of the Spirit is, because <u>He intercedes</u> for the saints according to the will of God.

C. Isaiah 28:11-14

Indeed he will speak to his people through stammering lips and a foreign tongue, He who said to them, "Here is rest, give rest to the weary," and "Here is repose," but they would not listen. So the word of the Lord tothem will be, "Order on order, order on order, Line on line, line on line, a little here, a little there," That they may go and stumble backward, be broken, snared and taken captive.

The gift of tongues was to bring rest for the weary, peace and refreshing and was to be a sign to the unbeliever as in I Cor. 14:21-23.

II. PRAYING IN THE SPIRIT

A. Ephesians 6:18 (NASB)

With all prayer and petition pray at all times in the Spirit, and with this inview, be on the alert with all perseverance and petition for all saints.

B. Ephesians 6:18 (AMP)

Pray at all times (on every occasion, in every season) in the Spirit, with allmanner of prayer and entreaty. To that end keep alert and watch with strong purpose and perseverance, interceding in behalf of all the saints (God's consecrated people).

C. Ways the Spirit Helps Us!

Let us examine a number of ways in which the Spirit helps us, so we can prevail in prayer.[24]

1. The Spirit fills you, so that He can be Lord of your praying.
2. The Spirit makes you spiritually healthy. Christ becomes your very life (Rom. 8:2; Col. 3:4). Andrew Murray wrote "The connection between the prayer life and the spirit life is close and indissolvable."
3. The Spirit draws you to prayer, ever wooing and enticing you to come to Him.
4. The Spirit gives special access to the Lord. (Eph. 2:18, 3:12). The Holy Spirit is the one who ushers us into the Father's presence.
5. The Spirit teaches you to pray, causing us to breathe in the atmosphere of the Spirit and breathe out the spirit of prayer. The Spirit is the *parakletos* or *paraclete*, the counselor or teacher (John 14:26) who helps you in your petitions. As Charles Finney said: "He will give you as much of the spirit ofprayer as you have strength of body to bear."

6. The Spirit burdens you to pray. The Holy Spirit longs to share His burden, compassion, and travail of soul with you, to identify with the brokenness of the world, carrying and praying God's heart.
7. The Spirit empowers you to pray. (Ps. 62:11-2)
8. The Spirit multiplies your faith. The Holy Spirit strengthens and multiplies your faith for those areas where you are praying in accordance with the will of God. He multiplies faith, by giving you a new revelation of the greatness of the power of God, by giving you a vision of how God longs to act on your behalf, pressing upon you promises from the Word of God.

III. DIFFERENT TYPES OF PRAYER

A. Various Forms of Prayer in the Spirit

1. Prayer is a normal part of the community of believers.
   Acts 2:42 – And they were continually devoting themselves to the apostles teaching and to fellowship, to the breaking of bread and prayer.
2. Thanksgiving mingled with prayer produces a force God can'tresist. Philippians 4:6 – *Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God*.

B. Five Aspects of Intercessory Prayer

1. Personal petitions – Asking for circumstances in your life to change.
2. Personal devotion – Asking for spiritual growth, communion with God, and worship.
3. Meditation on God's Word – Turning God's Word into conversation with Jesus.

4. Intercession for God’s corporate purpose – I Thes. 3:10;Isa. 62:6-7; Luke. 18:7-8.
5. Intercession for specific individuals – II Cor. 1:11; Eph. 6:19;Phi. 1:19.

C. Examples of Such Prayers

1. The Hand of God Comes Upon Me as a Burden.
   Hebrew word is *“Massa.”*This is used to refer to the “hand of the Lord” thatreleases the “burden of the Lord.” When the Lord’s hand comes upon us, it imparts something to us so that when his hand lifts his burden remains. Such an example from Scripture is Habakkuk.

2. Revelatory (God Inspired) Prayer.
   This can be known as Prophetic Intercession. It is when there is an urging to pray, given by the Holy Spirit for situations or circumstances about which you have very little knowledge in the natural. You pray for the prayer requests that are on the heart of God. He nudges you to pray so that He can intervene. God will directyou to pray to bring forth His will on the earth as it is willed in heaven.

3. Compassionate Intercession.
   When one’s heart is stirred by weeping, brokenness, groans and tears over that which is before them, crying out for the intervention of the Lord into that situation. Often you are sensing the Lord’s heart in a situation.

4. Spiritual Breakthrough Prayer.
   A way is opened up for the purposes of God to come forth. This may be seen with travail, groanings, or coupled with the gift of faith.

5. Praying in Tongues. (I Cor. 14:18)

IV. GIFT OF TONGUES DEFINED

A. Definitions of the Gift of Tongues from Various Authors

1. Kenneth Hagin – Diverse kinds of tongues is supernaturalutterance by the Holy Spirit in languages never learned by the speaker, nor understood by the mind of the speaker, nor necessarily always understood by the hearer. Speaking with tongues has nothing whatsoever to do with linguistic ability; ithas nothing to do with the mind or the intellect of man. It is a vocal miracle.
2. Dick Iverson – The gift of tongues is the God-given enablement to communicate in a language one does not know. This is a "manifestation of the Spirit" and not human ability. Ithas absolutely nothing to do with natural ability, eloquence ofspeech or a new sanctified way of talking. The gift of tongues is a supernatural manifestation or expression of the Holy Spiritthrough a person's speech organs. It is a direct manifestation of the miraculous.
3. Derek Prince – The "gift of tongues" is the supernatural abilitygiven to a believer by the Holy Spirit to speak in a language notunderstood by the speaker. Each believer has the potential to speak in a language unknown to him one that is new to him – other than the language that he normally uses and understands. When speaking in an unknown tongue the believer is speaking to God things not understood, whichbuilds himself up.
4. David Pytches – This is spontaneous inspired utterance by the Holy Spirit, where the normal voice organs are used, but the conscious mind plays no part. The languages spoken are entirely unlearned by the speaker.

5. John Wimber – Kinds of tongues are Spirit-inspired, spontaneous utterances in which the conscious mind plays no part. It is speaking in a language (whether earthly or angelic) which the speaker has never learned or understood. This is used privately by a believer and may be used at will for his own edification. Tongues are also used in public as an ecstaticutterance following an anointing from God.

B. Personal Communion

1. Isaiah 28:11-14 – Rest and refreshment.
2. Jude 20 – Builds up love and faith.
3. I Corinthians 14:1-4 – Speaks mysteries to God, to edify himself.
4. I Corinthians 14:14, 15 – When you pray in tongues, your spirit prays.
5. Praying in tongues is a key to receiving revelation fromthe Father.

C. Various Kinds of Tongues

1. Praise and adoration tongues – Romantic communion and intimacy with God.
2. Warfare Tongues – For deliverance, warfare strategy and breaking yokes, addressing powers of darkness overindividuals, families, and cities, etc.
3. Gift of tongues and interpretation – I Cor. 14:5, 12-1.
   Mixed together, these gifts yield revelation to the listener.

D. Personal Revelation

1. The Holy Spirit spoke to me in a dream and said, “If you wouldpray two hours in the Spirit in one setting, I will give you a spirit of revelation!”
2. Let us have a goal like Paul the Apostle to speak and pray intongues in all seasons. Will we respond to the challenge?

I Cor. 14:18 *“I thank God, I speak in tongues more than you all.”*

E. Closing Prayer

Lord Jesus, I come to you today, and ask that you would awaken the gift of tongues in and through me, that rivers of living water wouldgush up from within me and pour forth praise and adoration unto you in a new tongue. I welcome you Holy Spirit to baptize me afresh, submerge me, overcome me and saturate me with you love, and that you, Oh Lord, would activate your gifts in my life.

Thank you, Lord. Amen.

Reflection Questions
Lesson Six: Praying in the Spirit

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. Ephesians 6:18 says –*with all prayer and petition pray at all times inthe*_____.

2. List three different purposes of tongues:

   a. _____

   b. _____

   c. _____

3. Name three scriptural reasons why believers should speak in tongues.

   a. _____

   b. _____

   c. _____

___

Multiple Choice – Choose the best answer from the list below:

A. Spontaneous

B. Expression

C. Manifestation

D. Utterances

4. This gift of tongues is a "_____ of the Spirit" and not a human ability.

5. This gift of tongues is a _____ inspired utterance by the Holy Spirit.

True or False

6. There are specific seasons of life in which we should pray in the Spirit. _____

7. Tongues can as a sign to the unbeliever. _____

8. When speaking in an unknown tongue, the speaker is speaking to God. _____

Scripture Memorization

9. Write out I Corinthians 14: 2-5 and memorize it.

10. What was the primary point you learned from this lesson?

Lesson Seven:
The Power of Proclamation

It is time to make a worldwide impact by calling forth the watchmen to the prophetic power of proclamation.

I. A HIGHER VISION

A. Isaiah 62:6-7

1. *I have posted watchmen on your walls, O Jerusalem; they willnever be silent day or night. You who call on the LORD, give yourselves no rest, and give Him no rest till he establishes Jerusalem and makes her the praise of the earth*.
2. The task as a Prophetic Intercessory Watchman is to remind God of His Word, but not just any word, we remind the Lord ofthe proclamations of the scriptures as well as the currentpromises that are in the Father's Heart for us today. Then we become a megaphone to echo that which is prophetic promise back to earth.
3. Based out of the revelation that the "Blessing" is greater than the "Curse" as found in Romans 12:14, it is by proclaiming the blessing that we break the power of the curse.
4. The job of these watchmen on the walls is to pray the promises, praise the Lord with a whole heart, and release proclamations of prophetic blessing.

B. Testimonies of the Power of Proclaiming the Blessing

1. Through a vision of the Father's blessing, I was shown an interchange where there was an infusion of greater securityand identity from the Father's blessing. Let us pray for this and pursue a revelation of this.
2. In a series of dreams, I saw the pronouncing of the blessing being done in public gatherings where people were delivered from various curses without even the direct rebuking of any specific curse. The proclamation of the blessings broke the power of the devil.
3. When in Cambodia and in Thailand in 1996, I saw this principle in action. Through the power of proclaiming the blessing of the finished work of the Cross of Jesus I saw many people were delivered from demons and healed.

II. DEFINITION AND SCRIPTURES ON PROCLAMATION

A. Proclamation Defined:

The meaning is to proclaim, announce, declare, ascribe, call out, cry, invite, preach, pronounce, publish, read and to herald.

B. Primary Scripture Verses

1. Deuteronomy 32:3-4

   I will proclaim the name of the Lord. Oh, praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

2. Isaiah 61:1-3

   The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives

and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort allwho mourn, and provide for those who grieve in Zion- to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORDfor the display of his splendor.

3. The concept of who do we address?
   The power of proclamation isn't only in an intercessory orientation as in Dt. 32:3-4 of reminding and ascribing to God the greatness of His Name. Neither is the power ofproclamation only ministered through praise warfare ofascribing greatness to His Name. In Isaiah 61, it is different. Itis proclaiming liberty to the captives, freedom to the prisoners, proclaiming the favor of the Lord, a mantle of praise as oaks ofrighteousness. We release faith filled proclamations to people, congregations, cities etc., as the Holy Spirit directs.

4. Ephesians 5:19 and Colossians 3:16
   These scriptures talk of singing psalms, hymns, and spiritualsongs to one another. The power to bless is in you and it is a privilege to be a mouthpiece of God to proclaim the power ofthe blessing and declare freedom to the captives. We are given the wonderful privilege to proclaim, to pronounce, to decree, toascribe, to declare liberty and freedom to those in any form of bondage.

C. Additional Scriptures

1. Matthew 10:27
   What I tell you in the dark, speak in the daylight; what iswhispered in your ear, proclaim from the roof.

The power of proclamation here is seen in declaring His greatmercy from the rooftops, proclaiming the name of the Lord overyour city.

2. Acts 26:22-23

But I have had God's help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond whatthe prophets and Moses said would happen, that the Christ wouldsuffer and, as the first to rise from the dead, would proclaim light tohis own people and to the Gentiles.

As Jesus had done when he declared, ascribed, released and pronounced light to the Jews and Gentiles, so does Paul in his brilliant judicial defense before King Agrippa. He declared lightwhere there was darkness, turning testimony into proclamation even to those in authority.

3. I John 1:1-3

That which was from the beginning, which we have heard, whichwe have seen with our eyes, which we have looked at and our hands have touched – this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaimto you the eternal life, which was with the Father and has appeared to us.

We are to proclaim to others what we have seen and heard, so that they also may have intimate fellowship along with us. This fellowship is with the Father and with his Son, Jesus Christ. This reveals the power and importance of the proclamation of the word of life to other people. This includes the powerof preaching.

4. **Job 22:21-28**

Yield now and be at peace with Him; thereby good will come to you.

Please receive instruction from His mouth, and establish His words in your mouth. If you return to the Almighty, you will be restored; ifyou remove unrighteousness far from your tent, and place your goldin the dust, and the gold of Ophir among the stones of the brocks, then the Almighty will be your gold and choice silver to you.

For, then you will delight in the Almighty, and lift up your face to God. You will pray to Him, and He will hear you; and you will pay your vows. You will decree a thing, and it will be established for you;and light will shine on your ways.

The council given to Job shows a pattern in God's purposes:

a) Confession of sin
b) Removing obstacles that are in the way
c) Establishing the word of God in your heart (vs. 22)
d) Having a heart of submission
e) Receiving instruction
f) Repentance and returning to the Lord
g) Revelation that God is to be your all (vs. 24)
h) Removing, cleansing any other gods before you
i) Then God will your delight (vs. 26)
j) And then to pray to Him
k) What you decree (proclaim) shall come to pass

5. **Jeremiah 31:10**

For thus says the Lord, "Sing aloud with gladness for Jacob, and shout aloud with the chiefs of the nations, proclaim, give praise, say O Lord, save thy people the remnant of Israel".

Now this invitation to come to prayer comes after a cleansing work of the Holy Spirit, that now He deposits through revelation, God's plan, His goals and His purposes. We declare back to Him, reminding Him of His word, through faith in whathas been spoken.

There is coming a refined faith message, bathed in humility, yet standing on the promises of Jesus.

III. THE PROCLAMATION OF PRAISE

A. Praise: The Place of God's Residence

Psalms 22:3 – *Yet Thou art Holy, O Thou who art enthroned upon the praises of Israel*.

B. Praise: Sanctifies the Atmosphere

Why? Because God is enthroned on the praises of Israel. God is lifted up and exalted and a throne is established as a place ofauthority and blessing from which He rules from in the midst of His people.

C. Praise: The Way into His Presence

Ps. 100:4 – *Enter His gates with thanksgiving, and His courts with praise. Give thanks to Him; bless His name*. (Isa. 60:18)

D. Praise: A Highway of Visitation

Praise is a proclamation that builds a highway of visitation, a highway that is built from God's throne to you. The purpose ofpraise is to release God's blessing upon us as we praise the Lord. In the scriptures, the word "Glory" can in places be interchanged with the word "Tongue". We glorify God with the tongue. As we glorify Him, He turns it back upon us in blessing.

E. Praise: A Garment of the Spirit

Isaiah 61:3 *To grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle ofpraise instead of a spirit of fainting, so they will be called oaks ofrighteousness, the planting of the Lord, that He may be glorified. Through the exchange of the cross, God gives us garments ofpraise,*

for the garments of heaviness. He exchanges the dark, the gloomy, and the negative, for that which is beautiful, glorious, and uplifting.

F. Praise: A Weapon of War

Praise is a spiritual warfare weapon, a means of deliverance.

Ps 50:23 *He who offers a sacrifice of thanksgiving honors Me; and to him who orders his way aright I shall show the salvation of God*.

IV. EFFECTIVE EXAMPLES OF PRAISE

A. Jonah 2:1-10

It was not until Jonah offered up a sacrifice of praise, that God delivered him, causing the fish to vomit him up.

B. Act. 16:25-26

Paul and Silas were set free from prison as they declared vibrantpraise to the Lord.

C. Psalm 8:2

From the lips of children and infants you have ordained praise, because of your enemies to silence the foe and the avenger.(NIV)

Ordained praise will silence Satan and His works.

D. Matthew 21:16

Spiritual weapons are launched through the mouths of people.

E. Jeremiah 33:11

Praise is a sacrifice, which will cost you something. (Hebrews 13:15)

V. BIBLICAL EXAMPLES OF THE POWER OF PROCLAMATION

A. The Power of Proclamation: Releases Effective SpiritualWarfare (I Samuel 17:43-51)

David declared the power of proclamation over the curse of Goliath (I Sam. 17:43-44). It could be said that he not only was addressing the Philistine armies or Goliath, but the spiritual host of darkness that was motivating that Giant in the earth, or it could be said thatthe power of proclamation is used to release a change in the spiritual realm.

In one sense we are to become like those five smooth stones that are to be slung out of the slingshot of our King David- Jesus. In the brook of God's purposes, we are shaped and sharpened into smooth living stones by the countenance of another to be thrustforth to annihilate the Goliaths of this world.

It could be said that the power of David's proclamation in I Samuel17:45 where he said to the Philistine, *You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied* was used as a tool to ignite the supernatural wind of the HolySpirit that catapulted the natural tool of man to destroy the enemyin front of him.

B. The Power of Proclamation: Changes the Heart of Man (Judges 6:11-14)

The Angel in declaring life to Gideon brought about a change of heart. The angel said *"The Lord is with you, mighty warrior."*This declaration inspired faith and a believing heart to respond to the purposes of God.

C. The Power of Proclamation: Releases a City from the Enemies

This proclamation releases our cities from the enemies grip and turns it over into the hands of God's people (Josh. 6:5, 16). In the conquest

of Jericho, the shout, the proclamation that arose againstJericho shattered her walls, making way for the defeat of the enemy.

D. The Anatomy of a Shout!

God first begins by bringing the people into unity. The way they come into unity, was that God had to bring them to a place where they no longer were grumbling, complaining, bickering, and fighting. God's instrument of discipline was putting a zipper on theirmouths, so they could not release any negative words, but come into the power of agreement and obedience. One of the steps thatpreceded the powerful proclamation was that of unity expressed through silence.

VI. FURTHER EXAMPLES OF PRAYERS AND PROCLAMATIONS

A. By This I Overcome the Devil, by Derek Prince

I testify to Satan personally as to what the Word says the blood ofJesus does for me:

1. Through the blood of Jesus, I am redeemed out of the hand ofthe devil.
2. Through the blood of Jesus, all my sins are forgiven.
3. The blood of Jesus Christ, God's Son, continually cleanses me from all sin.
4. Through the blood of Jesus I am sanctified, made holy, setapart to God.
5. My body is a temple of the Holy Spirit, redeemed, cleansed, by the blood of Jesus Christ.
6. Satan has no place in me, no power over me, through the shed blood of Jesus Christ.

B. Cleanse Ourselves with the Blood of Jesus

Father, we cleanse our Hands with the Blood of Jesus.

We apply the Blood of Jesus to our eyes Lord, so that we might see into the spirit realm clearly and with clarity.

We apply the Blood of Jesus to our ears, to cleanse our ears fromany defilement, wickedness, garbage, gossip, or slander that has been poured into them so that we might hear clearly what You are speaking to us.

We apply the Blood of Jesus to our lips and to our tongue, so thatYou would cleanse us of all those things that we have spoken thatreally has not been of You at all.

Father we apply the Blood of Jesus to our hearts and our minds.(The heart is the production center of the soul that produces all the emotions and thoughts.) Father, we ask You to put the Blood ofJesus on our hearts, our thoughts, and our emotions and to cleanse our minds from the dead works so that we might serve the living God.

Father we apply the Blood of Jesus to our feet. Cleanse us from the corruption in this world and from the dust of the world. Father, cleanse us of those places that we've walked in that really haven'tbeen ordered of You.

Lord we receive the words of the Bible that say *the steps of a righteous man are ordered by the Lord*. We will have holy steps walking on that Highway of Holiness. We praise You, Lord, and we ask that You cleanse us from the top of our head to the souls ofour feet. Thank You, Lord. Amen.

Finally turn and declare a proclamation of blessing:

1. A proclamation from the leaders to the people – Num. 6:24-26
2. A proclamation from the people to the leaders – Eph. 6:10-18

3. A proclamation over your family – Joshua 24:15
4. A proclamation over our cities – Ps. 24:1-2; Isa. 25:3
5. A proclamation over Israel – Jeremiah 16:14; 30:3

Reflection Questions
Lesson Seven: The Power of Proclamation

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. Define “proclamation”

_____
_____
_____
_____
_____
_____

2. Ps. 22: 3 –, *Yet thou art Holy. O Thou who art*_____ *upon the praises of Israel*.

3. Ordained praise will silence Satan’s _____.

Multiple Choice – Choose the best answer from the list below:

A. Light

B. Tongue

C. Curse

D. Mission

4. The power of the blessing is greater than the power of the _____.

5. In Scripture, the word “glory” can at times be exchanged for the word _____.

True or False

6. It wasn't until Jonah offered a sacrifice of praise that God deliveredhim. _____

7. Paul and Silas were set free from prison as they declared praise to the Lord. _____

8. Praise is a sacrifice. _____

Scripture Memorization

9. Write out Isaiah 61:1-3 and memorize it.

10. What was the primary insight you gained from this lesson, and how will you apply it to your life?

+

Lesson Eight:
Praying Down Supernatural Encounters

I. MINISTRY AT THE ALTAR OF INCENSE

A. Luke 1:8-11

Now it came about while he was performing his priestly service before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were in prayeroutside at the hour of the incense offering. And the angel of the Lord appeared to him, standing to the right of the altar of incense.

B. The Order of Progression

1. Zechariah was chosen to minister to the Lord.
2. The people all responded as they were in prayer at the "hour of incense".
3. Zechariah is now ministering at the altar of incense (prayer).
4. What went up (incense-prayer) was cast back down to earth in the form of a visitation. (What goes up must come down!)
5. Angelic activity is released.
6. A proclamation of healing is made.
7. Zechariah goes home and Elizabeth is healed and bears a son, a prophet named John the Baptist.

II. PRAYING DOWN THE MIRACULOUS

A. The Workings of Miracles Defined[25]

1. Kenneth Hagin, Author, prophet, teacher
   The gift of workings of miracles is the supernaturalintervention in the ordinary course of nature, a temporary suspension of the accustomed order, and an interruption of the system of nature as we know it, operated by the force of the Spirit. This working of miracles is indeed a mighty gift, glorifying the "God of all power," stimulating the faith of His power and astonishing and confusing the unbelief of the world. The difference between the gift of faith and the workings ofmiracles is that the gift of faith receives a miracle and the working of miracles works a miracle.

2. Dick Iverson, Author, Pastor, Apostle
   A miracle is a happening or event which is supernatural; the performance of something which is against the laws of nature. Miracles defy reason and transcend natural laws. The "gift ofmiracles" is simply the God-given ability to cooperate with God as He performs miracles. It is actually a co-action, or jointoperation; man participating with God in the performing of the impossible. It is not man performing miracles, but God performing miracles through a cooperative act with men.

3. Derek Prince, International Bible Teacher and Author
   The working of miracles is the supernatural grace of God empowering an individual to produce change that is usuallyperceptible and almost instantaneous. "Healings" are usuallygradual, where miracles are instantaneous. Both words here are in the plural form. "Workings" is the various effectings or operations of this gift and "miracles" is the *dunamis*, literally"power" or acts of demonstration. A miracle is often triggered by a simple act of faith and obedience. On one side "miracles"merge into "healings" and on the other side into "faith."

4. David Pytches, Anglican Bishop, Author
   The gift of miraculous powers operates through individual persons by the supernatural intervention of the Holy Spirit in the natural order.

5. John Wimber, Past Vineyard Movement Leader, Author
   These are events in which people and things are beneficiallyaffected by an extraordinary power of God working through an individual.

B. "Praying Down Miracles" – Article by Bruce Steinbaum[26]

Researchers contend that 80 percent of new Christians in SouthAsia come to Christ as a direct result of some kind of supernaturalencounter. Church planters among the Gamit people of Gujarat, India say that membership jumped from zero to 60,000 in ten years as a result of hundreds of miraculous healings. The Chinese church is growing faster than any other in the world. In one province 2,000 new churches were planted in three years. Why? Most observers believe the answer lies in the Chinese propensityfor prayer – a habit formed among those who have grown up with no hymnals, few Bibles and much suffering.

1. In Saudi Arabia some Christian nurses were asked to pray for a thirteen year old girl dying of leukemia. The girl was visited by the Lord one night, though she knew nothing about Jesus. The next day, she announced to her astonished parents that she had met her Healer, and the entire family is now following Christ.

2. The Gospel has penetrated even Islam's holiest city. In 1993, several Saudi believers conducted a prayer march around the periphery of Mecca, site of the annual Hajj, or pilgrimage. They asked God to establish a church in the city and to reveal Himself to the two million truth-seeking pilgrims who visit the city every year to pay homage to Allah at the Ka'bah shrine. According to at

leasttwo sources, Jesus made a special guest appearance at the 1994 Hajj – declaring to a group of Nigerian Moslems that He was indeed the One theywere seeking.

3. Some Kurds reportedly have come to Christ as a result ofintercessory prayer and supernatural dreams and visions. One ofthese new Christians was converted a few years ago in Turkish Kurdistan. An avowed atheist and the editor of an influentialMarxist magazine, this man was arrested in 1981. A Christian who gave him a New Testament prayed that Jesus would reveal Himselfin a series of dreams. At their next meeting, the man became a Christian and announced that Jesus is the One who cleanses sin.

4. In Tunis, as in other parts of the Arab world, God is employing dreams, visions, and miraculous healings to draw truth-seekers to Himself. One dramatic example of this phenomenon involved a group of Sufi Moslems in North Africa who were chanting and dancing before Allah in hopes that he might reveal himself. They say that Jesus appeared and declared that He is the true God.

According to missionaries in the region, many other peoples living in the isolated reaches of the Sahara Desert have reported similar visions of the Lord – and they are requesting Scriptures so they can learn more about Christ.

5. In Egypt, a Moslem military officer said he was visited by Jesus Christ in a dream. Upon waking, he immediately sought outChristians in his unit to see if they could provide him with a copy of God's Word. Finding only one believer in his officer corps, he quietly asked if he could borrow the man's Bible. In a mannerreminiscent of Ananias' reluctant ministry to Saul of Tarsus, the Christian cautiously agreed. After several days of pouring over

theGospels, the officer became a disciple of Jesus. According to reports out of Cairo, this man has become a bold witness.

6. A team of Christians reported that a Pakistani Moslem recentlyhad a dream about a Bible descending out of heaven. While he gazed at the book in amazement, the man said he heard the voice of Jesus declaring, “This is My Word – obey it.” Similar reports ofdreams and visions are commonplace inside Pakistan.

7. YWAM leaders (a missionary group) in the Krasnodar region recently received a plea for help from one of the only Christians living among the Moslem Adegyi people. She lamented thatMoslems were flooding the land with Islamic literature and warned that the time was short to reach her people. One leader in the missions group mentioned that he had dreamed about the Adegyis the night before. Realizing that these were signals from the HolySpirit, YWAM launched a series of literature and street campaigns in the Adegyi region. As a result a church has been planted.

8. In Cuba a divine visitation of healing descended upon a small town about 40 miles outside the capital. Everyone who walked into the church there was healed. As news of this spread people from othertowns began arriving. They too were healed. Eventually people from all over the Island were coming and being healed. This went on for six weeks. Tens of thousands were saved. Many churches were planted and interest in the Gospel rose nationwide because everyone had heard the news. It was so powerful that even the Communist government could not deny these events. (Most ofthese healings were by the laying on of hands.)

9. But Paul (future apostle before his conversion), threatening with every breath and eager to destroy every Christian… As he was nearing Damascus on this mission, suddenly a brilliant light from

heaven spotted down upon him! He fell to the ground and heard a voice saying to him, “Paul! Paul! Why are you persecuting me?”“Who is speaking, sir?” Paul asked. And the voice replied, “I am Jesus, the One you are persecuting! Now get up and go into the city and await my further instructions.” Acts 9:1, 3-6.

10. The night before he (Peter the Apostle) was to be executed, he was asleep, double-chained between two soldiers with others standing guard before the prison gate, when suddenly there was a light in the cell and an angel of the Lord stood beside Peter! The angel slapped himon the side to awaken him and said, “Quick! Get up!” And the chains felloff his wrists! Then the angel told him, “Get dressed and put on your shoes.” And he did. “Now put on your coat and follow me!” the angelordered. So Peter left the cell, following the angel. Acts 12:6-9

11. Many Argentine church leaders say that the church growth boom in this South American country is a result of “spiritual warfare”against the powers of darkness. Eduardo Lorenzo, pastor of the Adrogue Baptist Church in Buenos Aires, says his smallcongregation began growing rapidly in 1987 immediately afterchurch members fasted and prayed against a demonic spirit.

“Until then, virtually no one who resided in Adrogue had ever been converted,” Lorenzo says. “Now 40% of the church members are from Adrogue.” His church, which was 70 years old, had never had more than 100 members, but it grew to 600 members in three years after the demon was challenged.

There are many other examples of God helping people, but space prevents printing all of them. However you may use the following to guide you in praying for other types of miracles.

12. Pray that God would come and perform the following miracles.

a) Heal the deaf, dumb, and/or blind.
b) Deliver the demonically possessed.
c) Heal those with mental problems.
d) Raise the dead – This happened in China where Jesus raised a recently buried girl and sent her home.
e) Heal the crippled and lame.
f) Nourish those who are starving to death.
g) Jesus visit the unsaved and tell them what church to attend and how to get there.

III. FROM THE LIFE OF JOHN G. LAKE

We need to see another powerful healing movement occur like that ofJohn G. Lake. He moved in great power and was used to greatly affectSouth Africa and much of the northwest part of the United States. The following are newspaper articles from the Spokane, Washington secularnewspaper in 1924 of a healing parade led by Reverend Lake.

A. Thursday, August 7, 1924

HEALED BY GOD PARADE STREETS[27]

Expect 250 members of the Church Elect to enter in what they hope will be an impressive testimony to the power of God to heal; about 250 persons who claim to have been healed of their diseases through prayer, will parade on the downtown streets Saturday afternoon, August 16, at 3:00 o'clock. A permit for the use of 50 automobiles, and a band, to parade at that time has been issued to Dr., John G. Lake, head of the Church Elect, by the city council. In speaking of the parade today, Lake said: "We believe in testifying to the power of God at every opportunity. It is not possible to get the message we have to teach before everyone. We believe that when the citizens of Spokane see this group of persons, many of themonce at death's door with

incurable diseases, that it will be a forceful and unforgettable testimony that God does heal."

The regular Thursday night healing meeting will be held in the tents at Ash and Chelan at 8 o'clock.

B. Monday, August 18, 1924
HEALED BY GOD PARADE TOWN

50 autos carry 250 persons healed by Lake's prayers. Thousands ofSpokane persons witnessed the unique parade of "healed" persons from the "Church Elect," when they rode through downtown streets in automobiles Saturday afternoon. About 50 automobiles Saturday were in line; more than 250 persons who claim to have been healed of all manner of diseases by the power of God were in the cars. The automobiles were placarded with signs which told of the diseases from which the occupants were cured.

The cures affected by the prayers of Dr. John G. Lake according to the signs were: nervous prostration, pneumonia, diabetes, paralysis, tuberculosis, adenoids, shingles, flu, eczema, leakage ofthe heart, rheumatism, and broken arches.

The feature of the parade was a delivery car containing more than a dozen children, and which bore the sign "born painlessly" on each side. The mothers of these children have no assistance in childbirth other than prayer, they declare.

Dr. John G. Lake, preceded by a band, led the parade. The cars traveled downtown streets for more than an hour. A fitting conclusion, it would seem to the series of meetings. Yes, there stillwere the skeptics in the community, but the ones who were healed by God, will never forget the occasion when the power of God healed them as they

had the faith to believe for it.
by Alan Wyatt

IV. OUR RESPONSE

A. Repentance Needed

Some of us need to repent of our fear and prejudice against a “faith emphasis.” While we need to be broken, authentic vessels, there is no substitute for bold faith. I invite you to join me in repenting ofour “fear of faith” because of what we think it might look like, whatothers have made it look like, and our fear of what it really does look like! Faith is almost always spelled R-I-S-K!

B. Let’s Minister at the Altar

May the prayer movement continue to grow and there be a restoration of leaders and people of prayer as in the days ofZechariah. Priests (that’s you!) take your place. Minister at the altar of prayer! Let the time of the incense offering come forth!

C. Expect!

Let’s believe God to pour down supernatural encounters, healings and miracles as He has done in times past. Let’s expect an invasion of Holy Spirit activity in response to our prayer invitations!

Reflection Questions
Lesson Eight: Praying Down Supernatural Encounters

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. In Luke 1:8-11 – we are told to _____ to the Lord.

2. John G. Lake had a powerful _____ movement.

3. Raising a person from the dead is a prime example of the gift of _____.

Multiple Choice – Choose the best answer from the list below:

A. Beneficially

B. Supernatural

C. Miraculous

D. Extraordinary

4. John Wimber states that miracles benefit people and things when Godworks through an individual by an _____ power.

5. The gift of miracles operates through individuals by_____ intervention.

True or False

6. According to Dick Iverson, a miracle is a happening or event which issupernatural. _____

7. According to Derek Prince, miracles are usually gradual, where healings are instantaneous. _____

8. John G. Lake was quoted as saying, “We believe in testifying to the powerof God at every opportunity.”_____

Scripture Memorization

9. Write out Luke 5:31 and memorize it.

10. What was the primary insight you gained from this lesson, and how willyou apply it to your life?

Section Three

Warfare Intercession

Lesson Nine:
Waging War with the Prophetic

I. THE BREAKERS ARE COMING!

A. Micah 2:13

The breaker goes up before them; they break out, pass through the gate, and go out by it. So their King goes on before them, and the Lord at theirlead.

B. There Is No Breakthrough without a"Breaker"

God is looking for "pioneer, prophetic breakers" in our day who willbe used by the Lord to open the way for His presence to be released. This is first, and foremost, a posture before the Lord and secondarily before the powers of darkness.

C. The Velvet Warriors Are on the March

I was shown a vision of the last day's army of God. They wereproceeding forth slower than we had hoped. They were marching over a hill. They came proceeding forth not in their strength, but in His. These "velvet warriors" were given a revelation of their utterdependency on the Lord, a revelation of the true humble spirit ofpoverty. These broken people were fighters with tender hearts exhibiting an attitude of gratitude with an authentic spirit ofprayer. In this vision, they came marching on their knees.

II. REVIEW OF PREVIOUS PROPHETIC TEACHINGS

(Refer to the study guide, *Prophetic Foundations*, for more on this subject.)

A. What Is Prophecy?

We could say prophecy is the expressed thought of God spoken or written in a language that no man in his natural gift of speech could ever articulate. The substance and nature of prophecy exceeds the limit of what the natural mind could conceive. (God's thoughts are not our thoughts. Isa. 55:8). The gift of prophecy comes through the mouth of man, but it comes from the mind ofGod – spiritual thoughts in spiritual words (I Cor. 2:9-16).

B. Purposes of This Gift

1. Edification
2. Exhortation
3. Comfort
4. To Convict or Convince
5. For Instruction and Learning
6. Gift Impartation
7. Releasing a Testimony of and from Jesus

C. Seven Forms of Prophetic Communication

1. Prophetic Oracle
2. Prophetic Exhortation
3. Prophetic Prayer
4. Prophetic Song
5. Personal Prophecy
6. Prophetic Vision

7. Prophetic Action

D. Seven Expressions of the Prophetic Spirit

1. The Seer: Dreams and Visions
2. Proclaimer of God's Corporate Purpose: Prophetic Teachers
3. Releasing and Modeling God's Heart Standards: Prophetic Evangelist
4. Proclamation and Modeling of Church's Social and MoralResponsibilities: Prophetic Compassion Ministries
5. Releasing Strategic Administrative Blueprints: PropheticCounselors and Administrators
6. Prophetic Worshippers
7. Prophetic Intercessors

E. Review of Basic Scriptural Purposes of the Prophetic

1. I Timothy 1:18, 19
2. Ephesians 6:13-18
3. Isaiah 42:13
4. Exodus 15:3
5. Isaiah 59:17

III. VISIONARY REVELATIONS

A. Dressed for Battle – A Vision

I was given an "interactive vision" in which I saw a bride dressed in her beautiful wedding garment. I heard a voice speak to me, "Lifther skirts. What do you see?" Then very slowly and cautiously, itwas as though I approached the bride and carefully raised her skirtjust a few inches. The question I was asked was, "What do you see?"

The bride was wearing army boots! This is a symbolic picture that portrays the needed marriage between the teaching emphasis of the "bride" and the "army."

B. A New Women's Movement – A Dream

I was also given a dream in which I was shown a new emphasis of the Holy Spirit of an authentic women's movement that wouldoccur. It would have an anointing similar to that of Catherine Booth, (Co-Founder of the Salvation Army). It would combine compassion ministry with intercession. In this dream, I saw two"brigades" that would come forth. They would be called the "Fighting Bride" and the "Loving Army".

C. The Armor of Light – A Vision

In the middle of the night, I was awakened and I saw a beam oflight appearing on our bedroom wall. It had the shape and appearance of a sword. I went to the curtains at the bedroom window and adjusted them, but the white light on the wallremained the same. I then questioned the Holy Spirit about this event and I was directed to Romans 13:12 where we are told to "put on the Armor of Light."

We are to be dressed in truth and truthfulness walked out in boldness, humility, honesty and transparency. The Holy Spiritwants to teach us how to properly wage war and how to handle His weapons.

IV. PROPHETIC BATTLE PLANS

A. God's Battle Plans Are Made Specific

In the Old Testament, questions would be asked before engaging the enemy. "Shall we go up?""How are we to go?""Where do we go?""Will you go with us?" Today, we need to ask the Holy Spiritquestions as well. We must be led into battle. Not every battle is

ours to fight. Some are for others, some for another day, some we are not to fight. Some, we don't have any choice in – we must fight!But we are led into victory where Christ leads. Has Christ picked your battles? As much as possible, don't let the devil pick yourfights!

B. Principles Turned into Laws

What worked before is not necessarily what the Holy Spirit willanoint today or tomorrow. Church history and much ofcontemporary Christian experience is full of examples of when man takes the "principles" of yesterday's victory and wrongly turns theminto "Laws" that will never fail. The key that always works is dependency on God. Copism is an "easy out" that carbon copies someone else's success and promotes it as the new answer to allthings. God is not looking for copy cats; he is searching for dependent creatures to seek the Creator for his creativity. God's way is a dependent way.

C. When Principles Are Turned into the Law of Imitation

The following is a humorous, satirical view of how things couldpossibly look, if we took some of the Bible's specific Holy Spirit revelatory instructions and made them into rigid laws of copismand imitation.

1. "Here's Mud In Your Eye" Church
   On one occasion, Jesus put mud in a blind man's eye and he was healed. It is a specific, prophetic word for that event – nota law to always model and thus end up with a "muddy mess" to clean up!
2. "The Seven Dippings" Church
   In II Kings 5, we are shown how Naaman the leper was healed. His specific instructions were to "dip seven times in the Jordon River." Today, some would have this into some newbaptismal method of dipping seven times!
3. "The Jericho Shouting" Deliverance Center.
   Yes, it worked! The walls of Jericho fell. Let's not just make

ithappen louder, larger, and longer under the concept that the walls of our cities will fall down also. Let's learn fromprinciples, seek God's remedy for us today.

4. "Davidic Runners" Movement
   Well, who wants to run in only their underwear in the streets? Some would probably give it a try. After all, didn't David have God's heart?
5. "Give It All" Campaign
   Jesus told the rich, young ruler to give all that he had to thepoor and follow Him. But this was a specific word to a specificman to touch the idol of his heart. Let's not become "religious"and then take the cross carved for this man and legalisticallyput it on others!

V. SCRIPTURAL PRINCIPLES OF "HOW TO WAGE WAR WITHTHE PROPHETIC"

A. Lessons from II Kings 13:14-19

Here we are given the prophetic directions of Elisha to the King on how to overcome his enemy. "Strike the arrows to the ground." In some way these prophetic actions demonstrated the degree ofvictory the King would have over Syria. Tenaciousness is the principle demonstrated!

B. Lessons from I Chronicles 17:23-26

Here we find the prophetic key of praying the promise into being. David found courage to pray before Thee.

C. Lessons from I Samuel 30:6

David strengthened himself in his God. We must take time out to feed ourselves. It is not enough to get great battle plans. We musthave

strength to carry them out. When no one else is around to encourage you, what will you do? Strengthen yourself in God!

D. Lesson from I Samuel 17:38-49

David put aside another man's (Saul's) armor. He had to use hisown weapons. He couldn't go in another man anointing. He had to find his own (vs. 38-40)! David's success was not in his skill. Davidwas victorious as he depended on the Lord to fight in his behalf. He came in the Name of the Lord of Hosts, the God of the armies ofIsrael (vs. 45). The last point here is that David ran to the battle. He put aside his fears, rolled up his sleeves, and ran to the battle. Now that we are learning from past experiences, Biblical accounts, and from the lives of others, are you ready to fight or cowering away (vs. 48)? Let's be like David, depend on God, get specificinstructions, and wage war with the prophetic!

Reflection Questions
Lesson Nine: Waging War with the Prophetic

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. The "velvet warriors" were given a revelation of their utter _____ on the Lord.
2. In I Tim. 1:19 – he is told to keep his _____ clear.
3. In Ex. 15:3 – Moses and the people declare the Lord a _____.

Multiple Choice – Choose the best answer from the list below:

A. Groan

B. Shout

C. Righteousness

D. Armor

4. Isa. 59:17 – *He put on* _____ *as an armor*.

5. In Isa. 42:13 it states –*the Lord will give a great*_____. *He will prevail against His enemies*.

True or False

6. We could say prophecy is the expressed thought of God. _____

7. One purpose of the gift of prophecy is for edification. _____

8. Ephesians 6:18 tells us to *pray at all times*. _____

Scripture Memorization

9. Write our Ephesians 6:13 and memorize it.

10. What was the primary insight you gained from this lesson, and how will you apply it to your life?

Lesson Ten:
The Intercessory Sounds of Deliverance, Part One

The High Praises of God, Shouting, and Holy Laughter

INTRODUCTION

I Samuel 4:5-8a describes the reaction of the Israelites and the Philistines as the “Ark of God” was carried into the camp. And it happened as the ark of the covenant of the Lord came into the camp that all Israel shouted with a great shout, so that the earth resounded. And when the Philistines heard the noise of the shout they said, “What does the noise of this great shout in the camp of the Hebrews mean?” Then they understood that the ark of the Lord had come into the camp. And the Philistines were afraid, for they said, “God has come into the camp.” And they said, “Woe to us! For nothing like this has happened before. Woe to us! Who shall deliver us from the hand of these mighty gods?”

As the Ark of the Covenant, which in part symbolized the manifested presence of God, was restored into the camp, an extravagant response came forth. AllIsrael shouted with a great shout. This violent reaction created a stir amongst the enemy. Fear fell upon the Philistines as they acknowledged that God was intheir midst.

So in our day, as the manifested presence of God is restored to the church, unusual reactions and responses are coming forth. Extravagant praise, militant intercession, warring with the gift of tongues, groaning, travail, shouting, laughter, and even roaring and growling can be heard. Psalms 47:5a declares that, God has gone up with a shout (NKJV). Psalms 89:15a

states, Howblessed are the people who know the joyful sound! We are living in a day when the intercessory sounds of deliverance are coming forth.

Prophetically, I say, “The sounds of deliverance are just beginning. Be careful. Do not become critical. This new surge of the Spirit will grow mightily and the sound of war will be heard in the church again.” In other words, “Hold on toyour seat; you ain’t heard nothing yet!”

I. THE HIGH PRAISES OF GOD

A. The Entrance into His Presence

1. Ps. 100:4 tells us – *Enter His gates with thanksgiving, and Hiscourts with praise. Give thanks to Him; bless His name*.
2. As you enter into praise, meditate on the provision the Lord has made for you through the blood of Jesus (Heb. 10:19;12:24).

B. Praise God for Who He Is!

1. The source of praise is the Holy Spirit activating yourspirit/soul to express approval and adoration of God’s greatness.
   a) Ps. 51:15 – O Lord, open my lips, that my mouth may declare Thy praise.
   b) Ps. 119:164 – Seven times a day I praise Thee, because ofThy righteous ordinances.

2. As you begin to praise the Lord, your spirit and soul will rise up to higher levels of exuberance and joy. You will become enlightened with a revelation of WHO HE IS! You will then find faith rising up within, declaring, *“Nothing is too difficult for Thee* (God)*”*Jer. 32:17b.

C. Thank Him for What He Has Done (and what He will continue to do)

1. Thanksgiving awakens your love toward God, as you acknowledge that you are His child.

2. Thank Him that He gives every good and perfect gift to you (Jas. 1:17).

3. Respond with joy to Him for His benefits and ways.
   a) Prov. 3:6 – *In all your ways acknowledge Him, and He willmake your paths straight*.
   b) Ps. 116:12, 17 – *What shall I render to the Lord for all Hisbenefits toward me?… To Thee I shall offer a sacrifice ofthanksgiving*.

D. Seven Hebrew Words[28]

1. *Towdah* – Sacrifice of thanksgiving or praise; to render thanks-giving or praise. See Ps. 42:4; 100:4.
2. *Yadah* – To throw, thrust, or cast away from; hands outward; to throw hands into the air. See Ps. 67:3; 107:8, 15, 21, 31.
3. *Barak* – To bless, to give thanks and praise to God because He has given out of His abundance; to bless as an act ofadoration, to kneel. See Ps. 31:21; 63:4; 95:6.
4. *Halal* – To make a show or boast, to be clamorously foolish, to go about in a raging or raving way, to dance, to celebrate. See Ps. 56:4; 150:1-2.
5. *Zamar* – To celebrate with instruments, to praise the Lord skillfully on an instrument, to touch strings with the fingers. See Ps. 21:13; 33:2; 98:4.
6. *Tehil lah* – Imperative summons to praise Jehovah. A psalm or a hymn, by choirs, with dancing and expressive speaking; festal jubilation. See Ps. 22:3, 25; 33:1; 35:28.

7. *Shabach* – To praise, comment, soothe, still; adoration towards the power, glory, and sanctity of the Lord; to praise God for His mighty acts and deeds; to triumph in a loud voice. See Ps. 64:3-4; 117:1; 147:12.

E. Examples of Bodily Expression through Praise

1. When you clap your hands and stomp your feet, you portray your excitement (II Kings. 11:12; Ps. 98:8; Isa. 55:12; Lam. 2:15;Ezek. 6:11).
2. When you stand up, march, or walk, you portray readiness to serve or to go (Gen. 13:17; Deut. 11:22-25; Josh. 1:15; Ps. 68:7-8).
3. When you lift your hands, you are worshipping and surrendering to God (Ex. 17:8-16; I Kings. 8:22-24; Ps. 28:2; 63:3-4; 134:2; 141:2; Luke 24:50-51; I Tim. 2:8; Heb. 12:12).
4. When you dance, you express great joy (I Sam. 18:6-7; Ps. 30:11; 149:3; Jer. 31:13; Luke 15:11-24).
5. When you sing, you express gladness of heart (Ps. 68:25;100:2; 108:1; Prov. 29:6; Isa. 26:19; 65:13-14; Jer. 31:7; Zech. 2:10; I Cor. 14:15; Jas. 5:13; Rev. 15:3).
6. When you play skillfully on an instrument, you show forth adoration (I Sam. 16:23; 18:67; I Chron. 5:13-14; 34:12; Ps. 33:3).
7. When you fall prostrate (fall down flat in homage to royalty or to God), you portray deep emotion and total surrender to God (Ps. 72:11; Isa. 45:14).
8. When you kneel, you are portraying humility and dependence upon God (II Chron. 6:13; Matt. 17:14; Mark 1:40). Kneeling is asking for mercy (Luke 22:41; Acts 9:40; 21:5).
9. When you sit down or keep silent, you show forth rest and trust in God (Ex. 14:14; Josh. 6:10; Job 2:13; Prov. 13:3; 17:27; Amos 5:13; Matt. 8:4; 12:16; 27:14; Luke 23:9; John 8:6).

F. What Does Extravagant Praise Do?

1. It blesses the Lord (Ps. 66:8; Luke 24:52-53).
2. It brings you into His presence and draws you closer to Him (Ps. 100:4).
3. It opens doors and makes rough places smooth (Isa. 60:18;Acts 16:25-26).
4. It defeats the devil (Ps. 149:5-9; II Kings. 11:13-14).
5. It brings revival (II Chron. 31:2; 34:12; Ps. 107:32).
6. It keeps you happy and gives you joy (Isa. 61:1-3; Acts 2:45-47).

II. LIFT UP A SHOUT!

A. Scriptures on Shouting from the Psalms

1. Ps. 32:11b – *Shout for joy all you who are upright in heart.*
2. Ps. 35:27 – *Let them shout for joy and rejoice, who favor my vindication; and let them say continually, "The Lord be magnified*."
3. Ps. 47:1 – *O clap your hands, all peoples; shout to God with the voice of joy* (triumph).
4. Ps. 47:5 – *God has gone up*(ascended, NASB)*with a shout, the Lord with the sound of a trumpet* (NKJV).
5. Ps. 65:13 – *The meadows are clothed with flocks, and the valleys are covered with grain; they shout for joy, yes, they sing*.
6. Ps. 126:5-6 – *Those who sow in tears shall reap with joyfulshouting. He who goes to and fro weeping, carrying his bag ofseed, shall indeed come again with a shout of joy, bringing hissheaves with him.*
7. Ps. 132:9 – *Let thy priests be clothed with righteousness; and letthy saints shout (aloud) for joy* (KJV).

B. The Conquest of Jericho – Joshua 6:1-21

1. Verse 10 – *But Joshua commanded the people saying, "You shallnot shout nor let your voice be heard, nor let a word proceed out ofyour mouth, until the day I tell you, 'Shout!' Then youshall shout!*"
2. Verses 15-16 – *Then it came about on the seventh day that they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times. And it came about at the seventh time, when the priests blew the trumpets, Joshua said to the people,"Shout! For the Lord has given you the city*."
3. Verse 20 – *So the people shouted, and priests blew the trumpets;and it came about, when the people heard the sound of the trumpet, that the people shouted with a great shout and the wall fell down flat, so that the people went up into the city, every man straightahead, and they took the city*.

C. Shout of Victory

1. I Sam. 4:5-6 – …*all Israel shouted with a great shout…*
2. Ezra 3:11-13 – …*all the people shouted with a great shout…*
3. I Thes. 4:16 – *For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God…*

D. What Is Shouting? What Does It do?

Shouting is a loud, exuberant expression of faith that God is able, willing, and victorious over the enemy. It is an act of faith combined with praise.

III. HOLY LAUGHTER

A. Scriptures on Holy Laughter

1. Gen. 21:6 – *And Sarah said, "God has made laughter for me;everyone who hears will laugh with me*."
2. Ps. 2:4 – *He who sits in the heavens laughs …*
3. Ps. 37:12-13 – *The wicked plots against the righteous, and gnashes at him with his teeth. The Lord laughs at him; for He sees his day is coming*.
4. Ps. 59:8 – *But Thou, O Lord, dost laugh at them; Thou dost scoff atall the nations*.
5. Ps. 126:1-2a – *When the Lord brought back the captive ones ofZion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with joyful shouting…*
6. Ecc. 3:4a – *A time to weep, and a time to laugh…*
7. John 17:13 – *I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them* (NIV).

B. From the Writings of Jonathan Edwards

"It was very wonderful to see how persons' affections were sometimes moved, when God did as it were suddenly open theireyes, and let into their minds a sense of the greatness of His grace, the fullness of Christ, and His readiness to save… Their joyful surprise has caused their hearts as it were to leap, so thatthey have been ready to break forth into laughter, tears often at the same time issuing like a flood, and intermingling a loud weeping. Sometimes they have not been able to forebear crying out with a loud voice, expressing their great admiration. The manner of God's work on the soul, sometimes, is very mysterious."[29]

C. What Is This Holy Laughter?

1. Medicine to the weary – God's antidote.
2. Joining with the Holy Spirit in spiritual warfare.
3. Prophetic view that things will change.

4. An inner attitude of gratefulness expressed outwardly.
5. An expression of celebration out of a revelation of His great grace!
6. A means of empowerment for Christian service.
7. Just plain fun!

Reflection Questions

Lesson Ten: The Intercessory Sounds of Deliverance, Part One

The High Praises of God, Shouting, and Holy Laughter

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. Psalm 100:4 tells us - *to enter His gates with*_____.

2. In Hebrews 10:19 we are told that - because of the blood of Christ we can enter the _____ _____ _____.

3. In Psalm 119:164 the author says he praised God _____ times a day.

Multiple Choice – Choose the best answer from the list below:

A. *Barak*

B. *Yadah*

C. *Zamar*

D. *Towdah*

4. _____means; to bless, to give thanks and praise to God.

5. _____ means; to celebrate with instruments, to praise the Lord skillfully.

True or False

6. An example of bodily expression through praise is stomping your feet. _____

7. Psalm 32:11 says –*Shout for joy all you who are upright in heart*._____

8. Psalm 126:5-6 says –*Let thy priests be clothed with righteousness; and let thy saints shout for joy*._____.

Scripture Memorization

9. Write out Psalm 66:8-9 and memorize it.

10. What was the primary insight you gained from this lesson, and how willyou apply it to your life?

Lesson Eleven:
The Intercessory Sounds of Deliverance, Part Two

Groaning and Travail, Prayer in Tongues, Sounds of War and Commands of Faith

I. GROANING AND TRAVAIL

A. Fervent Praying

1. Jas. 5:17-18 – *Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again and the heaven gave rain, and the earth produced its fruit* (NKJV).

2. To pray earnestly means that Elijah's soul went out in prayer. He gave out of himself in prayer; he gave all he had! He wasintense. He was fervent. He had the promise, meaning he had the principle, and he had the Spirit, the fire of God. He mixed it with his own heartfelt energy, believing God who had promised.

3. Fervency means to pray with purpose, with serious intention. In the American Heritage Dictionary, the word "fervency"means "having or showing great emotion or warmth, ardent, extremely hot, flowing." It comes from the Latin word meaning "to boil."

B. Jesus Is Our Example in Fervent Prayer

1. Heb. 5:7 – *In the days of His flesh [Jesus] offered up definite… petitions…and supplications with strong crying and tears* (AMP).

2. Notice the words "strong crying and tears." Jesus prayed with strong crying! In the Greek language, it gives the idea thatthere were times in Jesus' prayer life when He shrieked out, screamed, and cried loudly in prayer.

3. See John 11:33-44 concerning the resurrection of Lazarus. (Formore teaching, refer to Lesson One: Entering into the Intercession of Christ.)

C. Laboring in Prayer through Travail and Groaning

1. The prayer of travail
   a) The prayer of travail is God desiring to create an "opening to bring forth a measure of life or growth." If the "opening" was already in place, there would be no need to travail. Just as the "opening" of the natural womb is enlarged to bring forth the baby, so, travail creates an "opening or way," whereas, before the opening or way was closed. With travail, there is always a way opened for life, newness, change or growth.[30]
   b) Isa. 42:13-14 – *The Lord will go forth like a mighty man, He will rouse up His zealous indignation and vengeance like a warrior; He will cry, yes, He will shout aloud, He will do mightily against His enemies. [Thus says the Lord] I have for a long time held My peace; I have been still and restrained Myself. Now I will cry out like a woman in travail, I will gasp and pant together* (Amp.). (For more teaching on travail, see the tapes and corresponding section entitled, **The Spirit of Travail**.)

2. The prayer of groaning[31]
   a) Groaning brings deliverance from within and pushes back the pressures of darkness from without. There are walls of resistance

toward God that are within each of us. We neither know about, nor understand how to deliverourselves, but this kind of prayer is higher than our understanding and larger than our comprehension. For itbypasses the mind, and allows the Holy Spirit to move us into the purposes of God, according to His will and notour own.

b) The prayer of groaning originates deep within our spirit, deep calling unto deep, bringing release from the clothing of dead works, that we might be further clothed of the Spirit. See II Cor. 5:2 and Rev. 3:18.

c) Rom. 8:26-27 – *And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because he intercedes for the saintsaccording to the will of God*.

II. PRAYING IN THE GIFT OF TONGUES

A. Praying in the Spirit through Tongues

While there can be many expressions of Spirit-directed praying, praying with the gift of tongues is one of the foremost ways. The following are some key points concerning this type ofprophetic intercession.

1. Praying in the Spirit is your spirit communicating directly with God. It is primarily for use in your devotional prayer life for intercession, praise, and worship.
   a) I Cor. 14:28b – …*let him speak to himself and to God*.
   b) I Cor. 14:2 – *For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in his spirithe*

speaks mysteries.

2. Praying in the spirit is a perfect prayer.
   a) Since you do not always know how or what to pray in a given situation, you can bring the need before the Lord by praying in the Spirit. The Holy Spirit, your helper, enables you to pray as you ought thereby praying in the Lord's will.
   b) Praying in the Spirit is a means by which the Holy Spiritintercedes through your spirit. This is where we get the term "prayer language."
   c) Rom. 8:26-28 – *And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saintsaccording to the will of God. And we know that God causes allthings to work together for good to those who love God, tothose who are called according to His purpose*.
   d) I Cor. 14:14 – *For if I pray in a tongue, my spirit prays, but my mind is unfruitful*.

3. Praying in the Spirit has definite meaning
   a) Although you do not understand what you are praying, God does. He who inspired it also comprehends it.
   b) I Cor. 14:10 – *There are, perhaps, a great many kinds oflanguages in the world, and no kind is without meaning*.

4. Praying in the spirit edifies the person praying
   a) As you use this prayer language consistently, you become built up, strengthened, and encouraged. You then have the refreshing ability to continue on in your intercessory warfare task.
   b) I Cor. 14:4a – *One who speaks in a tongue edifies himself…*

c) Jude 20 – *But you, beloved, building yourselves up in your most holy faith; praying in the Holy Spirit*.

5. Praying in the Spirit has the authority of heaven behind it!
   a) There is no way you could know when Satan and his demonic forces will launch an attack. But the Holy Spiritwill prompt you at the strategic, opportune time.
   b) Jas. 5:16b – *The effective prayer of a righteous man can accomplish much*.
   c) I Cor. 14:15 – *What is the outcome, then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also*.
   d) Like Paul, you can pray in the Spirit and praise and worship Jesus. As you do this, you regain territory fromthe demonic kingdom in the lives of those for whom you are praying. This perfect prayer and praise weapon is powerful and always on target. Praise and prayer in tongues is God's secret anti-ballistic missile!

B. Diversities of Tongues

1. I Cor. 12:1, 4-7, 27-28 – *Concerning spiritual gifts, brethren, Iwould not have you ignorant… Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal… Now ye are the body ofChrist, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, afterthat miracles, then gifts of healings, helps, governments, diversities of tongues* (KJV).

2. There are different types of tongues. There is more than one kind of tongue. In I Cor. 12:28 (above), the word translated "diversities" is

the Greek word *genos*, which means “kin” or “offspring”. It is a term that is used to refer to a collection ofdifferent things belonging to the same group or family. In otherwords, diversities of tongues are heavenly utterances that are all different from each other, yet all are related to one anotherby the same Spirit.

3. Examples of diversities of tongues
   a) Tongues at the filling of the Holy Spirit – Acts 2:1-4;10:44-46; Mark 16:17.
   b) Tongues for interpretation – I Cor. 12:7-10; Isa. 28:11.
   c) Tongues of edification – Jude 20; I Cor. 14:4.
   d) Tongues as a sign to the unbeliever – I Cor. 14:22.
   e) Tongues of intercession – Rom. 8:26. The word groanings in this verse can be translated “inarticulate speech”. Itrefers to speech that does not originate in the intellect or with the understanding. It is speech that is not related to race of nationality. Inarticulate speech includes, but is not limited to other tongues.
   f) Tongues of war – There is a place where the Holy Spiritgoes on the offensive. He battles through us. Sometimes there is a coupling together of the gift of faith with tongues. A rising within occurs and a push or urge to launch out against the demonic forces happens. Sometimes it is the wedding between discerning of spirits and tongues. You combat or attack the dark force, commanding it to flee. In these situations, you are operating in a “militant tongue” or “warring with the gift oftongues.” When you pray in this type of tongue, you are attacking the powers of darkness. You are taking authority over the power of Satan. You are rebuking the enemy and rejecting his plans for your life, by the powerof the Holy Spirit who dwells within you. This is the tongue of intercession engaged in warfare. Deliverance, healing, and liberty can come through the power ofwarring tongues.

III. SOUNDS OF WAR AND COMMAND OF FAITH

There are many facets to the personality of the Holy Spirit. He is a person, and just as you and I experience different emotions, and express ourselves in diverse ways, so does the Holy Spirit. Let's consider the warring manner of commanding.

Commanding is the pronouncement facet of the Lord. His command terminates all debate or action. *Webster's Dictionary* says, "…implies authority, power to control, and to require obedience." In the Greek itmeans to appoint or place appropriately, to appoint over and to put 'in charge'.

Conquering is a facet of the Holy Spirit's overcoming power that causes you to be victorious. It is also joy, triumph, and exultation that comes forth when you know a victory has been won. Remember, we are called to be more than conquerors in Christ!

In prayer warfare, the Holy Spirit at times will release "sounds ofdeliverance" that are too deep for the articulation of words. At times, these war cries can take on aggressive sounds, being empowered perhaps by a gift of faith rebuking the enemy. Let's take a moment and investigate these sounds of deliverance.

A. The Prayers of Aggression

1. Primary text: Isa. 42:13 – *The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar;he shall prevail against his enemies* (KJV).

   This scripture describes our Lord as a mighty man; as a man ofwar. A warrior is a soldier, a fighter who never accepts the presence,

tactics, or works of an enemy. God is a warrior by nature. He stirs up His zeal and expresses it with shouts ofwar and a fierce battle cry! These are the prayers of aggression.

2. From the *American Heritage Dictionary*, to roar – utter a loud, deep, prolonged sound in distress, rage or excitement; to make a loud noise; to breathe with a rasping sound.

3. Revelations 5:5 is another scripture where Jesus is identified as a man of aggression, authority, ferocity, and prestige. Here He is referred to as the *Lion of the tribe of Judah*. As a lion ofpraise, He roars against what makes Him angry (see Jer. 25:30-31 and Amos 1:2). He hates that which is evil (Heb. 1:9) and came to earth to destroy the works of the devil (I John 3:8). Also note Rev. 10:3a, where an angel came down fromheaven and…*cried with a loud voice, as when a lion roars…*

4. Various Images of the Lord's Roars- Isa. 5:26-30 – *And he willlift up an ensign to the nations from far, and will hiss unto themfrom the end of the earth; and behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shallslumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shalldeliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavensthereof.* (KJV)

5. Perhaps these demonstrative commands of aggressive faith are used to denounce or proclaim the vengeance of God against the enemy. These prophetic declarations powerfully declare,"This means war!"

and “Let go of your prey!” This propheticaction releases the authority of the Holy Spirit to enact and enforce the victory of Calvary upon the opposing power ofdarkness.

B. The Prayers of Protection

1. Remember I Cor. 14:10 – There are, perhaps, a great many kinds of languages in the world, and no kind iswithout meaning.

2. Possible test: Isa. 59:11 – *All of us growl like bears, and moan sadly like doves; we hope for justice, but there is none, for salvation, but it is far from us.*

3. Each authentic prophetic, intercessory sound carries with it a distinct meaning. The symbolic “roar” of the lion could be interpreted as a sound declaring war and dominion and offense. Perhaps the symbolic “growl” is a prayer of protection. We are not just called to “take new territory” or to “take back that which was stolen.” We are also called to protect thatwhich has been given by the Lord and put under our care. The prayers of command and protection can be Holy Spirit birthed expressions guarding over and securing the “new birth” frombeing devoured by the enemy.

4. Let’s make sure that we are staying with the main and the plain for our regular diet in our prayer experience and not letthe unusual and demonstrative take precedent. Refer to Lesson Twelve –“Wisdom Issues for Intercessors”.

C. A Clarion Sound – Prepare for War

1. Joel 3:9-11, 16 – *Proclaim this among the nations: “Prepare for war!Wake up the mighty men, let all the men of war draw near, let themcome up. Beat your plowshares into swords and your pruning hooks into spears; let the weak say, ‘I am strong.’” Assemble and*

come, all you nations, and gather together all around, Cause Your mighty ones to go down there, O Lord… The Lord also will roar fromZion, and utter His voice from Jerusalem; the heavens and earth willshake; but the Lord will be a shelter for His people, and the strength of the children of Israel (NKJV).

2. Let Joel's army come forth and let the Lord issue His clarion sound of war. Let the Lord utter His voice from Zion and leteverything shake that can so that His unshakable kingdom willshine forth. Amen and Amen!

Reflection Questions

Lesson Eleven: The Intercessory Sounds of Deliverance, Part Two

Groaning and Travail, Prayer in Tongues, Sounds of War and Commands of Faith

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. Elijah was a man with a_____ like ours.

2. _____ means to pray with purpose, with serious intention.

3. The prayer of _____ is God desiring to create an "opening to bring forth a measure of life or growth."

Multiple Choice – Choose the best answer from the list below:

A. Intercession

B. Interpretation

C. Edification

D. War

4. I Cor. 12:7 talks of tongues for _____.

5. Tongues of _____ are mentioned in Jude 20.

True or False

6. Groaning brings deliverance from within and pushes back the pressures ofdarkness from without. _____

7. In Revelations 5:5 – Jesus is identified as a man of aggression, authority, ferocity, and prestige. _____

8. Praying in the Spirit edifies the person praying. _____

Scripture Memorization

9. Write out Isaiah 42:13 and memorize it.

10. What was the primary insight you gained from this lesson, and how willyou apply it to your life?

Appendix One:
Wisdom Issues During Times of Refreshing

INTRODUCTORY STATEMENTS

When a fresh breath of the Holy Spirit blows across the church, new and unusual manifestations seem to come with it. Are all the manifestations from God? Are all the experiences biblical? Do these encounters bear fruit that remains? Have people "gone off the deep end" and in the name of freedom and liberty cast off the daily spiritual disciplines? Are these manifestations from God or a human response to God?

All of these, and many more, are valid questions to ask. We must prove all things; hold fast to that which is good. "Time will tell" is a truth which we must always hold fast. In the midst of new and unusual phenomena, we must be of those who seek the Lord for His wisdom ways. Yet, let's avoid using "wisdom" as a guise or excuse for fear. And at the same time, let's be careful that we don't become offended at what the Holy Spirit is genuinely doing.

WISDOM ISSUES

1. One of the most important issues is our interpretation of scriptures – proper exegesis. Many times "prophetically-gifted" people seem topredominantly take a type of loose symbolic interpretation of scriptures. While there are different schools and methodologies of interpretation, weshould look for the historical context from which the scripture is speaking. One simple wisdom issue is that revelatory gifted individuals perhaps should consult teachers and pastors for greater clarity onscriptural interpretation.

2. Manifestations of/or to the Holy Spirit should not take center stage – *Jesus* is our central focus. While giving ourselves to the purposes of God, movements of the Holy Spirit, and the current revelatory word from Heaven, let's not jump on "any ol' bandwagon." Avoid fads. It's very easy for us tojump onto anything that's moving if we lack security and proper biblicalfoundations. Remember the simple test – does this experience lead us closerto Jesus Christ?

3. Manifestations are not our primary message. In the mainstream ofevangelical orthodoxy, our emphasis is to be the "main and plain things" ofscripture: salvation, justification by faith, sanctification, and then the consequent experiences where people have testimonies of how they are advancing in their relationship with God and the community of believers.

4. Some things fall into a category of "non-biblical." This does not mean that they are wrong, of the devil, or against the scriptures. It just means there isno sure biblical proof text to validate the phenomena. Let's not stretchsomething to try to make it fit. We might not find a scripture for every manifestation. Let's make sure, though, that we are following the clearprinciples of the Word of God.

5. In the times of refreshing, let's keep in focus that there are other sincerebelievers who are "not as excited about this as we are." This is normal and to be expected. Keep yourself clean from spiritual pride and arrogance. Let's build bridges through love, forgiveness, understanding and kindness.

6. Realize that every leadership team of a local congregation has the privilegeand responsibility to set the tone of the expression of the release of the Spirit in the congregational gatherings. God does work through delegated authority! Therefore, with hearts and attitudes clean before God, let us pray for those in authority to be given God's timing, wisdom, and proper game plan. Let's be careful when using the label "control

spirit" or similar title. Most leaders are sincere believers who are simply trying to do what's best for the overall good of their particular flock.

7. Is everything and anything supposed to happen all the time? Apart from a sovereign God, I think not. Remember, absolute freedom is absolute nonsense. Ecclesiastes 3:1 tells us, *to everything there is a season, and a time for every purpose under heaven*. The scriptures vividly depict"Pentecost meetings," but you will also find admonitions on how to walkwith the "ungifted or unbeliever" in the room as well. I personally believe itis in line with God's Word to have specific meetings for predetermined specific purposes. The leading of the Spirit works both ways. You can predetermine by His guidance that certain nights or meetings are "refreshing gatherings" as well as "fall into" those spontaneous occurrences when His manifested presence is released.

8. The unusual and rare is not to be the consistent diet or replace the dailyChristian spiritual disciplines. If all a person does is bark like a dog and he quits reading the scriptures and relating properly to other members of the church, then possibly some other spirit is at work. Perhaps the individualhas simply gotten out of focus and needs a word in love spoken to them to help them maintain their spiritual equilibrium in the midst of a mightyoutpouring. Whatever the case, let love always be the rule.

9. We must realize that there is no exact science when it comes to figuring out all the manifestations of/to the Holy Spirit. When something is unclear tous, let's not over-define what we don't understand. Realize there is a tightrope of dynamic tension between the reality of subjective experience and biblical doctrine. Let us strive to maintain our balance!

10. Is all of this laughter (crying, shaking, falling, roaring, etc.) from God? Ispecifically term these "manifestations of/to the Holy Spirit." There is a reason why I use this dual type term this way. It's true that some of the external, visible and audible signs are divinely initiated (manifestations

*of*the Holy Spirit). But we must also admit that some of them are human responses and reactions to the Holy Spirit's movement upon us or upon another close by (manifestations *to* the Holy Spirit). There is divine initiativefollowed by human response. This is normal. It's the way it works!

11. While we want to "bless what we see the Father doing," let's also direct thisblessing into fruitful works. That is to say, having been refreshed, we now must channel these renewed people into works that would express theirfaith. Let's channel this energy from a "bless me club" and make it into a "bless others" kind of focus through the demonstration of feeding the hungry, ministering to the poor, the widow, the orphan, the single parent, evangelism, intercession, worship, and other displays of passion for Jesus and compassion for people.

12. While the phenomena of shaking, laughing, weeping, shouting, falling, roaring, other animal noises and other bizarre manifestations have occurred in revivals of church history, I doubt that you can make a case forany of these individuals trying to make themselves "roar like a lion." These experiences were equated with receiving an anointing for power in ministryand a tool of radical means whereby God brought personal transformation.

13. What about the fruit of the Spirit of self-control? Have you forgotten it and thrown it out the window? Not at all! Nowhere in the scriptures are we toldthat we are to "control God." But we are told to control "self." The fruit ofself-control is to conquer the deeds of the flesh. We are to cooperate withthe presence of God and control the deeds of the flesh.

14. Let us search scripture, review church history, seek the Lord, and receiveinput from those more experienced and wiser than ourselves. The enemy will try to "club Christians over the head" after they've had a renewal and fresh experience so they will become confused, discouraged, and bewildered. Arm yourself. This is a real war. This refreshment isn't

just “fun and games.” This renewal is to lead us into greatereffectiveness forour Master!

15. There are two ditches to avoid. First, watch out for analytical skepticismresulting in becoming offended by what you don’t understand. Second, know that the other major negative reaction is one of fear (of man, rejection, fanaticism, etc.). Both of these “ditches” have a common fruit – criticism. Consider the following:

> “If you can’t jump in the middle of it, bless it. If you can’t bless it, then patiently observe it. If you can’t patiently observe it, just don’t criticize it!”

This is an admonition I received for myself in the past. Perhaps you should consider the warning as well.

16. There are many different resources in both tapes and books that are available at this time to help give you additional wisdom perimeters and guidelines for these times. I highly recommend the pamphlet by Mike Bickleand Michael Sullivant on *“The Manifested Presence”*available online at http://www.grmi.org/renewal/new-wine/articles/manifest/ and through www.ihop.org. Also, helpful in this study guide, the lessons on “The Spiritof Travail”and “Intercessory Sounds of Deliverance.”

May the Lord cause you to grow in power and purity in the purposes of God!

Lesson Twelve:
Wisdom Issues for Intercessors

INTRODUCTION

There are three major streams of teaching and corresponding applicationswhen it comes to the subject of spiritual warfare and aggressive intercession: The highly confrontive, the moderate, and the conservative view. This teaching is not for the primary purpose of solving this theological debate or even recommending a particular practice. The purpose of this teaching is to give you helpful hints, wisdom issues in whatever application of prophetic intercession, spiritual warfare, or petitioning the Father for the release of the Spirit, that you are engaged in.

I. CHANGE MAKERS – OUR PRIESTLY CALLING!

There is no gift listed in the Scriptures called the gift of spiritual warfare. There is no gift listed in the Scriptures called the gift of intercession. There is no gift listed in the Scriptures called the gift of praise.

There is no gift listed in the Scriptures called the gift of worship. There is no gift listed in the Scriptures called the gift of prayer.

None of these are listed in the Bible as a special grace gift of God.

II. WHAT IS LISTED IS THE “PRIESTHOOD OF ALL BELIEVERS”

Each of us in the New Testament is a priest unto the Lord. The primarytask of the priest in the Old Testament was to continuously minister beforethe Lord with sacrifices. The sacrifices, ultimately, are praise and worship, intercession and prayer. None of these is listed as a special gift because each of us is given an equal opportunity to be a change-maker before the throne of God by fulfilling our priestly functions of worship, prayer, praise, and intercession. We are called to be change-makers. One can put 1,000 to flight and two can put 10,000 to flight. Whose team are you on? In prayer, you have the opportunity to be on anybody’s team you want to be on. Fulfillyour priestly calling by being a history change maker! (See the study guides *Strategies of Intercession* and *War in the Heavenlies* for more on this subject.)

The following are some points to help serious minded intercessors in theirwalk of wisdom on this intercessory path.

A. GET A LIFE!

Believe it or not – there is more to life than prayer meetings! Don’tstay so serious minded all the time that you miss the pleasure ofliving. Have fun! Learn to laugh and enjoy the ride. Take a break. Geta life!

B. INTIMACY VS. WARFARE

There’s one group of intercessors who are into intimate worship and has the “Bride of Christ” mindset. There’s another group ofintercessors who are into warfare and has the “Army of God” mindset. However, the bride wears combat boots and the warrior wears a dress.

The warrior needs the bride and the bride needs the warrior. In Ephesians, we are called “the fighting bride”. We are to be holding God’s hand upward, (intimacy), while we are moving with God’s authority outward, (warfare). It is not one or the other. It is intimacy in order to war effectively.

C. GATEKEEPERS AND WATCHMEN

It is vitally important that the watchmen on the walls (intercessorypeople) walk together with the gatekeepers of our cities (pastors, elders, apostles etc.). The watchmen are to report what they see, hear, and discern and often have to release the application of theirrevelation to the elders who sit at the gates. Intercessors are not to be independent teams, but walk in cooperation with pastoralauthority. On the other hand, these elders need the insight and gifting of these watchmen. Let us work at breaking down the barriers of fear, build relational bridges of trust, and serve one anothertowards the common good of the Body of Christ.

D. STAY WITH YOUR MOST EFFECTIVE WEAPONS

Shed your burdens. Enter into lavish, abandoned praise and worship. Find Jesus and magnify Him! God uses our praise to chain up the enemy (Ps. 149). What are the highest weapons? They are praise and worship, the Blood of Jesus, and the Name of Him who has loved us. Praise and worship release atmospheric changes.

Ps. 42: 4 – *These things I remember, and I pour out my soul within me. For I used to go along with the throng and lead them in procession to the house of God with the voice of joy and thanksgiving, a multitude keeping festival*. God loves a parade, the procession of His people coming before Him.

What are your most effective weapons? Praise and worship! Ourhighest moments of worship can be our greatest times of effective warfare. As it is in the natural war, so it is in the spiritual warfare.

Before you send in the hand-to-hand ground troops, you first send in the air patrol. Let's be wise. Bomb out the enemy through the weapons of high praise!

E. NO COMMON GROUND ISSUES

John 14:30 – *I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me* (AMP) – …*And he has no claimon Me*, (he has nothing in common with Me; there is nothing in Me thatbelongs to him, and he has no power over Me)].

You have no actual authority over the external enemies unless you have already conquered them internally. When God gives discernment, let the finger of God go inward first, bringing cleansing and victory over the internal enemy within your own heart first before you go chasing after it externally in another's life. Sometimes we have common ground with the enemy and go to wage war againstsomething that is in someone else's life that is also in our own life. We then have the back door open. This is one reason why so many intercessors end up getting beat up. Let your discerning of spirits go in first, bringing cleansing, then take authority over that same thing in another's life. (See the study guide *Strategies of Intercession*, Lesson Eight: "No Common Ground Allowed" for more on this subject.)

F. AVOID CRITICISM – AT ALL COSTS

We must have patience. We cannot allow our discernment to turn into criticism through impatience and frustration. When it does, due to a lack of wisdom, that particular discernment seems to become a curse rather than a blessing! (This has been the undoing of many intercessory groups.)

A Word the Holy Spirit gave me at an Intercessors for America PrayerConference in Washington, D.C. – "We are now living in the time ofthe co-existence of the house of David and the house of Saul. You who have been waiting, yearning, believing, longing, and praying

forthe House of David to come forth, can disqualify yourselves frombeing a part of that for which you've waited, yearned, prayed and believed (the House of David) if you sow accusation and criticalspeech towards the House of Saul while it yet stands. For remember, you too have come forth from Saul's loins."

We cannot let our discernment turn into criticism. When you have discernment of the enemy, pray it back to the Father for the release of the opposite spirit, (blessing) to come forth on us. If you – as a prayer-person – do not pray out your words of discernment, it will often become spoken somewhere else as criticism and gossip to others. Criticismdoesn't just hurt the person who speaks it; ultimately it holds up the whole camp from going forward. Avoid being critical at all costs!

G. FORGIVENESS IS A NECESSITY

II Corinthians 2:10-11 – *But whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it foryour sakes in the presence of Christ, in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes*. If a criticismremains, it becomes an incubation-bed for bitterness and unforgiveness. One of the highest weapons of spiritual warfare is forgiveness. Forgive. When you forgive, you're releasing grace to someone. One of the best ways you can release grace to a person–to your church and to leadership – is to forgive them. Lack offorgiveness is like leaving the back door wide open, giving Satan a license to carry out his strategies against us. Forgiveness is not an option – it is a necessity!

H. AVOID LURES

Have you ever gone fishing? A smart fish does not bite at every bait that floats by. Watch, learn, be patient. Don't chase after every lure that comes along. Lures are distractions. When the devil shows his

head, keep your focus on Jesus. Sometimes the enemy paints a target to sidetrack us and distract us from the target that the Lord has directed us toward.

The enemy will show up at times just to derail us away from pure devotion to Jesus and into chasing "any ol' demon." Remember, when the devil knocks, send Jesus to answer! This is such a simple, but powerful wisdom issue. As we keep our focus on the Lord, His presence is released and will overpower the enemy. Avoid seducing lures. Fix your eyes on Jesus.

I. BREAKING THE PENALTY

Judges 6:31-34 – *But Josiah said to all who stood against him, "Will youcontend for Baal? Or will you save him? He who will contend for Baal, lethim be put to death while it is still morning. If Baal is a god, let himcontend for himself because one has pulled down his altar."*Therefore on that day he called Gideon Jerubbaal, (meaning, Let Baal contend against him) because he had pulled down his altar. *Then all the Midianites and the Amalekites and the people of the east came together and, crossing the Jordan, encamped in the Valley of Jezreel. But the Spirit of the Lordclothed Gideon with Himself and took possession of him, and he blewa trumpet, and [the clan of] Abiezer was gathered to him*. (AMP).

Here we find that a "penalty" was put in place to fall upon the one who would tear down the demonic high places. This Old Testamentpicture gives us an insight into the necessity of praying a hedge ofprotection around us and breaking, in the Name of Jesus, any curse (penalty) the enemy tries to enforce upon God's people when they effectively confront darkness.

Eventually you will learn that this is not an option. You must stand against the schemes the enemy has declared against your life, break the penalty, and claim God's protection.

J. WHOSE BATTLE IS IT?

Not every battle is yours. Some are for you; some are for others. Some battles are for today; some are for another day. Some are simply not to be engaged in. The devil is not to be the one to indicate when you are to fight with him. II Cor. 2:14 – *But thanks be toGod, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place*.

Where He leads He always causes us to triumph. Where He doesn't lead us, we don't necessarily have the safeguards – don't be presumptuous. He will give us the grace and the protection where He has led us. The question becomes, who is leading me to fight? Is it the Lord? Is it the devil stirring me up? Is it my own unsanctified fleshly zeal?

Remember, the victory of Christ is manifested where it is Christleading us. Whose battle is it? It's the Lord's first and ours' second.

I trust that these ten points will help add some practical wisdom and godly guidelines in our prophetic intercessory mission. God Bless You!

Note: A special chapter is developed in the book titled *The Prophetic Intercessor* by James W. Goll, for more teaching on these wisdom ways.

Reflection Questions
Lesson Twelve: Wisdom Issues for Intercessors

Answers to these questions can be found in the back of the study guide.

Fill in the Blank

1. We need _____ in order to war effectively.

2. God uses our_____to chain up the enemy. (Psalm 149)

3. II Cor. 2:10-11 shows us how important_____is.

Multiple Choice – Choose the best answer from the list below:

A. Triumph

B. Intimacy

C. Warfare

D. Confrontive

4. One of the three major streams of teaching concerning Spiritual Warfare is _____.

5. II Cor. 2:14 says, “But thanks be to God, who always leads us in His _____ in Christ.”

True or False

6. You have no actual authority over the external enemies unless you have already conquered them internally. _____

7. We can allow our discernment to turn into criticism for a Godly purpose. _____

8. The most effective weapons of warfare are praise and worship. _____

Scripture Memorization

9. Write out John 14:30 and memorize it.

10. What was the primary insight you gained from this lesson, and how will you apply it to your life?

Answers to the Reflection Questions

Lesson One: Entering into the Intercession of Christ

1. faith
2. *Inter*, *Cedere*
3. Paga
4. B
5. D
6. True
7. False
8. True

Lesson Two: Tears in His Bottle – The Power of Compassionate Weeping

1. wept
2. tears
3. sorrow
4. A
5. C
6. False
7. True
8. False

Lesson Three: Releasing Tears

1. *Penthos*
2. joyful shouting
3. comforted
4. B
5. C
6. False
7. False
8. False

Lesson Four: Travail – The Prayer that Brings Birth

1. travail
2. violence
3. wrestles
4. D
5. C
6. True
7. False
8. True

Lesson Five: Prophetic Intercession

1. promises, appointments
2. astonished
3. three
4. B
5. D
6. False
7. True
8. False

Lesson Six: Praying in the Spirit

1. Spirit
2. Refer pp. 62-63
3. Refer p. 62
4. C
5. A
6. False
7. True
8. True

Lesson Seven: The Power of Proclamation

1. Refer p. 70
2. enthroned
3. works
4. C
5. A
6. True
7. True
8. True

Lesson Eight: Praying Down Supernatural Encounters

1. minister
2. healing
3. miracles
4. D
5. B
6. True
7. False
8. True

Lesson Nine: Waging War with the Prophetic

1. dependency
2. conscience
3. warrior
4. C
5. B
6. True
7. True
8. True

Lesson Ten: The Intercessory Sounds of Deliverance, Part One

1. thanksgiving
2. Holy of Holies
3. seven
4. A
5. C
6. True
7. True
8. False

Lesson Eleven: The Intercessory Sounds of Deliverance, Part Two

1. nature
2. Fervency
3. travail
4. B
5. C
6. True
7. True

8. True

Lesson Twelve: Wisdom Issues for Intercessors

1. intimacy
2. praise
3. forgiveness
4. D
5. A
6. True
7. False
8. True

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End Notes

1 Dutch Sheets, Intercessory Prayer: The Lightning of God, Dallas, TX: 1986.

2 Wesley L. Duewel, Mighty Prevailing Prayer, Grand Rapids: Zondervan, 1990.

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4 Ibid.

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6 Ibid.

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24 Op. cit., Duewel.

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29 A quote by Jonathan Edwards, “A Faithful Narrative of the Surprising Work of God”, http://www.jonathan-edwards.org/Narrative.html

30 Op. cit., Gastineau.

31 Op. cit., Gastineau.

About the Author

James W. Goll is a lover of Jesus who co-founded Encounters Network (based in Franklin, Tennessee), which is dedicated to changing lives and impacting nations by releasing God's presence through prophetic, intercessory and compassion ministry. James is the International Director of Prayer Storm, a 24/7/365 prayer media-based ministry. He is also the Founder of the God Encounters Training E-School of the Heart – where faith and life meet.

After pastoring in the Midwest, James was thrust into the role of itinerant teaching and training around the globe. He has traveled extensively to every continent, carrying a passion for Jesus wherever he goes. James desires to see the Body of Christ become the house of prayer for all nations and be empowered by the Holy Spirit to spread the Good News around the world. He is the author of numerous books and training manuals as well as a contributing writer for several periodicals.

He is a member of the Harvest International Ministry Apostolic Team and a consultant to several national and international ministries. James and Michal Ann Goll were married for more than 32 years before her graduation to heaven in the fall of 2008. They have four wonderful adult married children, and James continues to make his home in greater Nashville, Tennessee.

Other Books by James W. and Michal Ann Goll

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The Lost Art of Practicing His Presence
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The Beginner's Guide to Hearing God
The Coming Prophetic Revolution
The Call of the Elijah Revolution
The Prophetic Intercessor
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Empowered Women
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