Building Strong Personal Altars



Cultivating a strong and effective Prayer Altar Lifestyle.

TIMOTHY JAMES GIBSON

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"Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the LORD that was broken down."

1 Kings 18:30

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PREFACE

This booklet is based on the book "Prayer Altars" by John Mulinde and Mark Daniel, published by World Trumpet Mission Publishing, Orlando, FL, USA. It is my summary of the teachings and lessons in that book plus additional insights

we have been learning in our church as we take this journey together. I have also used significant parts of the “Prayer Altar” booklet developed by Pastor Doctor Lew Lee Choo of SIB KL to whom I am eternally grateful. The purpose of this booklet is to provide a basic understanding of what it means to build prayer altars in the Singaporean context.

There is no one right way of “doing prayer altars” but there are principles and suggestions presented here that work and are based firmly in Scripture. This booklet helps to answer some of the common questions such as “what is a prayer altar?” and “How does a prayer altar differ from my normal time of prayer?”

I humbly submit these chapters in the hope that they help in answering your questions and help you build strong and effective prayer altars here in Singapore that will transform you, this nation and launch Singapore into its destiny as an Antioch of Asia.

Pastor Tim Gibson
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Building Strong Personal Altars

This book includes the original booklet that gives the basic overview of what prayer altars are and adds the second section expanding on the activities of the personal prayer altar that were touched on in Part 7 of the first book. Taken together, and with the discussion questions and activities, this will help you build strong personal altars that will transform your life and network you with others to bring transformation in the land!

Saturating in His Word
Transformed by His Presence.
Refined by His Fire.

Operating in His Spirit.
Nourishing Lives and Land.
Glory of God coming down.

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SECTION 1
The Basics

INTRODUCTION

The building of prayer altars is not a program. It is a necessity for Christians and for Christian communities to live victoriously and in the purposes of God. This booklet aims to help you on your journey of understanding what they truly are so that you will build them to be strong and effective.

The purpose of this section is to show the Biblical basis of prayer altars and how they differ from ordinary prayer times.

It outlines the importance and power of prayer altars and how they fit into God's

strategy of pushing back the Kingdom of Darkness and ushering in the Kingdom of Light. This section shows that the prayer altar is a lifestyle and not just a time and place and it reveals how the prayer altar transforms people and places. In a nutshell, it aims to give practical help and understanding on how to live the prayer altar lifestyle in your life, your family, your church, your school, your workplace, and your nation.

The purpose for us in Singapore is about building altars of prayer where we have a deep walk with God and our spirits are transformed from fear to faith, from being lukewarm to burning with passionate love and from being people of convenience to people of commitment. We'll be revived so that our sacrifices keep the altar burning day and night and, as we offer ourselves on that altar, it ignites the fire of God within us and we become that pillar of fire that carries Him into our homes, our communities, our nation and into the nations. It is this fire that will drive out the darkness in our land and usher in His Kingdom.

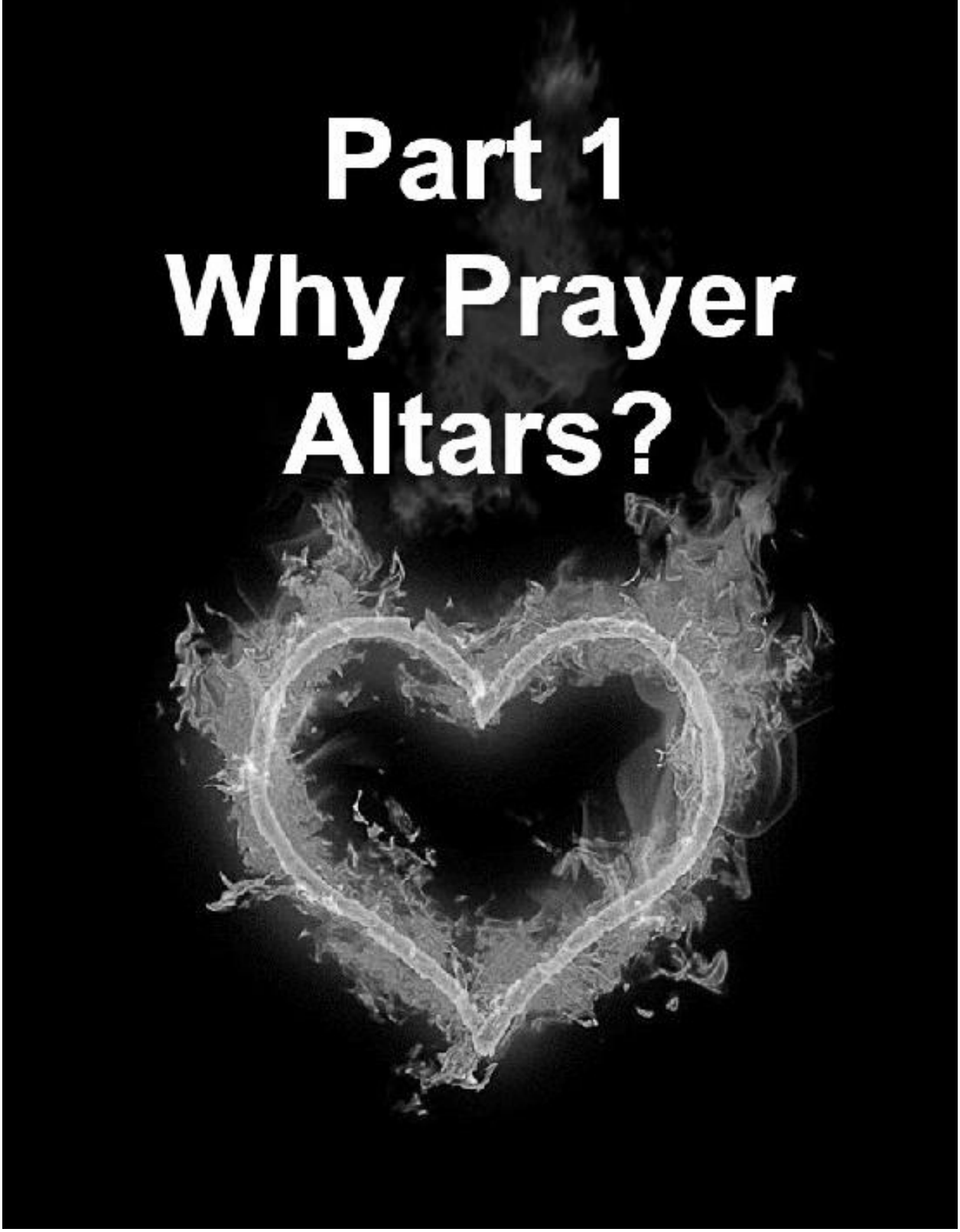
This section will help you see the need to build prayer altars all over Singapore so that the:

1. **Priority in our lives** is to walk in His ways, wisdom and will.
2. **Presence** of God pushes away the darkness.
3. **People's lives** (Family, church, and marketplace) are transformed.
4. **Pattern of our lives** and churches will be Jesus.
5. **Prayer lifestyles** are Effective, Engaging and Empowering.
6. **Prevailing priesthood** of the church will have authority over the society and land in Singapore.
7. **Prophetic destiny** of Singapore as an Antioch of Asia will be fulfilled.

The key to success in building a Personal Prayer Altar requires daily (DISC):

- **Discipline** as a disciple of Christ.
- **Intentional** action and the need to make time.
- **Sacrifice** of time and inconvenience.
- **Commitment** to spiritual disciplines and growth.

Part 1
Why Prayer Altars?



The words *"prayer altar"* can be understood from meaning a dry, stone monument in a cold and dead church, to a place of connecting with a god or with our ancestors where we make offerings and prayers.

However, we need to realize that the prayer altar originated with God Himself and, though it has been abused and misunderstood, it still has a proper place in Christian life today.

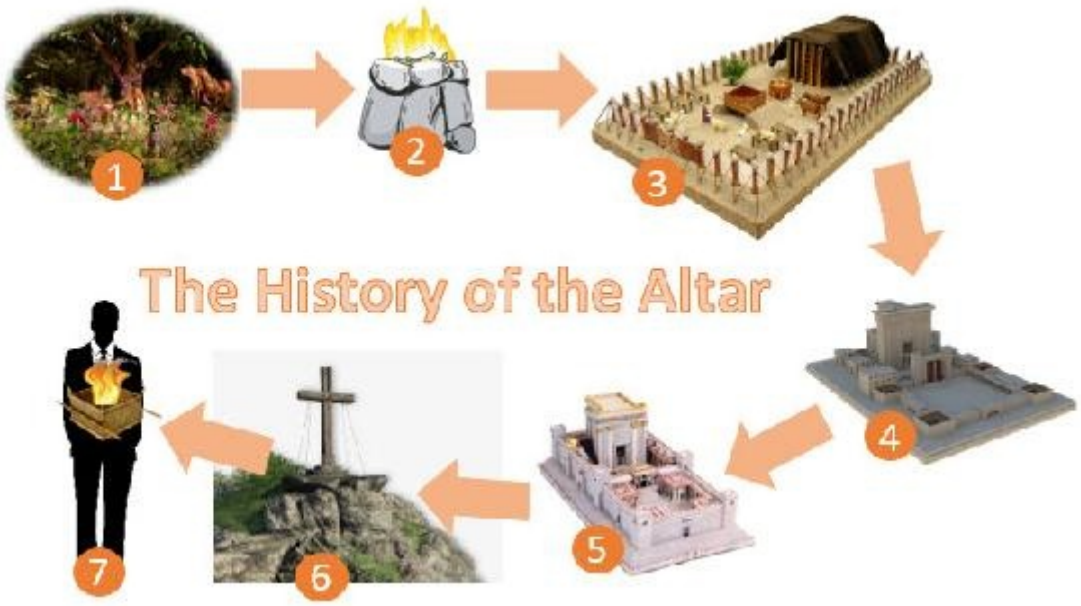
Because of the misuse of altars in the past many Christians feel the altar is an Old Testament relic that has no place in our lives today and so has been replaced by largely ineffective times of prayer, whether individual or corporate.

As we shall see, prayer altars are the BEST way as they are…
Biblical
Engaging
Strategic
Transforming

Prayer Altars Are Biblical

The word *'altar'* occurs 402 times in the Old Testament and 23 times in the New Testament and means *"place of slaughter"*.

As the Bible is God's inspired Word to us (2 Timothy 3:16) we need to look and see what relevance it ascribes to the altar for us as New Testament Christians. Just because there are counterfeit altars today it does not mean that we must throw out the real thing!
The following chart shows the history of the altar through the Bible…



Point One: The Garden of Eden

The Garden of Eden is the first place where God dwells with man and is, as such, the first temple, possibly with walls around it and a gate in the east with guarding Cherubim (Genesis 3:24). It is in the garden that God first spoke destiny over Adam and Eve as we see in Genesis 1:27-28:

[27]So God created man in His own image; in the image of God He created him; male and female He created them. [28] Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

When God created man, and put him in the Garden of Eden, He gave him dominion over the earth and its resources. But the entry of sin changed all that. The devil deceived mankind into surrendering our God given legal rights of the earth to him. The devil has no legal rights over the earth so he must get it by deception.

When sin entered the world, man was banished from the presence of God and only allowed back through sacrifice. Indeed, God initiated altar sacrifice by slaying an animal to clothe Adam and Eve after they sinned (Genesis 3:21) so they could be accepted back into His presence and purposes.

Point Two: Altars of the Godly line.

Adam and Eve would have taught their children to build altars to God to enter

once again into His presence. However, only Abel offered a blood sacrifice as shown by God and was accepted back into His presence and purposes. Cain offered the fruit of a cursed ground, the work of His own hands and was rejected, hence showing us the difference between true and false altars.
After this we see the building of true prayer altars through the Godly line from Enosh where *"men began to call on the name of the Lord"* (Genesis 4:26) until Noah (Genesis 8:20). This then continued from the time of Abraham until Jacob where they built altars to God and walked in His ways (Gen 35:11-15).

Points Three to Five: Moses' Tabernacle, Solomon's Temple, and the Second Temple.

"And let them make Me a sanctuary, that I may dwell among them." Exodus 25:8

From Moses onwards God showed the blueprint of His Temple, His dwelling place that His people could enter through sacrifice to be a house of *"prayer for all nations"* (Isaiah 56:7). It was the place where the manifest presence of God would come (Leviticus 9:23-24; 2 Chronicles 7:1).
The Second temple did not have the glory of God come into it and the fire falling from heaven because a greater glory was coming - The Messiah.

Point Six: Jesus and the Cross.
Jesus Himself came as the fulfillment (a rabbinical term meaning *"correct interpretation"*) of the Old Testament Law (Matthew 5:17) including the Ceremonial Law concerning the Temple (John 2:21) and the Cross became the ultimate altar of sacrifice for the sins of mankind (Hebrews 13:10) with Jesus as the ultimate sacrifice (John 1:29). This made the way for us to come back into the presence of God, only through Christ (Romans 5:1-2).

By Christ's death and resurrection Satan's plans to deny us of both our rights and our access to God was defeated at Calvary. Through the blood of Christ, we have been reconciled to God, have gained the legal right to stand before Him and have an open heaven (Ephesians 2:13). We have been given all authority to wage warfare against spiritual forces of darkness over our land to bring souls into His Kingdom (Ephesians 6:11-12).

"[18]And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. [19] Go therefore and make disciples of all the nations,

baptizing them in the name of the Father and of the Son and of the Holy Spirit." Matthew 28:18-19

The basis of our prayers is the finished work of Christ on the Cross, the ultimate altar…

*"**We have an altar** from which those who serve the tabernacle have no right to eat."* Hebrews 13:10.

Point Seven: Christians are the Temple of the Holy Spirit.
"Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" 1 Corinthians 6:19

The early Christians, after Pentecost, lived the altar lifestyle (Acts 2:46) and so should we. Altar language continues throughout the New Testament, showing we now have a spiritual altar not a physical one, offering up spiritual sacrifices (Hebrew 13:10-16). Indeed, if our body is the temple then our heart is the altar where we must daily apply the ultimate altar, the Cross, as Jesus said in Luke 9:23.

*Then He said to them all, "If anyone desires to come after Me, let him deny himself, and **take up his cross daily**, and follow Me."*

So, as we have seen from Scripture, prayer altars continue now as a spiritual fulfillment of the physical pattern given in the Old Testament. Indeed, the Old Testament Temple is a *"copy and shadow of the heavenly"* one (Hebrews 8:5) and so all Old Testament references to altars are useful in giving us spiritual principles and patterns for prayer altars today.

Prayer Altars Are Engaging

Often our prayer times can become dry and sluggish, but true prayer altars engage us so that the time flies past and we are filled with great excitement. Prayer altars include set times with God in a set place (Daniel had three such times a day coinciding with the times of the morning, noon and evening Temple Sacrifices – Daniel 6:10) but also carries over into every aspect of our lives 24/7.
Prayer altars are simple on paper but require much more commitment and

sacrifice than other types of prayer.
Prayer altars engage us in God's presence, seeking His face and not His hand, through deep times of soaking in His Word, deep hallowing of His name, deep repentance and consecration and deep intercession, spiritual warfare, and declaration. These times can last much longer than normal prayer times but will seem to finish in no time at all as they engage us deeply in meaningful and fulfilling times of prayer.

Prayer Altars Are Strategic

Raising prayer altars is the enactment on earth of what Christ has gained for us in the heavenly realms. It is claiming back our legal right to carry on God's original plan for every nation to come into their prophetic destiny (Acts 17:26). Prayer altars ensures our part in this destiny.

Prayer altars bring all the elements of spiritual disciplines together under God's big purpose and brings us to the place of being part of God's united network in our nation and the nations. This network's purpose is to push back the darkness and possess people and places for His Kingdom. It connects us together with others building prayer altars and plugs us, all with our own gifts and callings, into the bigger picture of what God is doing in our nation and beyond.

Prayer altars form spiritual gateways through which heaven comes to earth, His Kingdom comes, His will is done on earth as it is in heaven (Matthew 6:10).

Prayer Altars Are Transforming

True prayer altars bring transformation to people and places, lives and lands.

They transform our lives so that we become more passionate and hungry for God's presence as we hallow His name, more holy as we repent and consecrate our lives and more compassionate for others as we identify with them in repentance and intercession. Through the prayer altar lifestyle, we bear more spiritual fruit, enter more into our personal calling and destiny, and become more active and effective for His Kingdom and not ours.

Prayer altars also transform the places and lands we live in by transforming the atmosphere to be full of God's presence (joy, peace etc.). This leads to many more people coming to the Lord and brings the land (family, church, school, workplace, nation) into God's destiny and purposes.

"If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and ***heal their land****."* 2 Chronicles 7:14

Personal prayer altars transform our life.
Family prayer altars transform our families.
Church prayer altars transform our Church.
Marketplace prayer altars transform our workplace.
National prayer altars transform our nation.

That's why prayer altars are the BEST!

They are…

Biblical, **E**ngaging, **S**trategic, **T**ransforming.

Why Prayer Altars?
Questions for discussion and reflection.

1. *Before reading this chapter, what was the feeling when you heard the word 'altar'? After reading what is your understanding of this concept now as revealed in the Bible?*

2. *What does the following verse mean to you now?*

*"**We have an altar** from which those who serve the tabernacle have no right to eat."* Hebrews 13:10.

3. Rate your normal personal prayer times from 0 to 10. 0 is non-existent, 1 is very boring and 10 is very engaging and exciting. *Why is this so? What is needed to make such times more engaging and exciting?*

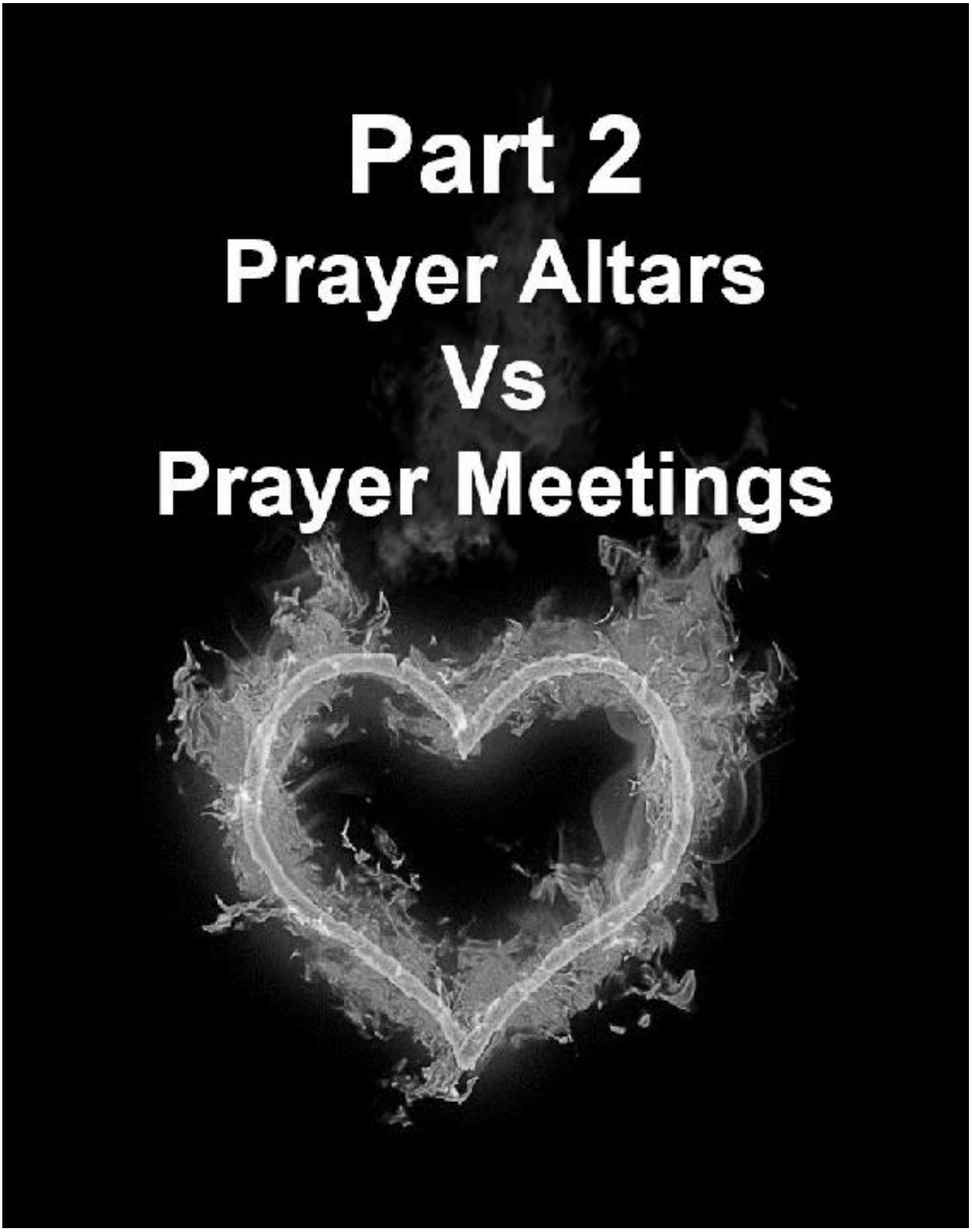
4. *Why are prayer altars strategic? What is the main strategy for building strong and effective prayer altars?*

5. *When you normally pray do you see any transformation in yourself? What transformations happen when you build a strong and effective prayer altar?*

Activity

Take a blank piece of paper and draw a pictorial representation of the state of your personal prayer altar. Show it to a Christian friend, explain it to them, and ask them to pray for you to build a strong and effective prayer altar. Pray for them too.

When Jesus taught His disciples to pray He said to them, "When you pray, say: "Father, hallowed be Your name, Your Kingdom come, Your will be done on earth as it is in heaven."



o what exactly are the main differences between prayer altars and other prayer meetings or your personal quiet time? During this section, we will see the

differences between the key elements of each and how the prayer altar is more like the vision of the holy altar in Scripture.

The Key Elements of a Prayer Altar

1) **The Focus of the Altar –** *The Presence of God*

The focus of prayer meetings and most personal prayer is our needs and our problems. There is nothing wrong with that and God does want to meet our needs. But when our needs become the focus of our prayer time it turns God into a prayer answering machine and delivers many prayers He will not answer as they are not His will (James 4:3). It both dishonours Him and discourages us.

When Jesus taught His disciples to pray He said to them, *"When you pray, say: "Father, hallowed be Your name, Your Kingdom come, Your will be done on earth as it is in heaven."*

Jesus' prayer was centred around God the Father, on hallowing Him and desiring His will, His kingdom more than anything else. Hence, the main difference between a prayer meeting and a prayer altar is the focus. One focuses on our needs and the other focuses on the Father and the omnipotence of our Maker. A prayer altar is a place to encounter with the presence of God, to walk with Him and understand His heart. At the prayer altar methods and styles of prayer should not matter. What matters is the connection to God Himself.

2) **The Agenda of the Altar –** *His agenda not ours*

The prayer altar's agenda is God's agenda. It asks, *"What is God's will?"*.

In most of our prayer meetings we have our own agenda and what we are seeking for is God's endorsement of our agendas and plans which may be totally out of alignment with His. How then can our prayers be answered?

In the Lord's prayer, we are asked to seek His will. How does this happen?

The altar is where we offer Him our love, devotion and our minds to be renewed (Romans 12:1-2). Only then can we know God's will and truly pray *"His will be done on earth as it is in heaven"*. Heaven and earth are simply not the same! For His thoughts are not our thoughts and His ways are higher than our ways (Isaiah 55:8-9). If we are to influence the world we cannot think like the world.

3) **The Activity at the Altar –** *Integrated disciplines*

In most prayer meetings, we sing a few songs and then go through a list of prayer needs. This can be extremely tedious and unfruitful.

The main activities at the altar in the Old Testament were offering sacrifices and

making intercession. It's the same with prayer altars now. We come before the altar with sacrifices of praise and worship, hallowing His name. This is best done after reading the revelation of Himself in the Word, the Bible. We have found that reading at least 10 chapters each day leads to a holy adoration and hallowing His name.

The main sacrifice we offer is of ourselves in worship to Him. We cannot come into His presence without being cleansed (Psalm 24:3-4; Matthew 5:8). We need to "*purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God*" (2 Corinthians 7:1). This is done through deep repentance and consecration, which normally comes after a time of praising Him.

After repentance, we are cleansed (1 John 1:9) so we can perform the priestly function of intercession, which is standing in the gap for others, our nation, and the nations. This is all led by the Spirit who leads us into times of identificational repentance where we bear the burdens of others (Daniel 9:20-21). This will take us deep into the Holy of Holies where we will seek His face and He will show us great and wonderful things and we can declare His prophetic purposes on earth.

We will touch more on these things later.

4) The Purpose of the Altar – *Changing the spiritual atmosphere*

The main aim of the prayer altar is to see change in the spiritual atmosphere. In prayer meetings, we rejoice when situations change, and the danger is that we think all is well. However, at prayer altars we go beyond that to change the spiritual dominion of our land and our people. We "*tarry*" until we see that the spirits controlling our land are replaced with God's Holy Spirit. When that happens, our nation is restored to its God given prophetic destiny. That is the ultimate aim of building prayer altars.

Summary

The price of building prayer altars is far more than that of prayer meetings. But the effect on our congregations is far wider and deeper. Prayer altars help Christians develop a deeper love for God and it causes us to know that the end goal of the time at the altar is not meeting our needs but the glory of God coming down. This is the passion that drives the prayers.

In churches where we have invested time to build altars, we have seen a change in the spiritual atmospheres of our homes and churches. We have seen transformed lives, reconciliation between friends and families, salvations and regular healing and deliverance. This is all the result of an open heaven where

His presence becomes tangible and honoured. Our hearts too begin to have a burden for our nation, and we start to grow a compassion for people groups we previously did not have. We begin to understand what Jesus meant when He said, *"My house shall be called a house of prayer for all nations"*.

Building prayer altars allows prayer to be an integral part of church life. It is not just having prayer as one of the ministries of the church but rather that every program and ministry of the church overflows from the atmosphere of the prayer altars and our encounter with Him.

Below is a table summary that highlights the differences between prayer meetings and prayer altars.

	Prayer Altars	**Prayer Meetings**
Focus	The Presence of God	Petitioning God
Agenda	God's agenda	Our Agenda
Activity	- 10 Chapters a day. - Hallowing His name. - Deep repentance. - Identificational repentance. - Seek His face not hand.	Singing some songs and then going through a list of prayer points.
What to expect?	Change in spiritual atmosphere over people and land. Transformation.	Change in situations.
Time needed	Needs commitment and consistency no matter what.	May stop once problems solved.
Attitude needed	Humility and hunger for God's desires.	Hope for answers.

Prayer Altars vs Prayer Meetings.
Questions for discussion and reflection.

1. *What has been the focus of your prayer times? What should be the focus? How will this change the way you pray daily?*

2. Read the following verse.

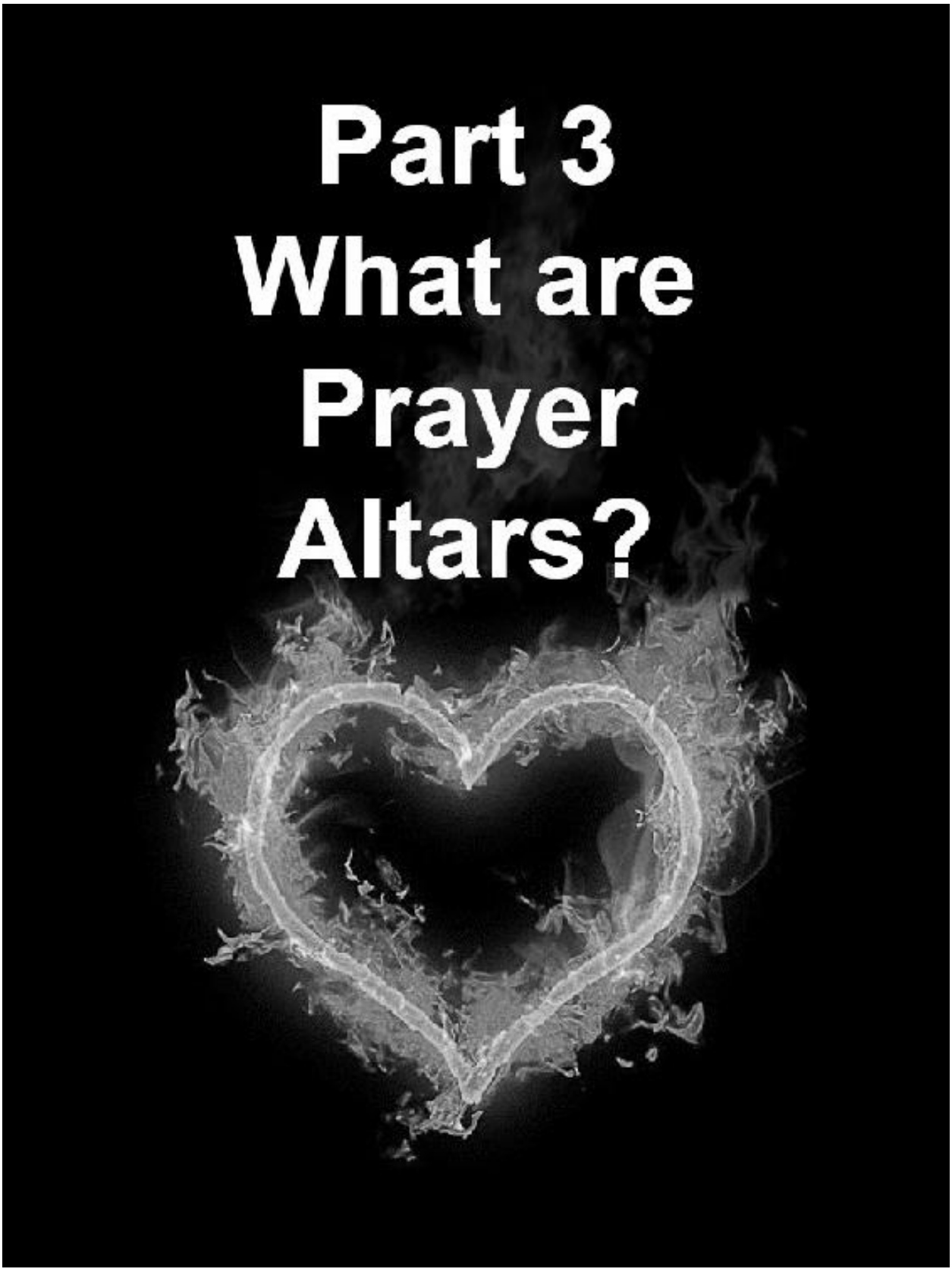
"Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us." 1 John 5:14

At the Prayer Altar, we seek God's agenda, His will, not ours. How will this change the way you pray?

3. *What changes are needed in what you have been doing in your prayer times? What activities do you need to drop and what do you need to add?*

4. *What attitudes and expectations are needed to build a prayer altar that are not needed for a normal prayer meeting or quiet time? How can you cultivate these attitudes and expectations more and more?*

Activity
Write down what you normally do in your quiet time (if you have not been having a quiet time leave the paper blank). Now write down what you need to be doing and when you can do it daily. Pray for your prayer times to shift from being *'prayer meeting'* times to *'prayer altar'* times.



henever someone builds an altar of sacrifice in a land that person enters into a

"When covenant relationship with the god or deity they are worshipping and the land comes under the influence and control of the deity/spirits to whom the altar is raised. The god worshipped now has access to the land, inhabitants and activities in that land." Julius Subii – Healing the Land

True and effective prayer altars follow the pattern that God has laid down in Scripture.

"An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. [25] And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. [26] Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.'" Exodus 20:24-26 (NKJV)

Interpreting this into the New Testament context we can say that the altar not being made of hewn stones (beautified with human tools) means our prayer altars must not be man-made or done in man's strength. We offer our selves as living stones (1 Peter 2:5), just as we are before the Lord. The fact that there were to be no steps leading to the altar that would expose flesh means that there are no fleshly steps to a successful prayer altar but we must be led by the Spirit and His Word.

Prayer altars are both a specific time and place and a lifestyle. We recommend getting up early (5 or 6am) to have a 1 or 2-hour time of reading the Word, worshipping, and praying to start the day on the right note. Then you can allocate one or two other times during the day to come before Him. These times will launch you out to carry His presence wherever you go and live the prayer altar lifestyle.

There are certain things a true prayer altar will have. Putting them together makes the prayer altar truly effective. The prayer altar is a place of:

Adoring
Listening
Turning
Agreement
Revival
Spiritual Gateway

1. **Place of Adoring:**

The prayer altar is a place of *intimate communion*. It is the place God appears to us (Genesis 12:7, James 2:23) and records His name (Exodus 20:24) that we Praise and hallow (Matthew 6:8). It's a place where we create an atmosphere where the presence of God will be drawn so that darkness is broken over our lives and land.

Unholy altars are places where people commune with unholy spirits.

2. **Place of Listening:**

The prayer altar is our *heart*. It is a place of offering our hearts fully to the Lord (Romans 12:1) so we humbly and hungrily listen **with** our heart and not **to** our heart which is wicked and deceptive (Jeremiah 17:9). It's a place for allowing the seed of God's Word to fall on good soil so we will hear His will and obey. This means that prayer altar times are not times of us telling God what to do but of God telling us what to do.

As we read His Word we listen for His name to hallow and our sins to confess *("What do I learn about Him?", "What do I see about me that I must change?").*

3. **Place of Turning:**

The prayer altar is the place of *sacrifice*. It is the place we turn from our wicked ways. A place of deep humility, of acknowledging we need help (2 Chronicles 7:14). It is the place of consecrating our life to the Lord, offering ourselves as costly sacrifices (Romans 12:1). During our prayer altar times, we need times of deep personal repentance (turning from sin to be cleansed – 1 John 1:9) so we can go to the place of deep identificational repentance so that, as cleansed priests, we can be in the place of bearing the burdens of others (Galatians 6:2), helping others to turn to God and away from all darkness.

4. **Place of Agreement:**

The prayer altar is the place of *covenant*. It is the place where God speaks afresh His covenant and destiny over us. Here we renew and affirm our agreement with God concerning His covenant, exchanging our strength for His and allowing Him to fight our battles. It is here we agree with and declare His destiny for our life and our *'land'* (Exodus 6:6-8). It is the place of moving in His Kingdom authority, a lifestyle priority of seeking His Kingdom and living in covenant relationship no matter what (Matthew 6:33).

5. **Place of Revival:**

The prayer altar is a place of *continuous fire* that must be tended daily (Leviticus 6:13). As we encounter God at the prayer altar, His fire will fall on us (2 Chronicles 7:1; Acts 2:3). This raging fire of God's presence will cause dramatic transformation, from a glow to an all-consuming flame.

6. **A Spiritual Gateway:**

The prayer altar is about *possessing the land* by possessing the spiritual atmosphere over that land. This is done as the prayer altar is the place of open heavens – a gateway to heaven and a place of angelic activity (Genesis 28:12,17; John 1:51). Prayer altars are spiritual gateways between the physical and spiritual realm. In unholy altars, a spiritual gateway is opened into the realm of darkness but in our holy altars it is a gateway to heaven, where the pillar of God's light comes to push away darkness and possess the land by changing the spiritual atmosphere for His glory.

"On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins and rebuild it as in the days of old; **That they may possess** the remnant of Edom, and all the Gentiles who are called by My name," Says the LORD who does this thing."* Amos 9:11-12

**The Tabernacle of David was an interim place of worship where the Ark of the Covenant (the culmination of the altar revelation) was placed in a tent before the Temple of Solomon was built. The term can speak of the kingly line of David and the place of worship where sacrifices and worship were offered (2 Samuel 6:17). Today it is spiritually being rebuilt and is referring to the Prayer Altar! (Acts 15:16).*

What are Prayer Altars?
Questions for discussion and reflection.

For each letter of the acronym ALTARS ask:

1. **Adore:** *Who and how are you to adore?*

2. **Listen:** *What are you to listen to and how are you to listen?*

3. ***Turn:*** *What are you to turn from and how will you know what to turn from?*

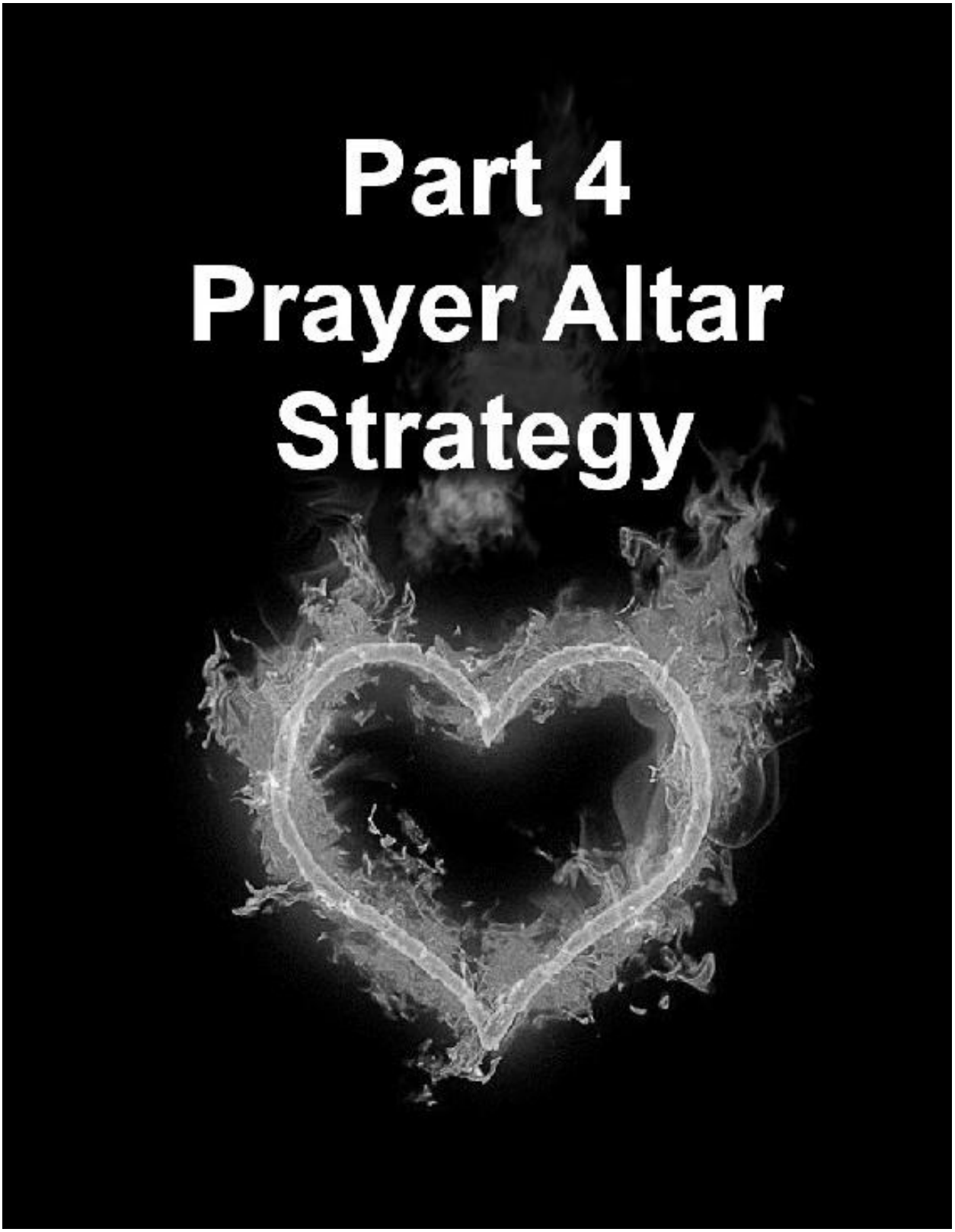
4. ***Agree:*** *Who and what are you to agree with and how will this be*

worked out in practice?

5. **Revival:** *What signs will there be that you are having a personal revival?*

6. **Spiritual Gateway:** *How will you know that this spiritual gateway is open? What will be some key indicators?*

Activity
Pray alone or with someone for a breakthrough in each of the above areas.



The Abrahamic Prayer Altar

Abraham gives us the strategy of God concerning building prayer altars. He came from a family of idol worshippers (Joshua 24:2) in a pagan land and was called to be an overcomer in God's purposes and enter the land promised to him.

Following are four principles we see that enabled Abraham to claim the promise of God and see the initial fulfilment of that promise in the form of the promised son, Isaac.

Principle One: Abraham built Altars in the context of loving obedience to God.

*"So Abram departed **as the LORD had spoken to him**, and Lot went with him. And Abram was seventy-five years old when he departed from Haran."* Genesis 12:4

What had the Lord spoken to Abraham? He had told him to separate himself from his old world (Genesis 12:1), just as we should do (2 Corinthians 6:17). He had covenanted a land to Abraham with covenant blessings (Genesis 12:2-3) as He has spiritually done for us (Ephesians 1:3-12). Abraham obeyed in faith, which is hearing the Word of God, believing it and doing it (Romans 10:17). He obeyed out of love for God and not dead obligation, which is what we should do (John 14:15).

We are not to build prayer altars because we have to, out of a legalistic obligation, but because we want to, out of loving, passionate obedience. We build them not to be loved but because He first loved us (1 John 4:19).

Principle Two: Altars are all about Possession of Lives and Land.

As he moved into the promised land it was under the influence of evil and darkness where the Canaanites even practiced child sacrifice (Genesis 12:6). The prevailing altars in the land were those offered to evil.

"Wherever Abraham went he setup an altar and called on the name of the Lord. This means that he contended with the spiritual forces of darkness in that area. Then he would go to another place and contend with another spiritual force. Why? Because one of the effects of raising a prayer altar is that it draws the presence of God and breaks the powers of darkness." Prayer Altars p.38

We have the same call today –

"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light." 1 Peter 2:9

Building prayer altars was a necessity for Abraham as it ushered in God's

Presence to transform him and the land, driving out inner and outer darkness to let God have possession.

Throughout Abraham's life we see God calling him to be separate, to be holy. This process happened as he lived the altar lifestyle. God was transforming his life at the altar. This is what happens to us as He takes us on a process of separation as we live the altar lifestyle. As 2 Corinthians 6:17 says

"Come out from among them and be separate, says the Lord.
Do not touch what is unclean, and I will receive you."

The following chart shows us the things God separated Abraham from (his personal darkness) and how it relates to us now:

Separated from:	Abraham	Us
Idols of the World	Joshua 24:2-3	1 Thessalonians 1:9
Bondage to family	Genesis 12:1	Matthew 10:37
Wrong relationships	Genesis 13:6-13	1 Corinthians 15:33
Possessions	Genesis 14:17-24	1 Timothy 6:10-11
Unbelief	Genesis 15:6	Mark 9:24
Our own way	Genesis 16:2	Luke 22:42
Our flesh life	Genesis 17:24	Romans 2:29
Trusting the Promise	Genesis 22	Hebrews 11:17

The more God possesses us in our consecration to Him the more he gives us of the land to possess. This is all part of the prayer altar strategy.

Principle Three: Altars must be built in the right order and cover the land.

As Abraham entered the land, he built altars at:

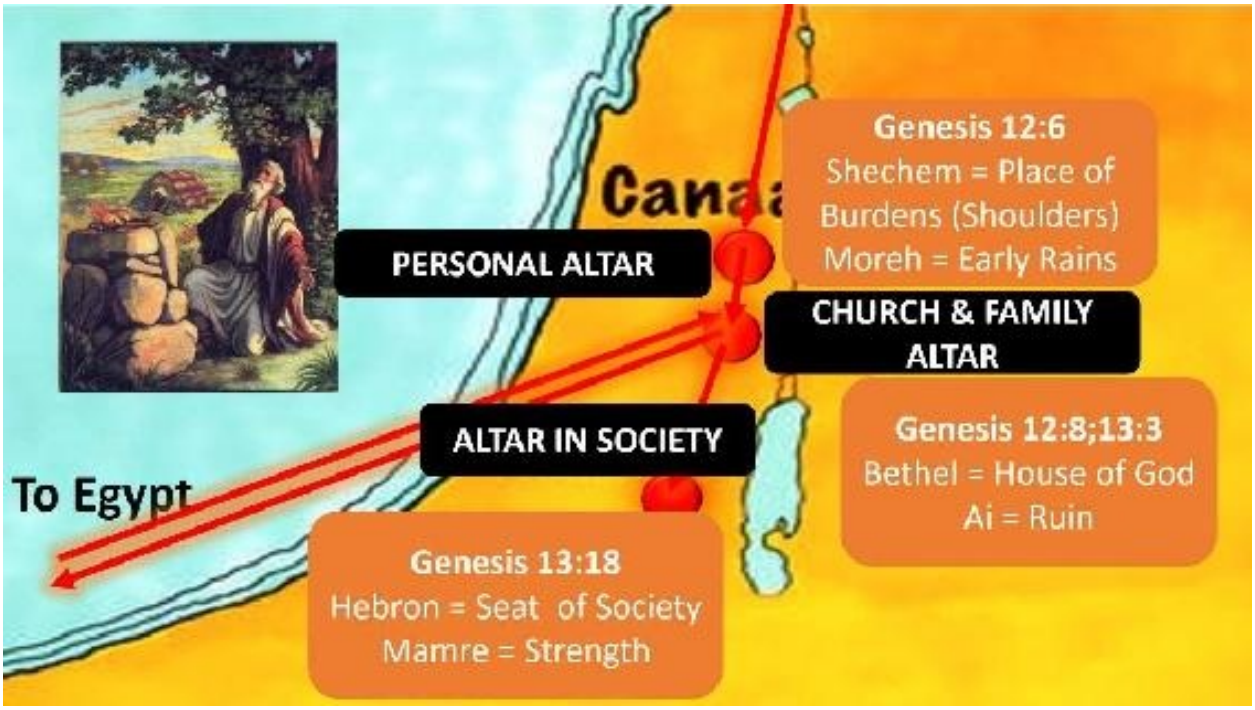
Shechem:
"Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh, and the Canaanites were then in the land. Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him." Genesis 12:6-7

Bethel:
"And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD

and called on the name of the LORD." Genesis 12:8 (see also 13:3).

Hebron:
"Arise, walk in the land through its length and its width, for I give it to you." Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD." Genesis 13:17-18

Looking at the following picture we see that this covered a large part of the promised land.



Interestingly, the name meanings of the places where Abraham built altars point to them representing different altar types. Shechem represents **personal prayer altars**, the place of casting our burdens on the Lord and receiving His early rain every day. The altar at Bethel represents the *'house of God'* altars, our **family and church altars**, which keep us from spiritual ruin. And the altar at Hebron represents altars in society that strengthen our witness against the darkness in the land. This represents **marketplace and national altars**.

Notice the order in which they were built. The personal altar must be built first before the family and church altars otherwise worship at family and church will be dead and ineffective. In the same way altars in society (marketplace altars) will be ineffective if individuals do not have strong personal, family and church altars.

Abraham built prayer altars across the length of the promised land to break the powers of darkness and claim the land as the Lord's possession. At each altar he offered sacrifices, ministered to the Lord and covenanted the place to God. We are to do the same in our land, multiplying altars all over Singapore so that the darkness will be pushed into the sea!

Principle Four: Altars must be maintained individually and through the generations.

What happens if we neglect the prayer altar? Abraham's nephew Lot represents a believer who leaves the prayer altar and neglects to maintain it. There are a lot of Lots in the Church today! Lot shows us what happens if we neglect the prayer altar lifestyle:

1. **We become compromised.**

Lot left Abraham and the place of the altar at Bethel to live in a place he thought would be like the Garden of Eden (Genesis 13:10), but it became a place of danger, sin and compromise (Genesis 13-14). Wicked Sodom, where Lot and his family had moved to, was in bondage for twelve years (Genesis 14:4) and was eventually attacked and Lot and his family taken away as slaves (Genesis 14:12). If we leave the prayer altar, we too will become slaves to this world (Galatians 4:9).

2. **We become critical.**

Lot was righteous (but not holy) and upset by the defiled land around him (2 Peter 2:7-8) but was powerless to overcome the situation and lived in negative distress. He became self-righteous and was judgmental but powerless to make any difference to the wickedness of Sodom (Genesis 19:9 – *"he keeps acting as a judge").* If we leave the prayer altar, we will become self-righteous and hypocritical judges of the world around us (Matthew 7:1) rather than agents of change.

3. **We become crushed.**

Lot came to his breaking point when the Angels came (Genesis 19). God will allow situations to come to a breaking point to awaken us once more and deliver us. When the Angels came all hell broke loose around Lot's house and they were about to crush him when the angels stepped in to deliver him and strike the wicked (Genesis 19:9-11). In the same way God will allow situations to seemingly be crushing us but will deliver us as we cry out to him so we can

come back to the prayer altar (2 Corinthians 4:8).

4. **We become contaminated.**

Lot himself had become defiled by the spiritual darkness even to the point of being willing to offer his daughters to be molested by the crowd. He was setting himself up as a judge of the wickedness in the world around him but actually had the same wickedness deep in his heart as he was not going to the prayer altar to consecrate himself and be cleansed. The same can happen to us if we neglect the prayer altar (2 Peter 2:20).

5. **We become crippled.**

Lot was unable to deal with the wicked crowds and even his own family. There was no power in his witness and even his own son-in-law's thought he was joking when he warned them of the judgment to come (Genesis 19:14). He was crippled in his witness and he had no influence. If we leave the prayer altar, we'll lose our power to influence and witness for Christ (1 Corinthians 4:20).

6. **We become castaways.**

His family and later generations suffered and lost their inheritance due to leaving the prayer altar. Lot's wife turned to a pillar of salt as she desired the things of Sodom more than the things of God (Genesis 19:26). Lot's daughters were corrupted and went to lie with their father (19:31-35). Their later generations were Ammon and Moab who had no inheritance with Israel. In the same way, if we neglect the prayer altar, we will be castaways from the full inheritance of God (1 Corinthians 3:15; 9:27).

Abraham, on the other hand, remained at the altar and lived a life of influence and power. He was able to prevail against the enemies that came against him. He could set Lot free from bondage (Genesis 14:14-16) and resist the King of Sodom (Genesis 14:21-23), the spirit that controlled Sodom and Gomorrah, and he had victory over the kings of that land.
Later he interceded for Sodom and Gomorrah and saved Lot and his daughters through his prayers.

Indeed, Abraham's prayer altars had far reaching impact even down through his generations, beyond his own lifetime. Many years later when Jacob was running away from his brother and came to rest at Bethel (where Abraham, his grandfather, had built an altar) he encountered an open heaven and the Presence of God was still evident.

"Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it." Genesis 28:12

Indeed, Jacob returned after his encounter with God at Penuel (Genesis 32:31) to build fresh altars at Shechem (33:18-20), Bethel (Genesis 35:1) and Hebron (Genesis 35:27) in that order. His life was transformed because of his grandfather's prayer altar lifestyle.

We are to be like Abraham and build strong and effective prayer altars that will transform our life, our land, and our generations.

Prayer Altar Strategy.
Questions for discussion and reflection.

1. **Principle One: Abraham built Altars in the context of loving obedience to God.**

What are some wrong ways of building a prayer altar? How do you know you are building in loving obedience?

2. **Principle Two: Altars are all about Possession of Lives and Land.**

In what ways do prayer altars call for possession of lives and land?

3. **Principle Three: Altars must be built in the right order and cover the land.**

What is the right order of building prayer altars and how can they cover the land?

4. **Principle Four: Altars must be maintained individually and through the generations.**

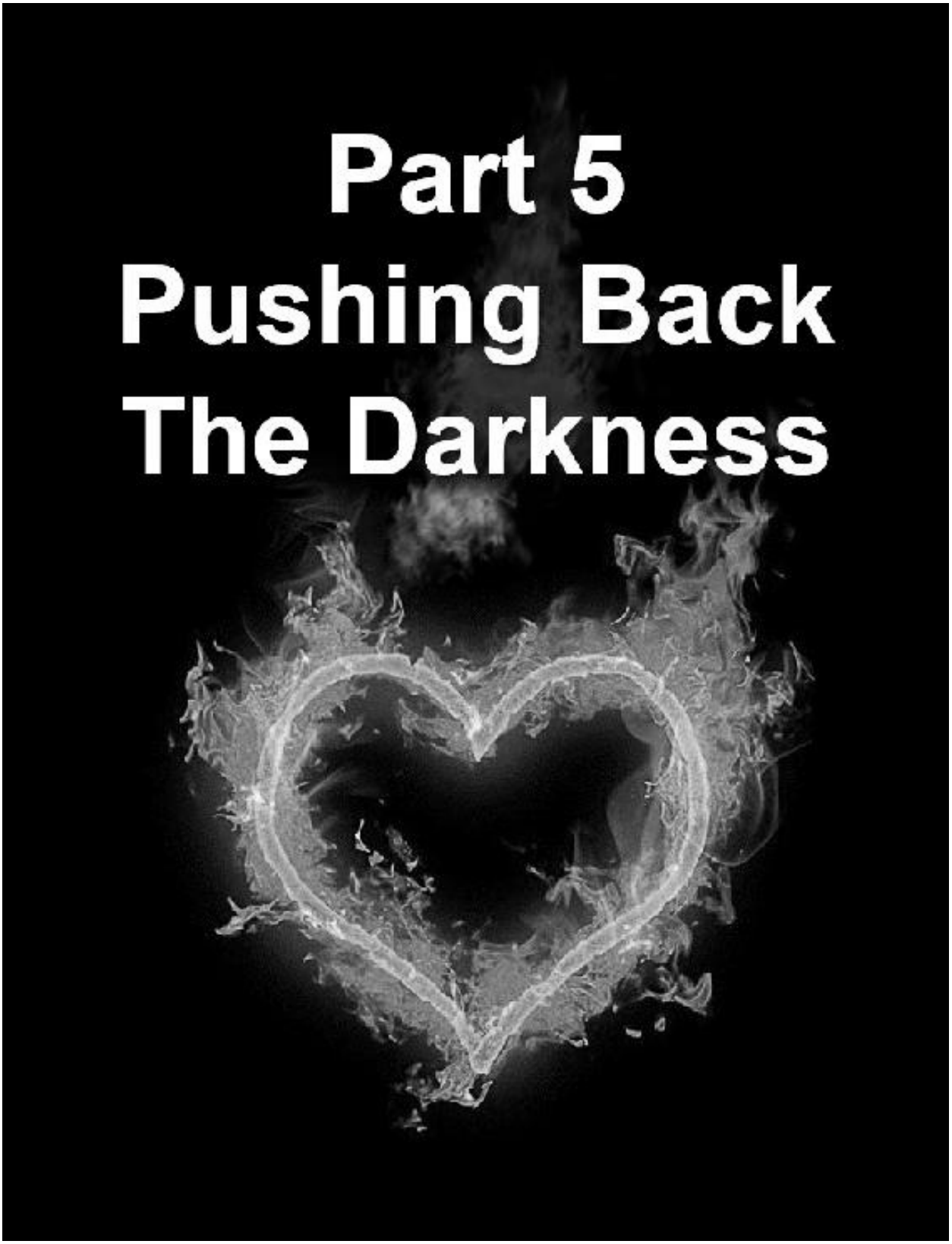
What are some disastrous consequences of not maintaining a prayer altar? How can a prayer altar be sustained and what will be the results?

Activity
Take a blank piece of paper and write your hopes and desires for each of the above principles. Pray alone or with others for these principles to be correctly

outworked in your life.

Take time to go through each point on the table on page 37 and ask the Lord to cleanse you from each.

"If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." 2 Chronicles 7:14



arkness is the spiritual force *that comes when people reject the will of God. It*

gives legal authority to the devil to influence our lives negatively….” Prayer Altars p.62

“D *“He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love.”* Colossians 1:13

“And you He made alive, who were dead in trespasses and sins, [2] in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, [3] among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.” Ephesians 2:1-3

Spiritual darkness surrounds us more that we realise. It affects many facets of our daily life. When the apostle John wrote that the whole world is under the control of the evil one (1 John 5:19) he was not just talking about the spiritual world but that all the cosmic world systems are under his influence. Whenever we surrender ourselves to darkness the *“ruler of the kingdom of the air”* will be *“at work in those who are disobedient.”* The result is that our minds and our worldviews become contrary to God (2 Corinthians 10:5-6). We adopt lifestyles that follow the desires of our flesh and thoughts.

“Our minds are the gateways that allows darkness in or keeps it out.” Prayer Altars pg.67

There are three types of darkness.

1. **Personal Darkness**

- Disobedience to God brings more layers of darkness and separates us from God.
- When we choose darkness, we not only invite darkness to come into the spiritual atmosphere but also to affect our way of life.
- When we choose to live outside God’s will we lose the power to love according to His will. We become driven by the lies and deceptions of darkness and the pressures and demands of the people around us push us to live according to the world’s ways, denying God’s ways.
- This darkness blinds us, deceives us and hardens us, weakening us in our fight against sin. Darkness comes in through our minds and our minds can become strongholds of belief systems that are in opposition to God (2 Corinthians 10:4-6).
- Obedience leads to light, disobedience to darkness.

"If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth." 1 John 1:6
"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." 1 John 1:7

"As I began to build my prayer altar and to seek the presence of God, I found that when the light comes in, darkness is exposed. I didn't realize how much darkness was stealing my spiritual strength, fidelity and oneness of heart with God." Prayer Altars p.66

We must arise, awaken and build a strong personal altar to remain in the light and push back the darkness in our own lives first before we can see darkness pushed back in our families, and society (1 Thessalonians 5:4-8; Isaiah 60:2; Ephesians 5:14).

2. **Societal Darkness**

This is the darkness that has penetrated the culture of a group of people and affects the values and way of life in a society. Even as believers who worship God, we can feel impotent as most of society has embraced this, or we may even be influenced by this darkness ourselves.

The 7 Mountains of society – Business, Government, Family, Religion, Media, Education and Entertainment – can all be affected by the darkness.

"The belief system is what a society embraces and submits to as a way of life in the land… when darkness comes into society it contaminates and corrupts every sphere of that society." Prayer Altars p.69,70

Therefore, today many of us feel absolutely helpless to address the issues of abortion, pornography, homosexuality and even racial prejudice.

To push back this darkness, we need to build strong and effective altars in the workplaces of all these seven mountains (marketplace altars).

3. **Territorial Darkness**

This is the spiritual realm: the rulers of darkness, and principalities, the powers that rule over a territory (Ephesians 1:21; 6:12). Darkness can rule when there is an unholy altar with unholy priests ministering and inviting these spirits to possess the spiritual realm over a territory.

The land cannot be taken by mere words and preaching. The land is taken by force through spiritual warfare. What we do not destroy will destroy us. As we build our altars, we begin to penetrate the spiritual realm and contend with the

powers of darkness. Therefore, when we build prayer altars that draw the Presence of God into a land *"the light comes and reveals to us our personal darkness … and the darkness that is in the land (societal darkness). He will reveal to us areas we have compromised and … he wants us to break free from … the customs and practices of society … He will help us understand the principalities and powers that are ruling our territory so that we can take authority as the Body of Christ to deal with those powers over cities and nations"* (excerpts from Prayer Altars pg. 219-228).

For us to break free from these cultural strongholds we need to erect altars in as many spheres of influence as possible. We need our families to come under the influence of God's presence. Our workplaces and our public institutions are places where the culture of the world dominates. Unless we invite God's holy Presence there, we will not be able to resist the practices that have become acceptable. Therefore we often give in and live compromised lives in our workplaces and among our friends.

The Balance of Power

Below is a table that shows the similarities and differences between an unholy altar and a holy altar. The altar that is the most active – holy or unholy – will control the territory.

Unholy Altars	Holy Altars
• Need unholy priesthood. • Connection with evil spirits. • Offers false sacrifices and devotion. • False worship. • Inviting and invoking spirits to come and live in their midst. • Surrenders will. • Form unholy covenant with spirits. • Leads to desecration and unholy living.	• Need holy priesthood. • Connection with Holy Spirit. • Offers sacrifices of love and devotion. • True worship. • Invites His presence for God to come and dwell in our midst. • Surrender of our will. • Renews and reinforces our covenant with God. • Leads to consecration and holy living.

Holy altars with holy priests bring in the Kingdom of Light.
Unholy altars with unholy priests bring in the Kingdom of Darkness. The one that tips the balance will define the overall atmosphere in the land and be the prevailing priesthood.

What you do not overcome will overcome you. If we do not take the land by force, we will be taken by force!

Principles of Cleansing and Defiling

- Cleansed altars cleanse the land and the lives of the people (Exodus 29:36; Leviticus 16:30, 1 Corinthians 7:1).

Defiled altars defile the land and the lives of the people (Exodus 20:25; Jeremiah 3:1; Tit 1:15).

Our altars become defiled when we allow sin to remain in our hearts but are cleansed when we come humbly before Him in daily repentance. Then we can be a prevailing priest.

- How a land becomes defiled:

"'Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you. 25 For the land is defiled; therefore, I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants …27 (for all these abominations the men of the land have done, who were before you, and thus the land is defiled." Leviticus 18:24-27.

A land becomes defiled when false altars are set up and the people sin through the generations, committing abominations to the spirits behind these altars and polluting the land with darkness.

- How a land becomes cleansed:

"Listen to Me, you who follow after righteousness, you who seek the LORD: Look to the rock from which you were hewn, and to the hole of the pit from which you were dug. Look to Abraham your father, and to Sarah who bore you; For I called him alone, and blessed him and increased him." For the LORD will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the LORD; Joy and gladness will be found in it, thanksgiving and the voice of melody." Isaiah 51:1-3

To cleanse a land, we must look to the Rock, Jesus, who has hewn us with divine hands, not the work of men, but the work of God. We are living stones to be made into effective altars, just like the altars Abraham built that covered the land. These altars cleansed the land, driving out the darkness, making it eventually into a garden of Eden (especially during King Solomon's time).

We can see Singapore truly be transformed from Garden City to Garden of Eden City as we see holy altars built all over the land.

Pushing Back the Darkness.
Questions for discussion and reflection.

1. *What is the "darkness" we are speaking about here?*

2. *Summarize in your own words the three types of spiritual darkness. How are they related? How does this effect you personally? What are some practical examples from your own life?*

3. *What are some examples of unholy altars and what must we do to tear these altars down?*

4. *Explain the principles of cleansing and defiling in your own words. How does this relate to your own life and that of your family, your workplace, your church and your society?*

Activity
Take a blank piece of paper and draw four weighing scales for your own life, your family, your workplace, and your nation. Draw them with holy altars on one side and unholy altars on the other with the weights you think to be the current condition. Explain these to others and pray for the balance to shift so that the holy altars outweigh the unholy altars in every area.
What must practically be done for this to be so in each area?

Part 6
Ushering In The Presence of God



he essence of a prayer altar is to come into the Presence of God." Prayer Altars pg.105.

"T

His Presence is at the Prayer Altar

As we have seen, in the Old Testament the Temple was the place where God's presence resided. Now our bodies are the temples of the Holy Spirit and our hearts are the altars, but if these altars are not tended properly then the fire of God's presence will not fall.

At the prayer altar His presence brings transformation, blessing, destiny, and covenantal authority (Genesis 1:26-28; 2:19-20).

Away from the prayer altar is a lack of God's manifest presence, broken communion, curses, and lack of spiritual authority (Genesis 3:1-13).

However, as we have seen, communion is restored only through Christ (Matthew 27:51-54; Hebrews 4:16):



Many times, our condition is far from where our position in Christ should be as in the previous picture. Our position in Christ is to be in His Presence, moving under an open heaven with great authority. We regain this position at the prayer altar.

What then is the Presence of God and what do we need to do to enable the very Presence of God to dwell among us?

Facts about God's Presence

- God desires to dwell among men. Our task is to invite Him in: *"And let them make Me a sanctuary, that I may dwell among them"* Exodus 25:8.

- The presence of God is something tangible. Even our enemies will be aware of His presence.

"And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people, [24] and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces." Leviticus 9:23-24

- In the Old Testament whenever the Presence of God came down it was manifested in the form of fire and is repeated in the New Testament at Pentecost (2 Chronicles 7:1, Acts 2:3).

- The Presence of the Lord is what distinguishes the people of God from all other peoples and is needed to walk in His ways.

"Then he said to Him, "If Your Presence does not go with us, do not bring us up from here. [16] For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth." Exodus 33:15-16.

- The Presence of God is the nature of God, His very name. When His Presence comes, we experience His mercy and compassion. Signs and wonders are manifestations of this compassion, God healing the broken hearted and setting the captives free.

"Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." Exodus 33:19.

The call to build prayer altars today is to draw in His Presence. But how do we do this?

What attracts God's Presence?

1. Humility (Psalm 34:18; 2 Chronicles 7:1).
2. The Word of God (John 1:14).

3. Praise and Worship (Psalm 22:3).
4. Repentance and Holiness (James 4:8; Hebrews 12:14).
5. Hungry, seeking prayer (Jeremiah 29:13).
6. Perseverance (Psalm 105:4; 1 Chronicles 16:11).
7. Unity (Acts 2:1).

Abiding in His Presence.

"You are already clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.5 I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. 7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples." John 15:3-8

Here we see abiding in the Lord's Presence is facilitated by abiding in His Word, adoring the Lord, seeking cleansing and longing after His desires (in fact all seven elements above can be found in here). The results will be fruitfulness and answered prayers so that we can *"…live in the abiding presence of God where angels and all of heaven are available to serve man in the purposes of God."* Prayer Altars pg.46

Building prayer altars is not a program. It is creating an atmosphere for God to abide in us and us in Him and through us to transform the spiritual atmosphere around us. It is also a time when we connect with Him and commune with Him so that we can partner with Him and His people living the altar lifestyle in the restoration and redemption of our land.

Ushering in the Presence of God.
Questions for discussion and reflection.

1. *If coming to the prayer altar is coming back to the Garden of Eden, where the presence of the Lord is manifest, what are the blessings we come into? (Genesis 1:26-28; 2:19-20).*

2. *Which of these blessings have you experienced? Which have you not experienced? What must you do to experience them more?*

3. *What happens when you do not come to the prayer altar daily? How is your condition compared to your position?* (use the picture on page 55 to answer).

4. Read aloud John 15:3-8. *What does it mean to abide in Him? What must you do to abide in Him?*

Activity

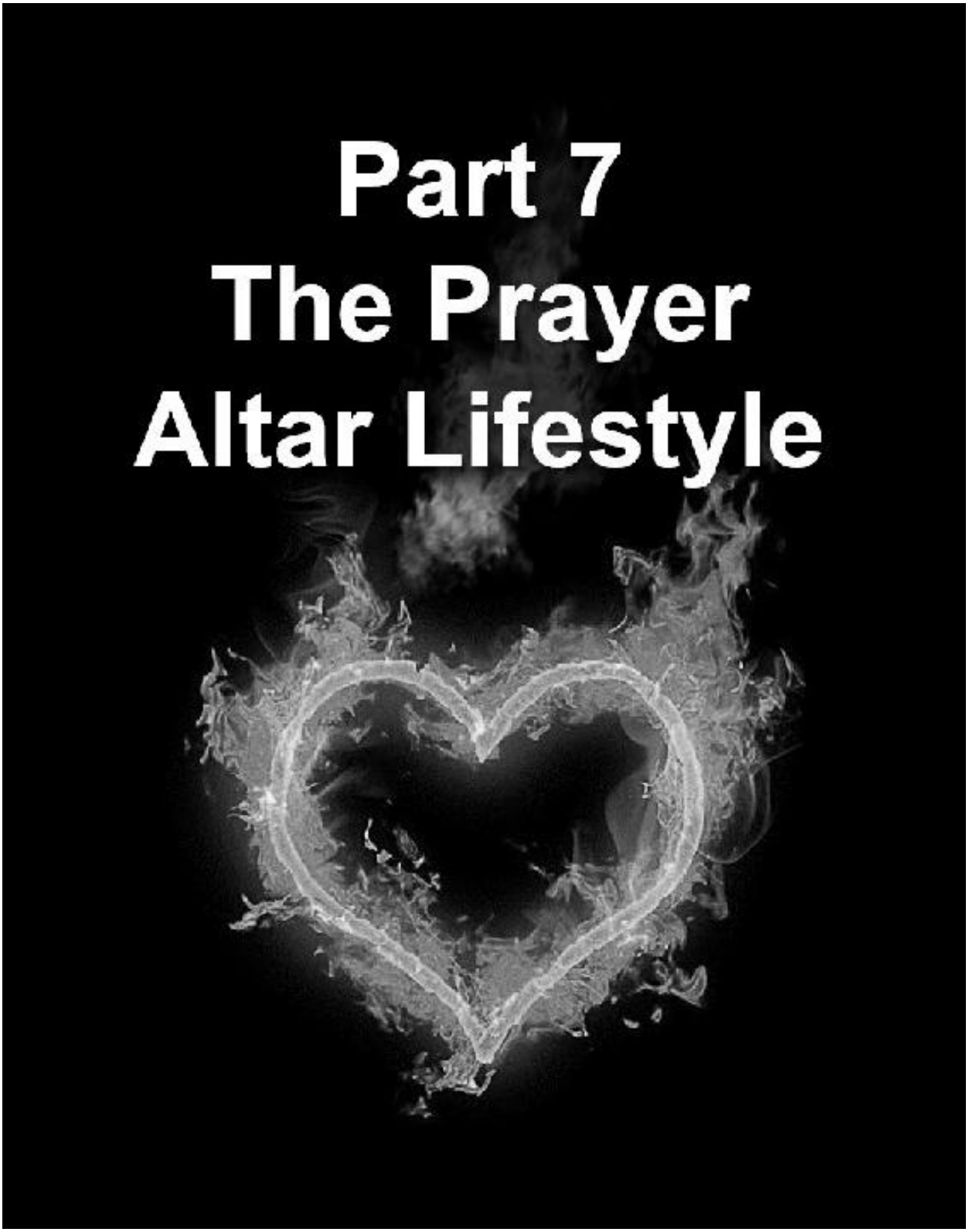
On a blank piece of paper list out as many of the seven things that draw the presence of God as you can without looking at the book. Besides each put a number from 1 to 10 showing your present level of engagement in that area (1 being not at all and 10 being very much so).

For each area, what must you do to increase the number?
What are other things that draw the presence of God not listed here?

Pray alone or with others for more of each.

The prayer altar is a place of:

***A**doring*
***L**istening*
***T**urning*
***A**greement*
***R**evival*
***S**piritual Gateway*



he key person at the altar is the Priest. He is the one who ministers to God and becomes the connection between heaven and earth. We are called to be holy

priests (Exodus 19:6; Revelation 1:5b-6). Through Christ we are the sacrifice (Romans 12:1), the priest, the altar and we are the temple of the Holy Spirit (1 Corinthians 6:19)! As we function as holy temples with holy altars we will shine forth with His light and love as we walk in obedience and cleansing.

"Understanding that your heart is your personal altar causes you to pay close attention to keep a careful and attentive watch over your heart. When you think of your altar as just a time and a place rather than a lifestyle then you will believe you are finished communing with God when that time is over. But when you realize your heart is the altar then you can live in a state of unbroken communion with God". Prayer Altars pg.231

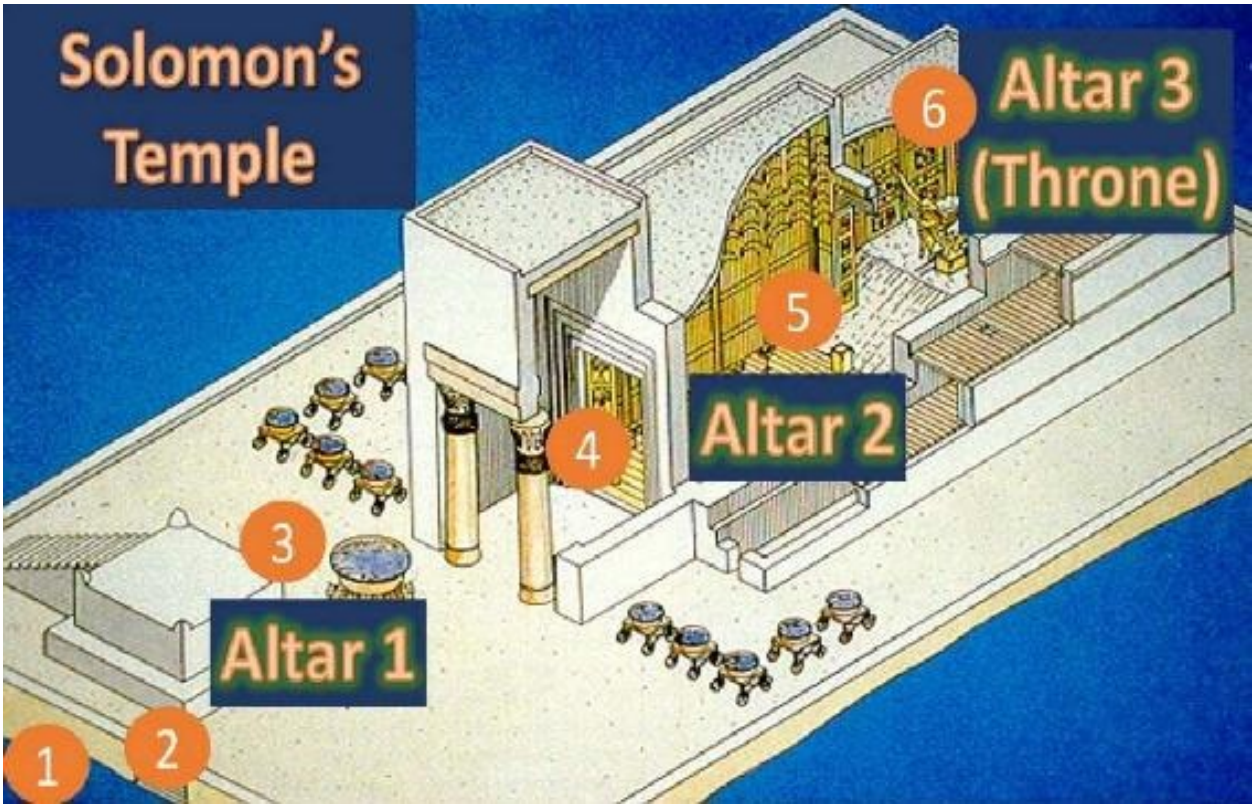
From the Tabernacle onwards there is a revelation of 3 altars – the Brazen Altar outside, the Altar of Incense in the Holy Place and the Mercy Seat on the Ark of the Covenant in the Holy of Holies (where the altar becomes the throne). In the Scripture, it appears that the Brazen Altar is our heart (Hebrews 13:10) where we offer ourselves as living sacrifices (Romans 12:1). The Altar of Incense is a heavenly place of intercession (Revelation 8:1-4) and the Mercy Seat is God's throne in heaven (Hebrews 4:16).

So, the prayer altar is the spiritual gateway that lifts us into heavenly places. This should be a daily experience, not just during set times at a set place, but a lifestyle.

The Temple plus these three *altars* gives us a pattern for our prayer altar time and lifestyle.

NOTE: The following are suggested activities not laws.

Now we will go through the 6 points marked on the diagram below in our journey through the Temple. Remember that Solomon's literal temple is a *"copy and shadow of the heavenly things"* (Hebrews 8:5), so it is not a literal journey but a spiritual one.



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Point 1: A place we ***connect*** with God (Coming to the outer gate of the Temple).



Through the Word of God (2 Kings 22 – Only when Josiah read the Word of the Lord did he rise up to start restoring temple worship).

Altar Activity: *Reading big chunks of the Word (10 chapters or 40 minutes) at a time so His Word shapes our thinking and our worldview at the start of our prayer altar time.*

Reading the Word is a critical part of our time at the altar. It is the Word that will renew our carnal minds and draw us into union with the Father. Paul speaks about being transformed in our minds (Romans 12:2). Unless this happens, we cannot come into alignment with the desires of our Father's heart. We cannot pray for His will to be done as, more often than not, our wills are tainted with the mind-set of this world. The only way we can find out what is God's will for our lives and for our world is to have our minds renewed by His Word.

In a way, the prayer altar is not the same as what we know as just a quiet time. It is not a time to study the Word or use devotionals where only a couple of verses are read. It is much more than that. It is taking the Word and reading big chunks

(we suggest 10 chapters) at a time so that the Word of God shapes our thinking and our worldview. It is literally saturating ourselves with the Word so that we have the mind of Christ. After reading we are equipped for the rest of our prayer altar time to hallow His name and so forth.

During your reading, do not read the titles or any foot notes as they are not the original Word from God but man's additions. Do not stop to reflect on any verse (you can jot down verses that struck you to come back to them later) but read all the way through uninterrupted. All the time be asking the two questions: *"What do I learn about God's character that I can praise and worship Him more?"* and *"What do I learn about myself that I need to repent of and change?"*.

Altar Lifestyle: *A lifestyle of soaking in God's Word.*

The aim is to let the Word dwell in us richly (Colossians 3:16), renewing our minds and transforming our hearts to flow in accordance with His will during the whole day. We draw His Presence by saturating in His Word so that His Word abides in us and we abide in Him (John 15:7) as we go about our everyday activities. We can meditate on passages of Scripture we read and let His word become flesh in our lives, so we live a life in accordance with His Word.

Point 2: A place we ***commune*** with Him (through the outer gate into the courtyard).



Through Praise and Worship (Psalm 100:4) – Praising Him until we worship, and His presence comes.

Altar Activity: *Hallowing the name of the Lord as He has revealed Himself in the Word we have been reading.*

"A true heart of worship can only come from saturating in the Word of God…we discover God in the Word…it is out of that discovery that we can praise His Holy Name" (Prayer Altars pp. 151-159)

After reading the Word use your answer to the question, "*What do I learn about God's character that I can praise and worship Him more?"* to launch into praise and worship and hallow His name. You can use songs you know that tell of the characteristic of God that most struck you.

Praise and Worship is central to any altar. When we come to worship Him, we are not just singing. It is about love and devotion. We are allowing our heart to be engaged with the words. That is why closing our eyes to focus on the words of the song is a practical help. Worship is about spending time *"hallowing His name"*, adoring Him, exalting Him, and loving Him. As we do that we are no

longer preoccupied with our needs and our concerns but with Him. Even without music we should come to the prayer altar to offer praise and thanksgiving (Psalm 100:4-5). Declare that *"the Lord is indeed good and His love endures forever."* When we can hear ourselves speak these truths our hearts will become more and more open to what God has to say.

Altar Lifestyle: *A Lifestyle of Praise and Worship.*

As your prayer altar praise and worship goes deeper it will carry over into Your day and you will radiate the Lord's goodness and live in joy and thanksgiving, carrying His presence wherever you go.

Point 3: A place we ***consecrate*** ourselves to Him (Brazen Altar and Brazen Laver).



Through deep Personal Repentance (James 4:8; Psalm 38:18; 2 Chronicles 29:5).

Altar Activity: *Repenting of sins that the Lord has revealed through the reading of His Word. This cleanses us and qualifies us as priest to enter the Holy Place (1 John 1:9).*

Often in God's presence during worship the Lord will convict you as He did Isaiah who said, *"I am a man of unclean lips"* (Isaiah 6:5). After your time of reading the word (asking "*What do I learn about myself that I need to repent of and change?"* – Psalm 119:11*)* and worshipping, you will find that God highlights sins and wicked ways that you need to repent of. Repentance is true godly sorrow (2 Corinthians 7:10) for breaking His Law and a decision and action to turn away from the wrong deeds and do the right thing. The more you repent the deeper will be your consecration. As you repent use *"forgive me"* and not *"forgive us"* (especially in group settings) as you need to personalize it and take full responsibility for your sins.

Altar Lifestyle: *A Lifestyle of Consecration.*

The more we truly repent and pour out our lives in humility in our prayer altar times the more we will walk in consecration and forgiveness during the day. Consecration is true devotion. It is an intentional act of setting ourselves apart for Him and for His kingdom. It needs to be intentional and not when we feel like it. It is often accompanied by sacrifice that effects our daily lifestyle. Fasting is a particularly good way towards consecration. Some go further and set aside sleep, daily pursuits, even the busy schedule of ministries to minister to Him at the altar. Consecration leads to surrender. God can only really work through

surrendered lives.

Point 4: A place we ***cross into*** the spiritual realm (Entering the Holy Place).



Through praying in the Spirit (Ephesians 6:8; Romans 8:26,27).

Altar activity: *Praying in the Spirit, asking for more of Spirit's revelation and receiving His revelation (Menorah) and rhema word (Showbread).*

Once we come to the point of sensing His cleansing and restoring touch after repentance, we will be cleansed priests who can enter the Holy Place. The Holy Place is different to the outer court with the altar and laver. In the court, the lighting is natural but when you go into the Holy place it is lit by the Menorah, the seven-branched lampstand. This represents the sevenfold spirit of God (Isaiah 11:2 – The Spirit of the Lord, wisdom and understanding, counsel and might, knowledge and the fear of the Lord). Here you are asking the Lord to fill you with His Spirit and bring divine revelation. Praying in the Spirit helps, or simply crying out for more of His Spirit. Also, in the Holy place is the Table of Showbread – the bread represents the living, *rhema* word of God (Matthew 4:4). It is here the Spirit drops into your spirit revelation as to how to pray, who to intercede for, what to ask and what His will is.

Altar Lifestyle: *A lifestyle of Christ (the Anointing).*

As we are filled by the Spirit and receive His revelation more and more in our prayer altar times it will carry over into our everyday life and the Lord will start giving words of knowledge about people and situations for you to minister. You will walk more and more in His anointing under an open heaven.

Point 5: A place where we ***cry out*** (The Altar of Incense).



Through identificational repentance (Deep Intercession) (Nehemiah 1:6-7; Daniel 9:20; Isaiah 6:5).

Altar Activity: *As led by the Spirit, interceding for individuals or peoples, identifying with them and bearing their burdens – it can go into longer times of carrying the 'burden'.*

Walking between the Menorah and Table of Showbread the priest would come to the Altar of Incense. This represents the prayers and intercessions of the saints (Revelation 8:4). In the Holy Place God reveals what and who to pray for. As we pray for individuals or groups, we have found it most effective to pray identificational repentance prayers. This is repenting on behalf of the person,

bearing their burdens (Galatians 6:2). This is Biblical as Daniel did it on behalf of His nation (Daniel 9:20) and so did Nehemiah and many of the prophets. Here it's best to use *"forgive us"* and not *"forgive them"* which tends to be a prayer that points the finger and judges others. Ask the Lord to help you identify in prayer with that person and have a sense of what they are going through. This kind of intercession may take a simple session or last days as you carry a *"burden"* to set someone or some group free.

Altar Lifestyle: *A lifestyle of Conciliation.*

Identificational prayer, as I said, can last for some days as you fast for someone or people group, change your lifestyle to identify with others you're interceding for or just carry a groaning in your spirit. This practice touches God's heart and also gives you a tender heart towards others and helps you be less critical and judgmental in your daily life.

Point 6: A place where we ***claim*** His promises (The Ark of the Covenant).



Through Covenant Declaration (Psalm 2:7-8; Psalm 25:14; Psalm 50:5,16)

Altar Activity: *The Lord gives greater clarity concerning His covenant destiny that you can declare out in faith.*

This is where you are carried into the Holy of Holies as you are interceding, and the Lord speaks His covenant afresh over you and the people You are interceding for so you can stand on it and declare it.

"I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. 8 And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'" Exodus 6:6-8

God acts by Covenant. At the altar, we are renewing our covenant with Him. Many times, when the children of Israel broke their covenant, what God needed was a covenant partner who would stand in the gap and renew covenant with Him.

When Daniel interceded, he prayed as one who appealed to God's covenant with Israel (Daniel 9:4). We too can come before God's holy throne and appeal to the New Covenant in His blood (Luke 22:20).

The foundation of Christianity is our covenant with God. Each time we come to Him at the altar our covenant is renewed, strengthened and our confidence in it is increased. God comes to us in our altars because of the Covenant.

"A Covenant is stronger than a promise. He created covenants to bind himself in relationship with man. God only relates to humans in Covenant and the place where the covenant is renewed is at the altar." Prayer Altars pg. 180-181

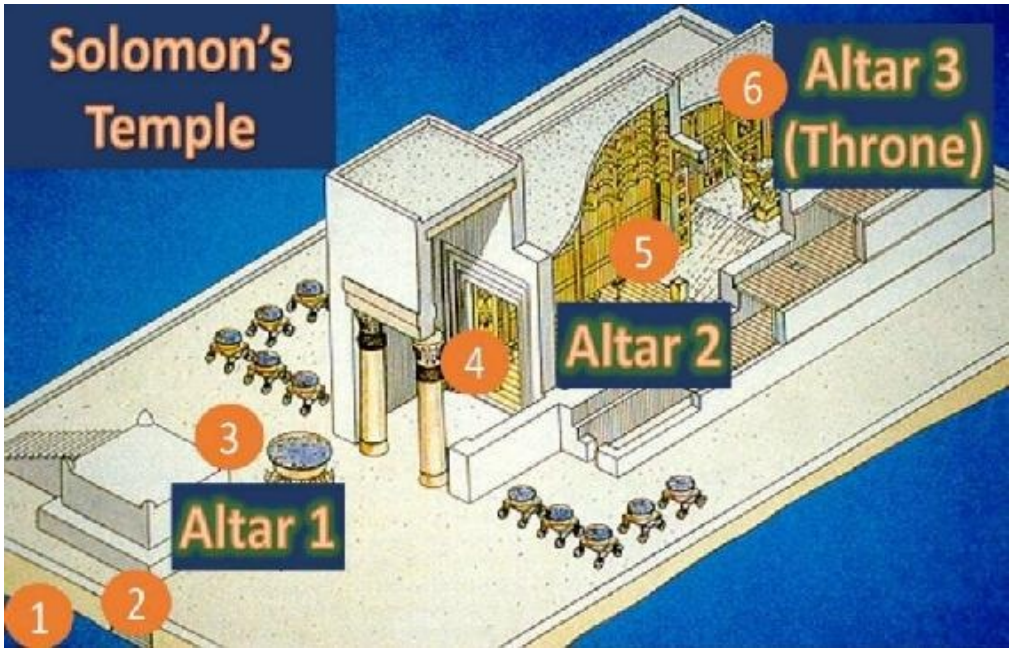
When God can find a covenant partner like Abraham, Moses, Daniel or Ezekiel there is nothing God cannot do. Nations are changed, souls are saved and the Kingdom of God advances. This is what intercession should lead to.

Altar Lifestyle: *A lifestyle of walking in Covenant relationship with God.*

As the Lord speaks more and more of His covenant promises over us and our land then we can live a covenant lifestyle, letting Him fight our battles, exchanging our strength for His, claiming the ground for Him with every step that we take.

The Prayer Altar Lifestyle.
Questions for discussion and reflection.

1. *Use the picture and, without referring to the book, explain what each point refers to in your prayer altar lifestyle. If you are in a group, you can take one or more points each or split into sub-groups.*



2. *Go through a practical walkthrough of the temple spending about 5 minutes for each point.*

Activity

Here is where the rubber hits the road! Use pages 173-174 to have a personal prayer altar time tomorrow and then daily thereafter. You may struggle to do all the points at first and you may not even get through them all. That is OK as it is a journey and you will find you will go further in as you progress daily. At first you may only manage 5 chapters of the Bible a day and only a few minutes of each section, but this will increase and deepen as you persevere.

"One thing I have desired of the LORD,
That will I seek:
That I may dwell in the house of the LORD
All the days of my life,
To behold the beauty of the LORD,
And to inquire in His temple."
Psalm 27:4

SECTION 2
The
Six Activities

INTRODUCTION

his section follows on from the previous one and expands on the last chapter, *"The Prayer Altar Lifestyle."* In the first section, we saw that the Prayer Altar is a lifestyle where we draw the presence of God and push back the darkness to see

transformation come into lives and lands.

The Altar is a place of adoring, listening, turning, agreeing, and reviving. It is a spiritual gateway where heaven comes to earth, where angels ascend and descend, and miraculous transformations take place.

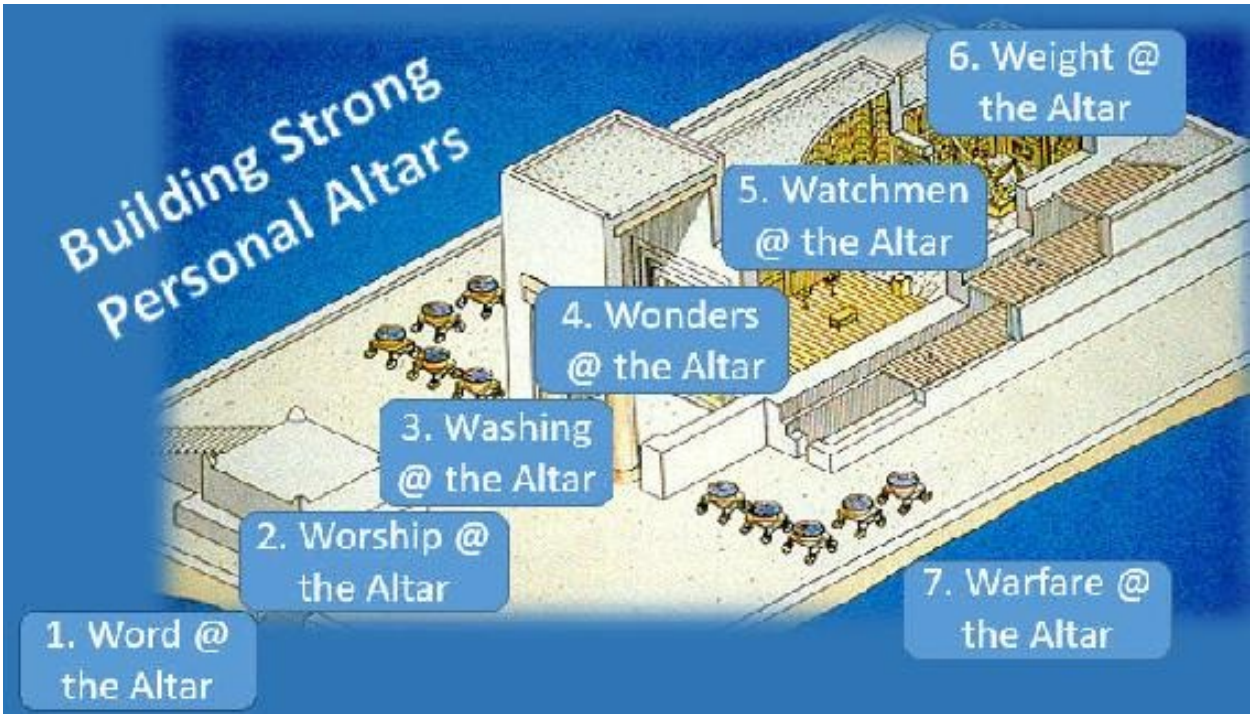
We saw that the culmination of the Altar revelation in Scripture is the Ark of the Covenant, the manifest glory of God. It is this that the priests carried on their shoulders into the promised land and wherever they carried it signs and wonders were seen. The Jordan dried up under their feet and the walls of Jericho came tumbling down. They were living the Prayer Altar lifestyle just as we, as New Testament priests, are called to do.

This section helps us see how to do this in more detail.

The building of prayer altars is not a program but a lifestyle and is bigger than us, our church and even our nation. It is a necessity for Christians and for Christian communities to live victoriously and in the purposes of God. As we build altars there are six activities that we engage in that cause us to rise as warriors for His Kingdom.

Using Solomon's temple as a template of our Altar journey through the heavenly temple this section will follow that journey. It will apply it to our journey to build strong and effective personal prayer altars that are not just a time and place but an ongoing lifestyle of spiritual warfare that pushes back the darkness as the supernatural presence of God comes in power and glory in and through our lives.

We will follow the journey as depicted in the following picture. Notice that I have added a seventh point (Warfare @ the Altar) that was not in the first part. That is because, as we build strong and effective prayer altars in a particular place, we need to rise up, just as the children of Israel did, to claim the land from the enemy and wage the good warfare. This is the Altar Lifestyle.



PART 1

Word @ the Altar

The Word of God is the foundation of the prayer altar. Without the Word of God, we would not know about it or be able to build it. Jesus, the living Word, is the focus of the Altar and the one who empowers us, by His Spirit, to build it for us to live the Altar Lifestyle.

Starting with God's Word

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1

It all starts with His Word. Jesus is the full revelation and fulfilment of God's Word (Matthew 5:17). He is the eternal Word of God, upholding all things by His Word (Hebrews 1:3), and we meet Him as we engage in reading and living in His Word, the Bible, on a daily basis.

Reading His Word leads to the Altar. In 2 Kings 22-23 we see King Josiah's reading of the Word (the book of the Law that was found in the Temple) led to a revival of God's people and led them to destroy all false altars and come to the true altar at the Temple. It all started with the Word.

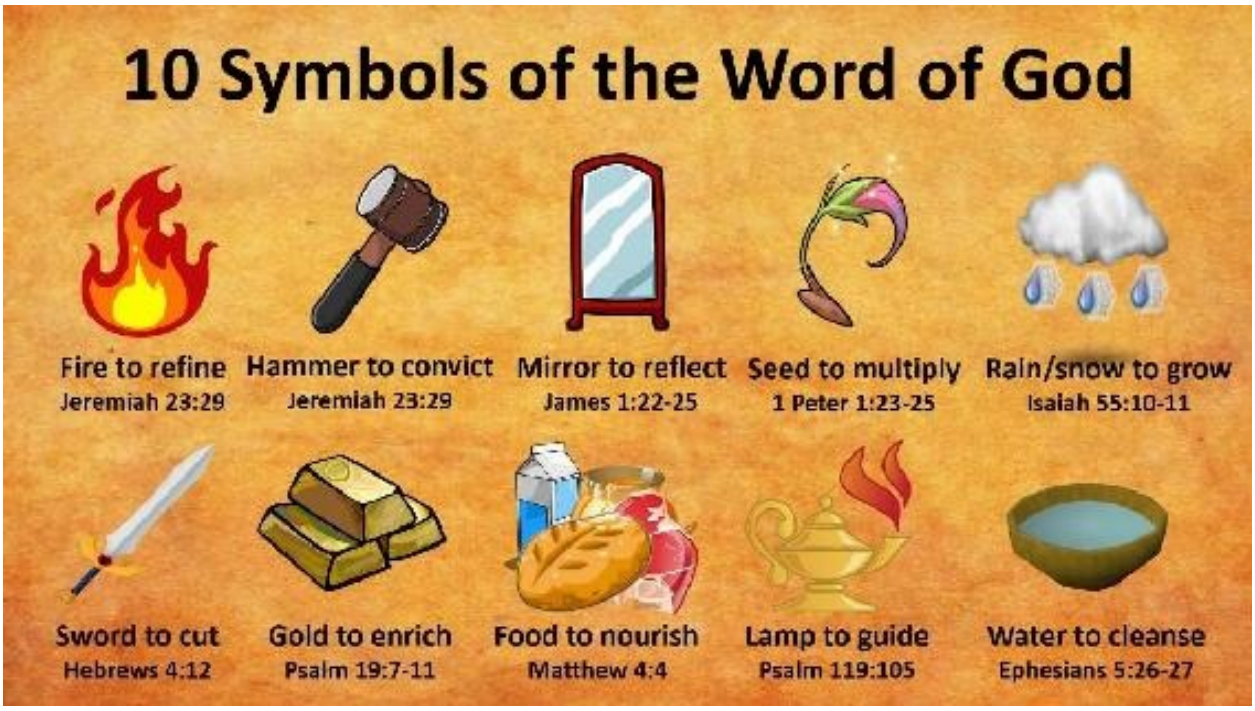
"Oh, send out Your light and Your truth! Let them lead me; Let them bring me to Your holy hill And to Your tabernacle. Then I will go to the altar of God, To God my exceeding joy; And on the harp I will praise You, O God, my God." Psalm 43:3-4

We read the Bible to know God. As we daily read His Word, He reveals more of His Holy Name to us. It is this revelation of Himself to us through His Word that leads us to hallow His name, to praise Him and bow down in worship, going deeper into the Temple until we encounter His glory in the Holy of Holies.

Symbols of the transforming power of God's Word.

In God's Holy presence we are changed. The Word of God leads to transformation and there are many ways it changes us. That is why there are many symbols for the Word of God itself.

The following picture shows the ten main symbols of God's Word.



Reading and living out of chunks of Scripture from Genesis to Revelation every day (we recommend 10 chapters a day, reading the books in order) will have a work in our life that will transform us from glory to glory, faith to faith. Each symbol speaks of a different work of God in our life through the Word daily:

Fire to refine.
""Is not My word like a fire?" says the Lord." Jeremiah 23:29a.
God's Word rages as a fire to refine our hearts and give us a passion for Him and His ways. The more You read and live out God's Word the brighter His flame will burn on the altar of your heart.

Hammer to convict.
"And like a hammer that breaks the rock in pieces?" Jeremiah 23:29b.
His Word hits us like a hammer! When we read the Bible daily there will be truths that smash down strongholds of the enemy in our lives (sinful patterns and ways of thinking – see 2 Corinthians 10:4-6). His word convicts us of sin and has power to renew our minds and bring deliverance.

Mirror to reflect.
"But be doers of the word, and not hearers only, deceiving yourselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; 24 for he observes himself, goes

away, and immediately forgets what kind of man he was. 25 But he who looks into the perfect law of liberty and continues in it and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does." James 1:22-25.
Daily reading of the Word of God is like looking into a mirror. It shows us our true condition before God and the need to be changed and made into His image. It shows us our sinful state that we can repent of, but it also shows us our true image in Christ that we can claim and walk more in.

Seed to multiply.
"Having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24 because "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, 25 But the word of the Lord endures forever." 1 Peter 1:23-25.
God's Word is everlasting and enduring and is like seed that keeps multiplying with no end. As we read His Word the seeds of His promises are sown into our hearts and causes us to be fruitful and multiply as we claim them and walk in them.

Rain to grow.
"For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, 11 So shall My word be that goes forth from My mouth; It shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it." Isaiah 55:10-11.
His Word is not only the seed but also the water that makes that seed grow and multiply. His word is refreshing and causes us to grow in our daily Christian walk. The more we soak in His Word the more we will grow and mature in His ways, wisdom and will.

Sword to cut.
"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

His Word is like a Surgeon's sword that cuts deep to bring healing. It will be painful sometimes to experience the incisions of God's Word into our heart, but these words are to heal us and bind up our broken hearts. It is also like a warrior's sword that cuts off thoughts and intents that are from the enemy (Ephesians 6:17).

Gold to enrich.

"More to be desired are they than gold, yea, than much fine gold." Psalm 19:10a

God's word is like gold in that it is precious and enriches our lives. It leads us into true riches and away from false riches. As we read His Word daily, we will find glorious treasures of revelation, leading us into the presence of the greatest treasure of all, the Lord Himself.

Food to nourish.

"But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" Matthew 4:4.

The word of God is likened to food of all types - milk, bread, meat, and honey (1 Corinthians 3:2; Psalm 119:1-3). It nourishes and sustains us. As we read His word daily, we will be strengthened to do His work and will grow from spiritual babes to sons and daughters of the living God.

"The Bible is meant to be bread for daily use, not cake for special occasions." Anon.

Lamp to guide.

"Your word is a lamp to my feet and a light to my path." Psalm 119:105.

Reading His Word daily will redirect us to His ways and keep us in His Will. We will learn more and more to align with His agenda and not ours.

Water to cleanse.

"Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish." Ephesians 5:26-27.

Above all, the Word of God cleanses and washes us, so we rise to be His Warrior Bride in these end times. As we read His word daily it will challenge us and lead us to deeper and deeper repentance and consecration to Him, perfecting holiness in the fear of the Lord (2 Corinthians 7:1).



How God's Word Profits Us.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work." 2 Timothy 3:16-17.

All the ten symbols above help to accomplish the profitable effects of the Word which are:

- **Doctrine:** Having the right thinking and philosophy of life, which only comes by thinking with a biblical mindset.
- **Reproof:** Exposing and dealing with sins in our life that cause us to walk contrary to His will and weigh us down (Hebrews 12:1).
- **Correction:** Correcting doctrinal error and ways of thinking and acting that seem right but are off track when compared with the whole counsel of God's Word.
- **Training in Righteousness:** Trains us to walk in the right way through our day to day activities and interactions.

Soaking in the Word.

How do we practically soak in the Word of God so that it dwells in us richly (Colossians 3:16) and we abide in it (John 8:31)?

- ***Read 10 chapters of the Bible a day.***

- Read 10 Chapters a day (you can do it altogether or in two parts of 5 chapters).
- Read in order from Genesis to Revelation to see the whole story of redemption and His Kingdom in context.

- Do not read headings and extras in Bible.
- Do not stop to dwell on verses (jot down for later).
- Read aloud and engage in the reading (be dramatic and enter the narrative).
- Ask the three questions:

"What do I learn about God so I can praise Him more?"
"What do I learn about myself so I can consecrate more?"
"What rhema word do I receive that I can meditate on?"

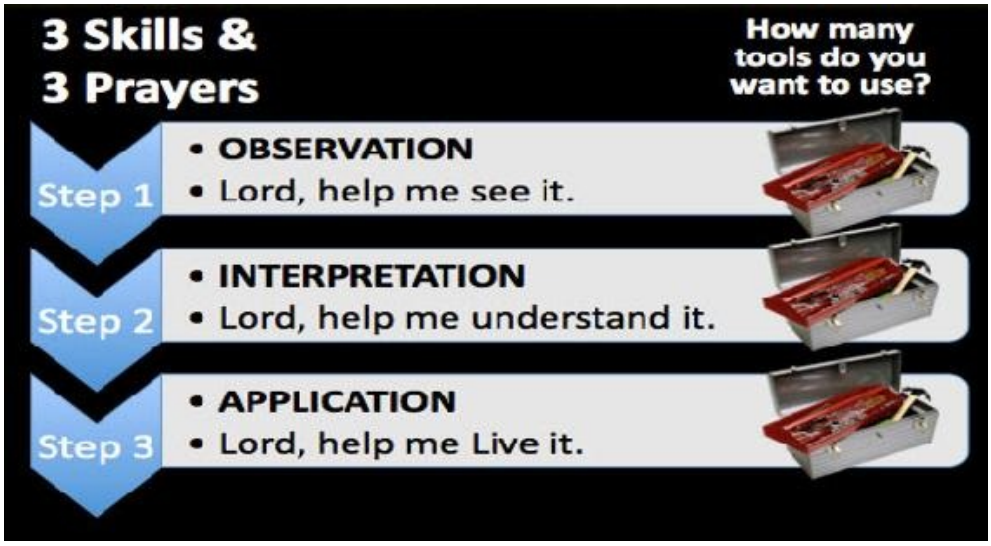
- ***Meditate on one verse/passage daily.***

There will often be one verse or passage the Lord highlights to you as you read your 10 chapters a day. Jot it down and after your altar time you can write it down and carry it around with you for the whole day. You can then memorize it and meditate on it through the day.

- Take one verse the Lord has highlighted in your reading.
- Write it where you can easily access it.
- Take the first part of day to memorize it.
- Take the next part of day to dwell on it as you walk, sit, work, rest (Deuteronomy 6:7; Joshua 1:8).
- Go through word by word, thought by thought asking the Holy Spirit to speak to you.
- Write down and live in that revelation.

Biblical meditation is not emptying ourselves but filling ourselves with God's Word and dwelling on it through the day so that His word becomes flesh in us.

- ***Study the Word regularly.***



Later in the day or week you can set aside time to study deeper into one book or passage you are presently reading so that you can get deeper insights. This is another topic all by itself (Hermeneutics) and will not be covered here.

Success from God's Word (Joshua 1:7-9).

Overview (v7)

"Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go." Joshua 1:7

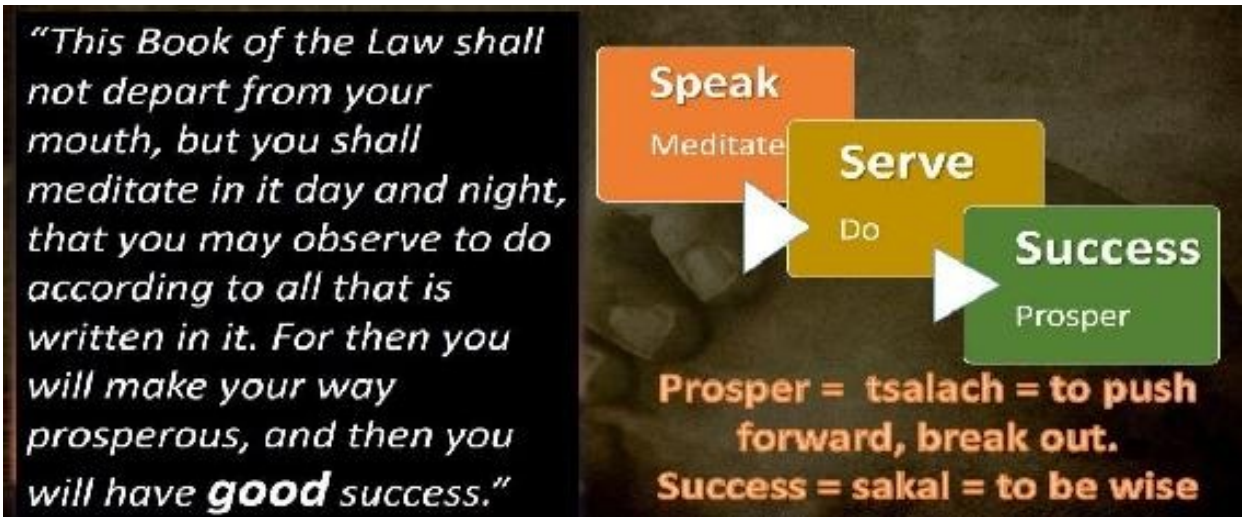
A new generation were about to enter the promised land and the advice from God was to keep His Word with strength and courage, so they may prosper in His inheritance.

The word for strong (*chazaq*) means *"to seize, take hold of"* and the word for courageous (*amats*) means *"to be alert"*. So, every day we need to be alert to God's ways and the devils' tactics by seizing hold of God's promises in His Word, so we will live abundantly for Him (Hebrews 10:23; Proverbs 4:4). This we do by soaking in His Word.

What to do? (v8)

"This Book of the Law shall not depart from your mouth, but you shall meditate

in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success." Joshua 1:8



Daily we are to **speak** His word (read it aloud as we read 10 chapters and meditate on it by muttering it under our breath). This will lead us to **serve** Him (observing to do) according to His will and agenda and not ours. This in turn will lead to good **success**!

Notice that it is good and not bad success that the Word brings. Bad success is where we prosper according to the world's definition of success, but we are not moving in His way, will or wisdom. Good success is prospering according to the Word's definition.

The word for prosperous here (*tsalach*) means *"to push forward, break out"*. The word for success (*sakal*) means *"to be wise"*. So good success is to break out of sinful patterns and break out into His plans and purposes for us. True success is to be faithful and obedient to His Word and living in it day by day, living in His wisdom.

"Spending time with God and His Word is key to our strength and success in all areas of life. Be sure that you never try to work God into your schedule, but always work your schedule around Him." Anon.

Enjoy the view. (v9)

"Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go." Joshua 1:9

The result of letting God's Word have its way in us day by day is that *"God is with you wherever you go"!* In His presence is joy inexpressible and full of glory (1 Peter 1:8) and real pleasure at His right hand, the place of His authority (Psalms 16:11).

It is a beautiful landscape to gaze upon daily as we continue our Altar journey through each day.

Word @ the Altar
Questions for discussion and reflection.

1. *Read Psalm 138:2. What does this say about God's Word? What is the place of God's Word in Your life? Is it where it should be? What can you do to enhance your life in His Word?*

2. Read Joshua 1:7-9. *What does this passage say about God's Word?* List the things you need to do concerning His Word and the benefits of doing them.

Activity



Choose one of the symbols of God's word from above and look up the Bible verse. Take 15 minutes to memorize and meditate on the verse using the guidance on page 88. Share what the Lord reveals to you with a Christian friend.

PART 2
Worship @ the Altar

"Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him and bless His name." Psalm 100:4

After coming to the Temple because of the Word of God, and with the word of God on their lips, the Old Testament priests would have to enter through the gate into the courts of the temple to offer sacrifices at the Brazen Altar. One key sacrifice they would offer is the Peace Offering. This was a freewill offering of thanksgiving and praise to God for the peace He brings. This was their way of hallowing His name.

Hallowing His Name Brings His Presence

"In this manner, therefore, pray: Our Father in heaven, hallowed be Your name." Matthew 6:9

The first thing we must do after reading chunks of God's Word, and continue into the rest of the day, is to *"hallow His name"*. The word for hallow (*hagiazo*) means *"to be holy, set apart"*. At the Altar God records His Name (Exodus

20:24) and we need to declare it as holy and set apart, high above all other names. From the reading of His Word certain aspects of God (certain names) will be revealed. We need to immediately hallow Him using these names (His character and authority).

The aim of the Altar time is to come into deep worship of God that will continue throughout the day.

"Worship is the total adoring response of man to the one Eternal God, self-revealed in time." Evelyn Underhill

Worship comes out of a response to the Name of God He reveals in His Word and records at the Altar of our hearts. This is *"calling on the Name of the Lord"* (Genesis 4:26). We come into worship only by entering His gates with thanksgiving and into His courts with praise until we truly bless His name on our knees, entering humble worship and adoration. We praise Him until it leads to worship. We worship His Name:

There are thousands of names of God but below I present the 7 key names of the Father, Son and Holy Spirit. Hallowing His name does not mean just memorizing these and listing them out, but God will reveal Himself in many ways and reveal one name at a time for You to hallow deeply and be transformed.

The Seven Names of Each Member of the Trinity

God the Father

1. Jehovah Jireh – Our provider (Genesis 22:13).
2. Jehovah Rapha – Our healer (Exodus 15:26).
3. Jehovah Shammah – Our ever-present God (Ezekiel 48:35).
4. Jehovah Shalom – Our Peace (Judges 6:24).
5. Jehovah Nissi – Our banner (Exodus 17:8,15).
6. Jehovah Rohi – Our Shepherd (Psalm 23).
7. Jehovah Tsidkenu – Our righteousness (Jeremiah 23:6);

He is also called El Shaddai (Lord God Almighty), El Elyon (Most High God), Adonai (Lord and Master), Yahweh (God of covenant) and much more.

Jesus the Son

The Seven "I Am" statements of Jesus:

1. The Bread of Life (John 6:35,48).
2. The Light of the World (John 8:12; 9:5).
3. The Gate of the Sheep (John 10:7).
4. The Good Shepherd (John 10:11,14).
5. The Resurrection and the Life (John 11:25).
6. The Way the Truth and the Life (John 14:6).
7. The True Vine (John 15:1,5).

He is also called the Lamb of God (John 1:29), Lion of Judah (Revelation 5:5), Immanuel (Isaiah 7:14), Prince of Peace (Isaiah 9:6), King of Kings and Lord of Lords (Revelation 19:16), Alpha and Omega (Revelation 1:8; 22:13) and so much more.

The Holy Spirit

1. Spirit of Holiness (Romans 1:4).
2. The Eternal Spirit (Hebrew 9:14).
3. The Comforter (John 14:16).
4. Spirit of Truth (John 16:13).
5. Spirit of His Son (Galatians 4:6).
6. Spirit of Power, Love and Sound Mind (2 Timothy 1:7).
7. The Anointing (1 John 2:27).

He is also called the Helper, Counselor, Spirit of Grace (Hebrews 10:29), Spirit of the Lord, Fire, Oil, New Wine and so much more.

Sacrifices of thanksgiving and praise are offered.

"Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, and bless His name." Psalm 100:4

As mentioned, for us to enter true worship and the go deeper in our Altar times (into the Holy Place), we need to start with Thanksgiving and Praise. At the Altar we offer these sacrifices:

Sacrifice of Thanksgiving (Psalm 116:17; Psalm 107:21-22)

After reading your 10 chapters spend time offering thanksgiving to God based

on what you have read. We thank Him for what He has done both in what we have read in Scripture and in our lives. It is a sacrifice which means giving Him the best and it will often be painful as you will not feel like giving Him thanks. The gate of thanksgiving is our mouth and we need to open our mouth wide to thank Him until we move into deeper praise.

Sacrifice of Praise (Hebrews 13:15).

Our thanksgiving will lead to a sacrifice of praise where we praise Him for who He is (His Name). Praise means *"to express strong approval or admiration for someone or something, especially in public."* (Macmillan Dictionary). Again, it is a sacrifice, meaning we give Him the best and even if we do not feel like it. Thanksgiving and Praise are a choice and as we do it will our whole being, He will answer with more of His presence as he inhabits the praises (*tehillah*) of His people (Psalm 22:3).

Seven aspects of praise (see picture below).



1. **Yadah** – Let your hands be raised in Thanksgiving (hands up as if holding all His blessings).
2. **Todah** – Sacrifice of Praise (hands out in surrender).
3. **Hallel** – Let your soul rejoice (abandoned praise, dance).
4. **Shabach** – Shout for Joy (shouting aloud in praise to God).
5. **Zamar** – To make music (playing an instrument, clapping your hands).
6. **Tehillah** – Singing a new song (spiritual songs – singing in tongues

or a new song).

7. **Barouch** – With a quiet voice (bowing down to bless).

Notice how praise demands our whole body. In our Altar time, we must not lay in bed but arise to demonstrate all these postures according to the Name we are hallowing!

Your regular thanksgiving and praise at the Altar will spill over into your lifestyle through the day. You will be a more thankful and praising person, even towards others, especially the unlovable ones.

Practical Helps on Hallowing His Name.

- Focus on one main Name of God (or characteristic) revealed in your reading of scripture for that day.
- Speak out that Name and relate its power and effects as revealed in your reading and as seen in your life. Thank Him for what He has done and praise Him for who he is.
- Use the seven expressions of praise as listed above.
- Keep on until His presence shows up and you enter worship.
- Apply it in your own life during your day. Living in His Name through the day, you will see transformation.

What is Transformational worship?

"God is Spirit, and those who worship Him must worship in spirit and truth." John 4:24

The process described above leads us daily into transformational worship, which is a lifestyle. This worship is in *"spirit"* and in *"truth"*.

To worship God in spirit means to worship God...

- *with the spiritual drive and ability of one's soul, seeking the most intimate communion and fellowship with God.*
- *with the spiritual core of one's life and being, trusting and resting in God's acceptance and love and care.*
- *by the enabling of the Holy Spirit.*

To worship God in truth means...

- *to worship according the truth – The Word of God, allow it to speak to us and convict us of sins.*
- *to approach God in the right or true way. There is only one way, through His Son Jesus Christ (see John 4:21; John 14:6).*
- *to worship God sincerely and truthfully, not coming half-heartedly with a wandering mind and sleepy eyes.*

"All Word and no Spirit, we dry up; all Spirit and no Word, we blow up; both Word and Spirit, we grow up." David Watson

True worship is *"worth-ship"* – ascribing worth to God in our thinking, speaking, and doing throughout the day (Colossians 3:23). Only He is worthy (Psalm 145:3) so we offer up our bodies to God as an acceptable act of worship (Romans 12:1). This is all helped by daily thanking and praising His name as I have described, particularly after having read large portions of God's word. Indeed, all these activities ARE worship!

Worship is not just a slow song but a daily lifestyle that is facilitated by the Prayer Altar lifestyle we are talking about.

Worship that transforms*

Worship that transforms is worship that is *prayerful, truthful, and beautiful*.

Prayerful with songs that are somewhat repetitive, allowing the words to wash over us and speak deeply to our hearts. We worship the Lord wholeheartedly, with joy and thanksgiving.

Truthful with words we read and sing not only expressing biblical truth, but also the truth about our journey deeper into relationship with God. Our worship allows us to be honest, vulnerable, and transparent with each other and with God and to allow God to meet us right where we are in ways that could not be humanly orchestrated.

Beautiful. Our worship seeks to reflect the beauty of the Lord — His holiness, majesty, and love — as well as the beauty of God's people dwelling together in unity.

We are hungry for worship that moves us deeply, touches us completely, and ultimately transforms us. Our worship experience opens us to life-changing encounters with Christ.

*From *"Transformational Worship"* by Rory Noland

The blessed results of transformational worship.

There are at least three blessed results of true worship that I have been describing above.

1. **Presence**

"Draw near to God and He will draw near to you." James 4:8

Praise and worship opens us up to the presence of God. In Bible times if someone left their door open it was an open invitation into their presence. Praise and worship opens the door into the intimate presence of God (Revelation 3:8). As we live the worship lifestyle in ascribing worth to God in all we think, say, and do then we'll live in His intimate presence. This intimacy leads to all the blessings of His manifest presence such as love, peace, joy, pleasure and so forth (Psalm 16:11).

2. **Purification**

"He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness." Malachi 3:3

As we bring the offerings of thanksgiving and praise and worship Him in His presence He will sit as a refiner in our hearts!

Like Isaiah, as we worship in His awesome presence, He will expose the sins of our hearts so that we may be cleansed and commissioned for His glory (Isaiah 6:5-6).

3. **Prophesying.**

"And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy." Revelation 19:10

As we live the worship lifestyle we will live in the spirit of prophecy, meaning our lives will align with His prophetic purposes. As we behold Jesus more and more by hallowing His name, we will understand His heart and have glimpses into His plans and purposes and the move of His Spirit over the nations so we

can align our lives accordingly.

In conclusion:

His Word will lead us to hallow His name and hallowing His name will lead to true worship where His presence comes to convict us of sin and transform us.

His name is His nature, authority, manifestation and empowering. At the Prayer Altar He has authority to manifest His very nature so that it transforms us more into His image and empowers us to shine forth that image to touch others lives for Him.



Worship @ the Altar
Questions for discussion and reflection.

1. *Read Matthew 6:9 and Psalm 100:4. What does it mean to hallow His name? What practically do you need to do daily after reading His word?*

2. *Look at pages 96-97. What are the seven Hebrew words for praise? Look at each one and reflect on what attitude of the heart it physically represents? How many of these expressions do you use in praise and worship? If there are expressions you do not use why do you not use them?*

3. *What is transformational worship and how do you enter it? What are its results? How can you enter this more?*



Activity

Choose one of the names of God the Father (Page 93) given to the left and read the given verse in context (read the whole chapter). Take 15 minutes to hallow this name (thanking Him and praising Him for this aspect of who He is) until you enter worship before Him and sense His presence.

Share this experience with a friend.

"I will worship before Your holy temple and praise Your name for Your lovingkindness and Your truth; For You have magnified Your word above all Your name." Psalm 138:2

PART 3

Washing @ the

Altar

"Who may ascend into the hill of the LORD?
Or who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully." Psalm 24:3-4

Before the Priests in the Old Testament could enter the Holy Place, they had to offer sacrifices for sin and then cleanse themselves in the Brazen Laver.

Likewise, we cannot ascend to the prayer altar goal without cleansing. The goal is for the presence of God to come and push back the darkness to bring transformation in our lives and lands. Reading and living in the Word and praising and worshipping Him (hallowing His name) will usher in His presence to a certain extent, but for the fullness of His glory we must have pure hands and clean hearts.

"Blessed are the pure in heart, for they shall see God." Matthew 5:8

We are righteous only by faith in Christ and not by any works (Romans 4:24). We are never asked to *"be righteous"* in Scripture. However, many times we see in Scripture that we must *"be holy"* (1 Peter 1:16). Righteousness is right standing with God, but holiness is right living in right relationship with Him.

Before we can be a qualified priest that intercedes on behalf of others, we need to offer sin (sins against God) and guilt (sins against others) offerings for ourselves. Yes, Jesus has been offered once and for all for the forgiveness of our sins, but we need to appropriate it, so our condition matches our position in Christ. This is done through repentance and consecration – the process called Sanctification (being made holy).

"Pursue peace with all people, and holiness, without which no one will see the Lord." Hebrews 12:14

"Come out from among them and be separate, says the Lord.
Do not touch what is unclean, and I will receive you." [18] *"I will be a Father to you, and you shall be My sons and daughters, says the* LORD *Almighty." Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."* 2 Corinthians 6:17-7:1

This means that in our daily times at the Altar the Lord will call us to deepen our consecration to Him through deep repentance. As we saw in section one, the Lord will deal with external in internal sins in our life like He did with Abraham, going deeper and deeper as we mature to become sons and daughters of the Living God. The more consecrated we are the more power and authority we will have in our Altar Lifestyle.

"Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; [13] *for it is God who works in you both to will and to do for His good pleasure."* Philippians 2:12-13

The more we **work out** (not work for) our salvation by becoming more and more holy then the more the Lord will **work in** and through us, doing His good pleasure, which is to work transformation in lives and lands!

God's Word and Presence Lead to Repentance.

As we hallow His name, praising and worshipping, He will let us glimpse His presence. In His Presence He convicts us of sins. This, in turn, will lead us to repentance and cleansing.

"Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?" Romans 2:4

"Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded." James 4:8

"In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple…. [5] *So I said: "Woe is me, for I am undone! Because I am a man of unclean lips."* Isaiah 6:1,5a

In His Presence He will convict us of sin in our lives and areas we need to consecrate to the Lord (for Isaiah he had to consecrate his lips, his words, to

God). He will especially highlight things you read in His Word that convicted you (Psalm 119:11), as His Word will expose sin (a light) and then crush it (a hammer) and cleanse us (water) and purify us (fire).

This needs repentance.

What is Repentance?

The New Testament word used for repentance (*metanoia*) means "*change of mind"*, but taking the whole counsel of Scripture, we see much more than just a change of thought processes is needed.

Repentance involves a change of heart and a desire to forsake sin and serve God. It involves humbly yielding to the Spirit and submitting to God's will. It requires that people increase their commitment to live in agreement with God's will. Repentance requires a sincere and lasting change of thoughts, desires, habits, and actions.

"Repentance is as much a mark of a Christian, as faith is. A very little sin, as the world calls it, is a very great sin to a true Christian." Charles Spurgeon.

Repentance does not mean feeling sorry for doing something and then turning around and continuing to do it again and again (this is why King Saul's repentance was rejected as he had no desire to change his ways but simply to be vindicated – 1 Samuel 15:24-26). It is a complete transformation.

"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." Romans 12:2

We are transformed by the renewing of our minds as we offer our lives in consecration as burnt offerings, as living sacrifices, daily at the Altar.

The Elements of Repentance (in order).

1. **Godly sorrow.**

"Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. 10 For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death." 2 Corinthians 7:9-10.

Godly sorrow is not being sorry for ourselves for being caught out (which was King Saul's response), but genuinely sorry for transgressing the Law of God and sinning. This takes us deeper in our salvation journey on the path of life, deeper into the altar lifestyle.

2. **Confession**

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9.

Confession means verbally speaking out before the Lord that you have sinned and asking Him to forgive you. If it is a sin only against God, then that is sufficient. If it involves others you may need to release forgiveness to them and, if necessary, make restitution. Confession before others can also be helpful (James 5:16), not so they can pronounce that your sins are forgiven (only God can do that), but so that you may have witnesses that you have been forgiven, cleansed and healed by God.

3. **Leave behind sin (180 degrees turn).**

You must then turn your back on the sin and pronounce yourself dead to it through the blood of Christ and the new creation life we have we have in Hi (Galatians 2:20).

4. **Will not do it again (holy lifestyle).**

True repentance will not lead to a sinless life but a life that will sin less and less and live more of a holy lifestyle. Bad habits will be broken, and people will see the change in your lifestyle for God's glory.

5. **Replacing with a godly action.**

"Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need." Ephesians 4:28.

After confessing our sins at the altar, we are cleansed but need to put off the old action and put on the opposite spirit. If we don't do this, then we can present a

clean and empty house for seven more demons to come and occupy it (Matthew 12:43-45) and the end will be worse than the beginning!

Repentance is Needed Today.

The church today has largely forgotten how to repent. We need to come back to this much-needed discipline. It's through deep personal repentance that we are cleansed and have access into the realm of the Spirit where He will reveal His will to us so we can intercede and declare and move in our destinies with power and authority.

Jesus told five of the seven churches in Revelation to repent. The two that He did not ask to repent (Smyrna and Philadelphia) were suffering persecution and would have already come to the Lord in repentance.

Practical Helps for Repenting

- Take time after hallowing God's name to repent of sins God has revealed in your reading and praise.
- Use *'forgive me'* not *'forgive us'*.
- Make sure you are truly sorry for breaking God's law and are determined to walk in transformation. Ask for the Lord's help and strategies to do so.

Repenting in the context of deep consecration.

"But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. 21 Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work." 2 Timothy 2:20-21

Cleansing ourselves through repentance makes us a vessel of honour that is sanctified (consecrated) for His Kingdom work.

The word consecration means:

1. Dedicated to a sacred purpose.
2. Complete devotion to God.

Every day as we come to the altar we need to go deeper and deeper in our consecration to Him so that we can walk the altar lifestyle during the day. We

will be more dedicated to His agenda, not ours. Our devotion will be to Him and His will.

"And do not present your members as instruments of unrighteousness to sin but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God." Romans 6:13

We need to consecrate every part of our body to Him. The priests in the Old Testament were not to approach the Holy Place with any physical defect in their body (Leviticus 21:17-21). As New testament priests, we must present our body parts without spiritual defect.

The following picture shows us the members of our body we need to daily consecrate to Him. For each member we need to renew our covenant with Him.

Some of the key members of our body we need to present for consecration are:



Ears (hearing):

"You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you." Acts 7:51.

To have circumcised ears means having covenant ears, as circumcision was the sign and seal of the covenant in the Old Testament. Covenant ears means hearing only what is truth and cutting off all fleshly hearing. It is having pierced ears (Exodus 21:1-6) that only hear what our Lord and Master is saying and calling us to do. It is listening, so we will hear His rhema words of life: His high, holy, and heavenly calling.

Hearing that is not consecrated is due to:

1. Trusting in our own might (Micah 7:16).
2. Not exercising our spiritual senses (Hebrews 5:11-14).
3. Ignoring the promptings of God (Isaiah 65:12).
4. Have itching (infected) ears (2 Timothy 4:3-4).
5. Not being in the place to hear (Romans 10:14).

Every day take time to apply the blood of Christ to your ears (Leviticus 14:14) and covenant with God to hear and do only what He wants You to hear and do.

Eyes (seeing):

"I have made a covenant with my eyes; Why then should I look upon a young woman?" Job 31:1

Job had covenant eyes to only look upon the visions God wanted him to see. He consecrated his eyes to look only upon that which pleased the Lord. This is what we must do so that our eyes will see His glory and His heavenly revelations.

Seeing that is not consecrated is due to:

1. Hatred in our hearts (1 John 2:11).
2. The lust of the eyes (1 John 2:16).
3. A Judgmental and critical spirit (Matthew 7:3).
4. False doctrine and teaching (Micah 3:5-6).

Every day take time to apply the blood of Christ to your eyes and covenant with God to see only what He wants You to see.

Mouth (speech):

"My covenant I will not break, nor alter the word that has gone out of My lips." Psalm 89:34

Our mouths are to be like the Lord's mouth, always speaking out Covenant truth and destiny.

"Let no corrupt word proceed out of your mouth, but what is good for necessary

edification, that it may impart grace to the hearers." Ephesians 4:29

Every day take time to apply the blood of Christ to your mouth (Songs 4:3) and covenant with God to speak only what pleases Him.

Heart (Mind, will and emotions):

"For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God." Romans 2:28-29

Like our ears, our heart is to be circumcised. This means having covenant hearts that are ready to obey, declare and walk in His covenant destiny for us. Our mind is to be the mind of Christ (1 Corinthians 2:16). Our will is to align with the will of the Father (Luke 22:42). Our emotions are to be the emotions of the Holy Spirit (Galatians 5:22-23).

Every day take time to apply the blood of Christ to your heart (Psalm 51:10) and covenant with God to think, do and feel only that which pleases Him.

Hands (service):

"He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully." Psalm 24:4.

We must not have hands that show a deceitful covenant with God. Our hands must be covenant hands that do His will in our service to others. Hands that heal not hurt. Hands that build and not destroy (Proverbs 14:1).

Every day take time to apply the blood of Christ to your hands (Leviticus 14:14) and covenant with God to serve Him with your hands, healing and not hurting, building His Kingdom, and not tearing down.

Feet (walk):

"And having shod your feet with the preparation of the gospel of peace." Ephesians 6:15.

We are to take off our shoes that are coated in the dust of this world and put on gospel shoes that clad our feet in the good news (Gospel) of His New Covenant. Our feet are to walk upon holy ground (Exodus 3:5), they are to be covenant feet that walk in God's covenant ways and into His destiny so that every place our foot treads upon can be claimed as holy for Him (Joshua 1:3).

Every day take time to apply the blood of Christ to your feet (Leviticus 14:14) and covenant with God to walk so as to further the Gospel of the New Covenant.

To walk worthily of the Lord, fully pleasing Him (Colossians 1:10).

Offering our All.

On top of these six parts of the body, we need to offer all we are, have and ever will be to Him.

1. **Our Positions (All we are).**

Offer all our accomplishments, social background, talents, and skills to Him.

2. **Our Possessions (All we have).**

Offer all our money, possessions, and all other kinds of wealth to Him.

3. **Our Purposes (All we ever will be).**

Offer all our dreams, desires, ambitions, and goals to Him.

Daily we need to pour out these things to the Lord so we can be a vessel he can fill with His love.

As we consecrate all these to Him daily, with a time of deep repentance, we will find our supernatural altar lifestyle will increase in power and authority and we will see more and more wonders day by day (Joshua 3:5). It is this consecration that will take us deeper into the Holy Place, into the wonderland of His Spirit.

Practical Helps for Consecration

- In the context of your repentance you can say and mean a prayer like, *"I promise God that what I know to be right I will do it"* (based on James 4:17), or like the following model prayer:

"Lord, I am not my own. Lord Jesus, I belong to You because You bought me with such a price. Oh Lord, thank You for paying the highest price of Your own precious blood to purchase me! I am Yours. All I have and all I am and ever will be are Yours. So, Lord, I give you my body, my soul, and my spirit. I give you my very life. Lord, I give you my time, my energy, my education, my family, my job." (based on 1 Corinthians 6:19-20).

- Then you can offer each part of your body to the Lord by touching your ears, eyes, mouth, heart, hands, and feet and promise to use each part to glorify His name. Also, offer up all you are (positions), have (possessions) and ever will be (purposes) to Him.

- As you do the above the Lord may highlight areas you have used these parts wrongly and you can repent of specific sins as we learnt above.

Blessed benefits of Consecration

1. **Presence** (2 Corinthians 6:17-7:1; James 4:8).

Consecration (cleansing our hands, purifying our hearts) draws His presence and brings us into the full fatherhood of God as His sons and daughters.

2. **Preparation** (2 Timothy 2:20-21).

Consecration prepares us to be useful for the Lord, prepared for every good work.

3. **Power** (Joshua 3:5).

Consecration enables us to walk in His power and authority where He does mighty things in our midst.

How does this work in practice?

I have found it useful to go through the following process daily after hallowing the name of the Lord and entering worship…

1. Consecration.

Consecrate every part of your body to the Lord as shown above. You can touch each part as you do so. Offer Him your all – your dreams, ambitions, work, possessions, qualifications, titles and family and ministry. Lay them all down at the foot of the cross.

2. Confession.

As you go through the consecration process the Lord may highlight sins you have committed. For example, as you touch your eyes and offer them to God, He may remind you of a lustful look! You can the repent of that sin with true repentance as described above.

3. Cleansing.

This part is vitally important. After offering the sacrifices for sin the priest would proceed to the brazen laver to be cleansed before entering the Holy Place. If we repent without receiving cleansing, we are just sin conscious and not spirit conscious.

Here I like to lift my arms and imagine the waterfall of the Holy Spirit's cleansing, crystal clear, waters washing over my soul and bringing forgiveness and healing.

It is here I also declare aloud who I am in Him – a qualified priest, an able minister of the new covenant, an effective ambassador of the Kingdom, a new creation, no more in condemnation, His masterpiece created for good works.

Washing @ the Altar
Questions for discussion and reflection.

1. *Read 2 Corinthians 6:17-7:1 and Philippians 2:12-13. Who does the cleansing? How do we work together with God in this?*

2. *Read Psalm 119:11 and Romans 2:4. How do the Word and Worship lead you to repentance and consecration? How can you apply this in your own life?*

3. *What is true repentance and how can we daily practice it? What is the relationship between repentance and consecration? Why do we daily need to do these things?*



Activity

Spend 15 minutes laying down your all before the Lord. Use the picture to the left to consecrate every part to Him – as you go through each one, apply the blood of Christ to it in faith. As the Lord highlights sins, take time to repent. Then

stand with hands up to receive a fresh cleansing from head to toe from the Spirit of God.

You can use the Prayer Guide on Page 175

"Sanctify yourselves, for tomorrow the Lord will do wonders among you."

Joshua 3:5

PART 4

Wonders @ the Altar

"Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth." Acts 10:10-11

Being caught up in the Spirit (entering the realm of the Spirit).

The Apostle Peter lived the supernatural altar lifestyle. He used the times of the temple sacrifice (morning (3rd hour, 9am), noon (6th hour, 12 noon) and evening (9th hour, 3pm)), where animals were sacrificed daily at the altar, to set aside for his altar time where he prayed and worshiped, and he lived out of these times throughout the day (e.g. Acts 3:1). In Acts 10 we see he is physically hungry, but he is hungrier for God and, at the noon sacrifice, he goes onto the roof of Simon the Tanner's house for his prayer altar time. It says that he *"fell into a trance"* and the heavens opened to bring him revelation. We see him here crossing over into the realm of the spirit, the realm of the supernatural. The word used for trance in the Greek is *ekstasis*, literally meaning *"out of a standing"* or even *"out of a covenant"*.

Being *"caught up in the spirit"* simply means that, out of a covenant standing with the Lord, you are granted access to the spiritual realm and can see heavenly visions and walk in the power and anointing of the Spirit.

Other saints who experience such things were John (Revelation 1:10; 4:1-2) and Ezekiel (Ezekiel 31:1), Paul's friend (2 Corinthians 12:2) and many others. These times of being caught up in the Spirit should contribute to a lifestyle of *"walking in the Spirit":*

"I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh." Galatians 5:16

Gateway to the Third Heaven (true wonderland).



"I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven." 2 Corinthians 12:2

Paul's friend (some scholars believe it was Paul himself who did not want to boast) was literally caught up to something called the *"third heaven"*.

What we see with our natural eyes as we look to the skies is the *"first heaven"* (Genesis 1:1), the natural created order. The *"second heaven"* is the realm where fallen angels (evil spirits) operate and is that which contributes to the covering of darkness upon the nations (Isaiah 60:2; Ephesians 6:12). The *"third heaven"* is

where the Throne room of God is. Indeed, the Apostle John sees the heavenly temple here with the real altar of Incense (Revelation 8:3) and the real ark of the covenant (Revelation 11:19) in heaven.

Our hearts are the brazen altars (made of brass which speaks of God's judgment and can only reside on earth). However, when we are caught up in the Spirit we come before His heavenly altar, the altar of Incense, which is wood covered in gold (humanity clothed in God's nature). At the prayer altar we are caught up in the spirit into the heavenly temple, so we can intercede for those under the covering of darkness. At the altar, the darkness is punctured, and God's light comes flooding from heaven to earth – His Kingdom come, His will be done on earth as it is in heaven.

Spiritual Light (The Menorah - Exodus 25:31-40, Exodus 37:17-29**).**

"For we walk by faith, not by sight." 2 Corinthians 5:7

Immediately on entering the Holy Place, the priest would be bathed in light from the Menorah, the seven-branched candle stick made entirely of one piece of Gold. This speaks of spiritual illumination.

In the outer court the lighting would have been a mixture of natural lighting, with only the fire from God from the altar and the fire by night from the pillar over the Holy of Holies lighting it at night. However, in the Holy Place, the lighting becomes wholly from the Menorah, representing the supernatural illumination of God. We are not to walk by sight, meaning by the natural light of this world, but by faith, that is by the light that comes from His Word and His Spirit.

The Menorah and the Shewbread, which it illuminates, both speak about the Spirit and the Word coming together. His word is a lamp (Psalm 119:105) but these lamps in the heavenly temple are called the *"seven spirits of God"* (Revelation 4:5). The oil that was to be daily replenished to keep the lamp burning represents the Holy Spirit.

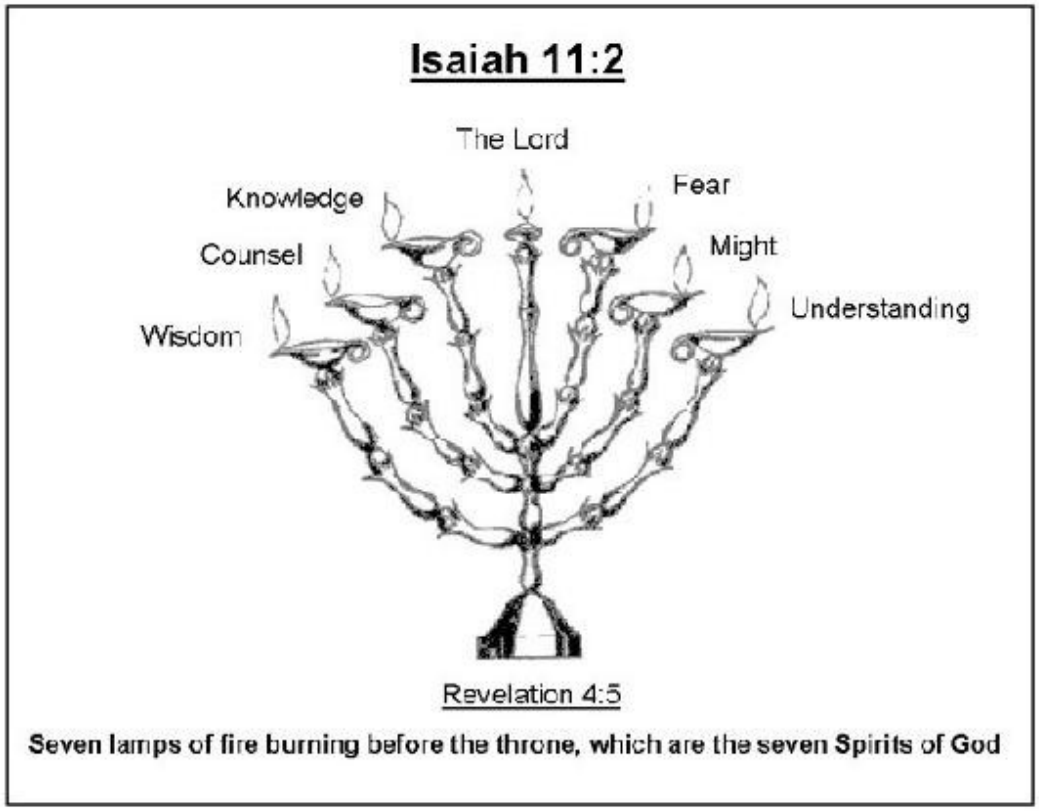
"All Word and no Spirit, we dry up; all Spirit and no Word, we blow up; both Word and Spirit, we grow up." David Watson

You see this same balance if you compare Colossians 3:16 with Ephesians 5:17-19.

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

"And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Ephesians 5:18-19

The Sevenfold Spirit of God.



"The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord."
Isaiah 11:2

The Same Spirit that came upon Jesus (Luke 3:22) comes upon us.
Each one of the seven aspects of the Spirit of God corresponds to one branch of the Menorah. The central unifying branch speaks of the overall description of the Spirit being the *"Spirit of the Lord"*. The Spirit is not a force but is God

Himself, the third person of the Trinity.
Then there are three pairs, corresponding to the joined branches of the Menorah. Each of these pairings speaks of the unique ministries of the Holy Spirit.

The Ministry of Revelation (Ephesians 1:17).

"That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him." Ephesians 1:17

The Spirit of the Lord is the Spirit of Wisdom and Understanding.
After the acquiring of knowledge by the reading of God's Word comes the apprehending of what that knowledge means through spiritual understanding and then applying that knowledge and understanding through God-given wisdom. The Spirit gives us supernatural understanding and wisdom to know how to pray, how to go about our day in His will and how to see His Kingdom come, His will be done on earth as it is in heaven.

The Ministry of Relevance (2 Corinthians 1:3-4; John 14:26).

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God." 2 Corinthians 1:3-4
"But the Helper, the Holy Spirit, whom the Father will send in My name."
John 14:26

The Spirit of the Lord is the Spirit of Counsel and Might.
The Holy Spirit is named the Helper and in other versions the same word is correctly translated as comforter or counselor. He enables us to counsel, comfort, help others in the power and strength of His Spirit (Zechariah 4:6).

This means our altar lifestyles should be relevant, comforting, healing, delivering others, praying, and ministering in His will and in His power with signs and wonders.

The Ministry of Relationship (Romans 8:15).

"For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."" Romans 8:15

The Spirit of the Lord is the Spirit of Knowledge and of the Fear of the Lord. Knowledge, as used in Scripture concerning God, does not mean knowing facts about Him but knowing Him in relationship. The fear of the Lord is not an unhealthy, condemning fear but a healthy reverential fear of our Heavenly Father. The Holy Spirit brings us into Sonship, into a dynamic relationship with God where we are close to His heart and understand the Father's good pleasure. We enter into the wondrous inheritance of the Father in the nations (Psalms 2:8) as heirs with His Son, Jesus (Romans 8:17).

Indeed, these three ministries of the Holy Spirit are summed up in 2 Timothy 1:7, which says *"for God has not given us a spirit of fear, but of power and of love and of a sound mind."*

As we progress into the Holy Place the spirit of fear is cast away and He fills us with His Spirit of power (counsel and might), love (knowledge and of the fear of the Lord) and a sound mind (wisdom and understanding).

Hindrances to Seeing in the Spirit.

- Hatred in our hearts (1 John 2:11).
- The lust of the eyes (1 John 2:16).
- A Judgmental and critical spirit (Matthew 7:3).
- False doctrine and teaching (Micah 3:5-6).

Spiritual bread (Table of Showbread – Exodus 25:23-30).

"But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word (rhema) that proceeds from the mouth of God.'" Matthew 4:4

On the other side from the Menorah was the Table of Showbread, literally the Table of His Presence. The Hebrew word for Showbread is *"Lechem HaPanim"*, meaning *"bread of the Face"*. This is bread that is to reveal the very face of God! Ultimately this bread represents Jesus Himself who is the *"Bread of Life"* (John 6:35).

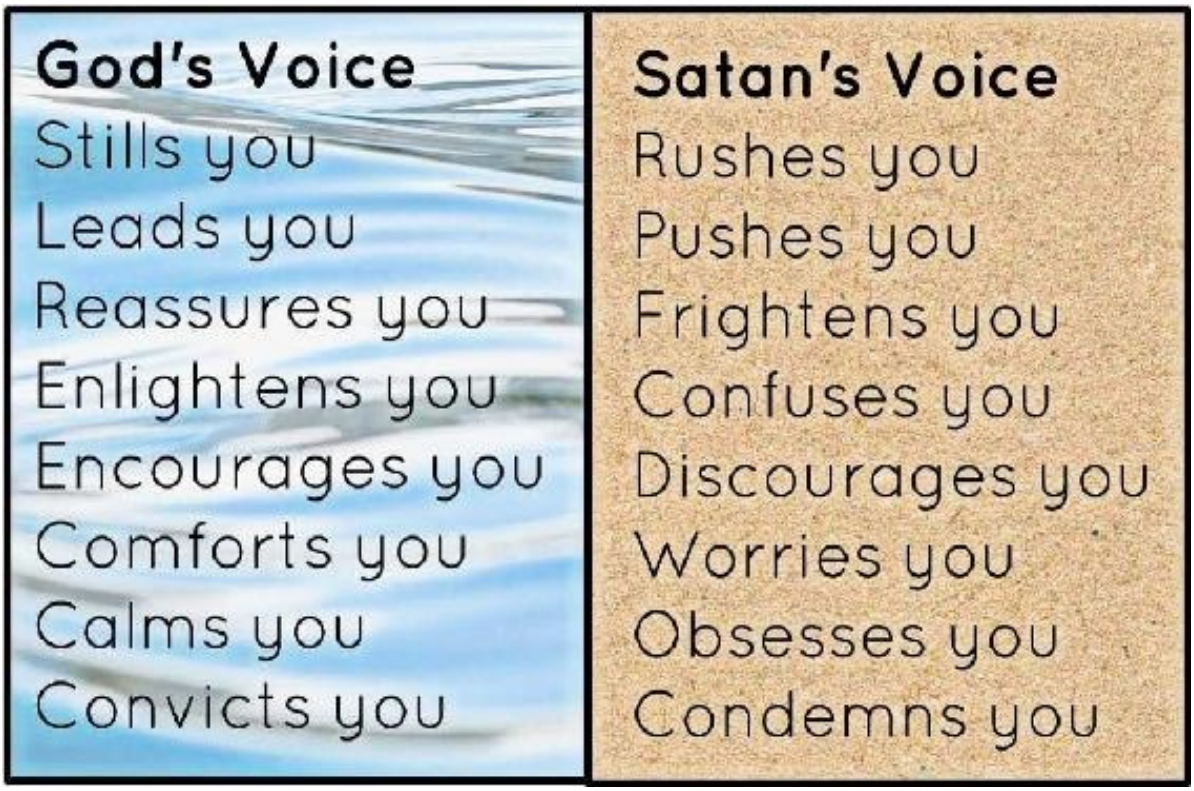
There were twelve loaves of Showbread on the table, one for each tribe. Together these tribes represent God's people, the Body of Christ, who are to be filled with His presence through the Spirit of Christ, through the quickening of the Word of God to us so it becomes flesh and reality in and through our lives by

faith.

Thus, the bread represents the *rhema* word of God. There are two main words for *"word"* in the New Testament. One is *"logos"* meaning the written word of God and the other is *"rhema"* meaning the spoken, quickened word of God (that will come from the *logos* and not contradict it).

"So then faith comes by hearing, and hearing by the word (rhema) of God." Romans 10:17

So, after our time of reading His Word, hallowing His name and then going through deep repentance and consecration we will be caught up in the Spirit to hear His *rhema* words that will speak to us about how to pray and what we should do during the day and even further into the future. This will lead us into His agenda for our altar times and not our own.



Hindrances to Hearing His Voice.

- Trusting in our own might (Micah 7:16).
- Not exercising our spiritual senses (Hebrews 5:11-14).
- Ignoring the promptings of God (Isaiah 65:12).
- Have itching (infected) ears (2 Timothy 4:3-4).

- Not being in the place to hear (Romans 10:14).

How to Hear His Voice?

What do we need to do to hear His quickened word? We must incline our spiritual ears to Him.

"So that you incline your ear to wisdom, and apply your heart to understanding; Yes, if you cry out for discernment, and lift up your voice for understanding, If you seek her as silver, and search for her as for hidden treasures; Then you will understand the fear of the LORD, and find the knowledge of God. For the LORD gives wisdom; from His mouth come knowledge and understanding; He stores up sound wisdom for the upright; he is a shield to those who walk uprightly; He guards the paths of justice, and preserves the way of His saints. Then you will understand righteousness and justice, Equity and every good path." Proverbs 2:2-9

We need to *'tune in'* to hear what the Lord is saying by His Spirit. There are many voices clamouring for our attention, the voices of fear, doubt, reason, hatred, materialism, comfort and so forth, but we need to actively incline our spiritual ears to hear God's words. How do we do this? Proverbs 2:2-9 gives us active words that show us what we should practically do to incline our ears to hear his voice…

(i) Apply your heart.
(ii) Cry out.
(iii) Lift up your voice.
(iv) Seek and search as for treasure.

All these words describe the condition of an intense desire to hear the truth. It is possible to be *'listening'* but not really hearing. Sometimes when I am working on my computer my wife will say something to me and will think that I have heard it. But the reality is that it is gone in one ear and straight out of the other!

For me to really hear and take in what she is saying I must stop my work, turn my back on the computer, look firmly in her eyes and concentrate. It is the same with hearing the Lord. We need to stop what we are doing for a moment, turn our back on all other sources of information (other voices) and concentrate intently on what God is saying to us.

"Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward." Jeremiah 7:24

The above verse shows clearly what happens to us if we fail to incline our ears to God's voice – we will backslide!

Praying in the Spirit

What I am really talking about here is that, after a daily time of repentance and consecration we are cleansed and filled afresh with the Holy Spirit. He brings fresh revelation and speaks to us so we can pray according to His will, which is *'Praying in the Holy Spirit'* (Ephesians 6:18, Jude 20). This can be praying in Tongues or in understanding but comes from revelation by the Spirit of God.

This will lead us into a time of deep prayer and intercession before the Altar of Incense, which brings us to the next section.

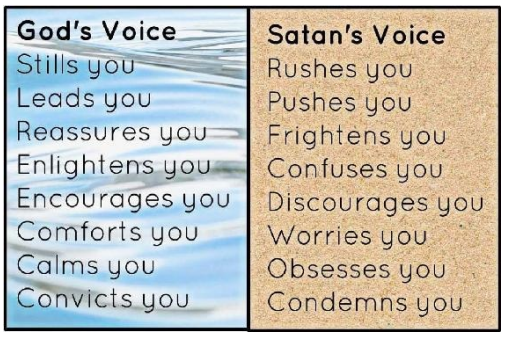
Wonders @ the Altar
Questions for discussion and reflection.

1. *How do reading His Word, Praising, and worshipping Him and then repentance and consecration help us to hear the voice of God's Spirit?*

2. *Read Ephesians 5:18-19. What does it mean to be filled with the Spirit? How can we live more in the realm of His Spirit? What do we need to do?*

3. *What does the golden menorah and the table of shewbread represent spiritually? How can you walk more in the Spirit's wisdom and revelation and hear more of His voice?*

Activity
Spend 15 minutes asking for a fresh outpouring of His Spirit.



Cry out for Him to speak to you then wait on Him for a word or revelation. Write down what you see or hear in the spirit. Is it Biblical? Use the chart to the left to make sure it is of the Lord. If it is, respond to it in faith.

PART 5

Watchmen @ the Altar

hen another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon

the golden altar which was before the throne." Revelation 8:3

"The Altar of Incense Speaks of Intercession.

As we stand in the spiritual holy place, caught up by the Spirit, we come before the heavenly Altar of Incense, which is where we go into prayer, especially intercession. This is only possible in the Spirt as it is He who intercedes in and through us in the will of God by the illumination of the sevenfold Spirit of God (the Menorah) and the living, *rhema* word of God as He shows His face (the Showbread).

As the Spirit fills us, He gives us His revelation and quickens words to us that will come from, complement, and confirm the Word of God. This revelation will lead us as to what we are to pray for, what is His agenda. It will especially be revelation as to what is God's will in terms of who to intercede for (people, situations, and people groups), what to intercede and how to do it.

"Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, [2] for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. [3] For this is good and acceptable in the sight of God our Savior, [4] who desires all men to be saved and to come to the knowledge of the truth. [5] For there is one God and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:1-5

Paul exhorted us to make supplications (requests), prayers, intercessions, and the thanksgiving for all people as the Spirit leads us. He may lead us to pray for all kinds of people *("everyone")* or for *"kings and those in authority"*. This is His prerogative and we should be sensitive to His prompting.

This passage reveals a special order in prayer. Firstly, we are to have a request. In Greek, this is *"deesis"* meaning *"a wanting, an asking or a need"*. This is not our agenda but comes from the revelation of the Spirit as He places a burden on our hearts. Then comes prayer which is the Greek word *"proseuche"* meaning *"to pray earnestly"*. As we receive a burden then we must take it into deep and earnest prayer. This prayer will often be simply to ask God to lead you deeper into the place of intercession for that person, group of people or situation. Next comes the intercession proper which we will look at in more details in this session. Finally comes the thanksgiving which is the Greek word *"eucharista"* which means *"good grace, gratitude, grateful language"*. This is thanking God for answering your intercession when you have come to the place of authority

and certainty (we will cover this later in this session).

It is the Spirit interceding for us and through us.

"Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. [27] Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God." Romans 8:26-27

It is important to realize that Jesus models true intercession but the Spirit is the one that intercedes in and through us, sometimes even without words. As we cross over into the spiritual realm the Spirit will lead us in our intercession according to God's will (1 John 5:14).

"Jesus Christ carries on intercession for us in heaven; the Holy Ghost carries on intercession in us on earth; and we the saints have to carry on intercession for all men." Oswald Chambers

What is intercession?

In the Old Testament, the main word for intercession is *"paga"* which means *"to meet together, entreat"* (Isaiah 53:12; 59:16). In the New Testament, the main word is *"huperentegchano"* which means to *"intercede on behalf of"* from the root *"enteuxis"* meaning *"a lighting upon, meeting with"*. It is a place of both meeting God to entreat His favour on behalf of others and meeting others in the Spirit and identifying and crying out on their behalf. Intercession is much more than simply praying for others. Broadly speaking, intercession is the prayer we make on behalf of others: individuals, families, churches, assemblies, and nations.

It is Standing in the Gap.

"So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one." Ezekiel 22:30

Intercession is a standing in the gap on behalf of lives and the land. The gap speaks of a gap between the people and God because of their sin and is a gap where the darkness of the enemy has seeped in and defiled the people and the

land.

The English word *"intercession"* comes from the Latin word *"intracedre"* meaning *"to stand between"*. Hence intercession means to mediate, negotiate, arbitrate, intervene, plead between God and His creation – it is a legal mandate.

It is to see the need and pain in God's heart, take responsibility in repentance and confession for the cause and boldly plead that His wrath be averted.

It is a taking on the mind of Christ and seeing a situation as Christ sees it and then acting accordingly.

"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." Romans 12:2

Intercession is standing in the gap on behalf of others to see transformation. The gap is a gap separating them from the Good, Acceptable and Perfect (GAP) will of God. It is pleading for God to change His mind (Exodus 32:14) and for the people we are praying for to change theirs and embrace God's will that will bring transformation.

Examples of Intercession in Scripture.

The following chart shows five examples of intercession and some of the key points present in true intercession:

Abraham	Moses	Aaron	David	Daniel
Genesis 18:16-33	Exodus 32:12-14; 30-35	Numbers 16:44-50	2 Samuel 24:15-25	Daniel 9: 1-23
REMINDS GOD OF HIS COVENANT	**READY TO TAKE BURDEN**	**REMAINS UNTIL GOD RELENTS**	**REBUILDS THE ALTAR FOR THE PEOPLE**	**REPENTS ON BEHALF OF THE PEOPLE**
"Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?" v35	*"Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written." v32*	*"Then Aaron put in the incense and made atonement for the people. 48 And he stood between the dead and the living; so the plague was stopped." v47-48*	*"And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD heeded the prayers for the land, and the plague was withdrawn from Israel." v25*	*"Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God." v20*

Jesus Demonstrated What Intercession is.

"Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors."
Isaiah 53:12

"The identification of the intercessor with the ones for whom he intercedes is perfectly seen in the Saviour. Of Him it was said that He poured out His soul unto death: and He was numbered with the transgressors; and He bare the sins of many, and made intercession for the transgressors. As the Divine Intercessor, interceding for a lost world, He drained the cup of our lost condition to its last drop, He "tasted death for every man". To do that, in the fullest possible sense, He sat where we sit. By taking our nature upon Himself, by learning obedience through the things which He suffered, by being tempted in all points like as we are, by becoming poor for our sakes, and finally by being made sin for us, He gained the position in which, with the fullest authority as the captain of our salvation made perfect through sufferings, and the fullest understanding of all we go through, He can ever live to make intercession for us, and by effective pleadings with the Father "is able to save to the uttermost them that come unto God by Him." Norman Grubb, "Rees Howells, Intercessor".

This intercession by Jesus is vividly seen in the Garden of Gethsemane (Mark 14:32; Luke 22:39-46). The word *"gethsemane"* means *"oil press"* and the oil press is a fantastic illustration of the process of intercession. Olives were shaken off the tree and gathered to be pressed. Jesus went through a personal shaking and was tempted in every way yet without sin so that He could identify with us. Then He was pressed (squashed) and suffered, bearing the weight of our sin even to the point of His sweat being like drops of blood. Of course, the pinnacle of this was at the Cross. Then, after the resurrection, He shone forth with the anointing oil of an intercessor who has gained the authority and the place of breakthrough. The following picture shows this process:



This is the process we are to go through so we can be like the five wise virgins in Jesus' parable of the Ten Virgins (Matthew 25:1-13). The five wise virgins were wise as they had extra oil. Where did they get this extra oil from? They got it from having been at gethsemane – the place of intercession!

The Three Elements of Intercession.

To put together all that has been said above we can say there are three main elements of intercession. In order, these elements are Association, Agony and Authority.

Association.

This is the entry point into true intercession. It is associating or identifying with those whom we are interceding for. There are three aspects to this identification:

1. **Identificational Replacement.**
   This is putting ourselves in the shoes of the people we are interceding for. It may even mean identifying with them by changing our lifestyle – replacing our way of living for a season to live like those we are praying for (without sinning of course).

2. **Identificational Realization.**
   This is seeing the people we are interceding for through the eyes of

Jesus. It is realizing the pain and suffering they have gone through and are going through.

3. **Identificational Repentance.**

This is humbling ourselves to identify with the people we are interceding for through identifying with them in repentance. We see this in Nehemiah's prayer:

"Please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You know, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned. 7 We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses." Nehemiah 1:6-7

It is not praying *"forgive them"* but *"forgive us"*. This softens our hearts for the people we pray for, so we are not critical and judgmental, and it leads us into a life full of grace towards others.

This kind of prayer bears an attitude of extreme humility - one that does not judge or criticize others for their sins but instead recognizes that if we were in a similar situation, we might have committed the same sins, and even accepts that the root of such sins also exists in us, and even admits that we are directly or indirectly responsible for the presence of such sins in our society.

Identificational repentance prayer is similar to Jesus' crucifixion on the cross for our sins; He did not commit the sins, but He bore the penalty for our sins, so that we could receive salvation. God starts to move when such a humble prayer is made. This does not mean that we can provide salvation, because it is a gift that Jesus has already paid for, but we act as an agent of repentance through whom God can reveal his grace to those in sin.

Sinners, today, rarely call out to God for forgiveness. They need intercessors, who are humble and not proud, condemning, or judgmental.

Agony.

As we cry out and plead the Lord to forgive us and avert His wrath, we will agonize over the situation just as Jesus did at Gethsemane. This agonizing is done through the Spirit.

"There is another Intercessor, and in Him we see the agony of this ministry; for He; the Holy Spirit. "maketh intercession for us with groanings which cannot be uttered". This one, the only present intercessor on earth, has no hearts upon which He can lay His burdens, and no bodies through which He can suffer and work, except the hearts and bodies of those who are His dwelling place. Through them He does His intercessory work on earth, and they become intercessors by reason of the intercessor within them. It is real life to which He calls them, the very same kind of life, in lesser measure, which the Saviour Himself lived on earth." Norman Grubb, "Rees Howells, Intercessor."

This is the Agony of soul Moses went through when he cried out *"Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written."* (Exodus 32:32). It is the agony of the Apostle Paul as he cried out on behalf of His people, the Jews, *"For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh"* (Romans 9:3).

This is the point where we *"fill up in our flesh what is lacking in the sufferings of Christ"* (Colossians 1:24). There is nothing lacking in Christ's sufferings concerning His completed work of atonement, but this is talking about the suffering we need to bear on behalf of others by interceding for them. It is bearing their burdens (Galatians 6:2) by allowing the Spirit to groan and agonize through us.

Authority.

"But intercession is more than the Spirit sharing His groanings with us, and living His life of sacrifice for the world through us. It is the Spirit gaining His ends of abundant grace. If the intercessor knows identification and agony, he also knows authority. It is the law of the corn of wheat and the harvest: "if it dies, it bringeth forth much fruit". Intercession is not substitution for sin. There has only ever been one substitute for a world of sinners, Jesus the Son of God. But intercession so identifies the intercessor with the sufferer that it gives him a prevailing place with God. He moves God. He even causes Him to change His mind." Norman Grubb, "Rees Howells, Intercessor".

After association and agony there will be a time when the Lord brings you to the gained position of intercession. This is where the golden censer, carrying our prayers, is moved from the Holy Place into the Holy of Holies.

"and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant." Hebrews 9:4

This brings us to the place of authority as kings of God before His throne. The pot of manna speaks of divine provision. Aaron's budded rod speaks of divine authority and the tablets of the law speak of divine promises. All these are ours when we gain the place of intercession.

Watchmen @ the Altar
Questions for discussion and reflection.

Abraham	Moses	Aaron	David	Daniel
Genesis 18:16 33	Exodus 32:12 14; 30-35	Numbers 16:44 50	2 Samuel 24:15 25	Daniel 9: 1 23
REMINDS GOD OF HIS COVENANT	**READY TO TAKE BURDEN**	**REMAINS UNTIL GOD RELENTS**	**REBUILDS THE ALTAR FOR THE PEOPLE**	**REPENTS ON BEHALF OF THE PEOPLE**
"Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?" v35	*"Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written." v32*	*"Then Aaron put in the incense and made atonement for the people. 48 And he stood between the dead and the living; so the plague was stopped." v47-48*	*"And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD heeded the prayers for the land, and the plague was withdrawn from Israel." v25*	*"Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God." v20*

1. Look at the above chart and read the activities of a watchman and the related verses. *How does this show the three A's of Intercession we are to have at the Altar (association, agony, and authority)?*

2. *How do you normally pray for others? Is this true intercession or not? Do you need to change the way you pray for others? If so, how?*

Activity

Ask the Lord to show you one person He wants you to intercede for (a name or the image of the person's face). Take 15 minutes to intercede for them using what you have learnt in this chapter. Pray until you gain breakthrough.

PART 6

Weight @ the Altar

“When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple. 2 And the priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord’s house. 3 When all the children of Israel saw how the fire came down, and the glory of the Lord on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the Lord, saying: “For He is good, for His mercy endures forever.” 2 Chronicles 7:1-3

The ultimate aim of the Prayer Altar is for the glory of God to fall. This glory is evident from the Mercy Seat on the Ark of the Covenant but fills the whole temple (us individually and the church). It is the fourth level of God’s Presence.

The four levels of the presence of God are the:

1. Omni-presence (Universal)
2. Indwelling presence (New Birth)
3. Manifest presence (Anointing).
4. Evidential presence (Glory).

Omni-presence (Universal Presence).

The omni-presence of God simply means that God is everywhere whether we perceive Him or not. The prefix, *“omni,”* is a Latin term meaning, all or universal. So you could call this the universal presence of God, or say that God is all-present. God is everywhere always because *“… all things were created through him and for him. And he is before all things, and in him all things hold together.”* (Colossians 1:16-17). King David summarized it well when He wrote, *“Where shall I go from your Spirit? Or where shall I flee from your presence?”* (Psalm 139:7). See also Jeremiah 23:23-34.

Indwelling Presence (New Birth).

The indwelling presence is *“Christ in you, the hope of glory”* (Colossians 1:27). As Jesus told Nicodemus, we must be born again to enter into the Kingdom of God (John 3:3). We were born sinful because we were born of Adam (Romans 5:12, 17), but by grace through faith God raises us to new life in Christ (Ephesians 2:8; Romans 8:11). He makes us a new creation in Christ, transforming our lives through the seed of life He plants within us: His own Spirit (1John 4:13 and 1Corinthians 6:19).

It is because of the indwelling presence of the Spirit of God that we know that God abides in us (1John 3:24). It is God's Spirit that gives us eternal life and seals us for the day of our final redemption. He is the guarantee of the fullness of all that Jesus purchased for us with His life (Ephesians 1:13-14).

Manifest Presence (The Anointing).

The manifest presence differs from the indwelling presence in that it falls upon (Ezekiel 11:5), rushes upon (Judges 14:6, 15:14; 1Samuel 10:10, 11:6), or is smeared upon you instead of dwelling within you. This is what the Bible refers to as the anointing. The word, *"anoint,"* is a Hebrew word which means, *"to smear on, to rub with oil"*.

In the Old Testament, men were anointed with oil to designate, authorize, and commission them for a special purpose. God anoints us with His Spirit for the same reasons, by which He also empowers us to fulfill His purpose. Therefore, the anointing is the presence of God's power for a purpose. The presence is manifest in the sense that it is tangible, or made known, to you. It is not a feeling, but feeling accompanies it. It is perceivable grace to perform God's will.

Jesus began His public ministry by reading out of Isaiah 61, declaring that the Spirit of the Lord was upon Him because He was anointed, and revealing that God's anointing is for a purpose (Luke 4:18, Acts 10:38).

The manifest presence of God is for a purpose: to empower us to touch the world around us with the power of God. In short, you receive power to do God's will when the Holy Spirit falls upon you (Acts 1:8).

Evidential Presence (The Glory of God).

The evidential presence is a term that Jeremy Charis coined to describe what the Bible refers to as the glory of the Lord. The glory is when the presence of God is not only evident to you, but perceivable to those around you as well. It is the presence of God on display. The ultimate example of the glory of the Lord is the incarnation of Jesus. His name is Emmanuel, meaning, *"God is with us."* He is the radiant and glorious presence of God. In Him, all the fullness of God was made evident to us all (John 1:14; Colossians 1:19; Hebrews 1:1-3).

Adam and Eve *"heard the sound of the Lord God walking in the garden,"* and because they sinned they *"hid themselves from the presence of the Lord"* (Genesis 3:8). Since they tried to hide themselves physically, this indicates that

they experienced the presence of God physically as well (Genesis 3:7). Even after this, God continued to make His presence evident to mankind in various ways. The Bible says that He had shown His glory to all of Israel through His voice, booming out of the midst of fire (Deuteronomy 5:24).

In Hebrew the word referring to the glory of God is, *"kabod,"* which figuratively means, *"weighty"*. It's the weighty splendour of God, the substance or evidence of His presence. When you are in the glory presence of God, you may not physically see or hear anything, but you will often feel the tangible, heavy, weighty substance of God all over you. In the Old Testament, we find that when the glory of the Lord filled the house of God with a cloud, the priests could not stand to minister (Exodus 40:34; 2Chronicles 5:13-14).

The glory of God is the atmosphere of Heaven, the very substance of the Kingdom — the evidential presence of God Himself. The moments that I've experienced the glory of God have ruined me and reshaped me at the same time. There is nothing like His presence.

What is this Weight?

The weight of God's glory (Kabod) was so heavy that the priests in Solomon's temple could not continue ministering (2 Chronicles 5:14). It is the very heaviness of who He is in a tangible presence before a community. It will literally be felt as a wonderful heaviness but also comes with a weight of responsibility.

"For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal." 2 Corinthians 4:17-18.

The weight of His glory is actually Him putting His burdens on us that we are to carry that accumulate to form a weight of glory for us in eternity. These burdens or *'yokes'* are light and easy in comparison to those of the world (Matthew 11:30), even if they seem so much heavier in the natural.

In the Old Testament the priests were to carry the Ark of the Covenant on their shoulders (Deuteronomy 31:9). The box alone would have weighed up to 200kg but with the contents of the tablets, pot and rod plus the mercy seat (solid gold with the Cherubim) it would have been almost impossible to carry. They needed

the supernatural strengthening of the Lord. So do we, to carry the Covenant responsibilities God places on us as we encounter His glory.

Ultimately the glory of God is the weight of His coventant – His plan and destiny for us.

What is covenant?

The term '*covenant'* is used 285 times in the Old Testament (*berith*) and 33 times in the New Testament (*diatheke*). Covenants were not contracts.

Contract vs. Covenant

Contract	Covenant
Obligation: "I have to."	Opportunity: "I want to."
Impersonal: "Involves something I have or do."	Personal: "Involves all that I am."
Conditional: "*If you do you part, I'll do* mine."	Unconditional: "*I'll do my* part whether you do yours or not."
Leverage: "I look out for my own best interest."	Loyalty: "I am looking out for your best interest."
Suspicion: "I want assurance that you will do your part."	Trust: "I will certainly do my part."
Business: "What will it take?"	Relational: "Whatever it takes!"
Compromise: "*I'll meet you halfway.*"	Sacrifice: "*I'll give 100%.*"
Temporary: "Once all stipulations have been met, the contract is over."	Permanent: "I will continue to do this as long as I draw breath."

In a Biblical covenant there are six key elements:

1. We are bound together with God by sacrifice (Psalm 50:5).
2. He exchanges His life for ours (1 John 4:17).
3. He exchanges His weapons for ours (2 Corinthians 10:4-6).
4. We come under the promises of the Covenant (2 Peter 1:4).
5. To obtain the blessings we need to walk in faith and obedience.
6. He fights our battles (1 Samuel 17:47).

Jesus Fulfilled the Three Main Covenants of the Old Testament.

The Adamic (His covenant to Adam – Genesis 1:26-28) and Noahide (His covenant to Noah – Genesis 9:8-17) covenants are really summaries of what God would do through one nation, Israel, with the intent of reaching all nations. God's covenants to Israel are fulfilled in Christ and to be carried out by the Church.

Jesus fulfilled the Abrahamic (His covenant to Abraham – Genesis 12:1-3), Mosaic (His covenant to Moses – Exodus 19-20) and Davidic (His covenant to David – 2 Samuel 7) covenants in Himself.

He fulfilled the covenant to Abraham in that He fulfilled all the priestly promises to Abraham in becoming the promised son who is the ultimate offering for sins, The Lamb of God (typified in the life of Isaac). He also has become the great High Priest in the order of Melchizedek (Hebrews 7:1-3). He fulfilled the Mosaic covenant in becoming that prophet who is greater than Moses (Deuteronomy 18:15-20), fulfilling the Law in Himself. He fulfilled the Davidic Covenant in becoming the promised Messiah, the Son of David (Luke 18:38), the King of kings. Hence Jesus is Priest, Prophet and King!

These three covenants speak of what Jesus has done for us:

Abrahamic covenant = Salvation of Man (made righteous).

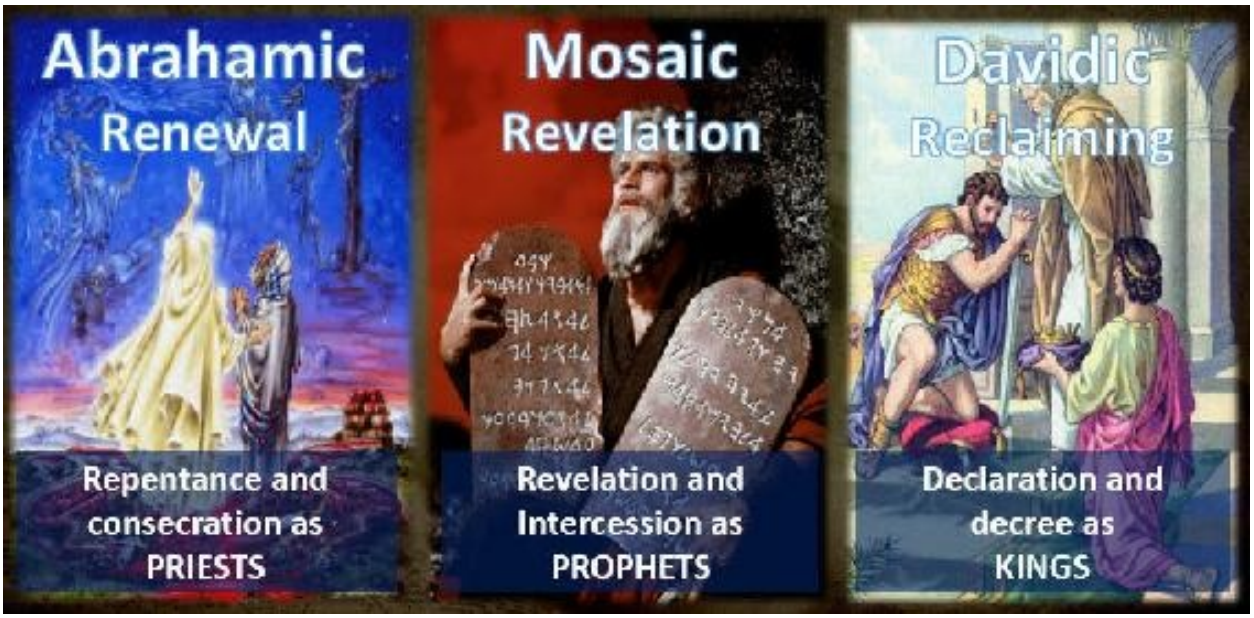
Mosaic Covenant = Sanctification of Man (be holy).

Davidic Covenant = Glorification of Man (overcome).

Living in the Covenants.

Jesus has fulfilled these three covenants to make them one new covenant that we are to live by. All these covenants were made and renewed at the altar of the Lord. For us, as we daily come to the Altar, the Lord wants to renew and strengthen these three aspects of the Covenant with us.

Through repentance and consecration we renew our covenant of salvation and act as priests before the Lord. Through revelation and intercession we come into our prophetic role and through declaration and decree in the most holy place we enter our role as kings.



Hence, this final part of our prayer altar journey is the pinnacle of all the previous experiences in His word, in worship, in washing, in wonder and in watching for His will to be done on earth as it is in heaven. It is here that God pours out His glory on us and clothes us in His authority, in His robes of kingly anointing. It is here that He will cause covenant declarations and decrees to come forth in power that will bring transformation into lives and lands.

"The word declare comes from the Hebrew achvah, meaning "to make known" or "to set forth an accounting." It is commonly used by customs agents who ask international travelers, "Do you have anything to declare?" The agents are asking for specifics of what you have, what you are carrying.

As it pertains to us spiritually, declarations are what we speak into the atmosphere, making known what we already have possession of. We can declare our righteousness, our salvation, our eternal victory, and our friendship with God.

By contrast, decrees are a tool by which we cause the truths of the ***heavenly realm*** *to be manifest into the* ***natural realm,*** *so they become our daily reality. We decree healing when we are sick. We decree provision and abundance when we are lacking. We decree peace when there is turmoil. Decrees are a tool to fulfill Matthew 6:10: "Thy Kingdom come, Thy Will be done on earth, as it is in heaven" (KJV). Decrees manifest heaven on earth.*

The biblical context of decrees is that they are the same as the will and purposes

of God. Given that serious weight in the spirit, I use only Scriptures as the basis for decrees. Often, we can get our own idea of how things could or should be, but it is not uncommon for the way God unfolds His plans to look different than what we expect.

In Hebrew, decree means "to divide, separate and destroy." This definition reveals more of what happens in the spiritual realm. When we decree, "I am blessed" (inspired by Psalm 112:1), we establish the blessing while separating ourselves from anything purposed against it and destroying the plans of the enemy. When we decree, "My children are strong and full of integrity" (inspired by Psalm 112:2), we divide our children's strength from their weakness and separate dishonesty and unrighteousness from within their midst and in their hearts.

The German diktat is the equivalent of our decree and means "a harsh judgment imposed on a defeated enemy that cannot be opposed."

The spiritual ramifications are stunning. We see here that when we decree, we:

1. speak God's blessings upon our lives,

2. institute the very will and purposes of God,

3. separate and destroy the plans of the enemy,

4. impose a judgment the enemy cannot oppose"

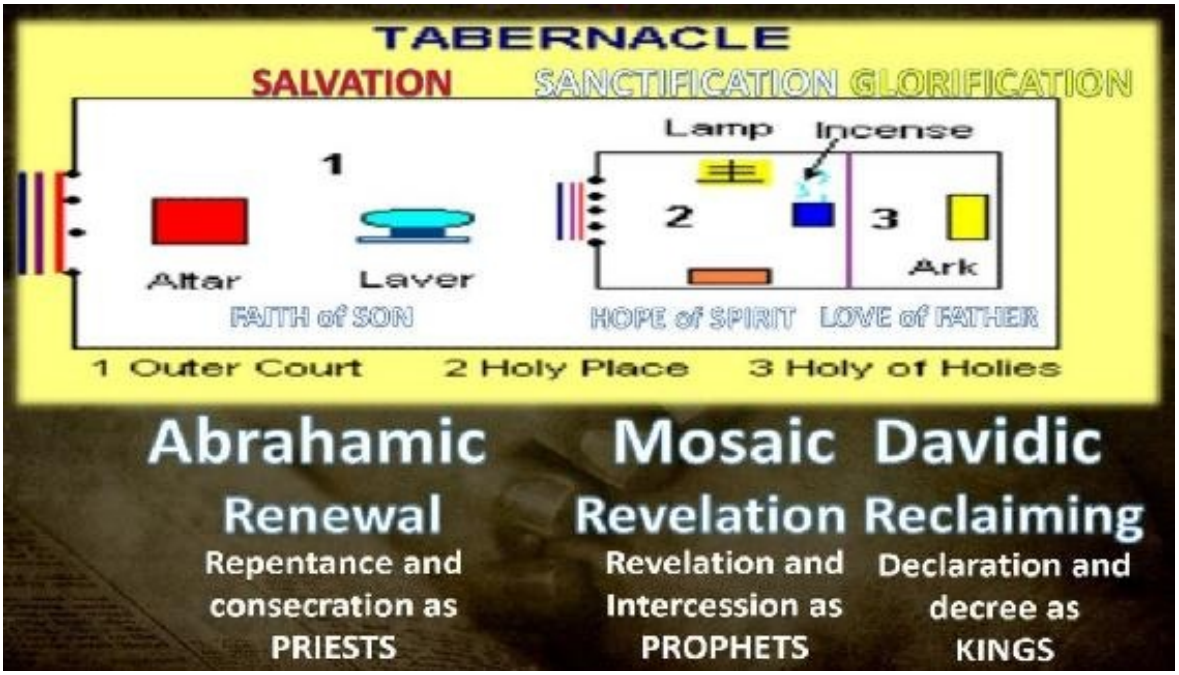
Elizabeth A. Nixon (From the book *"Psalms: Decrees That Renew Your Heart and Mind"*).

In the above quote, we see that the author is talking about declaring and decreeing over yourself and family, but it goes much further than that. When you have reached the *"place of intercession"* for those you are standing in the gap for, you can then declare and decree into their situation in faith.

We will not automatically get to this place when we first start our prayer altar journey. Indeed, at the start we will find we hardly get through the gates into the courtyard! God will lead us deeper and deeper into the heavenly temple until one day in our intercessions we will find we are translated into the heavenly throne room where the weight of His glory falls on us. When this happens, He will lead us in powerful declarations and decrees for ourselves and others and, corporately, for nations.

In conclusion.

The following picture summarizes what we have seen in this section, adding one final insight – In the outercourt at the altar of our hearts we meet Christ and are infused with the faith of the Son, Jesus. In the heavenly holy place before the Altar of Incense we are overflowing with the the Holy Spirit, full of hope, and in the Most Holy Place before His throne, the heavenly Ark of the Covenant with the Mercy Seat, we are overwhelmed with the Love of the Father, our King. It is here we reclaim His covenant promises over us, our families, our churches, our work places, our nation and the nations.



Weight @ the Altar
Questions for discussion and reflection.

1. *What does the "weight of His glory" mean? Have you ever experienced this? What is the result of such an encounter?*

2. *Read 2 Corinthians 4:17-18. What is the "weight of glory" referring to here? How can we experience this weight and what is the outworking of it?*

3. *What are the main differences between a contract and a covenant and how is the prayer altar to be the place of covenant in practice?*

4. *Read the quote by Elizabeth Nixon on pages 161-163 again. What are declaring and decreeing and how do we get to the place to do these activities?*

Activity

Use Psalm 103:1-5 to declare and decree over your life and over those God reveals to you. Go through the first five activities by reading this passage of Scripture, then hallowing His name until you enter worship and His presence comes. Then consecrate yourself and repent as needed and declare and decree this scripture over your life and your family. Ask the Lord to show you who else to declare and decree this over and enter intercession that will lead to weighty declarations and decrees.

PART 7

Warfare @ the Altar

"The prayer Altar lifestyle is all about possessing lives and land for God's glory. This possession, as we have seen, requires legal authority. Gaining legal authority over darkness in your life and your land requires wielding all six weapons that we have looked at.

Let us review each activity and see how it is used as a spiritual weapon in God's arsenal to tear down strongholds of darkness in our life and in the land.

"For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, [5] casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, [6] and being ready to punish all disobedience when your obedience is fulfilled." 1 Corinthians 10:4-6

Part of ancient near east covenants between a king and his people was that there was an exchange of weapons and the king would fight on behalf of his covenant people. This is true also of our covenant relationship with God (see Exodus 14:14; 2 Chronicles 20:17). We must lay down our carnal weapons (self-pity, self-defense, insecurity, manipulation, human reasoning, cold love, money, position, influence etc.) at the foot of the cross and use His weapons.

His weapons bring life and not death and will seem weak and insignificant in the eyes of the world. It is only as we daily commit ourselves to use these weapons that we will see their transformation power in our lives and beyond.

The weapons of our warfare.

1. ***The Word as a weapon***.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6:17

"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12

As we soak in God's Word daily, we will cut away the deep darkness in us and be able to wield the Word against the darkness in others and in the land.

2. **Praise and Worship as a weapon**.

"Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance on the nations, and punishments on the peoples; To bind their kings with chains, and their nobles with fetters of iron." Psalm 149:6-8

"Now when they began to sing and to praise, the Lord set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated." 2 Chronicles 20:22

As we learn daily to hallow God's name, praising and worshipping Him, we will see His presence come, powers of darkness fleeing and captives (including ourselves) will be set free.

3. ***Repentance and consecration as a weapon***.

"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord." Acts 3:19

"Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison." Matthew 5:25).

Humble repentance is a powerful weapon as it applies the blood of Christ, the most potent weapon against the plans of the enemy to keep us from God's plans and purposes as revealed in the Garden of Eden.

If the enemy accuses you, agree with him that you are a sinner but declare that you are forgiven by the blood of the lamb with deep repentance and consecration. This will silence the enemy and allow us to live as an overcomer (Revelation 12:11), living a fruitful, multiplying, and subduing life (Genesis 1:28).

4. Praying in the Spirit as a weapon.

"Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints." Ephesians 6:18

"But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit." Jude 1:20

Praying Spirit empowered prayers is praying according to God's perfect will and is a strong weapon to build you up and intercede for others in spiritual warfare.

5. ***Intercession as warfare.***

"Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. *[13]* *But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia." Daniel 10:12-13*

Intercession for others with identificational repentance is a powerful weapon, releasing angelic activity that counters the work of the enemy to cover others and the land in deep darkness. Intercession sets lives and lands free of the coverings and effects of spiritual darkness.

6. ***Covenant warfare.***

"As for you, if you walk before Me as your father David walked, and do according to all that I have commanded you, and if you keep My statutes and My judgments, *[18]* *then I will establish the throne of your kingdom, as I covenanted with David your father, saying, 'You shall not fail to have a man as ruler in Israel.'" 2 Chronicles 7:17-18*

Standing in covenant position and declaring and decreeing in our kingly authority is one of the key roles we have at the prayer altar.

Having wielded all the other weapons, we are able to stand as kings before God's throne under the mighty weight of His glory and, as His covenant partner, declare and decree kingdom works that the enemy will have no power to resist.

Then we will truly see His Kingdom come, His will be done on earth as it is in heaven to the glory of the Father.

Amen.

Warfare @ the Altar
Questions for discussion and reflection.

1. *Read 1 Corinthians 10:4-6. What do you learn from these verses? Where is the battlefield? What do God's mighty weapons do?*

2. *What are the six weapons we wield at the prayer altar? In what way are they weapons and how can you wield them daily?*

3. *What carnal weapons (self-pity, self-preservation, insecurity, manipulation, human reasoning, cold love, money, position, influence etc.) do you tend to use? How can you stop using these and use God's ones instead?*

Activity
Take one of the carnal weapons you identified in yourself and identify the stronghold it comes from. If for example you realize you use rebellion against others to get your way, this is a form of witchcraft (1 Samuel 5:23). Use the six weapons to come against this stronghold and cast it out of your life

(e.g. Read 1 Corinthians 10:4-6 aloud. Praise and worship Him that He is a mighty God above all, lifting His name. Repent of this sin and consecrate your all to Him, pleading the blood of Jesus and receive cleansing. Cry out for the outpouring of the Spirit repent on behalf of your generations, praying for breakthrough. Pray in the Spirit until you know You are standing in authority and then you can declare and decree this stronghold is broken and you are set free.)

	**How to Build a Personal Prayer Altar – A practical guide.**
	***Arise and shine.*** Get up early (to have at least one-hour Prayer Altar time before going into your day's activities). This may require a change in lifestyle (going to bed earlier, giving up certain activities).
	***Read the Word.*** Read about 10 chapters of God's Word (from Genesis to Revelation) for 30 to 40 minutes. Read aloud without stopping – ask *"What do I learn about God that I can praise Him more?"*, *"What do I learn about myself that I need to repent of?"* and *"What verse do I need to memorize and meditate on today?"*.
	***Hallow His Name.*** Straight after reading God's word, lift your hands and loudly proclaim His praise (using the Word you have read). Praise until you enter worship and His presence comes. You may worship God with songs available on YouTube.
	***Personal Repentance and Consecration*** In His presence, ask the Holy Spirit to deal with your sins by going into deep consecration. Consecrate every part of your body to Him with repentance and receive cleansing from the Lord.
	Praying in the Spirit Pray for a fresh infilling of the Spirit and, in

	whatever way you know, pray fervently for His revelation and wisdom. Wait on Him for His guidance as to what and who to pray for.
	***Intercession*** As the Lord leads, pray for people – your family, friends, colleagues, leaders, people groups etc. Pray using identificational repentance, praying *"forgive us"* prayers, bearing their burdens.
	***Declaring and Decreeing*** As you repent on behalf of others and identify with them you will find His authority rising in you to declare and decree His covenant destiny into lives and situations, your own and others.



Go into the world.

Select a verse and write it down to memorize and meditate on throughout the day. Live out of that revelation – grab times during the day to do any of the above as He leads. Walk in your destiny as revealed at the altar.

Prayer Guide for Daily Consecration and Repentance.

Lord prepare me to be a living sanctuary for You. My body is the Temple of the Holy Spirit, so I offer it as a living sacrifice. I lay down all I am and have and ever will be at the foot of Your cross. I consecrate body, soul, and spirit to You and covenant my ears, eyes, mouth, heart, hands, and feet to You.

Forgive me that my ears have been hearing the wrong voices. Cover my ears with Your blood to be circumcised and pierced to hear your voice only. Forgive me for having wandering eyes, lusting after the wrong things. Take every plank out of my eyes and forgive me for judging others hypocritically. Cover my eyes with your blood to see You and fix my eyes on Your visions alone. Forgive me for speaking wrong things. Cover my lips with your blood so no corrupt word comes forth but only that which is necessary for edification.

Give me a pure heart. Forgive me that my mind is full of wrong thoughts, wash my mind with Your blood and give me the mind of Christ. Forgive me for a stubborn and rebellious will. Align me with the Father's will. Forgive me for emotions controlled by the flesh. Holy Spirit come and control my emotions and release Your love, joy, peace, kindness, longsuffering, goodness, faithfulness, gentleness, and self-control in me.

Cover my hands with your blood. Give me clean hands to heal and not hurt, build, and not destroy, give, and not take, embrace, and not push away, serve, and not be served. Cover my feet with your blood. Wash them from the filthiness of this world and put Your gospel shoes on them. Forgive me for walking in wrong ways and help me have a walk worthy of Your calling so that wherever the soul of my foot treads I can claim it for Your Kingdom and tread upon the works of the enemy.

Cleanse my whole body, soul and my bloodline on my father and mother's side. Forgive us our iniquities of idolatry, bitterness, pride, lust, anger, rebellion, bloodshed, sorcery, witchcraft and so forth that have defiled us. We renounce and condemn them. Flush them all out by Your precious blood. I command all iniquities and related infirmities and sicknesses to be gone right now and ask You to command Your blessing over us and all our future generations and release us into our identity and destiny in Christ.

I lift my hands under Your cleansing flow and declare I am clean by Your Word, Blood and Spirit. I am a new creation, no more in condemnation, here in the grace of God I stand. I am forgiven, accepted and precious in You. I am a qualified priest and an able minister of the new covenant. Spirit of the living God come and fill me afresh and lift me up into Your heavenly throne room, so I can live and walk in Your presence today.

In the name of Jesus Amen.

A word about the different types of Prayer Altars.



The process I have just described will be the same for all prayer altar types. Each will consist of reading chunks of Scripture, hallowing His name, personal repentance, interceding with identificational repentance and declaring His covenant destiny over your life, family, church, workplace, and nation. All this done hungrily and humbly before the Lord.

The personal prayer altar is a daily time you have on your own with God that will transform your life and daily walk. Family altars are regular (often weekly) times you have as a family that will transform your family's spiritual

atmosphere. Corporate prayer altars (weekly church prayer time or weekly cell groups) will transform your church into His Bride. Marketplace altars (weekly gatherings in your workplace) will transform your work place, seeing salvations and moral uprightness abound and regional and national prayer altars (every quarter, half or full year) will transform your nation to move in its redemptive gifting and destiny.

SUMMARY

"I looked for someone among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found no one." Ezekiel 22:30

Building prayer altars throughout the land is about laying claim to the land, adopting the land, praying, and blessing the land, establishing God's presence in the land. It is about possessing the land so that forces of darkness cannot take over the spiritual atmosphere of that land. At the altar God is looking for partners in covenant who can do this with Him and others He is raising up. God's aim is still to show mercy and bring restoration and revival to our land. So, God looks for a man or a woman who will walk not just in communion but also in covenant with Him.

Therefore, we need to build altars in our homes and neighbourhoods, our workplaces, our schools and, above all, our churches. We need to turn the house of God into the very throne of God. Then His kingdom will come, His will be done in our land as it is in heaven, even as He has promised.

Building prayer altars is not a program, it is bigger than us or our church, it is a lifestyle of God's holy priesthood. It requires commitment, love, and devotion. It requires time. It requires sacrifice. May God use you to ignite the fire of transformational revival in Singapore by building prayer altars. Amen.