

HOLY HANDS
A Handbook for Intercessors



PHILLIPPA BROWN

© Copyright 2017—Phillippa Brown

All rights reserved. This book is protected the copyright laws of Canada. This book may not be copied or reprinted for commercial gain or profit. The use of short quotations or occasional page copying for personal or group study is permitted and encouraged. Permission will be granted upon request. Unless otherwise identified, Scripture quotations are taken from The King James Version of the Bible. Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation copyright © 1996, 2004, 2007 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved. Scripture quotations taken from the Amplified® Bible (AMP), copyright © 2015 by The Lockman Foundation. Used by permission. www.Lockman.org¹. All emphasis within Scripture quotations is the author's own. Please note that Bibleway's publishing style capitalizes certain pronouns in Scripture that refer to the Father, Son, and Holy Spirit and may differ from some publisher's styles.

BIBLEWAY PRESS

500 Bride Private, Nepean, ON

For worldwide distribution. Printed in Canada.

1. <http://www.lockman.org>

DEDICATION



I dedicate this book to the memory of my mother, Mary, who taught me a love of words, and to my grandmother, Anita, who taught me a love of the word of God.

ACKNOWLEDGEMENTS



My Pastor, Raymond Grant and his wife Christine—thanks for your invaluable help in proof-reading and editing this manuscript.

My sister, Debbie—thanks for your helpful comments.

Virginia Etienne, my mentor and friend—thanks for praying, supporting, inspiring, and giving me encouragement to write.

Joanne McKay—thanks for your helpful suggestions and editing work.

Sybile Delice—thanks for your help with the finishing touches on the book


My husband, Andre—You are God's gift to me. Thank you for your keen eye and unwavering support.

ENDORSEMENTS



I read Holy Hands, and immediately knew this was a must-have intercessor's manual that everyone in the body of Christ had to follow. It is clear, concise, and structured to deliver step by step guides on how to pray. Our Prayer Warriors have been charged with teaching the wisdom of this book to our intercessors at Bibleway, and we are proud to declare that it is the very first book endorsed by our church for such a purpose. You would do well to follow suit.

Pastor Raymond Grant,
Bibleway Ministries,
Ottawa, Canada



This book is a practical guide that can instruct the new convert and bring the seasoned saint to a higher level in their Christian life. If you want to commune with God and hear His voice or to fine-tune those skills, this book is for you. I am proud of what God has done through His servant Phillipa.

Virginia Etienne

Prayer Coordinator, Bibleway Ministries
Ottawa, Canada

FOREWORD

Having read this book from cover to cover, I can only say the words that are written are inspired of God. I can clearly see that Phillippa Brown has a burden for prayer and a deep relationship with the Almighty God. She has been passed down a mantle by her grandmother, Anita, and her mother, Mary, to reverence and love the word of God. But even more than that, she has read and searched the Scriptures daily, to understand, be equipped, and to be trained by the word for its use in everyday-life, in trials, and in warfare. 2 Timothy 1:3-5 says:

*I thank God, whom I serve from my forefathers with pure conscience, that without ceasing, I have remembrance of thee in my prayers night and day [Power of Prayer] Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. When I call to remembrance the **unfeigned faith** that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*

Phillippa has been passed down a mantle to take the word and love and live it, just like Timothy.

Whenever anyone makes the decision to go into the word of God to gain what is needed in this end time, success is guaranteed, no matter what we face. God is for us. Who can be against us? Prayer is a powerful tool we have been given to find answers and direction. It tells us where we are and where we are going. And when we face the enemy head on, it is important to know how to effectively engage our enemy in prayer to win our battles.

Phillippa stated in her introduction that “... we draw nearer to the coming of the Lord.” That is a key statement in the context of this book. The Lord is coming, and we need to be ready for when that day comes upon us. Knowledge of how to pray is essential.

Prayer is a constructive path into undeveloped territories. It cuts. It plows. It debrides. It paves the way and gives access to places into which we are trying to gain entrance. The Scripture says, at midnight when Paul and Silas prayed in prison, there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed (Acts 16:26). Why did they **pray** and sing praises? Paul was tapped into the power tools of the Holy Spirit. He learned to engage the supernatural realm, and because he listened to and was led by the Spirit, the keeper of the prison's heart was opened to the truth of salvation (Acts 2:38). This resulted in the salvation of the jailer's household. Praise God!

Phillippa requested that I share an encounter which I had in prayer some time ago. I was at home one day in a kneeling posture, when I found myself in a spiritual realm of prayer that I had never been in before. As I began to feel the burden for souls, my heart became very heavy in the Spirit. I began to moan and groan for unsaved family and other people, and then began to see dark spirits of high-ranking evil, demonstrating supernatural powers of sin, drugs, poverty, various kinds of diseases, murders, and things like that. I then found myself carried away in the Spirit and questioned God as to just how powerful my prayers were, considering all this that I saw. As quickly as I asked the question, the Lord answered. He took me in the Spirit to the outskirts of the earth. There, I was standing—small as a grain of

salt. As I stood there, I heard Him say, “Look at the world how big it is, and how small you are to it.” Then I heard Him say, “Watch closely and see what happens—how the wicked spirits in high places deceive by their very works.” I watched closely and saw cracks going throughout the earth, ripping the earth in every place that could be seen. I could hardly believe what I was seeing. The rulers of darkness penetrating the earth and prevailing over humanity.

Then the Lord instructed me to use what I had learned from the word of God. He directed me to lift my hands and reach towards the earth in front of me. He then said, “Pray.” As I began to pray with the mighty weapons of spiritual warfare, I watched as a hierarchy of angels—a mighty host—appeared all over the earth and began going to the places where the cracks were. I saw the mighty power of God completely restoring every crack right before my eyes. I then heard the Lord say to me, *“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds”* (11 Corinthians 10:3-5).

I immediately went to the scripture in Leviticus 26:8, *“And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.”*

WE ARE THE ARMY OF THE LIVING GOD!

We are on a battlefield and it's time to fight! We praise God for Phillippa's burden and passion for prayer. We praise Him for giving us weapons to use in combat, while serving in His army. It is an honor and a privilege to have read this book. It is one that I will add to my collection of resources and I encourage you to do the same. May the Lord Jesus Christ bless you.

Sherrie Harwood

Gospel Lighthouse UPC
Elliot Lake, Canada



INTRODUCTION

Jesus' life revolved around prayer. So important was His dialogue with the Father that He would withdraw himself even from ministry to find a place of solitude and pray (Luke 5:16). This private time was not negotiable. He would pray, then follow the Father's instructions (John 5:19). "...*My Father worketh hitherto, and I work*" (John 5:17). His approach to the discipline of prayer is a compelling example of how we ought to pray.

He prayed unceasingly. With friends and alone. And He taught His followers how to pray. He taught them to reverence God, be persistent, be humble, seek solitude, pray for others, and to ask for what they needed. He taught them to forgive, to pray intelligently, and to believe as they prayed.

Consistent prayer is the birthplace of the supernatural. Jesus said that we would do greater works than He did. We can do like He did and teach others to do the same—if we will give ourselves to prayer, following His example.

I believe that we are on the periphery of revival. To precipitate this, the Lord is releasing prayer strategies to the body of Christ that will posture us to walk in this revival. The content of this book includes strategies from the Scriptures and others received by revelation and supported by Scripture. It is intended to be used as a guide for deeper study, research, and practice. The purpose is to help us "bring heaven to earth" and to reap the end-time harvest as the Lord prepares His bride for His coming.

The reader is encouraged to do the suggested readings provided at the end of each chapter. This will help to clarify the contents of the book and provide further basis for meditation and study. It is my prayer that the reader will be inspired and will use these principles as we draw nearer to the coming of the Lord.

Even so, come Lord Jesus.



Chapter One



PRAY, AND PRAY AGAIN



Praying Through to Breakthrough

In the book of 2 Kings 4:28-35, the prophet Elisha is trying to raise a dead child to life. He prays three times in three different ways in the attempt to revive the child. First, he sends his servant, Gahazi. When that doesn't work, he goes and prays for the child himself. He gets only a partial response. He prays again. The child revives.

In Matthew 7:7-8, Jesus says, *"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."* He also said this, *"...and shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily..."* (Luke 18:7-8). Based on these verses, we should *expect to get an answer* when we pray. Sometimes, though, our answers do not come immediately (Luke 18:7-8). Such was the case with Elisha.

Why are answers to prayer sometimes delayed? There can be a number of reasons but we will take a brief look at three common ones.

The first is ineffective prayer strategies. Praying ignorantly (Romans 8:26); vaguely (James 4:2); with unbelief (James 1:6-7; Luke 18:8); with wrong motives (James 4:3); failing to follow the instructions of the Holy Spirit (Exodus 14:15-16; 1 Corinthians 2:14) and failing to persevere (Luke 18:1) all render us ineffective in prayer.

Demonic resistance can also cause a delay in us receiving a response to our prayers. The prophet Daniel experienced this in Daniel chapter 10.

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days (Daniel 10:12-14).

Another reason, and probably the most common, is the time it takes us to overcome the natural resistance of our flesh and engage God in the spirit, discerning His will. (We deal with this fully in Chapter Two.)

When there is no evident response to prayer, like Elisha, we should pray again—and again. Our persistence will pay off. Jesus assured us of this when he told the story of the widow who would not give up—even while dealing with an uncaring person. In contrast, we pray to a loving Father (Luke 18:1-8).

As we persist in prayer, the Lord will often correct and redirect us if we are using an ineffective strategy (Exodus 14:15; Matthew 17:21), the demonic forces will be pushed back as angels are released to come to our assistance (Daniel 10:12-13), and our natural, fleshly desires will fade and be replaced with a desire for the Father's will. 1 John 5:14-15 says "...if we ask any

thing according to his will, he heareth us...whatsoever we ask...we have the petitions that we desired of him."

Jesus prayed three times—each time saying the same thing—in the garden of Gethsemane. He was preparing to face the greatest ordeal of His life. After praying for the third time, He was ready for the Father's will to be done (Matthew 26:46). The apostle Paul prayed three times concerning his "thorn in the flesh" until he came to the point where he accepted the Lord's will (2 Corinthians 12:8). God's response shifted his focus from seeing the situation as a problem to discerning the Lord's strength perfected in his weakness. Sometimes, it takes praying repeatedly to get us to the point where we can receive and accept God's answer.

Success in prayer demands persistence. We cannot give up in defeat when the Lord freely gives all things (Romans 8:32). Jesus encourages us in Luke 18 not to "faint." That means, we are never, ever to quit.

STRATEGY:

If you don't get the answer the first time you pray, PRAY AGAIN.

Readings:

Matthew 26:36-46

St. Luke 18:1-9

James 5:17-18



Chapter 2



THE VEILS



Overcoming Mind-blindness and Entering Into the Freedom of the Spirit

After spending 40 days in the Lord's presence, Moses returned from the mountain top. The glory of the Lord shone so brightly on his face that the children of Israel feared to come near him. He was forced to cover his face with a cloth (veil) to hide it.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him...and till Moses had done speaking with them, he put a veil on his face (Exodus 34:30-33).

The people "could not steadfastly behold" his face because their minds were "blinded" (symbolized by the veil) (2 Corinthians 3:14).

The Lord's transforming glory was right in the presence of His people but they could not perceive or be changed by it. The apostle Paul wrote that the veil remained over their hearts when the Scriptures were read. God's revelation from His word could not be received or perceived by His people because of their mind-blindness. But, he said, "When they shall turn to the Lord, the veil (or mind-blindness) shall be taken away." This is

the key to spiritual perception – TURNING TO THE LORD (1 Corinthians 2:10,11,14; Romans 8:26-27).

This turning to the Lord expressed by the apostle does not imply a casual glance. He said the people could not look “steadfastly.” That means they could not *gaze on the glory*. When we turn to the Lord we fix our gaze on Him.

Sometimes, during periods of seeking the Lord, our faces are “veiled” as we search for revelation. We grope around blindly, failing to perceive the Lord’s presence and glory. Our minds are unfruitful. What is the answer to this struggle? It’s the same as for the Old Testament believers – WHEN WE SHALL TURN TO THE LORD, THE VEIL SHALL BE TAKEN AWAY.

Veils hide, or cover, things. 1 Corinthians 2:9 says, “... *Eye hath not seen, nor ear heard... the things which God hath prepared for them that love him, but God hath revealed them unto us by His Spirit.*” We understand, then, that the hidden things of God are revealed by His Spirit working in us. They are veiled, or hidden, to the natural man.

Why are they hidden? What creates the veil and forms a barrier to us perceiving the things of God? Our answer is found in 1 Corinthians 2: 14: “*But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, for they are spiritually discerned.*” It is our carnal nature, or, the natural resistance of our fleshly minds (See also Psalm 94:11; Romans 7:14; 8:7) that hinders our ability to perceive God’s answers. Jesus said, “*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*” The difference between the two is like the difference between heaven and earth.

Our flesh opposes, or resists, the Spirit of the Lord. It is constantly at war with God (Galatians 5:16-17). Doubt, unbelief,

logic, reason, skepticism, resentment, misconceptions, religiosity, past experiences, false ideas, and anything else generated from a fleshly mindset can become a veil (or barrier). They will effectively block us from receiving the things of God.

When Jesus' disciples asked Him why they could not cast the devil out of a child, He told them it was because of their unbelief (Matthew 17:20). It was "their unbelief"—meaning it generated from them. It stopped them from receiving whatever revelation or direction they needed to cure the child.

For us to receive the revelation of the Lord, and to become a conduit through which He can flow to others, the veils must be removed. Turning to the Lord, and seeking Him in earnest repentance and faith will remove the veils.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12-13).

This kind of repentance is a taking-hold-of-God kind of repentance. It is sacrificial (fasting), accompanied by deep contrition (weeping and mourning), and results in a brokenness that captures the attention of God. We have a promise that when we do this, THE VEIL SHALL BE TAKEN AWAY.

Daniel did this. As he focused and prayed, repenting for himself and for the people of Israel, he had an angelic visitation and received revelation. The veil was removed. God never despises broken and a contrite heart (Psalm 51:17).

When the veils are gone, a transformation begins. *"We all with open [or unveiled] face, beholding as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord"* (1 Corinthians 2:18). The removal of the veils allows us to become increasingly spiritually perceptive.

We can even “behold the glory of the Lord” in the face of Jesus Christ!

We then enter a place of knowledge, understanding, clarity, and power. We will manifest Jesus’ power and authority. This is the spiritual Holy of Holies where the veil is rent in two and we enter the manifest presence of God.

STRATEGY:

Pray until the veils vanish.

Readings:

Romans 8

1 Corinthians 2



Chapter 3



WAITING ON THE LORD



Taking All the Time We Need

The list of individuals spans the Scriptures; Moses, Daniel, the apostle Paul, and others spent extensive periods of time waiting on the Lord. They prayed for boldness, revival, forgiveness, and direction and were prepared to wait for as long as it took them to get the answer. (Deuteronomy 9:18-19; Daniel 9:3, 10:2-3; Acts 1:14).

Waiting on the Lord involves prayer, reading the Word, soul-searching, repentance, obedience, and in some cases, fasting (Acts 13: 1-3 & Daniel 9:3-20). It is time dedicated to the Lord as we listen for His voice and shut out all distractions. We focus just on Him.

It may take hours, days, or weeks, day or night. The seeker determines to spend a specific period of time: “*In those days I Daniel was mourning three full weeks*” (Daniel 10:2) or is simply prepared to wait until he gets an answer: “*I will stand upon my watch, and set me upon the tower, and will watch to see what he will say to me, and what I shall answer...*” (Habakkuk 3:1).

There are two definitions of waiting that are relevant to us in this study. One is to stay in place in expectation of; the other is to serve as waiter for (tables) (Merriam-Webster’s collegiate dictionary, 1998). For our purposes, we will merge both definitions. We “stay in place in expectation” and “serve” the Lord at the same time. We wait on the Lord and we worship (or serve) Him as we wait. This is what the prophets and teachers did in

Acts 13:3: *“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work...”*

What happens during these periods of waiting? Isaiah 40:29 predicts four things that will happen to those who will wait on the Lord: *“But they that wait upon the Lord shall **renew their strength**; they shall **mount up with wings as eagles**; they shall **run and not be weary**; and they shall **walk, and not faint**.”* That is, the “waiter” will receive strength to walk, run, and fly! These are prophetic positions and we will deal with each one in turn.

1. They shall renew their strength

Waiting on the Lord is admitting our (desperate) need of Him. That is why we wait. It is admitting we are weak (without answers) and in need of His strength. And His strength is made perfect in our weakness (2 Corinthians 12:9). The Apostle Paul wrote, *“...when I am weak, then am I strong”* (2 Corinthians 12:10). This is a principle in scripture. See Hebrews 11:34; Joel 3:10.

Prophetic Declaration: I’m stronger than I’ve ever been

1. They shall mount up with wings as eagles

The eagle flies high in the firmament (the heavens) and makes its home on top of the mountains. The height represents the spirit realm. Seekers who wait on the Lord will inhabit the spirit realm even as they

live in the natural world. The gifts of the Spirit will become activated and miracles will begin to occur.

Prophetic Declaration: I flow in the supernatural

1. They shall run and not be weary

In biblical times, a messenger would run to bring tidings to a king or city (2 Samuel 18:19-26). As messengers of the kingdom, we bring the message of the gospel (Romans 10:15) and we also proclaim the prophetic word (Habakkuk 2:2; 1 Corinthians 14:3). The promise here is that those who will wait upon the Lord will “run” tirelessly. We will have a word (or message) in our mouth and “*always be ready to give an answer to every man*” as we abide in a place of continuous revelation. The word of God will be alive to us.

Prophetic Declaration: I flow in unlimited revelation

1. They shall walk and not faint

The Bible says that Enoch walked with God (Genesis 5:24). It also says Noah walked with God (Genesis 6:9). According to Amos 3:3, two cannot walk together except they agree. These men were in friendship with God. He told them his plans: “*The secret of the Lord is with them that fear him...*” (Psalm 25:14) and shared His heart with them. They knew Him intimately. This promise is given to those who will wait

upon the Lord. They will walk with God. They can know the Lord where He speaks to them face to face, even “as a man speaks unto his friend.”

Prophetic Declaration: I walk in intimacy with Jesus

We are not the only ones who wait. As incredible as it seems, the LORD waits—on us.

“And therefore the Lord [earnestly] waits [expecting, looking, and longing] to be gracious to you; and therefore He lifts Himself up, that He may have mercy on you and show lovingkindness to you. For the Lord is a God of justice. Blessed (happy, fortunate, to be envied) are all who [earnestly] wait for Him, who expect and look and long for Him [for His victory, His favor, His love, His peace, His joy, and His matchless, unbroken companionship] (Isaiah 30:18 The Amplified Bible).

STRATEGY:

Take Time to Wait

Required Readings:

Isaiah 40

1 Corinthians 2

Daniel 9:2-22

Endnote

1. *Merriam-Webster's collegiate dictionary* (10th ed.).
(2003).

Springfield, MA: Merriam-Webster Incorporated.



Chapter 4



THE WATCH OF THE LORD



Aligning Ourselves With God's Timing

The Lord gave this revelation to one of our intercessors in 2005. Since then it has been taught by other people. The Lord showed us that there are specific times during a twenty-four hour period when various anointings are released as spiritual doors open and close. There is a change of shift. These times are divided into segments similar to that of a military watch of three hours each (e.g. 12 noon – 3 p.m.) making a total of eight watches in twenty-four hours.

These watches—both the day as well as the night—are mentioned in Scripture (Luke 12:38; Matthew 14:25; Mark 6:48). Observing the watches and adhering to them in prayer can make us more effective as we align ourselves with God's timing and are propelled toward our personal and corporate destinies.

The kingdom of darkness also has an agenda for various times (Psalms 91:5-6) and must be resisted (Ephesians 6:12) through the work of prayer by the intercessor. We must pray *Thy kingdom come. Thy will be done in earth, as it is in heaven* (Matthew 6:10). The Lord will also give us specific instructions on how to pray at each watch (Romans 8:26).

1st watch – evening watch – 6 p.m. – 9 p.m.

2nd watch – night watch – 9 p.m. – midnight

3rd watch – lonely watch – midnight – 3 a.m.

4th watch – mystery realm watch – 3 a.m. – 6 a.m.

5th watch – morning watch – 6 a.m. – 9 a.m.

6th watch – day watch – 9 a.m. – 12 noon

7th watch – midday watch – 12 noon – 3 p.m.

8th watch – afternoon watch – 3 p.m. – 6 p.m.

In ancient times, soldiers were positioned to guard the gates of a city. This allowed them to see and control who went out and who came in. They were to detect anything that threatened the stability of the kingdom and report to the king while acting to eliminate the threat. The judiciary (or decision-makers) also sat in the gate of the city. They made decisions that affected the lives of the citizenry. On occasion, even the kings would preside at the gates (1 Kings 22:10).

The gates to the city represented a point of power. Conquerors attempting to invade a city would try to get control of its gates. Whoever controlled the gate could eventually control the city. The Scriptural term *possess the gates* (Genesis 24:60) indicates power, control or dominance.

As with the military watch, the intercessor taking over a shift (or taking up a watch) is the kingdom representative that, through prayer, is enforcing the authority of the kingdom of God over the kingdom of darkness (Luke 11:2). We literally possess the gates. We do so by understanding what is released each time and praying appropriately. We can decree and establish things and halt the work of the enemy.

The enemy comes at a certain time. If we are on guard, we will not be taken by surprise. Matthew 24:43 illustrates this:

But know this, that if the goodman of the house had known in what watch the thief would come, he would

have watched, and would not have suffered his house to be broken up.

The thief comes to kill, steal, and destroy. Watchfulness in prayer as we keep guard will abort the enemy's plans.

Jesus told us to watch and pray that we do not enter into temptation (Matthew 26:41). Temptations are set up by the enemy of our souls and it is through watchful, consistent prayer that we avoid these traps. Notice how often in the Scriptures the term "watch" is used with reference to prayer (Matthew 26:41; Luke 21:36; Mark 13:33; 1 Peter 4:7).

We also watch for the coming of our Lord. Jesus said, "*Take ye heed, watch and pray: for ye know not when the time is*" (Mark 13:33). Keeping watch ensures that the day of the Lord will not "overtake us as a thief" (1 Thessalonians 5:1-6).

It is evident in Scripture that the watches were observed. In Psalms 55:17, King David says, "*Morning, noon, and at evening will I pray.*" He also says in Psalms 119:62, "*At midnight I will rise to give thanks unto thee because of thy righteous judgments.*" Peter and John went up to the temple at the hour of prayer, which was the ninth hour. This was the 8th watch (Acts 3:1-8). At midnight (the 3rd watch) Paul and Silas worshipped in the prison. "*And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them*" (Acts 16:25-26). See also Psalms 63:6, Matthew 27:45-46, and Acts 2:15.

An understanding of the watches is important for the intercessor. Seeking the Lord to discover our assigned times of prayer and keeping our assignments will enable us to possess the gates, thwart the enemy's plans and walk in our God-given authority.

STRATEGY:

Take Up A Watch

Suggested readings:

Matthew 27

Matthew 24

Acts 2

Endnotes

1. *Prayer Watches*. Retrieved from <https://ezekielregiment.wordpress.com/2009/03/24/prayer-watches/>
2. ChiChi Bismark, *Prayer is Not Boring*. Retrieved from <https://www.youtube.com/watch?v=O7s6l36XeTs>



Chapter 5



PRAYING THE WINDS



Time For Change

In Ezekiel chapter 37, the prophet is instructed by the Lord to prophesy to the dry bones scattered in an open valley. There is no sign of life anywhere. As Ezekiel prophesies, the bones come together with joints, sinews, and skin intact – everything except breath. Then the Lord says this, *“Prophesy unto the wind...and say to the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live”* (Ezekiel 37:9). Ezekiel obeys and the great army revives.

God uses the wind to accomplish His purpose in the natural realm as well as spiritual realm. Each wind precipitates change as we see in geographical weather patterns and the changing of the seasons.

In the natural realm, a wind parts the Red sea (Exodus 14:21), two winds bring meat for the people in the wilderness by ushering in quails, (Psalm 78:26), and in Jonah 1:4 the Lord sends out “a great wind into the sea” that creates a huge storm while Jonah is fleeing to Tarshish.

Like everything in creation, the winds work for and answer to the sovereign Lord. They do His bidding. *“...stormy wind fulfilling His word”* (Psalm 148:8). The winds symbolize a change of season in the spiritual as in the natural. *“When ye see the south wind blow...there will be heat...”* (Luke 12:55). *“Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord...and his spring shall become dry and his fountain...dried up...”* (Hosea 13:15).

The first biblical reference to wind is found in Genesis chapter 8. God sent a wind and the flood waters began to dissipate.

“...and God made a wind to pass over the earth and the water was assuaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the hundred and fifty days the waters were abated (Genesis 8:1-3).

The wind ushered in a change of season. The flood (judgment) was over and a new era was now beginning on the earth for Noah and his family.

There are supernatural winds. The church age began with a supernatural wind descending from heaven.

“And suddenly...a rushing, mighty wind...filled all the house where they were sitting...And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:2-4).

The coming of the Holy Spirit heralded the birth of the church—a new entity in the earth.

A supernatural wind carried the prophet Elijah to heaven.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven (2 Kings 2:11).

The wind is sometimes an indicator of the divine presence: “...he did fly upon the wings of the wind” (Psalm 18:10). God spoke to Job from a whirlwind (Job 38:1-2). In Hebrews 12, the Hebrews’ encounter with God at Mount Sinai included a tempest (or windstorm).

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest (Hebrews 12:18).

What do the winds accomplish? We have already seen that the winds do the will of God—along with all of creation. We have also said the winds bring change. Before Daniel received understanding of his vision of four kingdoms who would dominate the earth, we see the four winds striving on the great sea and then the beasts (kingdoms) rising from the waters. God brought the four winds upon the nation of Elam to execute His judgment on them (Jeremiah 49:36). The four winds referred to in scripture, are the east, west, north, and south winds:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, or on the sea, nor on any tree (Revelation 7:1).

The east wind is a precursor of judgment. It is a wind that destroys.

Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew (Ezekiel 17:10).

In Ezekiel 27, he prophesied of the judgement of God on Tyrus precipitated by an east wind:

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas (Ezekiel 27:26).

Job describes God's judgement on the wicked. "...the east wind carrieth him away...and as a storm hurleth him out of his place (Job 27:21).

It was an east wind that brought the plague of locusts upon Egypt (Exodus 10:13). We can pray for an east wind to be released against the enemies of the kingdom of God and destroy their evil plans.

The west wind is the opposite of the east wind. It brings rain (revival). During times of spiritual drought and lack, we can ask the Lord to let a west wind blow, bringing refreshing, favor, blessing, and prosperity. In Exodus 10:19, the Lord sent a west wind to blow away the destructive locusts from the land of Egypt.

The south wind brings a quietness and warmth (Job 37:17). It is a gentle, soothing wind. *And when the south wind blew softly...* (Acts 27:13). Where there is a need for comfort, we can ask the Lord to release a south wind to bring peace and tranquility.

The north wind brings a stirring and a shaking.

The wind goeth toward the south, and turneth about unto the north; it whirlleth about continually, and the wind returneth again according to his circuits (Ecclesiastes 1:6).

We can call for a north wind to blow in our lives and churches—stirring and convicting, and eliminating apathy and stagnancy.

Like the prophet, we can “prophesy to the wind” and precipitate change in the spiritual atmosphere of our lives, churches, and cities.

STRATEGY:

Prophesy to the Wind

Suggested Readings:

Ezekiel 37

Revelation 7

Endnotes

1. George Kirkpatrick, *God's Judgement Written in the Wind*. Retrieved from <http://www.newfoundationspubl.org/wind.htm>
2. ChiChi Bismark, *Prayer is Not Boring*. Retrieved from <https://www.youtube.com/watch?v=O7s6l36XeTs>



Chapter 6



FASTING



The Feast of the Lord

Jesus' disciples were more than a little puzzled when He responded to their urges for him to eat something with the words, "...*I have meat to eat that ye know not of*" (John 4:32). Then He explained, "...*My meat is to do the will of him that sent Me and to finish His work*" (John 4:34). In Luke chapter 4, Jesus was fasting 40 days and declared, "...*man shall not live by bread alone but by every word of God*" (Luke 4:4). Jesus pointed out the word and will of God as a supernatural source of nourishment.

When we fast, we decline eating natural food and, through word and prayer, focus instead on Jesus who is the Bread of Life. We become satisfied, or satiated with doing our Father's will.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven...I am the bread of life" (John 6:32-35).

Jesus fasted. "...*And in those days he did eat nothing...*" (Luke 4:2). The disciples fasted. "*As they ministered to the Lord and fasted...*" (Acts 13:2). Jesus gave guidelines for fasting in Matthew 6:17-18:

"But thou, when thou fastest, anoint thine head and wash thy face; that thou not appear unto men to fast, but unto thy Father which is in secret: and thy Father, which

seeth in secret, shall reward thee openly" (Matthew 6:17-18).

Fasting can take many forms. It ranges from complete abstinence from food and water for a period of time (Esther 4:16, Deuteronomy 9:9) to a specific diet (Matthew 3:4). Whatever the fast, it is an act of self-denial and abasement. David wrote, "*I humbled my soul with fasting*" (Psalms 35:13).

Fasting was practiced by people in both the Old and New Testaments. Moses, Daniel, David, the early church, and the apostle Paul all practiced the discipline of fasting. And it is a discipline. Whether doing a partial or a complete fast, it calls for self-control and endurance.

Our single-minded focus on the Lord and His will during fasting lessens the grip of our flesh and releases us into greater communion with the Lord. We hear Him more clearly and sometimes receive supernatural revelation or visitation.

"And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

After an extended period of fasting, the apostle Paul had a heavenly visitation.

"For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:23-24).

Note that after the Lord completed fasting, He left the wilderness in the Holy Spirit's power. *"And Jesus returned in the power of the Spirit into Galilee..."* (Luke 4:16). Fasting empowers us spiritually just as natural food strengthens us physically. It is the supernatural "feast of the Lord" where we allow the Spirit to "fill" us. His power in us helps us to pray more effectively.

Likewise, the spirit also helpeth our infirmities; For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us..." (Romans 8:26).

STRATEGY:**Fast**

Suggested readings:

Luke 4

Romans 8

Acts 13



Chapter 7



PROPHETIC PRAYER



Thy Kingdom Come, Thy Will Be Done

One of the ways we partner with God in establishing His will on the earth is by prophetic prayer. Prophetic prayer is a divinely-inspired prayer. It is a petition, utterance, or a declaration that did not originate in the mind of the person praying, but is given directly by the Holy Spirit. "... *I, the Lord... declare things that are right*" (Isaiah 45:19). The Lord makes his decrees through the lips of His intercessor by means of a prophetic anointing: "*The Spirit of the LORD spake by me, and his word was in my tongue*" (2 Samuel 23:2).

Prophetic prayer is usually spoken with great authority and unction as its source is the Holy Spirit speaking through the one praying. The intercessor sometimes has little, if any, prior knowledge of what he is about to say and utters the prayer extemporaneously. It is literally God's will being done in earth as it is in heaven through the spoken word.

Prophetic prayer does not even seem like prayer because it often comes in form of a declaration. Prompted by the Holy Spirit, we "call the things that are not as though they were" (Romans 4:17). The Psalms contain many prophetic prayers. In Psalms 22, King David prophesies some events concerning Jesus' death in his prayers.

For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I

may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture (Psalms 22:16-18).

This prayer preceded the event by hundreds of years, with King David probably having no idea of the profound meaning behind his words.

All Spirit-inspired (prophetic) prayers serve the divine purpose.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it (Isaiah 55:10-11).

The “seed” of the word is spoken by the mouth of the one God is using to speak prophetically. “...Behold, I have put my words in thy mouth” (Jeremiah 1:9). The prophet Jeremiah was told by the Lord he would “root out, and pull down, destroy, and throw down, build, and plant.” How? By prophetic prayer and declarations. “And I have put my words in thy mouth... that I may plant the heavens, and lay the foundations of the earth” (Isaiah 51:16).

Prophetic prayer is extremely effective as it is the actual word of the Lord sent to accomplish His will. He decrees what is to be done in the earth, as it is done in heaven. It is praying God’s way—with wonderful results.

STRATEGY:**Pray Prophetically**

Readings:

Psalm 2

Jeremiah 1

Matthew 6: 9-13

GIVE GLORY TO GOD

“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day” (Isaiah 2:11).

There is an imperative for everyone used of God whether in intercession, the operation of the gifts of the Spirit, or other supernatural works. The imperative is that the glory be given to God alone.

These words spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee (John 17:1).

Note Jesus' posture. In lifting His eyes to heaven, He brings the focus to only One. The Father. Then He prays; acknowledging that the glory to be given to Him, was only so the Father, Himself, is glorified.

So it is for the church. The glory of the Lord will be revealed through us for the singular purpose that the Lord is glorified in the earth. *“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Habakkuk 2:14).*

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God (Romans 8:17-19).

Pride is a constant temptation for those trusted with spiritual knowledge. The abundance of revelations given by the Lord to the Apostle Paul could have easily become a source of pride to him except the Lord graciously brought about a condition to keep him humble (2 Corinthians 12:7). In 1 Corinthians 2:2, his attitude reflected true humility, “For I determined not to know any thing... save Jesus Christ, and him crucified.” He chose not to “show off” his knowledge but kept quiet in “weakness, fear, and trembling” with utter dependence on the Holy Spirit to do as He desired (1 Corinthians 2:3-4).

The servant of the Lord guards not only against conceit, but also against receiving the admiration of others without correcting it. In Genesis 41:15, Pharaoh tells Joseph that he had heard that Joseph could interpret dreams. Joseph’s response was immediate: “*It is not in me: God shall give Pharaoh an answer...*” (Genesis 41:16). The prophet Daniel told King Nebuchadnezzar, “... *as for me, this secret is not revealed to me for any wisdom that I have more than any living but... that thou mightest know the thoughts of thy heart*” (Daniel 2:30).

Even angels do not accept undue honor. In Revelation 22, John attempts to show his appreciation to the angel who guided him through heaven by bowing down: “*But he said, No... I am a servant of God, just like you... Worship only God*” (vs. 9 NLT). No one can accept credit for a work that only God can do.

The operation of the gifts of the Spirit is always to fulfill the divine purpose, and a vessel in the Sovereign hand is but that—a vessel. The Lord uses everyone as He sees fit. “*But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will*” (1 Corinthians 12:11).

God receives glory for every victory – no matter how small or how great. *“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake”* (Psalm 115:1). This prayer will help us point the focus where it belongs—on the LORD.

As Jesus said, *“Let your light so shine before men, that they may see your good works and GLORIFY YOUR FATHER WHICH IS IN HEAVEN”* (Matthew 5:16).

When we witness the miracles of God, move into new dimensions as the glory of the Lord is revealed to us and through us, and taste the “powers of the world to come” then it is time to deflect the glory back to God—to Whom it belongs.

QUESTIONS FOR DISCUSSION

1. What does Jesus' example of prayer look like?

1. Is the excuse that we do not have time to pray an acceptable one?

1. Examine 5 Biblical prayers. Identify the approach, emphasis, and tone of each one. (E.g. contrition/repentance.)

1. What is the ultimate purpose of prayer?

1. How much time is devoted to prayer in your life?

CHAPTER 1

1. In the context of prayer, what would you consider a breakthrough?

1. Is it practical to expect an answer every time we pray?

1. What are the three common reasons the answers to prayer are sometimes delayed? Discuss.

1. Examine your prayer life and consider when you may have used ineffective strategies.

1. Does it make sense to pray multiple times about the same thing?



CHAPTER 2

1. What is the reason some people are not healed/delivered after being prayed for?

1. How effective was Jesus' ministry to people?

1. Is it possible to be one hundred percent effective every time we pray for someone?

1. How are veils removed?



1. What happens when the veils are removed?

CHAPTER 3

1. Define “waiting on the Lord” in the context of prayer.

1. How much time is considered reasonable to wait on the Lord?

1. What happens while we wait on the Lord?

1. Discuss the idea of the Lord waiting on us as stated in Isaiah 30:18.

CHAPTER 4

1. Define the “watch of the Lord.”

1. What are we doing when we observe the watch of the Lord?

1. Do you presently have a watch assigned to you by the Lord?

1. What should we be aware of when taking up a watch?

1. How does taking up a watch help us? Or our churches and communities?



1. How important is observing the watch of Lord in the context of His soon return?

1. What are some of the results you have seen since you have taken up a watch?

CHAPTER 5

1. In the natural realm, the winds precipitate a change in the season, climate, and atmosphere. What do the winds indicate in the spiritual realm?

1. What are the winds in a supernatural sense?

1. How does praying the winds help us?

CHAPTER 6

1. What does fasting accomplish?

1. How much should we fast? Examine this based on Scripture.

1. Study a Scriptural fast. Observe both the physical and spiritual aspects of the fast.

1. What kinds of fasts do you do? Have you seen results of fasting in your own life?

CHAPTER 7

1. How effective is prophetic prayer?

1. How does prophetic prayer differ from other kinds of prayer?

1. Discuss how prophetic prayer may resemble a prophetic declaration.

1. Locate two prophetic prayers in Scripture and note the components of this kind of prayer.

