



Introducing the NH HOP Structure and Model

“Understanding What we do and Why we do it”

1. BENEFITS OF 24-HOUR-A-DAY PRAYER - PLACE OF ENCOUNTER

A. *Glorify Jesus* —

A place to minister to God as we offer Him the praise that He is worthy of. The disciples sharply criticized Mary of Bethany of wasting her money by pouring out the alabaster flask of costly perfume on Jesus’ body. Jesus said to leave her alone because she did a good work for Him. Jesus said, “Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.” (Mk. 14:3-10)

B. *Spiritual warfare*

A place to change the spiritual atmosphere of a region. History is changed and justice is established through prayer. God’s governmental center is the Prayer Room.

C. *Personal transformation*

A place of encounter with God. We are most changed when we are fascinated with God.

D. *Training in the Word*

A place to sing the Word. IHOP is a singing seminary.

E. *Healing and deliverance*

A place that God’s power heals the sick and tormented (body & soul).

F. *Unity (reconciliation)*

A place where hearts are tenderized and preoccupied with God (Ps. 133).

G. *Direction*

A place to receive marching orders for God (fresh directives and revelation).

2. PERSPECTIVE FOR A 24 HOUR PRAYER FURNACE

IHOP-KC has many limitations in our understanding and model of prayer. The Holy Spirit is orchestrating a global prayer movement that is much bigger than any one location. Our capacity is too small to contain all Jesus has to give the whole Body of Christ, therefore, we deeply need the understanding and anointing from others in the Church.

3. BASIC 24/7 STRUCTURE OF IHOP-KC

A. *Two-hour prayer meetings:*

12 prayer meetings per day x 7 days =84 weekly prayer meetings.

B. *One model*

We have one model called the Harp and Bowl model with 4 different ‘prayer formats or applications of our model. The two primary leaders in our model are the worship leader and the prayer leader.

The 24 elders fell down before the Lamb, each having a HARP and GOLDEN BOWLS full of incense,’ which are the prayers of the saints.” (Rev. 5:8)

1. The **HARP** speaks of worshipping God with musical instruments.
2. The **BOWLS** speak of the intercessory prayers of the church.

4. FOUR PRAYER FORMATS

A. *Intercessory prayer format*

This prayer format is designed to pray for either a general breakthrough or outpouring of the Holy Spirit (historical visitation of the Spirit) on the church across a city (region) or specific needs in society (government) the Holy Spirit highlights. The prayers of the NT apostles or prophetic decrees can be used for either of these prayer directions.

B. *Prophetic worship prayer format*

This prayer format is designed to facilitate united corporate participation in worship so as to reach the highest experience of worship, including ministry times for healing and deliverance.

C. *Worship with the Word prayer format*

This prayer format is designed to function as a discipleship program that provides training in the Word as we function as a “singing seminary.” Our desire is to raise up singing theologians or “theologian worship leaders.” This prayer format is an excellent way for worship teams to discover new passages that they will enjoy singing many times in the future. Therefore, we sing through an entire passage of scripture (for example Psalm 145). We focus on singing through large portions of Scripture rather than trying to discern specific Holy Spirit themes for ministry.

D. *Devotional worship prayer format*

This prayer format is designed to provide an anointed atmosphere for individuals to meditate on the Scriptures as they linger in God’s presence. The songs and music style are devotional in focus so that we may sit at the feet of Jesus as Mary of Bethany did. This is the place to release the “prophetic soloist” or the “worship concert.”

5. COMBINING PROPHETIC (*Spontaneity*) AND STRUCTURE (*Communication*)

A. *Prophetic*

Speaks of worshipping with spontaneous fresh new expressions and creativity.

B. Structure

A communication system and a permission-giving mechanism to facilitate team ministry. We believe we can experience a more consistent flow of the Holy Spirit within the boundaries of a structured model. We designed our structure to launch the highest amount of spontaneity possible for a 24-hour-a-day schedule.

C. Structure and spontaneity

The glory of combining structure with fluidity or spontaneity is seen in God's creative design of the human body (skeletal structure with blood and fluids) and the solar system with precision structure along with many things freely moving without structure.

D. Specific revelation

Every ministry has a specific 'revelation' for the Lord that expresses a specific dimension of His personality. That 'revelation/mandate' is not the best or the only revelation in the Kingdom of God, but it is what a particular ministry is to be faithful with before God. No one ministry can carry and express every dimension of God's personality and should NOT be pressured to by others to try (insecurity and pride push people to go beyond their God given mandate).

E. Spiritual and practical goals.

We have spiritual and practical goals in the design of our model

1. Spiritual goals

- Entering into in the prophetic flow and power of the Holy Spirit.

2. Ministry goals

- To facilitate engaging a congregation (many ungifted singers) in unified worship that is the condition to receiving the '*commanded blessing*' of Ps. 133.

3. Team goals

- Communication (boldness) in team ministry without fear (timidity).

F. 12 key components of the Model

The 12 key components of our model include:

1. *Scripture* (foundation of all expressions of worship);
2. *Team ministry* (clear communication lines that facilitates bold, confident, inclusive team flow);
3. *Antiphonal singing* (going further in team ministry in prophetic singing);
4. *Prophetic oracles* (explosive individual prophetic songs);
5. *Spontaneous singing* (only part of our model not allowing full expression of all music styles since it must be easy for ungifted singers in the congregation);
6. *Spontaneous choruses* (congregation participating in 'mini-worship songs');
7. *Warring in the Spirit* (militant);
8. *Spoken prayers* (intercession);
9. *Ministry time* (focus on individuals receiving ministry);

10. *Choirs* (corporate dynamic with diversity);
11. *Song selection* (God-ward focused songs);
12. *Musical Selahs* (brief creative jam sessions);

G. All music styles are welcome and encouraged

The model does not suggest a music style nor a certain sound, but is a communication tool that can be expressed within context to all music styles (except spontaneous singing).

6. WHY A MODEL?

A Communication Tool to Facilitate Team Ministry

A. Communication tool unto boldness and confidence

Our model is primarily a communication tool (i.e., calling a play in the football huddle) that enables a worship team to flow boldly with clear communication. Timidity (hesitation) hinders a worship team flowing in the Spirit. It is mainly about communication between the singers, musicians, worship leader, and prayer leader.

B. Transferable

Within the HOP team (interchangeable team members) to enable singers and musicians to change teams and to fit immediately anywhere in the HOP schedule because each team member speaks the same language and has the same training. A unified common model allows members to move between teams while maintaining precision in communication (i.e., interchangeable “parts”). Improving our model in a 24/7 structure requires that all changes in our model must be established through the section leader meeting then presented to every IHOP worship team.

C. Sustainable flow

In creativity, team ministry and in the Holy Spirit. We can go higher and longer in spontaneous creativity with structure. Launch and land: we can launch out in spontaneity then land back within the structure to get ready to launch again.

D. Reproducible

To others outside of IHOP-KC at various levels of skill development.

E. Values enforcement (quality assurance)

Our model mandates ‘necessary components’ of a worship set that express our vision and values. It has been observed that many new worship leaders (10 years or less) neglect necessary components of in a worship set. Values are intentionally expressed for the benefit of inexperienced worship leaders. These components are therefore, mandated by the design of our model.

Examples:

Spontaneous singing is mandated by our model, all our teams must learn to flow in this greatly neglected dimension in the worship movement today worldwide.

Biblical language — we ask that antiphonal singing use Scriptural terminology instead of merely what flows from the heart.

Known worship songs sung with a dominant melody line. New worship leaders must not sing too much ‘solo type singing’ that makes it difficult for the congregation to participate with singing.

7. SPONTANEOUS SINGING - TWO TYPES

For he who speaks in a tongue does not speak to men but to God for no one understands him; however, in the spirit he speaks mysteries 4 He who speaks in a tongue edifies himself..5 I wish you all spoke with tongues... 14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful 15 What is the conclusion then? I will pray with the spirit and I will also pray with the understanding. I will sing with the spirit and I will also sing with the understanding 16 If you bless with the spirit, how will .the uninformed say “Amen” at your giving of thanks, since he does not understand what you say? 17 For you indeed give thanks well..18 I thank my God I speak with tongues more than you all. (1 Cor. 14:2-5, 14-18)

A. Singing spontaneously releases faith and intensity

1. To encounter the manifest presence of God. This opens the human spirit to the Holy Spirit in an enhanced way.

Beloved, building yourselves up on your most holy faith, praying in the Holy Spirit... (Jude 20)

B. Two ways to sing spontaneously.

1. First, by singing with our spirit in tongues
2. Secondly, singing with our understanding from Scripture.

I will sing with the spirit and I will also sing with the understanding (1 Cor.14:14-15)

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

Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord... (Eph. 5:19)

8. WARRING IN THE SPIRIT: ITS VALUE AND ITS DISTINCTION

Praying always with all prayer and supplication in the Spirit being watchful to this end with all perseverance and supplication for all the saints— (Eph 6:18)

- A. We value militant contending in intercession for a breakthrough by corporate warring in the spirit. We refer to warring in the spirit as praying (speaking/singing) in tongues with a militant boldness to contend for the breakthrough of God.
- B. Warring in the spirit adds the value of energetic, militant boldness and energy to our prayer model as it helps us in unified agreement with the individual intercessory prayers.

9. RAPID FIRE PRAYER CYCLE

Rapid Fire prayer incorporates 10-15 second prayers of 10-20 people one after another on the microphone. It allows for participation of “praying persons” in a non-threatening manner (because the prayers are short). The **Rapid-Fire Facilitator** will choose a focus and then invites 10- 20 intercessors to pray for 10-15 seconds. The Facilitator opens by establishing the prayer focus by praying 1 to 3 minutes.