**AUDIENCE OF ONE FORMATS**

A. Intercession

* Crying out for \_\_\_\_\_\_\_\_\_\_\_.

B. Worship with the Word (www)

* Singing/praying through a passage of scripture.

C. Devotional (Devo)

* Providing an anointed atmosphere for individuals to meditate on the Scriptures as they linger in God’s presence.

**I. WHAT IS HARP AND BOWL?**

A. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. – Revelation 5:8

 1. The harp speaks of worshiping God with musical instruments.

 2. The bowls of incense speak of the intercessory prayers of the church.

 3. Harp and Bowl is the expression of prayer and worship together.

 4. The harp and bowl model is built around the intercessory prayer and worship *reality* that exists around the throne of God.

B. King David used this model when he set up musicians and priests around the Ark of the Covenant in the tabernacle.

 He appointed some of the Levites as ministers before the ark of the LORD, even to celebrate and to thank and praise the LORD God of Israel: *Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph played loud-sounding cymbals, 6 and Benaiah and Jahaziel the priests blew trumpets continually before the ark of the covenant of God*.
 – 1 Chronicles 16:4-6

 When the builders laid the foundation of the temple of the Lord, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, according to the ordinances of David, king of Israel. And they sang responsively, praising and giving thanks to the Lord: *“ For He is good, For His mercy endures forever toward Israel.”* – Ezra 3:10-11 (NKJV)

**II. WHY THE MODEL? – PRACTICALLY SPEAKING**

In the Great Southwest Prayer Center, our vision is to give God the gift of sustained 24/7 prayer with worship. To be sustainable, it must be enjoyable, and to be more enjoyable we find mirroring Rev. 5:8, combining prayer with worship, is helpful.

A. A communication tool that facilitates team ministry.

The model is primarily a communication tool that enables a worship team to flow boldly with clear communication. Timidity hinders a worship team flowing in the Spirit.

B. Sustainable flow- Allows the team to flow in creativity longer as a team and in the Holy Spirit.

1. We can go higher and longer in spontaneous creativity with structure.

2. “Launch” and “land” – the model gives us a starting point to launch out into spontaneity and then gives us a place to land back down again to get ready to launch again.

C. Inclusiveness- anyone can participate from the newest most inexperienced believer to the mature. This model allows for and invites others in the room to engage whether they are musical or not.

D. Model promotes unity. What we are doing here is a city-wide movement; this means that we have people participating from all different types of worship backgrounds. Each of those worship expressions are valid and beautiful as they glorify God, but when we come together in this place using one model promotes unity. We can bring in our own distinctive styles within this Harp and Bowl model. This also helps others in the room engage with the worship and prayer.

**III. DIVING INTO THE HARP AND BOWL MODEL**

 A. The central principle in the model is developing the passage by antiphonal singing.

 B. Antiphonal means responsive.

 *…And the four living creatures…day and night they do not cease to say, “Holy, Holy, Holy, is the Lord God, the Almighty, who was and who is and who is to come.” And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty four elders will fall down before Him who sits on the throne, and will worship Him… and will cast their crowns before the throne, saying, “Worthy are you, our Lord and our God, to receive glory, and honor and power; for You created all things, and because of Your will they exist and were created.”* – Revelation 4:8-11

*When the builders laid the foundation of the temple of the Lord, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, according to the ordinances of David king of Israel. And they sang responsively, praising and giving thanks to the Lord: “ For He is good, For His mercy endures forever toward Israel.”* – Ezra 3:10-11 (NKJV)

1. Antiphonal praying (singing) is the place where the creativity can take off. It is the means by which we develop scripture passages and where spontaneous choruses develop.

a. Chorus Leader and Antiphonal singers- sing responsively to the prayer leader, highlighting the words or phrases the prayer leader is praying. Multiple singers build off of each other and the prayer leader.

b. In the simple Harp and Bowl model, the worship leader also acts as the Chorus Leader (if they want to)

c. In the full Harp and Bowl model, there can be one Chorus Leader and 1 or more antiphonal singers.

 2. There are 3 values expressed in antiphonal singing

a. Team ministry (we go farther together)- this is not about one person, but rather a team building from each other and going further together.

b. Centrality of Scripture (God’s language unifies our heart with His and others) – we want our prayers, spontaneous phrases and choruses to come from Scripture.

c. Inclusiveness (anyone can participate) – Simple melodies and phrases allows for everyone in the room to participate, even the unmusical.