

Session 10

The Worshiping Warrior

This session covers:

- Worship as a weapon in spiritual warfare
- Biblical examples that combine worship and warfare
- Four ways to ascend in worship and descend in war

Uniting Worship with Warfare

1. God is integrating worship with spiritual warfare to advance His kingdom.

- Most people would not connect worship and spiritual warfare. We worship to honor and enjoy God, and we enter spiritual warfare either as a defensive measure for protection or as an offensive action to advance the kingdom of God.
- In our day, God is doing a “new thing” as He unites worship and warfare.
- God is calling us to ascend in worship and descend for war.
- When we ascended in worship, we receive prophetic strategies and are clothed with spiritual authority. When we descended for war, we have greater power to advance the kingdom of God in the earth.
- This session examines four practical ways that God is using worship as a weapon in spiritual warfare to advance the kingdom of God.

2. The joining of worship and warfare depends upon prophetic revelation and apostolic authority.

- Modern-day prophets and apostles are essential to the joining of worship and warfare.

- Paul said the Church is “built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone” (Eph. 2:20). The restored end-time Church will be built upon the same foundation.
- Most are familiar with the prophet. Prophets hear the voice of God, bring prophetic strategy to the Church, speak forth God’s word with power, and equip others to know God’s voice.
- Since the restoration of the apostle is a more recent work, we might not be as familiar with the function of an apostle. The Greek word for apostle means one sent with orders, a messenger, a delegate, or a sent one.
- Paul is a good example of a “sent one.” The Holy Spirit sent him to the Gentile world to bring a new thing called Christianity. As he went, Paul evangelized, preached, and taught. His *apostolic task*, however, was to *breakdown* ancient traditions, to *breakthrough* demonic opposition, to *birth* the New Testament Church, and to *build* up the Church so that it would prosper and multiply.
- Paul’s task was similar to Jeremiah’s: “I have appointed you this day over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant” (Jer. 1:10).
- The apostles in the early church operated in great power and authority. As they traveled the earth, they challenged demonic rulers over cities and nations—breaking through ancient strongholds.
- Modern-day apostles have the same responsibility to breakdown, breakthrough, birth, and build. The Holy Spirit sends apostles and apostolic teams to cities and nations as repairers of the breach. They break down traditions and breakthrough demonic opposition. Then they birth new wineskins of biblical truth and build the last day Church in a geographic area.
- Once again, God is using the apostolic and prophetic Church to bring breakthrough.
- The joining of worship and warfare depends upon prophetic revelation and apostolic authority.
- Prophets and apostles are equipping the Church to become worshiping warriors who ascend in worship and descend in war.
- When we ascend to the throne room, we are clothed with prophetic strategy and apostolic authority; then, when we descend in war, we have the power and the tools to breakthrough all demonic resistance.

Ascending in Worship, Descending in War

1. The battle for Jericho illustrates the integration of worship and warfare.

- The idea of ascending in worship and then descending in warfare is not a new concept. It is God’s pattern throughout Scripture.
- In the story of Jericho, Joshua led the sons of Israel across the Jordan to take their inheritance. Led by the priests, the people marched around the city for six days in silence. On the seventh day, the priests blew the trumpets, and the people shouted. The walls came down, and Israel captured Jericho.
- Led by God, the *people* brought down Jericho’s impenetrable walls with a march, a trumpet blast, and a shout.

- The role that worship played is detailed in the five chapters preceding the battle of Jericho. For example, they consecrated themselves (Josh. 3:5), they established a memorial to commemorate crossing the Jordan (Josh. 4:7), and they reaffirmed their covenant relationship with God (Josh. 5:2-9). More directly, when Joshua encountered the Captain of the Hosts before going to battle at Jericho, he “fell on his face to the earth and worshiped” (Josh. 5:14, NKJV).
- The victory at Jericho was a result of God’s people worshiping prior to warring. As Israel enthroned God in worship, the Captain of the Hosts released His awesome power, and the walls of Jericho came crashing down.

2. Jehoshaphat’s army used worship to defeat their enemies.

- When Moab and Ammon attacked Judah, Jehoshaphat sent worshipers before the army. As they praised and thanked God, the Lord fought their battle and routed their enemy (2 Chron. 20:21-25).
- Again, we see God’s people worshiping prior to warring. The Bible says, “Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshiping the Lord” (2 Chron. 20:18).
- As they ascended in worship, God gave them divine strategy and authority. They then descended to watch God deliver them from their enemies (2 Chron. 20:15-17).
- Once again, the victory was won by worshiping warriors who ascended in worship and descended for war.

3. The Tabernacle of David also illustrates worship as a weapon in spiritual warfare.

- After David brought the ark back to Zion, 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” (1 Chron. 16:4).
- As continuous worship arose to God, the Lord defeated Israel’s longstanding enemies, such as the Philistines, Moab, Edom, Ammon, and Amalek.
- Through worship, David extended his rule to the Euphrates River (1 Chron. 18:1-4, 11).
- Israel worshiped and God warred on their behalf expanding their land and advancing His kingdom.

4. God employs this same strategy today.

- God is once again at war with His enemies. As partakers of the New Covenant, we no longer war against flesh and blood, but against “the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places” (Eph. 6:12).
- Our warfare is spiritual. We fight against the demonic powers that attack our families, friends, leaders, and ourselves. We also war in the spirit for cities and nations. Just as Joshua warred with the inhabitants of Jericho, we must war with the demonic rulers and principalities that govern our cities so that the Kingdom of God can advance.

- In this dramatic conclusion to history, we will be far more than spectators—we will be participators. The overcoming Church will restrain the spirit of anti-christ and go to war on behalf of the Kingdom of God.
- How will this work? In the same way we have already seen. We will ascend in worship and descend in war.
- The Book of Revelation gives us a brief, but powerful glimpse at this soon coming end-time drama.
- Revelation 18:20 declares, “Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her.” The American Standard Version translates this last phrase as “God hath judged your judgment on her.” At the end of the age, God will destroy Babylon in response to our judgment of her.
- Another example is found in Revelation 8:1-5. In this passage, the prayers of the saints move the angels to release judgments to the earth. In fact, most of the events in the Book of Revelation are activated by the prayers of the saints.
- Not only is prayer instrumental in the last days, but worship is as well. In contrast to the terror of the great tribulation, we see worship taking place in heaven. The four living creatures, the twenty-four elders, the angels, and the saints are all consumed with worshiping the Lord (Rev. 4:8-5:14; 7:9-17; 14:1-5). Reading through Revelation, we see worship surrounding God’s judgment on sin and His activation of other end-time events.
- For example, when Jesus breaks the scrolls to initiate end-time judgments, we see the four living creatures and the twenty-four elders falling before the Lord in worship (Rev. 5:6-8). They are each holding a harp and a bowl—depicting worship and prayer.
- In the midst of worship and prayer, God releases end-time events to earth.

Four Ways to Ascend in Worship and Descend in Warfare

1. Begin to worship with a kingdom perspective.

- Most people worship because they love God and because worship allows them to experience God’s presence. Though we still worship for these same reasons, God is expanding our perspective. God is empowering worship with a kingdom perspective.
- God is desiring that we know that our worship is *changing* our cities, nation, and the nations of the earth.
- Not only does worship prepare the way for the pastor’s message or for ministering in the gifts of the Spirit; it also brings God’s kingdom into the earth.
- Just as God graced the early Church with the authority to advance His Kingdom, He is giving us authority to open the heavens over cities, regions, and nations. Worship is one of the primary ways that God is doing this.
- With the emergence of the apostolic and the prophetic Church, God is releasing greater prophetic strategy and increased apostolic authority. God gives us these wonderful gifts for one reason—to bring His kingdom from heaven to earth.
- When we worship with a kingdom mindset, we become agents of change. Our worship brings God’s Kingdom from heaven to earth—changing circumstances in the Church, our government, or the world.

- For example, out of worship, we might pray for an issue facing our nation. Or perhaps our worship becomes a heartfelt cry for the Bridegroom to come. Maybe our worship shifts to declaring God's word over our city or to prophesying God's future plans.
- Our worship opens the heavens and changes the earth through praises, prayers, declarations, and prophecies.
- Embracing a kingdom mindset in worship will change the types of prophetic words you receive. In the past, prophetic words were usually just for the people in the room. With a kingdom mindset, God frequently releases prophetic words that bring breakthrough beyond the walls of the Church.
- Since the true prophetic word releases impartation into the spirit realm, it changes circumstances in the earth.
- God is awakening His Church worldwide to worship with a kingdom perspective so that His glory may fill the earth.

2. Join worship with intercessory prayer.

- Throughout the ages, worship has been an integral component of prayer.
- One Hebrew word for prayer, *tephillah* (tef-il-law'), means intercession, supplication, and by implication, a hymn. God used this word when He said, "My house will be called a house of *prayer* for all the peoples" (Is. 56:7). David also used this word when he concluded his book of worship songs. He wrote, "The *prayers* of David the son of Jesse are ended" (Ps. 72:20).
- Worship is intermingled in the definition of prayer.
- The dictionary defines intercede as acting between two parties with a view to reconcile or to mediate on behalf of others.
- The Greek word translated intercession means to make entreaty on behalf of others (1 Tim. 2:1-2, NKJV).
- For many, intercession does not involve worship. Whenever a church meets for intercessory prayer, we might sing a couple of worship songs, share needs, and then pray. For the most part, our prayers focus on the lost, the sick, and people with family or financial needs.
- In recent years, God has changed the Church's entire approach to intercessory prayer. God has given many a burden to pray for cities and nations, key leaders in authority, the end-time harvest, and the Church worldwide.
- God has also incorporated worship as an integral component of prayer.
- Many have discovered a fresh approach to integrating worship and prayer. For example, God has used the International House of Prayer (IHOP) in Kansas City, Missouri to teach many how to blend worship with prayer.
- The Kansas City prayer model is based upon Revelation 5:8, which depicts the elders holding a harp in one hand and a bowl in the other. Known as Harp and Bowl Prayer, IHOP teams shift between times of worship and times of prayer. They worship for a while and then pray. Following brief periods of prayer, the worship team sings spiritual or prophetic songs. After a period of spontaneous worship, the prayer leader directs the group back to prayer and then on to more worship. Each session varies considerably, but all of the two-hour prayer sessions have one common element—the commingling of worship with prayer.

- Churches that want to adopt the Harp and Bowl prayer model should customize it to fit their own philosophy of ministry and the gifting of their people. Nevertheless, many have discovered that mixing worship and prayer is a powerful way to pray beyond the walls of the Church.
- Worship adds an indispensable component to intercessory prayer. Worship tenderizes our hearts and awakens our spirits—empowering us to pray with much greater intensity over a longer period of time.
- Worship also attunes our ear to God’s voice so that we hear His strategies for prayer. Furthermore, worship makes room for the prophetic song, which is a powerful tool that enables everyone to sing God-inspired prayers in unity, creating a much higher level of agreement.
- Combining worship and prayer also maintains energy in the prayer meeting. When one person after another prays lengthy prayers, many drift away mentally. As this happens, the spiritual energy dissipates and our prayers lose effectiveness. By worshiping in our prayer meetings, we stay awake and maintain the spiritual energy required for effective prayer.

3. Worship prior to warfare.

- Throughout the Bible, we see God’s people worshiping to gain strength, courage, direction, and authority prior to battle. As we ascend in worship, we receive prophetic revelation that equips us to wage an effective spiritual war.
- Increasingly, God is empowering His Church to ascend in worship, gain prophetic insight from our times of worship, and then pray our revelation until we sense a release. As we sense the Holy Spirit leading, we shift from praying to saying.
- Our prophetic declarations become powerful trumpets in the heavenlies that break down walls and open the heavens for God’s purposes to be fulfilled.
- After we have prayed through an issue for a city or a nation, we can transition to Spirit-led declarations, proclamations, or decrees.
- Declare means to make known clearly and emphatically.
- Proclaim means to publicly declare or announce in a solemn, official, or formal way. Typically, a proclamation is insistent, proud, or defiant. Proclaim also carries the meaning of praising or glorifying openly.
- A decree is an order usually having the force of law, or it is a judicial decision on a matter.
- God has empowered the twenty-first century Church to declare, proclaim, and decree. In Ephesians 3:10, Paul teaches that the Church is to declare so that “the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.”
- Every song of praise that we sing and every word of Scripture that we speak declares the wisdom of God into heavenly places.
- At times, the Holy Spirit will lead to a more formal time of proclamation against the enemy, where we proclaim the written judgments of God. Psalm 149 says that the high praises of God are in our mouth and a two-edged sword is in our hands to “execute the judgments written.”
- After we have prayed through an issue for a city or a nation, we transition to Spirit-led declarations, proclamations, or decrees.

- Periodically, the Lord leads the Church to strategic locations for prayer assignments—high places where the enemy has an entrenched stronghold. As He leads, God commissions the Church to bind the powers of darkness and to open the heavens for the gospel. Whereas the Church once tried to pull down strongholds by directly addressing them, the Lord is now leading the Church to proclaim God’s written judgments over the assigned areas. As a result, the Church is releasing God’s power and breaking through demonic strongholds.

4. Worship as warfare.

- Not only does worship precede warfare, worship is warfare.
- When we worship with a kingdom mindset, our faith is activated and the heavens open. Let us not minimize what takes place when we worship. Our praises build a throne for God’s presence, and His presence always defeats the enemy.
- During the days of Eli, the Philistines defeated Israel and took the ark of the covenant to Dagon’s temple—their chief demonic god. When the ark rested in this temple, the Lord’s presence caused Dagon to fall over and break apart. At the same time, in every Philistine city where the ark was transported, the people were infected with tumors, and the city was filled confusion. As you would expect, the Philistines finally sent the ark back to Israel (1 Sam. 5:1-6:21).
- In this example, Israel did not have to sound the trumpet, shout, play an instrument, or even fight. In fact, the sons of Israel were not even there. God’s presence and His presence alone defeated the enemy.
- The same is true today. When we worship with a kingdom mindset, God’s presence always defeats the enemy. Worship is a powerful instrument of warfare.
- Appropriately, we think that worship comes *before* warfare. Our mindset is that we worship before we pray, bind, or proclaim. While this is true, worship in itself is a powerful tool of warfare.
- The following three step process will lead you to victory. First, pray fervently. Second, as the Holy Spirit, leads move from praying to saying. Declare God’s victorious power over the enemy. Third, upon sensing the prompting of the Lord, move from declaration to worship. Often, it is in this final step of worship that breakthrough comes in its fullness.

The Church has entered a new season. Whether we like it or not, we are at war. We must expand our mindset and integrate worship into our spiritual warfare. We ascend in worship and descend in war because we are desperate to see the heavens opened over our cities and because we long to see God’s power released from heaven to earth. In these critical days, let us all become worshiping warriors.

Review Questions

True or False

- _____ 1. In our day, God is doing a “new thing” as He unites worship and spiritual warfare.
- _____ 2. The rise of modern day apostles and prophets has nothing to do with the joining of worship and warfare.
- _____ 3. When we worship with a kingdom perspective, we worship with our minds set upon the Lord as our healer, provider, savior, or deliverer.
- _____ 4. Worship prior to warfare is one of the four ways described as a way to join worship and warfare.
- _____ 5. Worship as warfare is not one of the four ways to join worship and warfare.
- _____ 6. Joining worship with intercessory prayer is one of the four ways to join worship and warfare.
- _____ 7. Another way of joining worship with warfare is worshipping with a kingdom perspective.
- _____ 8. David bringing the ark back to Mount Zion illustrates worship and warfare.

Fill in the Blanks

9. As the sons of Israel began to take the land for the first time, the battle of _____ illustrates the integration of worship and warfare.
10. Years later King _____ used _____ to defeat Israel’s enemies.
11. The reason that the Tabernacle of David illustrates worship as a weapon in spiritual warfare is because when the tabernacle was in operation, Israel _____ its boundaries to its promised covenant boundaries.
12. As we combine worship and warfare, we _____ in worship at which time we receive prophetic revelation and then we _____ with apostolic authority in warfare.

13. The four techniques of combining worship and warfare are: 1) Worshiping with a _____ perspective, 2) joining worship with _____ prayer, 3) worshiping _____ to warfare, and 4) worship as _____.

14. Worship prior to warfare refers to worship followed by prophetic _____, _____, or _____.

15. First Samuel 5:1-6:21 describes the Ark of the Covenant causing the statue of Dagon to fall over and problems to come upon the Philistines. This story illustrates _____.

16. One important reason that the Holy Spirit is now raising up the Church to combine worship and warfare is because He is also raising up the modern day offices of the _____ and the _____.

Match the appropriate Scripture with its application.

- ____ 17. The Battle of Jericho
- ____ 18. Jehoshaphat's military victory
- ____ 19. Worship as warfare
- ____ 20. Worship prior to warfare

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| <ul style="list-style-type: none">a. Ephesians 3:10b. 2 Chronicles 20:21-25c. 1 Samuel 5:1-6:21d. Joshua 6:16 |
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