

Prophetic Proclamations and Prayer

The Lord expects us to pray. The true purpose of prayer is to bring us into partnership and agreement with the Lord for the fulfillment of His plan and purpose in the earth. That is why in the model prayer that Jesus gave us (commonly called the Lord's prayer) He said to pray for the will of the Father to be done in the earth just as it is done in heaven and for His Kingdom to come on the earth. This is where it all begins—in the will of the Father.

We can start out by praying generally for the will of the Father to be done in the earth, but, as we continue to pray, the Holy Spirit will begin to lead us into the specific will of the Father for our area—where we are. The secret is that we continue to pray. Prayer has to become our lifestyle—who we are. This is more than saying a blessing over the meal or our typical prayers of bless me and mine—us four and no more. Effective prayer will test our character because it requires single-hearted commitment.

David understood where the process of praying takes us—the end result.

Psalms 109:3-4 NASB

- (3) They have also surrounded me with words of hatred, And fought against me without cause.
- (4) In return for my love they act as my accusers; But I am *in* prayer.

The English phrase “But I am in prayer” has words added to the original in order to make a complete phrase; but, the Hebrew is “I prayer”. One who is really praying and not just reading or saying prayers, become his own prayer—his whole being (spirit, soul and body) become an instrument of prayer.

We can see an example of this with Elijah on Mount Carmel after the false prophets were beheaded and Elijah began to pray for rain (see I Kings 18:42-44). The scriptures say “and he crouched down on the earth and put his face between his knees”. His whole body became an instrument for prayer as he focused on the will of God.

This was also true of Jesus, who is our example in every way.

Hebrews 5:7 NASB

- (7) In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.

One of our best examples of a person committed to prayer is Daniel.

Daniel 9:2-3 NASB

- (2) in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed* as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely*, seventy years.
- (3) So I gave my attention to the Lord God to seek *Him* by prayer and supplications, with

fasting, sackcloth and ashes.

There are two complimentary elements to Daniel's prayer life. First, he had cultivated a life of prayer. Second, he did not pray according to his own ideas but for the fulfillment of God's purpose as revealed in the scriptures.

As you know, it was 21 days before an angel came with the answers to Daniel's prayers even though Daniel was heard by God when he first began to pray and the angel was then sent with the answer. One of the fallen angels (the Prince of Persia) who had followed Satan had withstood God's angel for the 21 days preventing him from getting through to Daniel. We see here one key element of effective prayer and that is *persistence*. Had Daniel not persisted for the 21 days, he would not have received his answer.

This cost Daniel something. He chastised his flesh by fasting. He focused on seeking God concerning his revelation from the scriptures. And he persisted until he received an answer from God.

Most of what we call prayer and intercession is not particularly mentioned in the Bible. The prayers of the early church dealt with the extension of the Kingdom and the delivery of the Gospel with boldness and power and for the furtherance of the ministry of the apostles and others. If you do a word search for “intercession” in the New American Standard Bible (computer version) the only hit is in Hebrews and deals with Jesus, ever living to make intercession for us. If you do a word search for “intercedes”, you get three hits in Romans eight which deals with the Spirit who intercedes for us and all of the saints according to the will of the Lord and with Jesus who, at the right hand of the Father, intercedes for us. It would appear then that all “intercession” (under the New Covenant) is done by the Lord Jesus and by the Holy Spirit. If we feel that we are called to a ministry of intercession, then it can only be accomplished through a partnership with the Holy Spirit. The Lord must teach us how to pray with the Spirit for the fulfillment of the will of the Father.

Besides prayer, our intercession partnership with the Holy Spirit needs to include **proclamations**. This is a very neglected area of prayer. Since it includes the plans and purposes of God and their fulfillment in the earth, I call this aspect of prayer *prophetic proclamations*.

A prophetic proclamation is speaking what the Lord has said back to Him and to the heavenlies under the direction and anointing of the Holy Spirit. This releases the authority of God's word into a situation or circumstance.

In the Old Testament (for example, the verses from Isaiah listed below) the Hebrew word that is translated proclaim doesn't simply mean to shout out but has in it the idea of accosting the person met and has as its meaning “to summon, invite, call for, call and commission, appoint, call and endow” and “to call, name, give name to, call by” (BDB/Strong's #7121). Therefore, to make a prophetic proclamation means to accost the situation by giving name to the provision of the Word of the Lord and calling, endowing, appointing, and commissioning the Word for the situation.

We can see the importance of proclamations in these verses that speak of the work of the Messiah. (We should remember that the Lord said that we would do the works that He did and even greater works. That means that these verses are also applicable to us and the work that the Lord has called us to perform for His Kingdom.)

Isaiah 61:1-3 NASB

- (1) The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;
- (2) To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn,
- (3) To grant those who mourn *in Zion*, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.

The Spirit of the Lord was upon Him to accomplish certain things:

1. Anointed to bring good news to the afflicted,
2. Sent Him to bind up the brokenhearted,
3. To proclaim liberty and freedom to captives and prisoners,
4. To proclaim the favorable year of the Lord and the day of vengeance of God,
5. To grant mourners garlands, oil of gladness, and the mantle of praise.

If we think of these five areas as encompassing the full range of the Messiah's work, forty percent dealt with proclaiming; i.e. making proclamations. Applying this to us means that about 40% of what we are doing should be the same type of proclamations.

A few scriptures give us a peek into the throne room of God and of the events occurring there (most of these are in Revelation). When the words of those around the throne are recorded we find a pattern in their expressions. There are three things that they do consistently: 1) they make proclamations, 2) they offer praise, and 3) they worship. If this is a pattern of speech of those surrounding God, then I think our prayers should also follow the same pattern.

Examples of Proclamations

When the Israelites entered Canaan, the first stronghold that they faced was Jericho, a fortified city. They did not take the city by military might but instead by a form of proclamation, only in this case it wasn't just words but also actions. Marching around Jericho carrying the Ark of the Covenant with the priests in front blowing the trumpets was a declaration that the Lord intended to take the city. On the seventh day after the seventh time around when the trumpets blew, the people added their shout to the declaration and the walls fell. It is not recorded what the words were that the people shouted but I suspect that they had to do with the victory of the Lord over Jericho. Anyway, the shout was at the appointed time given by the instructions of God, which made it a *prophetic proclamation*.

Today, each night there is some reference on the news about the struggle in the Middle East. Most of this centers around the question of who owns the land. The Scriptures make it clear that the land belongs to the children of Israel. The contest comes from those that do not believe this.

The Word tells us that we should pray for the peace of Jerusalem, which means that while praying we should also make proclamations concerning Jerusalem and the land of Israel. We should prophetically proclaim to the heavenlies what the Word says:

Exodus 32:13 NASB

(13) "Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit *it* forever.'"

Ezekiel 16:60 NASB

(60) "Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you.

Joel 3:20 NASB

(20) But Judah will be inhabited forever And Jerusalem for all generations.

From these verses you can proclaim powerfully that

“The Lord has sworn by Himself that the land belongs to the descendants of Abraham, Isaac, and Israel and that it is their inheritance forever. Because the Lord remembers His Covenant with Israel, He has established it so that Judah and Jerusalem will be inhabited for all generations.”

(These are just a sampling of verses and an example of how to make a proclamation from them.)

The enemy understands the power of proclamations and has been using the same principle to undermine the purposes of God. The best example of demonic usage of proclamations is Islam.

Islam is from the Spirit of Antichrist and opposes all that relates to Christ and our God. This is expressed in a written proclamation on the rim of the Dome of the Rock in Jerusalem. Around the rim of the Dome written in Arabic is “God has no need of a Son”. This fits the test for the Spirit of Antichrist given to us by John:

1 John 4:2-3 NASB

(2) By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;

(3) and every spirit that does not confess Jesus is not from God; this is the *spirit* of the antichrist, of which you have heard that it is coming, and now it is already in the world.

Islamic believers also make a verbal proclamation from their mosques five times a day, every day. For more than 1400 years, 5 times a day, followers of Islam proclaim that “there is no god but Allah and Muhammed is his prophet”. This has, until recently, been largely confined to the Middle East, which is why the claims of Christ receive such resistance in that area. The power of Antichrist has been built up by these 1400 years of proclamations.

It is time for the people of God to take the spiritual offensive and begin to make the proclamations of the Word.

Ephesians 6:12 NASB

(12) For our struggle is not 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*.

2 Corinthians 10:3-4 NASB

(3) For though we walk in the flesh, we do not war according to the flesh,

(4) for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

Prophetic Proclamation is one of the divinely powerful spiritual weapons given to us. It is used against the rulers, powers, world forces of darkness, and spiritual wickedness in the heavens. We can't be effective in spiritual warfare without it. We can't use it unless we know the Word and have the spiritual understanding to apply it to situations and circumstances as the Holy Spirit leads us.