

Prayerwalking

Each new generation and age brings forth new challenges as well as new onslaughts. Our God is a dynamic God who is always relevant, who always knows how to utilise new situations and how to ward off new onslaughts. Through His Spirit God is teaching the church to pray in new ways, different to the past. While there are things that change, there are other things that remain the same - that which happened on the cross at Calvary remains the same, God's saving grace remains the same - it never changes. There is a wonderful spiritual motivating force between the changeable and the unchangeable.

In this chapter I would like to attend to a number of types of prayer that have traditionally not been part of most churches. The types of prayer that I touch on here have only come to the fore in the last two or three decades. Pray and think about it - don't reject it summarily as just another new fad. These types of prayer brings forth great spiritual fruit and in many places spiritual breakthrough has come since people started making use of these methods and types of prayer.

The four different types of prayer that I discuss here concern prayer outside the church. It is where intercessors move out into the community and start praying "on the streets." Prayer is taken to the people physically. This type of intercession is life changing for the intercessor as well as for those who are being prayed for. The principle of prayerwalking forms the basis of all four types of prayer being dealt with here.

A word of warning: prayer outside the church and your prayer closet does not oppose prayer inside the church, but it complements it. The one is not better than the other. There is a place and space for both. As a matter of fact both are essential.

Prayerwalking (focus on residential areas)

This is an exiting way of stimulating prayer within the congregation, as well as taking prayer to the people - to break down the wall between the church and the congregation/community.

This type of prayer developed in the late seventies and is practised all over the world today - with great impact and fruit. In Jos.1:3 the Lord says to Joshua that He has given him every place that the sole of his foot will tread on. Prayerwalkers interpret this and other verses (Gn.13:14-17; Dt.1:36; Dt.11:24-25; Jos.14:9) which say the same, spiritually as well as literally.

Prayerwalking can take on a great variety of forms. I mention only a few examples.

A group of Christians jogged from the East coast of the USA to the West coast (ie. across the breadth of the USA) in an action of intercession, to claim the new generation Americans for Jesus Christ and the Kingdom of God.

John Dawson (*1) tells how he and a group of believers started with prayerwalks in the suburb where he lives in Los Angeles. They began to systematically pray in front of every house. They tried not to be stereo-typed and say the same prayers in front of each house, but to really hear what the Lord was specifically telling them to pray to that home. He tells how intensely he experienced the onslaughts of the enemy. As time went by they saw how the people in this dilapidated suburb began painting their houses and mending their fences. The renewing and cleansing slowly but surely became visible on the outside.

John Huffman (*2) tells of the difference that prayerwalking made in The Christ for the City campaign held in Medullin, Columbia. After 4 years of prayer, concentrating on residential areas and making use of prayerwalking, the number of evangelical churches increased from 93 to 140 and there was a 133% increase in the number of believers in 4 years. While The Christ for the City campaign was on, Every Home For Christ systematically launched a house-to-house literature evangelism crusade in the same city. A surprising trend became evident: in suburbs where the crusade of Every Home For Christ coincided with suburban prayerwalking, the number of people who received and completed the series of Bible studies was 55%. In suburbs where there was no prayerwalking or systematic intercession for the residential area the reaction of the people who received and completed the Bible studies was only 10%.

The aim of prayerwalking

The aim of prayerwalking is to claim every inch of a specified area for the Lord. Jos.1:3 says, "Every place that the sole of your foot will tread upon I have given you..." To some people it may sound dogmatic to take this verse literally. However, the Bible is full of examples of believers who physically did visible and practical things which at the same time had deeper spiritual meaning. Take a look at the prophets and their conduct. Ezekiel lay on his side and hypothetically besieged Jerusalem. This visible act had a deeper spiritual significance. The same is done when prayerwalks are undertaken. It is a practical way of saying to the enemy, "We are taking your territory for God. We come to plant the flag of God's Kingdom on every piece of ground that we walk on. Your time of controlling this area and these people is over." The physical walking is therefore a spiritual act.

Preparation for prayerwalkers

Preparation for prayerwalking is vitally important. Before the teams in groups of 2-5 go out to physically walk through the streets, they must ensure that they put on their spiritual armour (Eph.6:10-17). Every team member must pray for the safety of his family, himself and his possessions. It is good to pray Ps.91 on such an occasion. The team must make sure that there is unity among them and that there is no conscious unconfessed sin hidden away somewhere. On occasion the group can make time to pray together about things that have not been sorted out yet. However, remember that this gathering is not the place to confess the sins of the week. This is a spiritual "work session" and we must be prepared to work and wage war when we come to report for participation in a prayerwalk.

Practical guidelines for prayerwalking

Following are some practical guidelines for groups who want to begin to do prayerwalking. In time each group/congregation develops its own style and the Lord teaches each group in His own way.

- Send out teams to go and spy out the land. They walk normally and try to determine the spiritual climate of the neighbourhood and also what God wants to lay on their hearts. Report back. Do not drive: every place that the sole of your foot will tread upon...

- Send out teams of 3-5, enough to ensure the physical safety of the group yet few enough not to draw unnecessary attention. This kind of intercession is not accompanied by large demonstrations and noise, it is quiet and unobtrusive.
- Begin by systematically walking down every street and praying for every home. Use a chart on which each area that has been prayed for can be marked off after every session.
- Try not to pray the same Scriptures at every house. The people in the houses and their situations differ. Watch out for a rigid pattern and stereo-typed prayers. Be sensitive to the prompting of the Holy Spirit. Pray with your eyes open so that the Holy Spirit can point things out to you.
- Write down perceptions. Collect information and try to determine trends. Sometimes a team will feel that they have to return to a certain house, building or area before they can go further. This information must be recorded after every prayerwalk, before the team separates, otherwise this information will be lost.
- During the week the team can continue praying for the area that they covered and also start praying for the area to be covered in the next prayerwalk. For example, the whole congregation can be involved by stating in the weekly announcements which area (street names) will be covered in the week's prayerwalking. By doing so the whole congregation can participate.
- After the prayer groups have prayed through and "prayed open" an area, the ideal is to send in evangelism teams to take the gospel to every home and each individual. Prayer must never stand alone. Prayer is the one side of the coin, evangelising is the other. Prayer without evangelism is sterile - evangelism without prayer is ineffective. Important: prayerwalking and evangelism are two different things. They must not be confused with each other: groups that are busy prayerwalking are not busy evangelising.
- Begin by going on a prayerwalk once a week. Spend about 15 minutes in preparation and 30-45 minutes on the actual prayerwalk.
- Prayerwalking is spiritual warfare. A friend of mine tells how he and his wife started to prayerwalk. After they returned home that evening his wife experienced strong demonic attacks - she was not spiritually prepared for the prayerwalk and had regarded it as simply a walk around the block.

What to pray

The aim of prayerwalking is to pray God's blessing over a specified area. Prayer is made against the works of the enemy and also for the breaking down thereof in a certain area. Scriptures like Is.61:1-5 and Ps.107 can be used to pray for an area. Prayer is offered for the sick, for the enslaved, broken marriages, poverty, conviction of sin, love of money, false religions, rejection and spiritual pain. Pray for spiritual healing and restoration. Pray against things like racial discrimination, selfishness, lawlessness, licentiousness, immorality, rebellion, etc. Pray and confess the sins of the people in that neighbourhood and ask God to have mercy on them. Ask the Holy Spirit to pour out the love of God in your heart while you are praying for those people (Rm.5:5). Ask the Lord to point out specific sins which have given demons a right in that area. Pray and ask God to remove

from the spiritual eyes of the people the veils causing blindness so that by the working of the Holy Spirit they will be able to see who Jesus is and repent. In a very wealthy area pray that their wealth won't be an snare to those people and also ask for that wealth to be made available for the extension of the Kingdom of God. A neighbourhood that is busy deteriorating needs prayer for renewal, restoration and life. Break down the works of the enemy that always wants to destroy.

Learn to pray the Word. Proclaim the Word and the promises of God over every home (every person inside the house). Pray these promises in a prophetic manner - prophesy (declare/proclaim) it over every home and every individual. However, ensure that you receive the promises for every new home or situation from the Spirit of God.

Sometimes the different supplications of the "Our Father" can be used, other times Ps.91 or Ps.23. Sometimes a group can move through a neighbourhood and just proclaim the Lordship of Jesus Christ without asking for anything. At other times promises from the Word can be prayed. It could happen that the Lord sometimes brings certain instructions from the Word to the fore - pray these instructions through the streets. In prayer we can ask the Father to make people obedient to the Commandments and the instruction in the Word through the Holy Spirit.

When a prayer team discerns specific demonic activity in an area, they must not rush in and try to drive the devil out. It must be submitted to the whole group and a strategy must be received from the Lord as to how prayer should be continued. Pray especially for a spirit of discernment and listen to the Holy Spirit for impressions. For example there could be a stronghold of witchcraft, alcohol, adultery, prostitution or whatever. Make quite sure that the correct strongholds and demonic activities are identified before you start praying against them. It is senseless to fight an enemy that does not exist while the real enemy continues unhurriedly with his destructive work.

It may be that there is a dominating power covering the city, but that there is another demonic activity in a specific neighbourhood which is more dominant. For example a spirit of violence and poverty can dominate a city, while a spirit of prostitution can be more prominent in one specific neighbourhood than in other suburbs. In a case such as this it is important to pray against the spirit of prostitution first, and then against the powers of violence and poverty. Satan's kingdom is organised in the form of hierarchy. The weaker demons and strongholds are broken first and after that the others follow according to their position in the order of their hierarchy.

Where to go and pray

This type of prayer lends itself to many different ways of carrying it out. There is no problem if an individual does prayerwalking alone, though the norm is that small groups should move about. Large groups can also be mobilised - it only takes more organisation. There are many cases where the whole family does prayerwalking on a regular basis.

What are all the places we can pray in? There are so many possibilities. The following are only examples of the places that can be visited on prayerwalks:

- work places;
- places of worship;
- places where tragedies took place;
- places where sin was rife in the past;
- brothels/night clubs, etc.;
- strongholds of the enemy;
- gates of the city;
- temples/churches.

Three kinds of citywide prayerwalks

Citywide walks tend to fall into three rough categories:

- a) Neighbourhood walks - often done on a continuing basis, usually by nearby residents.
- b) Preparation walks - anticipating a special citywide event of worship, evangelism or concerted prayer.
- c) Saturation walks - systematic praying directly connected with plans to accomplish evangelisation in the entire area, usually by planting new churches.

The best way is just to begin

Too often it happens that we get excited about something, but wait for someone else to begin with it. The principle of prayerwalking is very simple and you do not need more than willingness to begin with it. The shortest route is to find one more person who is willing and then to begin. Most of the time it is better not to start in your own neighbourhood, but rather to target another neighbourhood and begin prayerwalking there.

The wonder of prayerwalking is that it begins to open your physical and spiritual eyes to the area in which you prayerwalk. When you enter your prayer closet to pray, you do so with much more enthusiasm and urgency because you have physically seen and spiritually experienced the atmosphere of the places which you are praying for. You remember the house with the green roof, the woman who sat on the veranda, the man who was busy

washing his car and the child who was playing on the grass with his ball.

All this makes it so much easier to pray for your own neighbourhood instead of just saying, "Lord, bless the people in this area where I live."

It is of utmost importance that prayerwalking and evangelism are not mixed in the sense that the team who goes prayerwalking in a neighbourhood does not get involved with evangelism at the same time. A person can easily be tempted to deal with both cases at the same time. The result will always be detrimental to one of the two. It is, however, quite alright to do a prayerwalk tonight and then come back tomorrow night to do evangelism in the same area.

Books on prayerwalking

Two books which include good information concerning this subject are Prayerwalking by Steve Hawthorne and Graham Centric (*1) and Churches that Pray by C Peter Wagner. I want to take the liberty of recommending these books and to encourage intercessors to take the time to read them.

Jesus marches (focus on cities)

Since the eighties Jesus marches have become more evident and have grown from strength to strength. These are processions which are arranged by Christians. They are held in large cities or demonstrate the presence of Christ and also the presence of the Christians in the city. They also stand as a sign of testimony, proclamation and prayer. As the procession moves through the streets, the Christians sing, proclaim the Name of the Lord Jesus and His Lordship over the city and pray for the city.

Origin of Jesus marches

The pioneers of the current praise march movement were Graham Kendrick (British gospel song writer and worship leader), Roger Foster (founder of Ichthus Fellowship), Gerald Coates (founder of Pioneer Ministries), and Lynn Green (YWAM). The first Jesus march was held in May 1987 in London. The organisers had hoped to get 5 000 people for procession. On a rainy, miserable day 15 000 believers arrived to participate in this march. The following year there were 55 000. In 1989 it was de-centralised to 45 other cities. By 1990 it had spread to more than 700 towns right across Britain, with more than 200 000 people participating annually. By 1992 the concept had spread across the English Channel to the rest of Europe and also across the Atlantic ocean to the USA.

However, the concept of Jesus marches is something that comes through the ages. In 2 Sa.6:12-17 King David leads a procession into the city of Jerusalem which can be compared to a Jesus march. Jesus' entry into Jerusalem is another Biblical example (Mt.21:1-9). In 675 A.D. the abbot of the monastery in Malmesbury in Wessex, England, took the singing of praise songs to the streets. In the fifteenth century John Huss held processions with singing. In the nineteenth century the Salvation Army held something similar to a Jesus march through the streets of America. In the sixties public praise marches were a general occurrence in Latin America. Luis Palau held marches in Guatemala city and in Mexico city with 700 000 and 400 000 people respectively. In 1991 Edgardo Silvoso held a march in Buenos Aires, Argentina in which 18 000 people participated.

On June 25 1994 similar marches were held in more than 150 countries around the world. Right around the world there were literally thousands of cities having Jesus marches. For 24 hours on that day more than 15 million Christians took to the streets to proclaim the Lordship of Jesus Christ over their cities.

Kendrick says that there are many things happening inside the church, but all behind closed doors. The church which once was mighty and visible has now become invisible. His vision is that the church must once again become visible to the man in the street. This is another way of saying that the church must not only pray for the community, but also in the community.

Graham Kendrick describes one such Jesus march as follows: "A forest of banners arose and began to move like a living thing. Slowly the great procession got underway. Children riding in strollers or on shoulders, the disabled rolling by in their wheel chairs, people of every age, colour and class linking arms. Here and there the more agile broke into impromptu ring dances as musicians attempted to walk and play at once. Our hearts melted together as everyone's pre-occupation became giving glory to God." (*)

The power of praise

For the purpose of this book it is especially the prayer that accompanies these marches that is important. As the people walk through the streets they sing the praises of God and they crown Christ as king over the city. Prophetic prayer is made for the city and the strongholds of the enemy are attacked by prayer, singing and the demonstration of the multitudes.

There is enormous power in praise. We have already discussed it earlier in the book. Praise is, amongst other things, also warfare. Great spiritual power is released through praise (2 Chr.5:13-14; 2 Chr.20:21-27; Ac.16:25-26). Praise weakens the power of the forces of darkness.

Aim of praise marches

One of the main goals of the praise marches is to bring unity into the body of Christ and to unite the entire body of Christ in a specified city/town in public praise to God. C Peter Wagner is of the opinion that Jesus marches, more than any other method, has the potential to bring unity into the body of Christ.

One of the great problems in the body of Christ is our disunity. This is the main reason for the slow progress being made with taking the gospel to the nations. The praise marches don't serve as a replacement of any other initiatives to bring about unity in the body of Christ, but can make a large and positive contribution towards it.

Basic principles of Jesus marches

Roger Forster (*) mentions 10 fundamental principles that are relevant to Jesus marches. Each of these principles have clear theological undertones.

- **Obedience:** We obey the command of the Father to make known to the nations His glory and His greatness.

- **Visibility of the church:** The church is too often seen as irrelevant, particularly because the activities of the church all too often take place "behind closed doors."
- **Unity in the Spirit:** The church must demonstrate the unity of people in spite of differences: upbringing, home, language, culture, dogmas, etc.
- **Confession, repentance, contrition and reconciliation:** Powerful public confession of sin (repentance and contrition) is part of the Jesus marches and normally takes place at the prayer meeting that follows the march.
- **Proclaiming:** This is done openly, out loud and collectively by all the believers as they move through the street.
- **Celebration:** The atmosphere of a Jesus march is festive.
- **Prophetic symbolism:** Public prophetic symbolic acts were part of the behaviour of Old Testament leaders such as Moses, Joshua, Samuel and the prophets. The Jesus marches bear the same stamp.
- **Claiming back territory:** The principle of Jos.1:3 comes through clearly in the Jesus marches. The participants proclaim the Lordship of Jesus over every piece of ground that they walk on, claiming it for Him, The King of kings.
- **Boldness:** Participation in a Jesus march gives Christians a new boldness to proclaim the gospel and to openly live it out in public.
- **Witness in the spiritual sphere:** These marches are in effect spiritual warfare and are a demonstration of believers in opposition to the forces of evil.

Do's and Don'ts

There is a worldwide endeavour to bring a distinct uniformity to the Jesus marches. As many churches as possible in a city are involved with the marches which are very carefully planned - permission is obtained from the municipal authorities and other relevant institutions. Vehicles that have been fitted with sound systems serve 200-300 participants. Guidelines for the music, proclamations and slogans which are going to be used, are worked out internationally every year, in every country. The type of music that is used on the street differs to the music which is used inside the church.

Decidedly there are dangers attached to the Jesus marches. Certain things are just not permissible during a Jesus march. When groups overstep these boundaries the Jesus marches lose their impact and aim.

There are certain things that Jesus marches are not:

- They are not protest marches.
- The marches are not built around controversies (such as abortion) but around the Person of Jesus Christ.
- Marches do not have a critical character and are not confrontational.

- Marches are not for public amusement.
- Marches are not evangelistic outreaches.
- Marches are *per se* not a method of spiritual warfare.
- Marches are not a ritual.
- Marches do not revolve around a person, organisation or denomination.

The effect of Jesus marches

A Jesus march can result in different things happening in a city. The following are some of the things that could happen during a Jesus march:

- After a march in the Soho district in London a number of the sex shops and casinos closed down.
- It can cause a complete turn-around in the spiritual atmosphere in the city.
- It normally brings unity amongst the believers in the city.
- It brings spiritual liberty to the believers.
- The world around us can once again see that the church is still there - alive and powerful.
- Although the aim of these marches is not spiritual warfare as such, the effect of the unity amongst the believers - the praise and the confession of sin - is a powerful spiritual warfare in itself.
- Marches afford an opportunity to the whole family, young and old, to openly confess their faith in Christ by their participation.

More information concerning Jesus marches

The two most important offices for the Jesus marches worldwide are:

March for Jesus
P O Box 39
Sunbury-on-Thames
Middlesex, TW16 6PP
England

March for Jesus
P O Box 3216
Austin, TX 78764
U.S.A.

Books on this subject are, inter alia, *Public Praise* by Graham Kendrick, and *March for Jesus* by Graham Kendrick, Roger Forster, Lynn Green, Gerald Coates and Catherine Butcher.

Prayer expeditions or prayer excursions (focus on geographical regions)

Personally I believe that prayer expeditions will play a key role in the reaching of the unreached with the gospel in the years to come. This type of prayer, just like prayerwalking, was not thought out by somebody, but developed spontaneously in different places in the world.

Gunilla Gniste is the wife of a minister in Uddevalla, Sweden. She tells how the church that she belongs to started taking responsibility for the whole province that they live in. From

time to time she would get together a bus load of intercessors and go on a prayer expedition. The prayer tours are normally taken on a Saturday. However, before they go out on a prayer tour they first visit the library and do spiritual mapping. They scrutinise all the maps (old and new) of a specified area that they can get hold of. They mark places like heathen places of worship of the past, temples of idolatry, etc. on the maps. Meeting places of the new agers and satanists, temples of the heathen religions (mosques, Hindu temples, etc.) are also marked. After that they physically go to these places to do spiritual and prayer warfare. These kind of prayer tours are in nature clean up operations. It breaks the right and stronghold that the enemy has over a specific geographical area. In about 18 prayer excursions they had covered their whole province.

Another example of prayer excursions is that of a friend of mine, Koos Basson. He started experiencing a strong calling for the Damaras (a group that lives mostly in the North-West part of Namibia). As a result of this he started doing research on the Damaras, specifically about their habits, custom, religion, etc. Thereafter he took a prayer team to go and pray at strategic points. Sometimes these prayer outreaches took as long as two weeks. On these outreaches no evangelism was done, they just prayed against the strongholds of the enemy that held these people in bondage. After two years he and his wife eventually moved to Damaraland as missionaries to go and work among these people.

In 1991 Switzerland celebrated its 700th year of existence. A Swiss deaconess felt that the Lord had laid it on her heart to organise a prayer expedition. Together with two other prayers she began to walk and pray on all the borders of the 12 provinces of Switzerland. She held prayer seminars in all the capital cities of the provinces and invited the Christians of these provinces to join her team on the expedition. Some days there was only the original team of 3 who walked, but other days there were up to 50 prayers. Every day 9-12 miles (15-20km) was covered, depending on the territory, and the expedition was completed within 11 weeks. As they walked they prayed out loud and shared with each other what the Lord laid on their hearts. Two prominent matters which became evident was the need to pray for a new generation of Christian leaders to rise up in Switzerland in spite of the tradition of 700 years, and that children would be used powerfully in the future.

Focus on geographic areas

Prayerwalking concentrates mainly on neighbourhoods. Jesus marches concentrate mainly on towns and cities. Prayer tours (as discussed in the previous point) concentrate mainly on specific strongholds of the enemy. Prayer excursions concentrate on specified geographic areas.

Prayer excursions (combined with prayerwalking) such as the lady in Switzerland undertook, bring national and international matters more into focus. As a rule this does not happen when a person is simply prayerwalking his neighbourhood.

Gwen Shaw of End-Time Hand-maidens felt the Lord lead her to go and walk on the trail of the martyrs. She (with her husband) undertook a prayer expedition through Central and Southern Europe, visiting all the places where Christians were persecuted in the past: the Carthages, Huguenots, Lutherans, Anabaptists, Mennonites, Moravians, etc. On their visits to

these historical places they prayed, inter alia, asking God to remove the curse of the shedding of innocent blood in these areas of Europe. They also prayed and asked God to be merciful and cause a mighty revival to come to these parts and to the descendants of the people who committed these terrible crimes.

Plans are currently being made to send prayer teams along the routes of the Crusades that took place during the Middle Ages. There are many believers who believe that the injustices and damages caused by these Crusades are some of the biggest blockages to the preaching of the gospel of Jesus Christ to the Jews and the Muslims.

Prayer expeditions can also take on other forms. In Japan, Paul K. Ariga booked a train and along with 400 intercessors travelled through 6 cities in the Osaka area. Inside the train they sang spiritual songs and interceded. In New England (USA) a group of Christians took a number of vans and travelled through 5 different states, stopping at specific places to have prayer meetings. Others do it by aircraft. These are no specific prescriptions or limitations. The Spirit of God leads people in different ways and we must be open to new ideas. This kind of prayer is exciting and challenging.

For example, two ladies in South Africa have covered more than 32 000 km of Southern African soil by car in the past few years. On these prayer expeditions they visited a number of countries, stopped at certain places and prayed. Sometimes they travelled all along the border of a country and prayed for it. On a recent expedition during which they visited Namibia, Angola and Zambia, the Lord made it clear to them that this phase of their task was not completed.

Prayer expeditions and spiritual mapping

Prayer expeditions are very closely linked to spiritual mapping. Expeditions must be thoroughly planned. Strategic places must be visited in order to pray as the Spirit of God lays it on the hearts of the group to do. Very often these outreaches are coupled with prophetic acts that are executed at these places. It is very closely linked to prayer and intercession.

We could say that spiritual mapping is of the same utilitarian value to the intercessor as X-rays are to a doctor. The book *Breaking Strongholds in our Cities* by C Peter Wagner is presently the best book to consult on spiritual mapping. Spiritual mapping is about finding relevant historical events and evaluating the present situation in a certain geographical area to determine what demonic strongholds are existing in that area.

The aim of prayer expeditions

The basic aim of prayer expeditions is to open up a given region for the preaching of the gospel and the coming of the Kingdom of God in that region. Any strongholds of the enemy that may cause a hindrance to the gospel taking its swift course in that area are sought, and those are the points that are concentrated on during prayer.

What do we ask for when we pray that the Kingdom of God should come in a specific geographical area? We pray, inter alia, that there won't be war, that social conditions will change, people won't go to bed hungry at night, injustice will be eradicated, unsaved people

will come to salvation in Christ, and hatred, sickness, addiction, sexual immorality, etc. will not continue to ruin peoples' lives.

What to pray

C Peter Wagner suggests in his book *Churches that Pray* that we should at least pray for the following when going on prayer expeditions:

- Prayers of repentance and remorse over past sins: 2 Chr.7:14 clearly states that when we confess our sins, God heals the land. The Old Testament, especially, warns that the sins of the fathers must be repented of.
- Intercession - to intercede: In Ez.22:30 God looks for a man to stand in the gap. We find the same thought in Is.59:16 and 63:5. Prayer expedition participants spiritually stand in the gap for prayerwalking the country or region that they are going to. They pray to God to reveal the strongholds of the enemy in that region and ask the Father for a strategy to break down those strongholds (2 Cor.10:4-5)
- Proclamations: The intercessors proclaim the Kingship and Lordship of God out loud over a specific place. It is often coupled with singing and exclaiming God's Name over a place.
- Prayers of blessing: Just as individuals and families need healing, cities, towns, nations and people in geographic regions also need it. A large part of the task of prayer expeditions is to pray the Lord's blessing over that part of God's world.

Different types of prayer expeditions

- Point-to-point expeditions. This type of expedition normally follows a historically important route from one point to the next.
- Border-to-border expeditions. In this case it is done by walking around the whole border of the country, province, or given geographic area, and supplication is made for a general spiritual awakening.
- Environment expeditions. A given geographical area is taken and all the important places visited.
- Relay expeditions. For example YWAM had a torch run across the breadth of the USA with a new team of "prayer runners" taking the torch from time to time.

Prayer journeys (focus on demonic strongholds)

The aim of prayer journeys is to physically go to geographical areas where there are visible demonic strongholds to pray and do prayer warfare. A demonic stronghold is a fortress that Satan raises up to elevate himself against the knowledge and plans of God.

Different types of prayer journeys

There are two basic types of prayer journeys. The first type of prayer journey is where intercession and prayer warfare is primary. The aim of such a journey is prayer and not evangelism or research. Its character is more intense than, for example, prayerwalking, and a specific demonic stronghold is concentrated on directly. These journeys can include prayerwalking as well as elements of prayer expeditions. A prayer journey is a definite declaration of war against demonic strongholds.

These prayer teams normally consist of 5-10 intercessors that physically go to a specific city or strategic point to pray there. Thorough preparation is made and all the team members receive training in prayer warfare. As a result of the situation in many countries and in different cities, these prayer journeys are not coupled with great public announcements. Once again the aim is prayer and not evangelism.

The second type of prayer journey is prophetic prayer journeys. Out of a hundred prayer journeys approximately one or two will be prophetic prayer journeys. Someone who is known around the world for this type of prayer journeys is Kjell Sjöberg of Sweden. Two of his books have already been translated into English: *Winning the Prayer War* and *The Prophetic Church*. People who participate in prophetic prayer journeys normally have both the gifts of prophecy and intercession. In his books Sjöberg tells how he went to different cities and countries to pray (Paris, Brussels, Bonn, Warsaw, Athens, Egypt, Australia, etc.) and how they came up against different demonic strongholds (eg. Mammon, prostitution, materialism, fatherlessness, death, conspiracy, Islam and many others).

A part of prophetic prayer journeys consists of prophetic prayer action. To the outsider most of these actions do not make sense, but the effect of these actions are unquestionable. The danger is that immature believers want to copy this type of action in an attempt to be spiritual. Such attempts are always futile and often also negative. Prophetic prayer action can only be performed under clear guidance of the Holy Spirit and must never be boasted about.

Programme during a prayer journey

It makes sense to put a lot of planning into a programme for the prayer journey. There must be time for personal quiet time, collective intercession prayerwalking, recreation, etc. It is not a holiday, but the programme must also not be so full that the intercessors don't have enough strength to do their work effectively.

For example, a day's programme could look as follows:

Before 08h00 -	Personal quiet time and breakfast
08h00- 09h00 -	Praise and worship and planning the morning
09h00- 10h30 -	Prayerwalking
10h30- 11h00 -	Rest
11h00- 13h00 -	Prayerwalking or group intercession
13h00- 16h00 -	Eat and rest
16h00- 17h30 -	Prayerwalking/praying at certain strategic points

17h30- 18h30	-	Eat and rest
18h30- 19h00	-	Report back
19h00- 20h30	-	Praise and worship and group intercession/ prayerwalking
21h00	-	Personal time/rest

Some of the evening can be alternated with encouraging visits to local spiritual workers or Christians.

Reporting back on what was prayed for and what happened during each day's prayer activities is very important. Christian Information Network is the organisation currently trying to monitor all prayer journeys to the 10/40 Window, and they encourage groups to place reports on prayer journeys at their disposal. (Address: Christian Information Network, 11025 Highway 83, Colorado Springs, COLORADO, 80921; Tel: 719-522-1040; Fax: 719-548-9000.)

10/40 Window prayer journeys

The AD 2000 Prayer Track encourages believers across the world to arrange prayer journeys to the 10/40 Window countries. During October 1993, 247 prayer teams went to the 10/40 Window countries to pray. The aim was to send prayer teams to go and pray for spiritual breakthrough in those specific countries. The advantage being that the intercessors could feel and experience the spirit and climate of the country. When such prayer teams begin moving amongst the people, things start happening inside you that do not happen when you pray for someone on a map. When you hear the language, feel the oppression, see the buildings, and eat the food of that country, the reality of that which you are praying for penetrates very deeply. Such prayer journeys are expensive in terms of the onslaught on spirit, soul and body, finances, sacrifice and inconvenience that must be endured. But the profit and results in the Kingdom of God is incalculable.

During June/July 1994 there were groups that again undertook prayer journeys to these countries as a follow-up of the prayer journeys of October 1993. Plans are currently being made to visit at least 100 mega cities and capitals inside the 10/40 Window with hundreds of teams (altogether 10 000 intercessors) in October 1995. The 200 largest unreached mega-nations of the world will be concentrated on in 1996. The plan for 1997 is to identify 1 000 geographical areas (areas of 1 million people) in the 10/40 Window and to saturate them with prayer.

Experience within the 10/40 Window

During October 1993 I had the privilege of joining 3 other believers on a prayer journey to one of the 10/40 Window countries. We were in a region in Pakistan where more than 50 unreached people groups live (15 million people) and where there are, as far as is known, only about 10 Christians amongst these millions of people. No missionaries are allowed there. It is a country where 96,7% of the population are Muslims.

We stayed in that region for seven days and waited on the Lord daily to guide us how to pray. It was a wonderful experience to see how the Lord united us as a team and how He began to give explicit Scriptures to us for the place that we were staying at. Daily, as we came together for prayer, we discovered that the Lord had given different members of the prayer team exactly the same Scriptures. We discussed those passages, prayed them through and asked the Lord to let them come into fulfilment. The Lord also led us in a very special way to do a Jericho march and to carry out other spiritual prophetic actions. On the last day we fastened a banner to a television mast with the words JAHWE-NISSI and THE ROOT OF JESSE on it. Three months later we started hearing of spiritual breakthrough in that geographic area and reports are still coming through about fruits as a result of that prayer journey in October 1993.

24 Cardinal points

Another interesting development is intercession on the 24 cardinal points. Lorren Cunningham of YWAM experienced that the Lord was calling this organisation to get involved with intercession on the 24 cardinal points of the world. By this is meant the four outermost parts of the six continents (the most Eastern, Northern, Western and Southern parts). Prayer teams are sent to these 24 points annually on the same day, to do spiritual warfare over the relevant continents. The first time they prayed at these cardinal points was September 21, 1991. Since then it has been yearly.

Reading material in preparation for prayer journeys

The following books can be consulted by people who are planning to undertake a prayer journey:

Possessing the Gates of the enemy	-	Cindy Jacobs
The Last of the Giants	-	George Otis (jr.)
Warfare Prayer	-	C Peter Wagner
Breaking Strongholds in your city	-	C Peter Wagner
Churches that Pray	-	C Peter Wagner
Winning the Prayer War	-	Kjell Sjöberg
The Prophetic Church	-	Kjell Sjöberg
Heaven on Earth	-	Alistair Petri