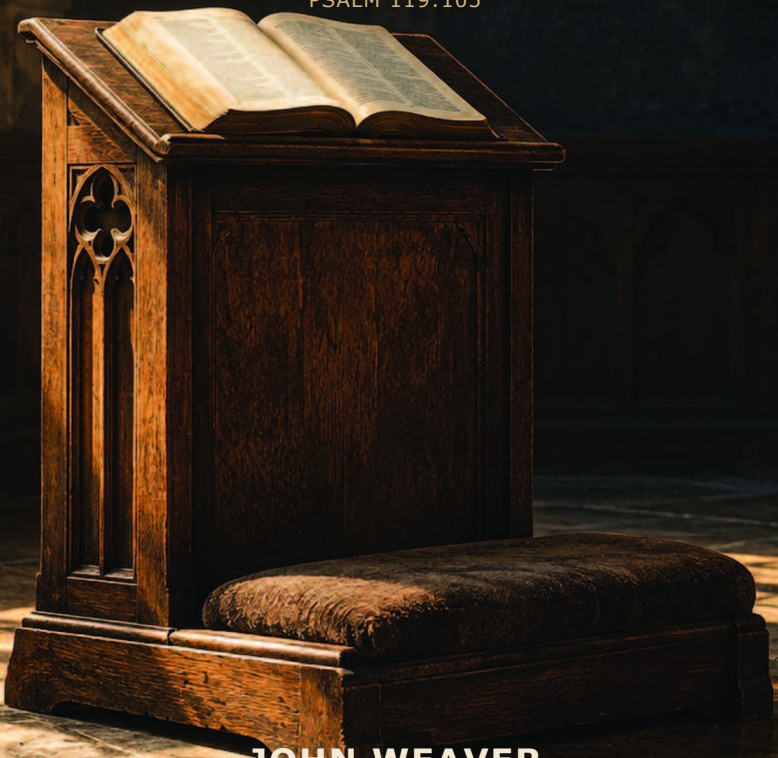
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A Call To Prayer

"Thy word is a lamp unto my feet, and a light unto my path."

PSALM 119:105



JOHN WEAVER

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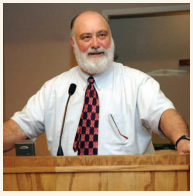
Pray without ceasing.

1 THESSALONIANS 5:17

What does it mean to pray with understanding and confidence? John Weaver considers prayer in the life of the believer and the church, connecting dependence on God with the responsibility to seek Him earnestly. These messages address genuine prayer, the protection of the church, and the obligations one generation bears toward the next.

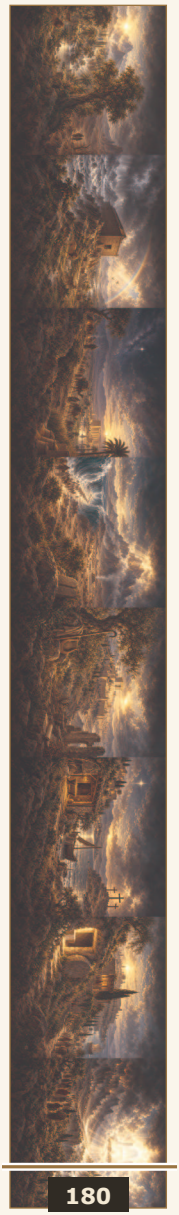
"Most mature and adult Christians end up saying prayers rather than praying."

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.



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CHAPTER 1

A Call To Prayer

Part One

Introduction: The Difference Between Saying Prayers and Praying

Psalm 17:1 says, “Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips,” or hypocritical lips.

A call to prayer is an easy title and an easy subject in one sense of the word. However, when you consider prayer—real, genuine, and true prayer—neither the subject nor the matter is easy. There is a vast difference between saying prayers and praying. When we raised our children, we would ask them as we took them to bed, “Did you say your prayers?” rather than, “Did you pray?” The truth is that most mature and adult Christians end up saying prayers rather than praying.

Our Lord pointed out that even the heathen pray. They do not necessarily pray to the one true and living God; they do not pray in faith, and they do not pray according to His will, but at least they

pray. Our Lord said in Matthew 6:7, “But when you pray, use not vain repetitions as the heathen do, for they think that they will be heard for their much speaking.”

Muslims hear the call to prayer five times a day. Do you pray five times a day? At least the heathen pray, even if they use vain repetitions. I am much afraid that we have become truly a prayerless people. Most of us do not really pray, do not even know how to pray, and are guilty of simply saying prayers instead of actually praying.

Yet God has a unique way of bringing things to pass in our lives. Incidents, afflictions, tests, and trials nudge us and truly get us to pray. It is a sad thing that most Christians have to be forced to pray. How often do you pray? Well, how often did they pray in the Bible?

Biblical Frequency and Nature of Prayer

David said in Psalm 5, verse 3, “My voice shalt thou hear in the morning, O Lord. In the morning will I direct my prayer unto thee, and will look up.” David said, “I’m going to pray, but I’m not only going to pray in the morning; I’m going to look up.” That is, I’m going to expect an answer from you. In Psalm 55, verse 17, he said, “Evening and morning and at noon will I pray and cry aloud and thou shalt hear my voice.” That was three times a day.

In Psalm 86, verse 3, he said, “Be merciful therefore unto me, Lord, for I cry unto thee daily.” Clearly in the Bible, David prayed not only in the morning and not only daily, but sometimes three times a day. Should we pray three times a day? Should we pray five times a day? How often should we pray? Scripture tells us in 1 Thessalonians 5:17 that we are to pray without ceasing. The Greek word means to pray without ceasing, without intermission, incessantly, and continually. How in the world is that possible?

We have work to do and plans to make; we have to run here and there. How can we pray without ceasing? Prayer does not necessarily mean that we have to stay on our knees twenty-four hours a day. Philippians 4:6 helps us: “Be careful for nothing. But in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.” Notice: “be careful for nothing, but in everything with prayer and thanksgiving.”

Stonewall Jackson said that every letter he wrote and sent was accompanied by prayer, asking God's blessing not only upon the letter but also upon the recipient who would read it. It was an attitude of constant and consistent prayer. We must work, but we can ask our Lord, our Heavenly Father, to bless our work, bless our plans, direct our steps, and order our paths.

Everything that we do can be centered upon Him. I believe that praying without ceasing means that our mind is constantly and consistently upon God and upon His Word. Our whole life rotates around Him. Everything is centered upon Him because we recognize that He is our all in all. He is our source of everything and the supplier of our every need.

According to our Lord in John 15:5, "without me, you can do nothing." Work is something, and therefore you need Him. Planning is something, and therefore you need Him. Prayer is something, and therefore you need Him. Obviously, we cannot even pray without Him. The Bible tells us in Romans chapter 8 that oftentimes when we pray we know not what to pray for as we ought, but it is the Holy Spirit who prays in us with groanings which cannot be uttered. Prayer is something, and that means that we need Him to enable us to pray.

Praying without ceasing is actually living your life in His presence. It is recognizing that you need Him in every act, in every thought, and in every decision. Without Him we cannot pray. Without Him we cannot even breathe. For he holdeth our soul and life, and our times are in his hand. Praying without ceasing is a continual and constant recognition of our Heavenly Father and a reliance upon Him to supply our every need through the Lord Jesus Christ.

Although this message is titled "A Call to Prayer," this message is not about prayer. This message is about praying. I believe that there is a time coming in the not too distant future that we will be praying. I think we will be forced to pray. I think the time is actually now that we need to understand this and begin praying as well.

The Urgent Need for Prayer Amid Global Conspiracy

I believe you are quite aware of a simple fact: evil and wicked men are planning everything they can plan for the purpose of destroying Christianity, destroying our country, and destroying lives. In fact, they have already said openly that five billion people need to die, that we are useless eaters. The sad fact is that our own government is complicit in this.

So we cannot look to man for help. We cannot look to our government for help. We really cannot look to ourselves for help, for we have no power in and of ourselves. The only source of help left is God Himself. We must learn to cry as David did three times in Psalm 80 when he prayed, "Turn us, O God, and we shall be turned." Also in that same psalm he said, "Quicken us, O Lord, and we shall call upon thy name." To truly pray, we must be quickened.

The motivation for this message is based on a number of things I have been reading for the last several weeks. Did you know that Klaus Schwab, George Soros, and the Great Reset are now saying that China must lead in the New World Order? China must lead in the New World Order. Did you also know that Klaus Schwab and the Great Reset are now saying that people must give up their automobiles?

Most people, when they hear that, would say, "Well, they're mighty stupid if they think I'm going to give up my automobile. I need this to go back and forth to work. I need this for that reason and for that reason. No, I'm not giving up my automobiles." Why in the world would they suggest that you must give up your automobile? The answer is that they have developed what they are calling 15-minute cities. If you doubt what I am telling you, go home, get on the internet, and Google "15-minute cities."

What they are proposing is that cities will be built with everything you need within 15 minutes of where you live. Your health resources will be within 15 minutes. Your food resources will be within 15 minutes. You do not need a car because you can walk within 15 minutes. That means you would be watched, tracked, confined, and controlled, because if you leave the area assigned to you, you will either be fined or arrested. Isn't that amazing? It would be absolutely

total control. And here is one that will really shock a lot of people. Of course, I think they are in for a rude awakening on this.

The World Economic Forum is now calling for millions of cats and dogs worldwide to be slaughtered in an effort to reduce the carbon paw print they produce by eating meat. The World Economic Forum, which has ordered mainstream media outlets to begin pushing this narrative, wants to introduce an international policy requiring the majority of pet owners to euthanize their own animals. They do not understand some things about pet owners, especially when some folks like Alice Knight believe that our pets are our children.

It is absolutely insane. Consider also the fact that our food sources are now being deliberately destroyed. The fake, false, and foolish agenda of climate control is being used to foster the overthrow of farming by denying the use of nitrogen and nitrogen-based fertilizers, which have been used for years in food production. Farms are now being confiscated globally.

Here is the headline: “Netherlands to confiscate 3,000 farms under the guise of saving the environment.” One of the biggest sources of rancor in the summertime, Dutch farmer protests went beyond the comparatively minor edict that farms may no longer use nitrogen-based fertilizers so that the government could acquiesce to the United Nations Agenda 2030 Sustainable Development Goals. The protests were rooted in rumors that the government planned to forcibly seize farms and shut them down. Although those rumors were derided as mere conspiracy theory, recent reporting shows that they were another bona fide fact.

When I was a boy, I was raised on a farm, and my father farmed five and six hundred acres. Today, many farmers farm thousands of acres. How much food could be grown on 500 acres, or even on a quarter of an acre if you truly tried to grow food for yourself? When thousands of farms, including huge farms, are closed down, a large food source will be destroyed. That is basically what is happening. There is also a push for transhumanism.

I read an article this past week concerning the combining of humans with artificial intelligence. Already, tests and trials are being conducted and plans are being made basically for the overthrow of

humanity, because you do not need a lot of people when robots and artificial intelligence are doing exactly what they need to do. I also read another article where McDonald's now is going to be staffed with all robots. That may or may not come to pass, but that was what the article said.

On top of that, plans are being made, and legislation called for and passed, to ban all of our weapons, even hunting rifles. In Canada, they are now banning hunting rifles. Do you understand that once your weapons are taken, you are absolutely defenseless? Tyrants always seek to destroy the weapons of their subjects. You cannot enslave an armed population.

Let me show you. Turn in your Bibles to 1 Samuel chapter 13, beginning with verse 19. I want to show you how helpless people are without weapons. The Bible says, "Now there was no smith found throughout all the land of Israel." That is, there was no blacksmith there, no one who could really work with metals. "So now there was no smith found throughout all the land of Israel for the Philistines said, Lest the Hebrews make them swords or spears. But all the Israelites went down to the Philistines to sharpen every man his share and his coulter, and his axe and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads."

"So it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, but with Saul and Jonathan his son were they found." In other words, Saul and Jonathan were the only two who had any real arms.

The entire Hebrew nation had been disarmed by the Philistines. Now, if you are naive enough to believe that your government is going to protect you, I have a bridge I need to sell you, and it’s located in the Mojave Desert. If you really think the government has your best interest in mind and is going to protect you, just ask the American Indians.

You may say, “Well, you don’t need weapons because we have the police.” Do you realize that the police have no constitutional authority to protect you at all?

Remember the shooting at Marjory Stoneman Douglas High School in Parkland, Florida. Following the shooting last February, some students claimed that local government officials were at fault for failing to provide protection. The students filed suit, naming six defendants, including the Broward School District, the Broward Sheriff's Office, School Deputy Scott Peterson, and Campus Monitor Andrew Medina.

Darren L. Hutchinson, a professor of law at the University of Florida School of Law, said: "Neither the Constitution nor state law impose a general duty upon police officers or other governmental officials to protect individuals from harm, even when they know that harm will occur." He continued: "Police can watch someone attack you, refuse to intervene, and not violate the Constitution."

He then stated: "The Supreme Court has repeatedly held that the government has only a duty to protect persons who are in custody." Thus, the only people the police have any right and power to protect are those whom they have arrested. If you are not arrested, they do not necessarily have to protect you.

All I am trying to say is that they are trying to take all our weapons and leave us absolutely defenseless. You must also consider the coming digital dollar, which is known as FedNow. Once you submit to a digital dollar, you have not only given up all your rights to privacy; at the same time, you are going to be totally controlled by a computer. One author has said: "All the pieces are now coming together to control the global population, and this digital prison is already mostly built."

When it is finished, it will be the final lockdown of mankind. An international vaccine passport, digital identity, a social credit system, and a central bank digital currency form a digital control system that will lock down the population in perpetuity. Facial recognition is an essential part of the control structure, as it is the password to your digital identity. By the end of 2022, which is a week away, there will be 1 billion data-collecting surveillance cameras in the world, all connected to the Internet and artificial intelligence. Cameras and audio recording devices in cell phones, automobiles, and smart appliances also collect and share data. All these data are then used to give each person an individual score

based upon their behavior, expression, and interaction with the world. Ultimately, your social credit score will dictate what you can and cannot do, what you can and cannot buy, and where you can and cannot go. Artificial intelligence is an absolutely crucial component without which the control system cannot work. The easiest way to push against this system is to starve the artificial intelligence of data by refusing to use technologies that collect and share your personal data.

God's Sovereignty and the Church's Security

Let me make this statement. I know and I believe that God is absolutely sovereign, that God is in control. When someone says everything's going wrong, I would add that everything is going wrong just right. But I do not believe for one instance—I do not believe for one instant—that God is going to hand over His creation to a handful of petty bureaucrats who claim to be God in order to destroy everything that He has created. Moreover, I do not believe that God is going to allow His people, His church, to be destroyed.

That does not mean that we will not suffer. That does not mean that some of us will not die. But it does mean He is not going to allow His church to be destroyed. God will not hand over His creation to those who claim His place, nor will He permit His church to be destroyed.

We are talking about Israel: "When they went from one nation to another, from one kingdom to another people, He suffered no man to do them wrong, yet he reproved kings for their sake, saying, Touch not mine anointed, and do my prophets no harm." When you think of the fact that the church of Jesus Christ is the body of Christ, that means that He is our head. You can read in Ephesians and Colossians where Jesus Christ is specifically called the head of the church. When you attack the body, you attack the head. So when Christians are attacked by governments or individuals, they are not only attacking the body; they are attacking the head. The head happens to be the unbegotten Son of God, and God the Father does not take kindly or lightly to someone attacking His Son.

I do not think that the Great Reset or the New World Order is going to destroy Christianity. I do not think it is going to destroy the

world. But it is an evil force that we must face and deal with, and we have a responsibility to do so. That means we must learn to pray against them. I want to emphasize that: I did not say pray for them; I said pray against them. You may object, “Pastor, that’s not biblical. The Bible tells us that we’re to pray for kings and rulers and for those that are in authority.” Yes, it does. But have you ever noticed why God said we’re to pray for them?

Praying Against God's Enemies: A Biblical Mandate

Paul writes, “I exhort therefore first of all supplications, prayers, intercession, and giving of thanks be made for all men.” That is all men in general. Then he specifies in verse 2: “For kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Savior.”

Someone says, “Well, we need to pray for them that they shall be saved.” The truth of the matter is, if they were not already saved, they should not be in positions of rulership. Read Deuteronomy 17 when you get back home. All through the Word of God, God said, “Thou shalt appoint not a stranger, but a brother.”

But note why we are to pray for them: “For kings and for all that are in authority,” why? “That we,” that is, God’s people, “may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Savior.” We pray for them that they would leave us alone, that we can do what God has commanded us to do. We are not praying for their benefit; we are praying for our benefit.

We must learn to pray against them. You say, “Pastor, I don’t think that’s a biblical attitude.” But it is indeed a biblical attitude. Did you know that God even commanded Jeremiah not to pray for the people? Jeremiah wanted to pray for them in Jeremiah chapter 7 and verse 16, and yet God said, “Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me for them, for I will not hear thee.”

He said, “Jeremiah, don’t you pray for them. I’m not going to listen to you.” Then, in Jeremiah 11:14, God says to Jeremiah,

“Therefore pray not thou for this people, neither lift up a cry or prayer for them, for I will not hear them in the time that they cry to me in their trouble.” God said, “I’m not going to listen to you, Jeremiah, praying for them, and I’m not going to listen to them praying to me. I’m just not going to listen to them.” Things were so bad, and Jeremiah really wanted to pray for the people.

Finally, in Jeremiah 14:11, God said, “All right, Jeremiah, I’m going to let you pray for them. But here’s what I want you to pray.” Listen carefully: “Then said the Lord to me, Pray not for this people for their good.” You want to pray for them? You pray that I’ll destroy them, because that’s exactly what I’m going to do.

So Jeremiah made intercession against them. An imprecation is a curse. It is a judgment. It is a condemnation. When you pray the imprecatory prayers of the Bible, you’re calling down God’s curse, God’s judgment, and God’s condemnation upon the wicked.

You might say to me, “Well, pastor, I don't think that's biblical either.” Let me encourage you to go back and listen to an old message I preached years ago, “The Biblical Doctrine of Hatred.” There is also a more recent message I preached a few years back on the doctrine of love and hate.

You say it is not biblical for Christians to hate. Oh, yes, it is. In the message on the biblical doctrine of hatred, I developed three main points. Number one was the sovereign's hatred, as I took you through the Bible and showed you. Number two was the Savior's hatred. Finally, number three was the saint's hatred.

Let me show you a good illustration of that. Look in your Bibles at Psalm 139, beginning with verse 19. David said, “Surely, thou wilt slay the wicked, O God.” In other words, God is going to destroy the wicked. That's all there is to it; it is just a matter of time. So David says, “Surely thou wilt slay the wicked, O God.”

"Depart from me, therefore, you bloody men." In other words, I don't want to be around the wicked because I know that lightning's going to strike them sooner or later. And here's why. Here's what they do. Look in verse 20. "For they speak against thee wickedly." That is, they speak against God wickedly. Psalm 139, verse 20: "For they speak against thee wickedly and thine enemies take thy name in

vain." So they speak against God; they curse God. And look what David says in verse 21: "Do not I hate them, O Lord, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies." Now watch if you would. Here are God's enemies, and David says this. Here is a man after God's own heart saying that he hates God's enemies with a perfect hatred.

To show the holiness and godliness of his heart, he ends that prayer in verses 23 and 24 by saying, “Search me, O God, and know my heart. Try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.” It is God’s enemies that speak against him, take his name in vain, seek to dethrone and overthrow him, hate his rule and its reign, despise his word, and try to destroy his people and his ministry. David expressed a righteous and holy hatred for all who hated God.

We pray for our enemies; we pray against His enemies. His enemies actually become our enemies as well. But when we are commanded to pray for our enemies, our enemies are not necessarily His enemies. Usually, our enemies are of our own making, because of our own incivility, wickedness, depravity, and hatefulness. So we pray for our enemies, but we pray against His enemies.

It is impossible to love God unless you hate everything contrary to Him. That is why He said in Amos 5:15, “Hate the evil and love the good.” You cannot love the good unless you hate the evil, nor love God unless you hate everything contrary to Him.

So do not take that old, lame, trite, and wicked position: “Well, here is what we are supposed to do: love the sinner but hate the sin.” That is impossible, because you cannot separate the sinner from the sin. Have you ever stopped to think that sin is in the sinner? There would not be any sin if there were no sinners. There is sin because there are sinners.

Lord willing, next Lord's Day, I'm going to be expounding Psalm 5. Today is basically an introduction and foundation for what I'm going to be sharing with you next week. But look at verses 4 and 5: "For thou art not a God that hath pleasure in wickedness, neither

shall evil dwell with thee. The foolish shall not stand in thy sight. Thou hatest all workers of iniquity."

It's not just the iniquity that God hates; it's the workers of iniquity. There would not be any iniquity if there were not any workers of iniquity. So you cannot separate the sinner from his sin.

You need to let this sink into your heart and in your mind. When you understand this, you also have to understand that, in the age that we are living in today, our own governments have become our enemies because they are seeking to destroy us in every area of our lives. They seek nothing but absolute and total enslavement. So will you sit still and be nothing? Will you not really pray—not say prayers, but really pray?

Here's one of the founding fathers, Sam Adams, who said, "If you love wealth better than liberty, the tranquility of servitude better than the animating contest of freedom, go home from us in peace. We ask not your counsels or arms. Crouch down and lick the hands which feed you. May your chains set lightly upon you and may posterity forget that you were our countrymen." He said, "Go home and crouch down and lick the hands that feed you."

Now, you may ask this question: What good will a desperate prayer do in a desperate situation? I would imagine it does quite well. It did for Daniel in the lion's den. It did for the three Hebrew children in the fiery furnace. It did for Peter as he was sinking beneath the waves. Those were all desperate situations and desperate prayers. That is for sure.

The Parable of the Persistent Widow and Desperate Prayer

Our Lord is telling us about praying without ceasing. He begins in Luke chapter 18, verse 1: "And he spake a parable to them to this end, that men ought always to pray and not to faint."

In other words, we are never to give up, give out, or quit. We are always to pray and not faint. Then He gives us His illustration: “Saying there was in a city a judge which feared not God, neither regarded man.” He had no fear of God, was not going to do anything right or holy, and had no regard for man; he did not care. “And there

was a widow in that city and she came unto him saying, Avenge me of my adversary. And he would not for a while. But afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

Here was a man who cared nothing about justice, righteousness, or holiness. This widow kept coming and saying, "Avenge me of my adversary." Finally, he said, "I'm going to do it just to get her off my back. I'm so tired of this." Then our Lord makes the application. In verse 6, He said, "Hear what the unjust judge said. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

Our Lord is asking, Do you think God the Father is like this unjust judge? Do you think He is uncaring, or that He is not interested in justice, righteousness, holiness, and truth? The problem is not with God. Our Lord is saying the problem is with us. We are not crying day and night.

Men ought always to pray and not faint. We are not crying, screaming, or praying. We are not seeing how desperate our situation really is or how desperately we need God. We need His power and strength. We need Him to make bare His arm and take care of the situation. Martin Luther, the reformer, said, "We should pray that our enemies be converted and become our friends. And if not, that their doing and designing be bound to fail and have no success and that their persons perish rather than the gospel and the kingdom of Christ."

So it all boils down to this: Who would you rather see perish—the kingdom of evil or the kingdom of Christ? Who would you rather see defeated, the enemy or the Lord Jesus Christ? Who would you rather see destroyed, the wicked or the godly and righteous? Who would you rather win, those who hate and oppose God or those who love Him and serve Him?

The Puritan David Dixon said, "If any of the enemies of God's people belong to God's election, the church's prayer against them giveth way to their conversion, and seeketh no more than that the judgment should follow them only until they acknowledge their sin

and turn and seek God." Some of these wicked people may be God's elect, God's sheep.

If a poll had been taken in the first century concerning the man most likely to bust hell wide open, Saul of Tarsus would have won it hands down. He consented to Stephen's death, persecuted the church, and hailed men and women, casting them into prison. Yet Saul met the Lord Jesus Christ on the Damascus Road and became Paul the Apostle. He was one of God's sheep, and undoubtedly the church was praying against him. I would have been. Dixon's point is that if some of God's people are among the enemies persecuting us, our prayers against them will go far enough to drive them to repentance and faith in Jesus Christ.

When we consider the enemies we face, we are not asking God to do what we want done to them. We are asking God to deal with the situation in the way that pleases Him. God can do one of three things. First, He can convert them; then they are no longer our enemies but our friends. Saul of Tarsus became the Apostle Paul, a friend of Christ and believers. Second, God can destroy their power or money supply. Third, He can remove them; He can kill them.

Some may say, "I don't know that God should do that or would do that." Oh, yes, He would. Deuteronomy 7:9 says, "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love him, and keepeth his commandments to a thousand generations." Then verse 10 says, "And repayeth them that hate him to their face, to destroy them. He will not be slack to him that hateth him, he will repay him to his face." God's not embarrassed to strike the wicked down. He will pay him, the Bible says, to his face.

One thing I do in praying is ask God to take away the power of the enemy—political power and monetary power. I ask Him to take it away from those individuals and give it to someone who will use it to advance His kingdom and bring Him honor and glory. Where would George Soros be without his billions? Where would Klaus Schwab be? Where would Zuckerberg be? Where would Bill Gates be?

If they had no money, they would have no influence and no power. God can take that away just as easy as pie. In light of the

situation in which we are living and the dangers we are facing, how should we pray? I believe we should pray the Scriptures. There are numerous imprecatory prayers in the Bible. For time's sake, let me quote some. You can write down the Scriptures.

Imprecatory Prayers in Scripture

For instance, consider Psalm 104:35: David prayed, "Let the sinners be consumed out of the earth, and let the wicked be no more. Blessed thou the Lord, O my soul. Praise ye the Lord." Did you hear what he prayed? "Let the sinners be consumed out of the earth. Let the wicked be no more." You may ask, "How can I pray such a thing?" Have you ever prayed the Lord's Prayer?

"Thy kingdom come, thy will be done." Do you know what will happen when His kingdom comes fully, completely, totally? Read 2 Thessalonians 1, beginning with verse 7: "And you who are in trouble, rest with us. When our Lord Jesus Christ shall be revealed from heaven in flaming fire, taking vengeance on those that know not God and obey not the gospel." What is He going to do?

That is exactly what David is praying: "Let the sinners be consumed out of the earth and let the wicked be no more." He is praying, basically, "Thy kingdom come"—the fulfillment, the totality of Thy kingdom. I also like Psalm 7:8-9: "The Lord shall judge his people. Judge me, O Lord, according to my righteousness, according to my integrity that is in me." Then David says, "O, let the wickedness of the wicked come to an end, but establish thou the just, for the righteous Lord trieth the reins in the heart. Let the wickedness of the wicked come to an end, but establish thou the just."

That is a wonderful prayer concerning Jesus Christ. He is called in the New Testament the just one: “Establish thou the just.” Establish the kingdom of Jesus Christ. Establish the Son of God.

In Psalm 59:13, David prayed, “Consume them in thy wrath, consume them that they may not be, and let them know that God ruleth in Jacob unto the ends of the earth.” Consume them; let them know that God is on the throne. In Psalm 83:17–18, David prayed, “Let them be confounded and troubled forever. Yea, let them be put

to shame and perish that men may know that thou whose name alone is Jehovah are the most high over all the earth." Let men know that You are. In Psalm 55:23, David said, "But thou, O Lord, O God, shall bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days, but I will trust in thee."

In Numbers 10:35, as Moses and the camps took up the ark, he prayed, "Rise up, O Lord, and let thine enemies be scattered, and let those that hate thee flee before thee." Psalm 68:1–3 gives a similar prayer: "Let God arise, let his enemies be scattered. Let them also that hate him flee before him. As smoke is driven away, so drive them away. As wax melted before the fire, so let the wicked perish at the presence of God. But let the righteous be glad and let them rejoice before God. Yea, let them exceedingly rejoice. Let God arise. Let his enemies be scattered. Let also them that hate him flee from before him."

There are multitudes of prayers against God's enemies in the Bible—multitudes of imprecatory prayers. We must learn to pray these prayers with intensity and determination. The saints of old prayed them.

This message is entitled "A Call to Prayer," not merely to say prayers, but actually to pray. The Word of God shows that God is interested in justice. Justice, the Bible tells us, is the habitation of His throne. We see injustice not only in this country, but globally, and God is able to take care of it. In order for Him to do so, we must repent, seek Him, obey Him, believe, and pray.

Applications: Praying for Deliverance and Thinking Generationally

David prayed for deliverance from his persecutors, who wickedly and wrongly persecuted him. Remember, David was a man after God's own heart. In Psalm 142:6, he prayed, "Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I." He recognized the enemy's strength and prayed against them. In Psalm 28:1 he said, "Unto thee will I cry, O Lord my rock; be not silent unto me: lest, if thou be silent unto me, I become like them that go down to the pit." In other words, God, You have got

to do something, or my enemies will overwhelm me. Finally, Psalm 64:1 says, “Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.” He was asking God to protect and preserve him.

We must learn to think generationally. When we think of all the evil that is facing us, when we think of transhumanism, artificial intelligence, out there planning our chains, making us live in 15-minute cities, like Klaus Schwab said, "You'll own nothing and you'll be happy," I could take this attitude if I wanted to. I could say, "All this doesn't matter to me. Why? Well, I'm 78 years old. I don't have much longer to live anyhow. All this is going to come upon people when I'm gone." Probably. Do you realize that's a wicked, wicked, wicked thought? What about my children? What about my grandchildren? What about my great-grandchildren? What about all the other children, all the other people, all the Christian folks?

Hezekiah was sick and God healed him. The king of Babylon sent ambassadors to Hezekiah, and he showed them everything in his kingdom, all of his treasures. He did not show them Isaiah, who was the greatest treasure, because he was the prophet of God. Watch what happens in Isaiah 39, beginning with verse 3:

"Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men, and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in thine house have they seen. There is nothing among my treasures that I have not showed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts. Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon. Nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good is the word of the Lord, which thou hast spoken. He said moreover, For there shall be peace and truth in my days."

What did he just say? It will not happen when I am around. What about his sons? What about all the other people in the nation? His

attitude was, "I am going to get out of it. It will happen after I am gone." No, it is wicked and wrong to think I can escape it and let everybody else suffer. We have to understand that there is more involved than our lives. It is the lives of a multitude of people.

Conclusion: A Call to Genuine Prayer

Look at Psalm 17, verse 1. David prays, "Hear the right, O Lord, attend unto my cry. Give ear unto my prayer that goeth not out of feigned lips." Do you really believe that God will hear the right? Do you really believe that God is a God of justice and that God is interested in justice? Do you really believe that God hears the prayers that go out of unfeigned lips—real, genuine, true, sincere prayers?

It is better for His honor and glory and for the good of His people. If you really believe those things, you had better start praying instead of saying prayers. We are facing an enemy that is seeking the destruction of the church, the destruction of a nation, and the destruction of a world. We need the hand and power of God to deal with the situation. We must learn to pray.

Father, in the name of Jesus Christ, we bow before Thee. Help us, Lord, to pray—not just say prayers, but to pray. Praying out of desperation as Peter when he said, "Help, Lord." Praying, Lord, recognizing that Thou and Thou alone are the God of justice and mercy and right and truth. Give us grace, Lord, that we may cry unto Thee and look up expecting the answer from the God of grace and mercy. Teach us Thy word. Give us, Lord, your mercy. In the name of Jesus Christ, we ask and pray. Amen.

CHAPTER 2

A Call To Prayer

Part Two

SCRIPTURE READING - Psalm 5:1-12 (KJV)

David says:

"Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

"The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak lying: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth.

> "Their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield."

Introduction: The Urgency of Prayer

> The title of this message is simply "A Call to Prayer." Remember, I began this message last week, so this is the second part. I pointed out last week that this is an absolute necessity, especially in light not only of what is happening in America, but what is happening globally as well. And I also indicated that it is a time to pray and not necessarily a time just simply to say prayers. I think Psalm 5 is going to indicate this truth very clearly as well. Last week I also dealt with the problems that we are facing with the Great Reset. I talked about the digital dollar that they're actually coming out with—it's called FedNow—and how it will be absolute control, how the 15-minute cities were to work, also the very fact that you would no longer have a car,

You would not need a vehicle if you had everything within fifteen minutes. I read this week that Klaus Schwab and some of the others are saying that you only need to take a bath once every seven days in order to help save the environment. He is really pushing that in Europe, so I sent it to my friend in Germany. He laughed and said that he takes a bath every day and will wash his work clothes every day if he wants to. These people are absolutely insane, and yet they are driving as hard as they can to destroy everything that has ever been worked for by confiscating the farmlands, stopping nitrogen-based fertilizer, and all that kind of thing.

I am simply pointing out that we had better be praying, because I think we are going to face something extremely grievous this year. When you look at Psalm 5, David is in great distress. This is why he wrote the psalm. I do not know exactly what the distress was; there

were probably plenty of things that gave David very deep distress. He was persecuted by King Saul, by Doeg the Edomite, by his own son Absalom, and by his own counselor Ahithophel, besides the Philistines, the Amorites, the Moabites, and all the others he had to fight. This psalm indicates that he was indeed in great trouble and distress.

Determination in Prayer (Psalm 5:1-3)

Let me give you a quick overview of this psalm. It is beseeching God very earnestly in prayer. In verses 1 through 3, David assures himself of God's justice against his enemies as he cries to God. In verses 4 through 6, he professes his faith in God. In verse 7, he prays for God to guide his goings. In verse 8, he exclaims against his enemies' cruelty. In verses 9 and 10, he prays for God to destroy them. In verses 11 and 12, he prays for God to preserve the godly. What I want to do today is give you five things that are absolutely necessary in prayer. Although this is not a message about prayer, it is a message about praying. First, in verses 1 through 3, there must be determination in prayer. David said, "Give ear to my words, O Lord. Consider my meditation."

"Hearken to the voice of my cry, my King and my God. Unto thee will I pray." And then he says, "My voice shalt thou hear in the morning, O Lord. In the morning will I direct my prayer unto thee and will look up."

David does not come to God in a flippant or lackadaisical attitude, merely saying, "Well, I'm going to say my prayers." No, he really comes to hear and wants God to hear what he has to say. He comes to give God praise, honor, and glory. At the same time, David is not going to waste words or energy. He is actually going to pray. He says, "Give ear unto my words."

First of all, let us look at this. He says, "Give ear to my words." He is asking God to pay close and particular attention to his request. He also says, "Hearken unto the voice of my cry," and, "Give ear" in verse 1, "unto my words." What does it mean when he says, "Give ear to my words"?

Most of you know—in fact, all of you know—that I am hard of hearing. Thankfully, God is not. If you have a low or soft voice, or if there is background noise and you are trying to talk with me, I have to get close and turn my ear to you if I want to hear what you are saying. So, if I give ear to your words, that means I am interested in what you are saying, I want to hear what you have to say, and I am willing to do whatever I can to make sure that I hear your request.

The opposite is also true. If you are speaking and I am not interested, turning my ears away from you, that means I do not want to hear what you have to say; I am not concerned with your request. So David is saying to God, "Give ear to my words," in the sense of, "Listen very intently and very closely. I need You to hear this request." Clearly, he wants his prayers to be answered.

Secondly, he says, "Consider my meditation." The word "consider" means to understand, discern, and perceive. "Consider, understand, perceive, and discern my meditation." The word "meditation" means that which has been thought, that which is being mused upon and over, and that which is to be considered. David is saying, "Give ear to my words"—the words that I am speaking and enunciating.

But "Consider my meditation" means more than that: "Lord, You know my thoughts. You know my intent, my desires, what has been going on in my life, and what has been going through my mind." He is asking God to consider what he cannot express or put into words, because God knows and understands.

That brings me to Romans 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." There are times when we cannot properly express ourselves, especially in relationship to the Lord. At times, all we can do is groan. I have prayed over things so grievous that I could only say, "Oh Lord"; I could not express the words. This is why the Bible says that the Holy Spirit helpeth our infirmities.

This is why David says, "Give ear unto my words and consider my meditation." Thirdly, in verse 2 he says, "Hearken to the voice of my cry, my King and my God: unto thee will I pray." David has now

besought God three times to hear him: “Give ear to my words. Consider my meditation. Hearken unto the voice of my cry.” There is an indication that he is in great grief and distress, and therefore urgency is present in his voice. His mind, his mouth, his spirit, and his speech

All are involved in this prayer. One of the great problems we have in prayer is a lack of urgency. There is probably a good reason for this lack of urgency: we are not in the lion's den yet, nor in the fiery furnace yet. We are not like Peter sinking beneath the waves, when all he could do was holler, "Lord!" and that was it. He understood that if our Lord did not help him, he was a goner. I am simply pointing out the fact that it may indeed take what we are going to face this year to make us urgently cry unto the Lord. When we become urgent, we will indeed cry.

David says, "Give ear to my words. Hearken to the voice of my cry, my King and my God, for unto Thee will I pray." He is talking about words, his cry, and the voice of his prayer. "Give ear," "consider," and "hearken" all evidence urgency, because he is indeed in distress.

There is a threefold form of prayer given here: number one, words; number two, meditation; number three, crying. Here is what the Word of God is teaching us: when we express prayer in words, there must be a heart longing and a heartfelt spirit, or else our words are useless. The second truth being taught here is that even when we cannot use words, if there is a heartfelt longing and crying, those prayers are acceptable unto God.

Fourth, David says, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." David is not only determined to pray; his voice is going to be heard in the morning. His prayer is directed to the correct object: the one true and living God who has revealed Himself in Jesus Christ, because he says, "My voice shalt thou hear in the morning."

"O Lord, in the morning will I direct my prayer unto Thee," and notice the latter part of verse 3, "and will look up." What does that express? When David said, "I will look up," it means that he was expecting an answer to his prayer: "I will lift up my head and look to You.

You know, it is humorous, in one sense of the word, with the dogs that we have. We can take one little treat and give it to one dog. When the other dogs hear the crunch, they immediately look up. They know that if we give to one, then we are going to give to the rest of them as well.

David understood this because he said in Psalm 121, verses 1 and 2, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Then he said in Psalm 123 and verse 2, "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."

When David said, "I will look up," he was saying, "I am going to expect God to answer." So here is a good question: How often do we look up in prayer? How often do we genuinely expect God to answer our prayers?

The very fact that we disbelieve is evidenced by our lack of faith, our lack of expectation, and our lack of looking up. Dr. Robert Leighton, one of the old writers, said it like this: "It is certain that the greater part of men, as they babble out vain, languid, and inefficacious prayers, most unworthy of the ear of the blessed God, so they seem in some degree to set a just estimate upon them, neither hoping for any success from them, nor indeed seeming to be at all solicitous about it, but committing them to the wind as vain words, which in truth they are.

But far be it from a wise and pious man that he should so foolishly and coldly trifle in so serious an affair. His prayer has a certain tendency and scope at which he aims with his sinuous and repeated desires. He does not only pray that he may pray, but that he may obtain an answer, as he firmly believes that it may be obtained. So he firmly, constantly, and eagerly urges his petitions, that he may not flatter himself with an empty hope.

He would pray that he may pray. What is the last time you prayed that you could really, genuinely pray? There must be a determination in prayer. When we go to the Lord in prayer, we must

be determined that we are going to cry unto Him. We are going to give our words, give our heart, and want Him to hear.

Doctrine in Prayer (Psalm 5:4-6)

There must not only be determination in prayer, but, secondly, there must be doctrine in prayer. Look at verses 4 through 6. David says, "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak lying: the Lord will abhor the bloody and deceitful man."

There must be doctrine in prayer, and doctrine is based upon the Word of God. The Word of God reveals to us the will of God. So, if we are going to pray according to God's will and according to God's Word, we must pray in relationship to doctrine. Doctrine is the foundation of our prayer. It does not matter how simple it is. We could be praying for divine assistance or for daily bread, but even our Lord taught us, "Give us this day our daily bread." Our Lord taught us that He supplies our every need. That is still doctrine.

An adult lady came up to a pastor and asked, “Well, pastor, can’t you just preach the gospel without all that doctrine?” He looked at her and said, “Absolutely not.” When you think about the gospel, you are thinking about the Lord Jesus Christ. There is the doctrine of God, the doctrine of the Incarnation, the doctrine of Redemption, the doctrine of Reconciliation, the doctrine of Repentance, the doctrine of Faith, the doctrine of Regeneration, and the doctrine of Conversion. You cannot preach the gospel without doctrine. You may preach with either good doctrine or bad doctrine, but you will be preaching with doctrine of some sort.

So when you pray, there must be doctrine. May I remind you of 1 John chapter 5, verses 14 and 15? The Bible says, “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” Where is His will revealed? In the Word. That is doctrine. If we ask anything according to His will, anything according to His Word, anything according to Bible doctrine, we know that He hears us. And

if we know that He hears us, we know that we have the petitions that we desired of Him.

David is praying in this instance against his enemies, which in turn are indeed the Lord's enemies as well. We have to be careful when praying against enemies to make sure that they are God's enemies. We are to pray for our enemies, but we are to pray against His.

When I say you cannot pray without doctrine, look at verses 4 through 6. He said, "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee." That is the doctrine of holiness. God is infinitely holy. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Verse 5 says, "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." There again is the righteousness of God. Verse 6 says, "Thou shalt destroy them that speak lying. The Lord will abhor the bloody and deceitful man." There is the doctrine of justice. In other words, David is praying with doctrine.

Joseph Caryl preached on the book of Job for forty years. Here is what he said on this psalm: "Here the Lord's alienation from the wicked is set forth gradually, and it seems to rise in six steps. First, he had no pleasure in them. Secondly, they shall not dwell with him. Thirdly, he casteth them forth; they shall not stand in his sight. Fourthly, his heart turns from them, 'thou hatest all workers of iniquity.' Fifthly, his hand is turned upon them, 'thou shalt destroy them that speak lying.' Sixthly, his spirit rises against them and is alienated from them, 'the Lord will abhor the bloody man.'"

"This estrangement is indeed a strange yet a certain punishment to the workers of iniquity." These words, "the workers of iniquity," may be considered two ways. First, as intending not all degrees of sinners, or sinners of every degree, but the highest degree of sinners: great and gross sinners, resolved and willful sinners, such as sin industriously and, as it were, artificially, with skill to care and to get themselves a name, as if they had an ambition to be accounted workmen that need not to be ashamed of doing that which they ought to be ashamed. These, in strictness of Scripture sense, are workers of iniquity.

Hence note: notorious sinners made sin their business and trade. Though every sin be a work of iniquity, yet only some sinners are workers of iniquity. They who are so called make their calling to sin. We read of some who love and make a lie, Revelation 22:15. A lie may be told by those who neither love nor make it, but there are lie makers, and they, sure enough, are lovers of a lie.

Such craftsmen in sinning are described in Psalm 58:2: “Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.” The psalmist does not say that they had wickedness in their heart, but they work it there. The heart is a shop within, an underground shop. There they closely contrive, forge, and hammer out their wicked purposes and fit them into actions.

Psalm 52 gives a good example of a worker of iniquity. It is written against Doeg, an Edomite and one of the chief herdsmen for King Saul. Doeg lied about David when David fled from Saul, who was trying to kill him. Doeg said that Ahimelech the priest had not only fed David and given him the sword of Goliath, but had given him directions, which was a lie because David did not even tell Ahimelech

Saul called for all the priests and commanded the soldiers to fall upon them, but they refused. Doeg then murdered eighty-five of the Lord's priests, who were totally innocent. He went to their city, Nob, and slew all their wives and children. In Psalm 52, David prays against Doeg:

“Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.”

This is indeed a worker of iniquity. David was a man after God's own heart, and he prayed against God's enemies based upon doctrine. God is infinitely holy, infinitely just, and right. He hates sin—all sin, every sin. In Jeremiah chapter 44 and verse 4, God said,

"Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate." Yet the next verse says, "But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods." They would not listen. God said, "Do not this abominable thing which I hate."

We have to understand clearly and distinctly that there has to be doctrine. Whatever our prayer requests and whatever we desire when we pray, there is an absolute necessity for Bible doctrine. Bible doctrine is based upon His Word, and His Word is based upon His will. When we pray according to His will, according to His Word, and according to Bible doctrine,

Here is what we are doing: we are asking God to remember. It would be a wise study to go through the Bible, look up the word "remember," and consider it in context every time it is used, especially in relationship to prayer.

In Exodus chapter 32 and verse 13, Moses prays: "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." Notice what he said: "Remember, Lord, you said this; you promised this."

In Leviticus chapter 26 and verse 42, God says to Israel, "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." God said, "This is my word."

In 2 Chronicles chapter 6 and verse 42, Solomon prays, "O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant." He is simply asking God to remember.

Nehemiah chapter 1, verses 8 through 10, gives another example. Nehemiah prays, "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to

set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." He says, "Remember, I beseech thee, the word that thou commandedst."

When we pray with doctrine, we are praying with God's Word, and we know God's Word is His will. If we pray according to His will, we know that He hears us; and if He hears us, we know that we have the petitions that we desired of Him.

Devotion in Prayer

So there must be determination in prayer. There must be doctrine in prayer. And here is the third thing: there must be devotion in prayer. If you look back to Psalm 5 at verses 7 and 8, David said, "But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face."

Devotion in Prayer (Psalm 5:7-8)

I need to explain the word "devotion," because usually we use this word in a different manner. We would ask something like this: "Have you had your devotions this morning?" All that means when we ask is, "Did you pray? Did you read your Bible?" That is basically it. Most parents ask their children that, most Christian parents: "Have you had your devotions?"

The interesting thing is this: the word "devotions" occurs only twice in the New Testament. One time it is translated as "devotions," and one time it is translated as "worship." It is the same Greek word, sebasma.

Hold your place in Psalm 5, but turn in your Bibles to Acts chapter 17, and notice verse 23. The Apostle Paul is on Mars Hill, and he said: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." Thus, the word "devotions" in this passage means worship: "For I passed by, and

beheld your devotions," or your worship, "to the altar of the unknown God, whom therefore ye ignorantly worship."

The second time it occurs is in 2 Thessalonians chapter 2 and verse 4, where the same Greek word is translated as "worship." It speaks of the wicked man "who opposeth and exalteth himself above all that is called God, or that is worshipped"—the same word, "devotions"—"so that he as God sitteth in the temple of God, shewing himself that he is God." Here is someone who wants to be worshipped as God while denying the one true and living God.

Look at Psalm 5, verses 7 and 8, because there must be devotion in prayer, since prayer is worship. David says, “But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.” David is confessing that the only reason he is able to worship the one true and living God is because of the mercy God has shown him. Since God has been merciful to him, he will worship Him.

Then, in verse 8, he prays, “Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.” David is asking to be led in the way of righteousness because of his enemies. He wants to be obedient regardless of persecution. He desires that God’s righteous, just, and holy way be made plain and straight before him, and he is willing to walk accordingly.

Notice that David says, “But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.” Then, in the same breath, he says, “Lead me, O Lord, in thy righteousness … make thy way straight before my face.” This is why there must be devotion in prayer, which is worship. In prayer, there must be submissiveness to the will and the Word of God.

Worship and rebellion are antithetical; they are opposite. There is no worship as long as you are in rebellion, unsubmissive, renegade, and hateful of everything God says. If you are really going to worship, you must be submissive. You must be willing to be taught and to obey. “Lead me, O Lord, make thy way straight before me.” I am teachable. I want to be taught. I want to learn. I want to be

obedient. I want to be submissive. In this spirit there is worship, because there is a desire to glorify God by obedience.

There must be determination in prayer. There must be doctrine in prayer. There must be devotion in prayer. And here is the fourth thing: there must be defensibility in prayer. Look at verses 9 and 10: "For there is no faithfulness in their mouth."

Defensibility in Prayer (Psalm 5:9-10)

"Their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee." So, whatever the circumstances, whoever is involved, and whatever has been done or is being done, we must defend the person and character of our Heavenly Father, especially as it relates to justice. Here is a very good reason why there must be defensibility in prayer.

David describes these wicked men: "For there is no faithfulness in their mouth. Their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." Then he says, "Destroy thou them, O God; let them fall by their own counsels." In other words, he is saying, "Lord, when you destroy them, you will be absolutely right. You will be absolutely just."

The Hebrew word for "justice" and the Hebrew word for "righteousness" are the same word. If something is righteous, it is just; if something is just, it is righteous. David is saying that these wicked men have rebelled against God, and God will be righteous and just in destroying them, letting them fall by their own counsels, and ensnaring them in their own transgressions. It is God's righteousness and God's justice, and David is defending God when God destroys the wicked.

We must not only defend God in His person and character when He judges the wicked; we must also defend God in His person and character when He chastises the righteous. It does not matter who is involved—not me, not my wife, and not my children. It seems that everybody wants God to do what is right except when it concerns their own lives and families.

Remember Eli. Eli had two sons who were reprobates. When God called Samuel, He told Samuel, “I’m going to do something in Israel, at which both the ears of every one that heareth it shall tingle. I’m going to take care of Eli and I’m going to take care of his sons. I’m going to kill those two boys in one day.” When old Eli awoke the next morning, he called Samuel. He knew God had spoken to him. He said, “Son, you tell me everything that God told you.

“Don’t you hold anything back.” And Samuel told him everything. You know what Eli said? “It is the Lord: let him do what seemeth him good.” He just found out that he was going to be kicked out of the priesthood. He was going to die. His sons were going to die. Yet he said, “It is the Lord: let him do what seemeth him good.”

Now look at the prayer of Daniel in Daniel 9, beginning with verse 7. Daniel was one of those in the captivity into Babylon, and here he’s making a confession. He says this: “O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.”

What did he say? “Lord, righteousness belongs to you. Confusion of face belongs to us. We’re the ones that have sinned. You’ve done that which is right. You’ve done that which is just. You’ve done that which is according to your word.”

Look at Ezra’s prayer in Ezra chapter 9 and verse 13. Look what he says: “And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance.” Did you hear that? He is saying, “Lord, you’ve chastened us. You’ve whipped us. But, Lord, you’ve given us less than our iniquities deserve.” You know, David said exactly the same thing in Psalm 103 and verse 10, when he said this: “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.” I don’t know about you, but I’m thankful that God has not dealt with me according to my sins. I’m thankful.

I've not gotten what I actually deserve. God has not dealt with us like that. The truth of the matter is, we must defend Him in the sense that, even in our own lives, whatever He does is right, righteous, holy, and just. In the New Testament, wicked Pharisees justified themselves instead of God. But we must always defend His justice and righteousness, even in our lives.

When God gives a man that which he does deserve, that's justice. When God gives a man what he does not deserve, that's grace and mercy. Think about this, because whatever God does is right. Psalm 11:7 says, "For the righteous Lord loveth righteousness; his countenance doth behold the upright." Psalm 19:9 says, "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." Psalm 119:160 says, "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." Psalm 119:164 says, "Seven times a day do I praise thee because of thy righteous judgments."

In the New Testament, Revelation 16:5 says, "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." Revelation 16:7 says, "Even so, Lord God Almighty, true and righteous are thy judgments." Revelation 19:2 says, "For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." When our Lord comes back on that great white horse, the Bible says, "He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." So whatever God does is right.

Delight in Prayer (Psalm 5:11-12)

In Psalm 5, verse 9, David describes their wickedness: “For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.” And now David prays, “Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.” In other words, “Lord, You judge them, because Your judgment is true and righteous altogether.”

So there must be determination in prayer. There must be doctrine in prayer. There must be devotion in prayer. There must be defensibility in prayer. And here is the last thing: there must be delight in prayer. Look in verses 11 and 12. David says, "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield." David includes rejoicing, delight, thankfulness, gratitude, appreciation, and trust in prayer.

When we are worshiping the Lord, there must be delight. When we are communing with Him, how can there not be delight? Philippians 4:6–7 says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

First of all, "Be careful for nothing." We do not get excited and anxious about anything. "Be careful for nothing." But "in every thing by prayer and supplication"—in other words, careful for nothing, prayerful about everything. Then he says, "with thanksgiving let your requests be made known unto God"—that is, thankful for anything. So we are careful for nothing, prayerful about everything, and thankful for anything. Then "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." When we reach that point, we can be delighted in anything that God brings our way.

I have friends who do not like certain foods. Seemingly, those foods are the ones that are best for them. They do not care anything about broccoli, cauliflower, collard greens, and peas. They do not like the vegetables.

I always tease them. I say, "You know, I'm praying. I'm praying for hard times for you. Because the Bible says, 'To the hungry soul every bitter thing is sweet.'" I said, "There may be coming a day that you'll appreciate some broccoli and some cauliflower and some collard greens."

And that's true. But if you can be thankful for anything, the peace of God will probably be ruling in your heart. Turn to Psalm 103. In this passage there is so much to be thankful for and so much to delight in prayer. Beginning with verse 1: "Bless the Lord, O my soul: and all that is within me, bless his holy name." Why are we blessing Him? "Bless the Lord, O my soul, and forget not all his benefits." What are some of those benefits?

"Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." I can rejoice and be thankful in each one of those: "Who forgiveth all thine iniquities? Who healeth all thy diseases?"

Someone has asked me, "Have you ever prayed for folks who are sick?" The answer is yes. I've prayed for folks who were sick and they got well. I prayed for other folks who were sick and they died. I usually tell people this: all healing is divine, whether God heals immediately or mediately—that is, directly or through the use of means. It is God's will to heal most of the time, because each of us has been sick and gotten well. But it is not God's will to heal all the time, because if He did, no one would ever die.

We can be thankful for anything and everything. I'm thankful for health, for life, and for the ability to do what I can do. Here are reasons to delight in prayer. But we must be thankful for each and every one of God's gifts, while rejoicing in the Giver of the gifts more than in the gifts. Have you ever in prayer simply said, "Father, thank You just for being God"?

Conclusion: The Interconnectedness of Prayer Elements

The Bible says in James 1, verses 16 and 17, "Do not err, my beloved brethren." In other words, don't make a mistake on this. "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Everything that we have, everything that we are, and everything that we ever will have and ever will be is because of the goodness and graciousness and

kindness of God. While we must be thankful for His gifts, we must be more thankful that He is God. While we can delight in His gifts, we must delight in Him as well.

When we are talking about praying, in light of the danger that we are in and the things that are facing us, there must be determination in prayer. Our flesh by nature hates prayer; we must determine that we are going to pray. And there must be doctrine in prayer. We must pray biblically, scripturally, according to the will and Word of God.

There must be devotion in prayer. We must worship Him as we pray, for He alone is worthy of all worship, honor, praise, and glory. There must be defensibility in prayer. We must always defend our Father in His righteous judgments and chastisement. Even if it concerns our lives, our wives, our husbands, or our children, we must defend Him. He is right. And there must be delight: we must delight in worshiping Him and coming to Him in prayer.

Each of these truths is interconnected; they stand or fall together. There must be determination. Without determination, there will be no doctrine; without doctrine, no devotion; without devotion, no defensibility; without defensibility, no delight. David is teaching us how to pray against God's enemies. Look again at Psalm 5:11: "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

If God defends us, and if we want Him to defend us, should we not defend Him? Whatever God does is right. We can be assured that God has not dealt with us according to our sins, nor rewarded us according to our iniquities. Let us learn to pray, not merely to say prayers. Father, please help us. Lord, help us to pray, that we can pray acceptably, in faith, believing, according to Your will and Your Word, for Your honor and glory and for the good of Thy people. We pray that Thy kingdom would come and Thy will would be done on earth as it is in heaven.

Give us urgency in prayer. May we learn to cry, speak, meditate, and ask Thee to hear not only our words, but our thoughts and musings. Give us Your grace and mercy. In the name of Jesus Christ, we ask and pray. Amen.

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Chapter 2: A Call To Prayer - Part 2
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