

Women & More
A 'call' and 'walk' Experience

Must Talk to Father About This!

Worksheet 21: **March 31, 2016**—prayer

What matters would we ask our best friend for advice on? What joys would we share with that special person right away? What sorrows, rejections, trials and grievances would we lay out for a friend's caring, hearing ear—a best friend? God needs to be that 'best friend' to every believer. In every situation and circumstance, the friend we think to call on first and foremost should be our Father—He is the Friend that sticks!

“The child lisping ‘Abba Father,’ grows into the cherub saying ‘Holy, Holy, Holy.’”
—Charles Spurgeon

“I am so busy now that I find if I did not spend
two or three hours each day in prayer, I could not get through the day.
If I should neglect prayer but a single day,
I should lose a great deal of the fire of faith.”

—Martin Luther

“If ever one of woman born might have lived without prayer,
it was our spotless, perfect Lord,
and yet none was ever so much in supplication as He!”

—Charles Spurgeon

We find courage to stand after we kneel before the Lord!

Prepare by Soaking in Scripture:

Psalm 109:1-4 “*O God, whom I praise, do not remain silent, for wicked and deceitful men have opened their mouths against me; they have spoken against me with lying tongues. With words of hatred they surround me; they attack me without cause. In return for my friendship they accuse me, but I am a man of prayer.” Who was praying to God? _____.*

Matthew 14:23 (Jesus goes to the mountain to pray)

Mark 11:17b and Luke 19:46a = the same verse:

Luke 18:1

1 Thessalonians 5:17

Scripture to Memorize:

John 16:23-24 “*In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name.*”

Prayer Requests and Praises:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

Questions for Mentor-group Discussion:

1. **Describe a typical prayer that you pray to the Father** (write out your words: how you address God, what you usually say, and how you close out your prayer to Him):

2. Share **any areas that you are reluctant to pray to God about**, by checking any of the lines to the left of statements below—**check only things you do NOT pray about.**

<input type="checkbox"/> Personal needs	<input type="checkbox"/> Conflicts with others	<input type="checkbox"/> Abuses from others
<input type="checkbox"/> Concerns for others	<input type="checkbox"/> God’s will in the world	<input type="checkbox"/> Healing for another
<input type="checkbox"/> Spiritual growth	<input type="checkbox"/> Spiritual warfare	<input type="checkbox"/> Salvation for the ‘lost’
<input type="checkbox"/> Financial concerns	<input type="checkbox"/> America	<input type="checkbox"/> The world
<input type="checkbox"/> Wisdom	<input type="checkbox"/> Ministry	<input type="checkbox"/> The Church

3. One of the verses on the front of this worksheet consisted of just two words, “*pray continually*”. Write that Scripture reference on the line below:

The best way to apply a study on prayer is to pray!

Billy Bray was a Methodist saint referred to as ‘the King’s Son’
and often was heard to say,
“*I must talk to Father about this.*”

Recommended Reading:

Hope for the Troubled Heart, Billy Graham
Knowing God, J. I. Packer

Imprecatory Prayer in Scripture

The definition from Webster's New American Dictionary: imprecate, imprecated, imprecating, imprecation is to curse. ► Imprecatory words are words that curse.

I. OLD TESTAMENT: Psalm 129 is not only a *Psalm of Ascent*, and a “command confidence” Psalm, but the last half is called “*imprecatory*,” as it invokes a curse and invites God’s judgment. **As New Testament Christ-followers, we follow the “love your enemies” command and do not imprecate.** And so we don’t like to consider a circumstance where *imprecating* by one of His followers would be tolerated by a loving God. But we know that God has the right to curse evil; He has placed one on Satan and all of his cohorts. Their end is cursed, or in the Greek Old Testament reference *anathema*. The devil is doomed, as are his followers.

KEY: In Psalm 129:1 the writer says that he and his people (Israel) have been **oppressed** (severely bullied, abused, and harassed) from youth. And in the last half of the Psalm he’s **crying out to God to put an end to the oppression, and to the oppressor**, and that’s the part—end to the oppressor—that we find offensive! It’s a very short step from the oppression to the oppressor! Oppression has a “causer,” so it’s naturally assumed that if the “causer”—oppressor—is stopped, that the oppression will stop.

Then and now, God hears the one who cries out to Him for release from the oppressor. The psalmist was crying out for a people and a nation that were God’s own—*chosen*—“Zion” (denoting the LORD’s—Covenant Father—presence among His people). **The enemies who hate “Zion” are those oppressors who have no regard for God or his promises, and are already cursed by God.** The psalmist is asking God to end the oppression and to carry out the divine ban, or “curse” (*anathema*) on the oppressors. As defender of Israel God promises: “*I will contend with those who contend with you*” Isaiah 49:25a.

II. NEW TESTAMENT: Is imprecation an exclusively Old Testament occurrence? No. A New Testament example is in **Galatians 1:6-10**, where the Apostle Paul imprecates those who trouble the church by distorting the gospel of Jesus Christ. Within the churches of Galatia, false teachers were distorting the gospel, so that Paul’s converts to Christ were deserting the gospel that they had previously received when he’d preached it to them. The Christians were being oppressed; and where there is oppression, there is at least one oppressor.

The “causers” or oppressors were the false teachers. These false teachers were troubling the churches because they were changing the gospel, creating false doctrine—twisting God’s truth into a lie. About manipulation of the gospel of Jesus Christ, John R. W. Stott says, “You cannot modify or supplement the gospel without radically changing its character.”

► Paul’s first reaction to this situation is astonishment. In **Galatians 1:6, 7**: “I am **astonished** that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—**7**which is really no gospel at all. Evidently **some people** (oppressors) are throwing you into confusion and are trying to pervert the gospel of Christ.”

►► His second reaction was indignation over the “*some people*” (false teachers) of verse 7, upon whom he now pronounces a curse—imprecates. **Verses 8, 9**: “But even if we or an angel from heaven should preach a gospel other than the one we preached to you, **let him be eternally condemned!** ⁹As we have already said, so now I say again: **If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!**”

If “*anybody*,” in verse 9 is the oppressor of the gospel and turning those who had received it away after a false gospel, “**let him (them) be eternally condemned.**” Condemned is another word for accursed, or anathema for the divine ban, which is the curse of God resting upon anything or anyone devoted by God to rejection and destruction. So **Paul wants these false teachers to fall under the divine ban**—that God’s judgment would fall on them. Paul is not calling down his personal judgment on them, but God’s own pre-stated and promised ban (curse).

This is a hard thing to understand, and the good news is that we don’t have to understand it to **accept God’s Word on it**. We will do the **Hebrews 11:6** thing, and take God at His Word by faith! Should you or I imprecate on the evil and godlessness in the world? God has already done so, and we can leave it at that—thankfully!