

Arraigning Satan Before the Court of Heaven

Psalm 5 (Part 1)

Transcript of sermon delivered by Phillip G. Kayser at DCC on July 20, 2003

Intro:

Over the course of this series of sermons we have been looking at the distinctives of our church that drive our vision and energize us. And today I want to look at the importance of using the nuclear weapons of the church: what I have in the past called the war psalms of the Prince of Peace. But you could just as easily call them lawsuits at the bar of heaven. Every war psalm is a petition for justice before God's court room for something evil that has been done against the author or against some group of people. For example, look at verse 10. Verse 10 uses characteristically strong language (we are used to that in the War Psalms). But look at how it's worded: **Pronounce them guilty, O God!** [That is legal language of the courtroom. David is taking his case all the way to the supreme court of the universe, and after presenting evidence to God of why God should throw the books at his enemies, he says, "OK Lord, pronounce them guilty." And David not only wants a *declaration* of "Guilty!" before that courtroom, but he also wants tangible justice delivered] **Let them fall by their own counsels; cast them out in the multitude of their transgressions, for they have rebelled against You.** Etc. And if you look at the imprecatory psalms; in otherwords, the psalms that ask for God's judgments against the wicked; - if you look at them as being presentations before God's courtroom, it will give you a whole new perspective of not only why they are important, but how they can be consistent with the kind of love that David showed to his enemy Saul whom he was taking to the court of heaven. David did not have personal hatred against Saul. But he was not bashful about telling the facts exactly as he saw them in court. And any court is going to expect that. You don't mix up the language of personal relations with the language of the courtroom. And David should not be faulted for using the language of the courtroom in these war psalms.

There is a tendency in some Christian circles to think that God's justice will only be meted out on the last day of history. And if you believe that, you will be paralyzed in your efforts to win against Satan because I am convinced that God does not arraign Satan or any other demons before His courtroom unless we bring charges. God follows the principles of justice that He laid down in the bible, and one of the first principles of justice is that the victim must appear before the judge to accuse the criminal and prove his

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case in court. There would be no point in going before the courtroom of heaven if we can't get justice until eternity.

And there are many Scriptures which illustrate this point. But let me just give you one. It is Luke 18. People are familiar with this parable of the persistent widow and the unjust judge. They apply the parable to prayer in general. But Jesus applied it to asking God for justice. It's a specific kind of prayer that Jesus commands us to pray. It is a prayer for vengeance. In other words, we are urged to take Satan (and any other enemies who have hurt us or stolen from us or slandered us) to court. Listen to Christ's application in Luke 18:7: And I prefer the New American Standard translation of this. It says, **now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them speedily.** Unlike the unjust human judge who could care less about justice, God cares about justice and sits as Judge right now. Unlike the unjust human judge who waited a long time and had to be harassed before he would give justice, God promises to bring justice speedily. Though there will be a final judgment day, we don't have to wait thousands of years to get restitution, if we are willing to ask. God's courtroom executes speedy justice when a case is won in His court because He commands that cases be tried immediately in the law. His law guarantees the right to a speedy trial. Why would He command that on earth if His own justice did not bear that out?

And so the obvious question comes, "Well, if that's true, how come I haven't seen the Lord bringing justice and restitution for me now?" And I think part of the answer is that the church is simply unwilling to follow God's procedures to ask for justice. In fact, Christians don't even believe in justice many times. They feel uncomfortable using the fierce war psalms like Psalm 35, 58, 59, 69 or Psalm 137. I have preached on three of those psalms and pointed out that evangelicals feel that they are subchristian because they are seeking justice rather than love. But that is the whole point of going before God's courtroom. It is to seek justice. That's what a court is for.

And before we even get into this psalm, let me give you one small illustration of how this works out in real life. And maybe next week I may give you some other examples. There is a missionary I know who opened my eyes to this kind of praying, and who engages in this kind of praying all the time. He asks for restitution from Satan and from Satan's kingdom. One of the examples he gave was that he was seeking to establish a church next to the temple of Kali, in New Dehli, India. He had already gotten a city permit to build, but when the temple found out, there was non-stop

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opposition. Khali is a filthy demon with enormous power and influence there. Due to Satanic opposition, the city council immediately revoked the permit. This was protested as being illegal, so the city council backtracked and said that there were time limits. If they didn't get the church built in 30 days the permit would be revoked. The problem was that they didn't have the money to even start, let alone get it finished in 30 days. So they needed to raise \$30,000 *and* get the building finished in that 30 day deadline.

Because they were certain God had led them to this location, they had faith it would be done. They began praying, and a woman in the States was led to send \$10,000. She didn't even know there was a building project. She just knew the Lord had led her to give the money. The missionary sent it through the banks since they needed to get going right away. Well, in India there is a lot of corruption in the banks, and the money didn't get there. They called on the bank to investigate and the bank investigated and said that there was no sign of it. The missionary got very angry at Satan's tactics. He said he almost never speaks to Satan, but he was so upset at that point that he said out loud to the demons present that he was going to build that building and there was nothing Satan could do to stop it. He laid down the gauntlet and told Satan, "You know I get my cases settled in heaven. You better return that check immediately if you want it to go easy on you." He laid out the alternatives of God's justice. He turned to Exodus 22:4 which says, **If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.** And he told Satan that if he returned the check right away, he would only ask God for twofold restitution on top of the stolen check. But if he did not return it, he was going to ask God to strip Satan of all his resources. He appealed to Proverbs 6:30-31 which says, **People do not despise a thief if he steals to satisfy himself when he starving. Yet when he is found, he must restore sevenfold; he may have to give up all the substance of his house.** Before even going to God's court room he laid down that challenge to Satan. You pick: I'll either claim two-fold or seven-fold restitution.

This missionary then presented his case against Satan, the evidence that he had, and his petition for the money plus 200%. Three days later the clerk who stole the money was caught and the building project started. The missionary took Satan to court in heaven for two-fold restitution. Three days later he received another check for \$20,000. They had the \$30,000 needed to complete the church. This man has said that where he has had the evidence to present, (and you can't present a case before heaven unless you have evidence) he has never had a court case that he has prosecuted before

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heaven's throne, where he has not been speedily avenged. This is faith in action in spiritual warfare.

That gives a whole new perspective on why Christ said that we could leap for joy and be exceedingly glad when we are persecuted for great is your reward. And whether we receive the restitution here as the first part of Mark 30 promises, or in heaven (as the second part of the verse also pledges – if you're dead, that's the only place you are going to get your restitution), it will follow the principles of justice laid down in His law.

Let me illustrate in a physical way how compensation can make persecution joyful in the spiritual arena. And this may be a silly illustration. If you had a person who was working with you and who hit your thumb with a hammer you would not be very pleased. And if he did it on purpose, you would be even less pleased. But let's imagine that every time he smashed your fingernail, you got \$20,000 compensation. It still hurts, but it might be worth it. You might even say, "Hit me again." Well, you probably wouldn't go that far. But Luke 18 promises that if we ask in faith, we will be avenged speedily, and all the saints who cry out around the world day and night, have the same ability to be avenged speedily. But we won't get one bit of restitution if we do not pray, and we will not get one bit of restitution if we do not pray in faith before God's courtroom, and if we do not follow His courtroom procedure. And most Christians are utterly uninterested in studying Old Testament law as it relates to what kinds of compensation we can expect, how court justice is sought, etc., and so it is no wonder that they don't even get into the court room. And so this week and next week I want to go phrase by phrases through this psalm and give you the specifics of what it means to arraign your enemies before God's court room. Next week we will get into some of the nitty gritty of spiritual prosecution. But today I want to encourage you to make the effort to go to the courtroom in the first place. It's just going to be Roman numeral number I of the outline.

I. Make the Effort to Go to the Heavenly Court and to Follow Biblical Law (vs. 1-3)

- A. The victim (the one personally "groaning" - v. 1) must be present in court (vv. 1ff). If the victim is not there, the charges are thrown out.

The first thing that we see here is that David brings his own complaint to God. **Give ear to my words, O LORD, consider my meditation.** If you look in the margin, you will see the literal rendering is, "consider my

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groaning.” He was the person who had been wronged by the enemy, and therefore he was the one who had to bring the complaint. There is a place for witnesses and intercession on behalf of another person, but in Biblical justice, if the victim was not present, ordinarily there was not a case. Murder was the exception. Because the victim couldn’t come, those who lost their loved ones would prosecute. And I guess they were victims themselves. But there is good reason for this principle in the Old Testament. God did not want a police state where government is trying to discover crime and then prosecute the criminal. He didn’t want agents snooping into bedrooms, out roaming the streets looking for trouble. God wanted the citizens to be self-disciplined enough to show initiative. There must be self-government. Until citizens brought charges, criminals ordinarily were not prosecuted. God believed in a very limited state government.

And yet somehow Christians expect God to operate by entirely different principles. They want to be lazy in prayer and expect that God’s eyes will be roaming the earth, and when an injustice is done, God is supposed to do something. And when God fails to do something, they get discouraged and think that God does not care. And God will respond, “But court was open. Why didn’t you petition me?” And the person might say, “But I asked the pastor to pray for me, or my mother to pray for me.” And God responds, but my law calls for the victim to bring the charges. And the person might respond, but doesn’t Deuteronomy 10:18 say that **You administer[] justice for the fatherless and the widow...?** And God will respond, yes, I have always given justice in my courtroom, but when did you pray to me? When did you actually present your case? If you read the context you will see that the fatherless and widow must ask for vindication, and when they do, I give it. For example, Exodus 22:22-23: **You shall not afflict any widow or fatherless child. If you afflict them in any way, and they cry at all to Me, I will surely hear their cry.** That verse indicates that even the widow and fatherless child must cry out to God for justice.

James says, “You have not because you ask not.” You would think that I wouldn’t even need to include point A. But I know human nature because I know myself. We tend to want George to do it, in this case, for God to do it without our asking. But God assures us that if the victim does not present His case, the case will be thrown out of court. No justice can be expected. We can be witnesses for the Sudanese, but they must pray the war psalms, and they must prosecute in heaven.

B. The case must be orally presented (v. 2; cf. Deut. 19:15)

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The second principle that we see here is that the case must be orally presented. Verse 2 says, **Give ear to the voice of my cry...** When I pray these prayers to God, I don't pray silently in my head. I pray out loud so that demons can hear if they are in the room. I want to resist them so that they will flee, and they can't read my mind. But more to the point of what we are talking about here, if Satan or his demons are being prosecuted, they have the legal right to hear the charges being made. This is simply the Biblical principle stated throughout the law that the charges and the witnesses must be made orally. For example, Deuteronomy 19:15 says, **by the mouth of two or three witnesses the matter shall be established** You believe with your heart, but confession is made with the mouth (Romans 10:10). Matthew 18 is a great example of this. Matthew 18:18-19 gives this incredible promise with regard to spiritual warfare: **Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.** Those are very encouraging verses. Jesus is our Advocate, or our Lawyer. And when court principles are followed, our lawyer is always in our midst arguing our case, and He always gets his cases heard. So if you aren't getting results, ask yourself if you have been violating Old Testament court principle. That passage gives some of the principles that we are looking at this morning, like witnesses and oral charges. For example, He says in verse 16, **by the mouth of two or three witnesses every word may be established.** We'll get to the witnesses part. But notice again, Jesus says that it is by the mouth. You can pray for personal things silently in your head any time you want to – wisdom, patience, whatever. But if you are asking for vengeance, it involves another person, or perhaps a demon, and since it is official court business, it should be prayed out loud. Actually, it's the only way witnesses can hear what you are saying and agree with you. We are talking about prayer together with other saints.

C. The victim must himself be loyal (v. 2,4-6). In biblical justice, if a person was guilty of the same crime, he could not bring charges (Deut. 19:18-19).

The third principle is that the victim himself must be loyal. In biblical justice, if a person was guilty of the same crime as the criminal he is accusing, he could not bring charges. A criminal could not charge another criminal for the same criminal act. That would be ludicrous. He has no

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right to charge. He needs to be prosecuted himself. But let's think about that in terms of our prayer life. That means that if we have been acting unjustly towards others and then we complain about their injustice towards us, God will not hear. And that is why David not only affirms that God is his King and his God in verse 2, but goes on to side with God's hatred for various types of wickedness no matter where that wickedness is found. And that's in verses 4-6. Too frequently, Christians pray with hypocrisy. They don't want done to them what they are doing to others.

In Isaiah 30:9 God questions why He should bother to protect Israel with His laws of justice when they cast His laws behind their backs. Psalm 66:18 says, **If I regard iniquity in my heart, the Lord will not hear.** Isaiah 1:15 says that God will not hear the cries of Israel who are suffering at the hands of murders because murder is in their own hands. And there are numerous Scriptures that testify to the same truth.

But let me clarify something lest you get discouraged. God is asking for loyalty, not perfection. No one is perfect. We all sin. But God is asking us to forsake and to hate our sins. He is asking us to confess our sins and to side with God. When we do so, He is quite content to defend us with justice. David said, **a broken and a contrite heart, these O God you will not despise.** But it is a simple matter of law that criminals may not get justice from other criminals for the same acts that they are engaging in.

D. The case must be prosecuted in public (vv. 7,11; Deut. 16:18; 17:5; cf. Deut. 21:19; 22:15; 25:7; Amos 5:12,15; Zech. 8:16)

The fourth principle in this psalm is that the case must be prosecuted in public. And I have given many Scriptures which insist on this point of justice in human courts. The state may do some private things, but vengeance must always be a matter that the public is allowed to come to and view. The same is true of church court trials. Because of the threat of lawsuits, some denominations have recommended having secret closed door trials and not announcing even the results. But that violates a fundamental principle of justice – that everything must operate under the sunshine principle. Allowing for secret trials is a sure way of ending up with tyranny, and people won't even know what tyranny is going on. Now I'm not in favor of having unbelievers come, but church members should be able to come to see what is going on. The only exception to this rule would be where both parties asked for private arbitration.

I think most of us are quite aware of this principle of justice, and we wouldn't have it any other way in American court rooms. We didn't like

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Britain's Star Chamber trials. But why do we think that we can seek redress in God's courtroom for finances lost, or for anything else, but only do it in our private closet? The private closet is perfect for ordinary prayers relating to needs, fears, desires for fellowship, a greater measure of God's Spirit, etc. But if you are seeking redress or vengeance, then seek it at a prayer meeting with other saints. There is a reason why some prayers won't be answered except through public prayer. In fact, during our Monday morning prayer meetings I would like to take on the issues that you bring up in this formal way, where we have a typed-up list of charges, evidence and where the rest of us act as witnesses. In verses 7 and 11 David presents his case before other believers. In fact, that is one of the reasons why this prayer was made public – He was seeking a court judgment.

E. There must be a formal accusation with specific details (vv. 4-6,9-10)

Point E says that there must be a formal accusation with specific details. And next week we will look at the specifics of how to bring those accusations. And so I won't deal with them here except to say that we can't be general in court. We must know the facts and present them to God's throne room. And when asking for redress we need to ask for specific remuneration or restitution that lines up with God's laws. Preferably quote God's laws. And if some of you need help in crafting something like this, I can help you.

F. There needed to be witnesses (vv. 7-8,11; cf. Deut. 19:15)

Point G says, "There needed to be witnesses." When Matthew 18 talks about this spiritual warfare and binding Satan and seeking redress it says that every word has to be established by two or three witnesses. That's Matthew 18:16. Every word. That's why two or three people need to gather together in prayer, right? Sometime read that passage with these principles in mind, and I think the passage will really open up to you.

Another example: In 2 Corinthians 13 Paul warns that if the church has not corrected their errors and their abuse of him, when he comes he will seek justice from God and will not spare them the rod. But he brings up that same principle saying that every word will be established by two or three witnesses. That is another argument for public prayers for discipline to do its good work, or for vengeance in the world. And there is nothing wrong with two or three people bringing up the same issues in prayer. That's not vain repetition. You are establishing things with two or three witnesses.

- G. Since the accused has the right to face his accusers in court (Job 40:2; Psalm 50:21; Is. 50:8), verse 3 may be a reference to advance notice (v. 3?).

We tend to think of Satan as someone who has no rights of justice. But God gives everyone justice. It's of his very nature to give justice. And that's why we are going through these procedures. Do we absolutely need to bring advance warning to demons like that missionary did? I don't know on that one. I doubt it. I have a question mark beside this one because we are simply not told why David gives advance warning that the next morning he will bring this psalm. So maybe we ought to leave it with a question mark. But I certainly wouldn't want to be critical of the missionary for what he did. It at least seems consistent with Biblical justice, though I'm not sure it is needed. God can hear our side of the story and give Satan interrogation later before He extracts His penalty out of Satan's hide.

- H. Make sure that you don't bring frivolous or untrue charges against Satan (cf. Jude 8-10). Since a false witness could be charged with the same penalty being exacted from the enemy (v. 6; cf. Deut. 19:16-19).

But point H *is* mentioned in Jude. We ought not to bring frivolous or false charges against Satan. Just because demons are evil does not mean we can accuse them of things they didn't do. Some people see a demon under every bush, and they blame Satan for virtually everything bad that happens to them. Satan is not omnipresent, and we need to have good evidence that what has happened was indeed demonic before we start going after him. Deuteronomy 19:16-19 lays down this interesting bit of legal policy that God has. **If a false witness rises against any man to testify against him of wrongdoing, then both men in the controversy shall stand before the LORD, before the priests and the judges who serve in those days. And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother, then you shall do to him as he thought to have done to his brother...** This means, when you bring imprecations against rulers in Sudan, or other wicked men, make sure that you have your facts straight. Don't be bringing imprecations frivolously or you may find the curse falling upon your own head. Jude 8-10 indicates that this is even true with regard to accusations against Satan. He rebuked people who were speaking against Satan, saying, they **speak evil of whatever they do not know.**

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I. Show humility and respect before God, and never be arrogant with God (vv. 1-2,4-6,7-8,11-12).

The tenth principle is that we should show humility and respect before God, and never be arrogant with God. I have had fellowship with some pastors that make me shrink because of how they yell at God. I can handle passion and urgency. But I cannot handle screaming at God or being demanding of God. All through this Psalm you see expressions of the utmost humility and respect for God. He doesn't want his case thrown out of the courtroom because of disrespect. He knows in verse 5 that **the boastful shall not stand in Your sight**. He knows in verse 7 that he himself is in need of mercy. He makes clear that He wants to follow God rather than to dictate to God in verse 8. Etc. And so, come to God with humility.

J. Wrestle With Fervency (vs. 1-2; Eph. 6:12; Col. 4:12; 1:29-2:1; Luke 22:44; Heb. 5:7)

1. Determination (1a)

But that does not mean we cannot wrestle with fervency before His courtroom. And I want to end this morning by dealing with the issue of zeal and fervency in prayers.

Verses 1-2 show urgency. They show wrestling. I think most of the wrestling that we do in prayer is needed because of the resistance of our flesh or the resistance of Satan who does not want us to pray. David may not have felt like getting up in the morning; he may not have had the energy to engage fervently in prayer; he may have been too busy to pray, but he said, **I will pray. My voice you will hear in the morning, O LORD; In the morning I will direct it to You, and I will look up**. I'm not going to give in to my flesh. Nothing would hinder David from warfare prayer because he knew that without prayer all was lost. We must become convinced like David that resistance in prayer is not an option. A. J. Gordon once said, "You can do more than pray, after you have prayed, but you can never do more than pray until you have prayed." Well I think that is especially true of seeking justice in prayer.

2. Groanings (1b - Hebrew)

3. Cries (2a)

But verses 1-2 also show groanings and cries. The literal Hebrew is, **Give ear to my words, O LORD, consider my groaning. Give ear to the voice of my cry**. There is nothing wrong with weeping in God's throne room. Emotions are perfectly acceptable. Spurgeon once said, "You can draw near to God even though you cannot say a word. A prayer may be

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crystalized in a tear. A tear is enough water to float a desire to God.” In fact, tears are sometimes the most eloquent testimonies in the courtroom.

And I dare say that the greater our sense of total dependance upon God, the greater will be our fervency when we come to prayer. If you have never known what it means to groan and cry in prayer, it may be that you have not know what it means to pray in the Spirit, because the Spirit *does* groan. There is much for God to groan about in this world. Genesis 6:6 says, **And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.** Romans 8:26 says, **the Spirit Himself makes intercession for us with groanings too deep for words.**

What does it mean to have groanings and cries in our prayers? Is that foreign to you? Hebrews 5:7 says of Christ, **who in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears...** Christ cried deeply. Paul spoke of the great conflict he had in prayer, and asked the church, **Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in your prayers to God.** The word for “strive” is wrestle and it speaks of the warfare and resistance we feel as we enter into prayer. Until you take account of the Satanic opposition, you cannot fully understand what it means to war in prayer. Only the Spirit can usher you into warfare prayer that gives you such concerns for God’s Kingdom that selfishness is left behind and tears flow down your face because of a longing for God’s honor, glory and vindication. Romans 8:15 says, **you have received the Spirit of adoption by whom we cry out, “Abba, Father.”** That indicates that even the simplest of prayers must be prayed by the Spirit. Does the Spirit drive you to cry out? Have you prayed any prayer that an unbeliever could not pray? Jude 20 commands us to pray in the Holy Spirit.

Praying in the Spirit means that the Spirit Himself moves us to pray and then takes our prayers and pleads them on our behalf; He enables us to pray; He teaches us to pray; He empowers our prayers. And it is as we pray in the Spirit that our selfishness is shunted aside and we begin to pray kingdom prayers like this one. Until we settle point one, all the rest is so much hot air. Where are the groanings and cries of prayer that are spoken of so frequently in the Scriptures?

Ask God to pour out a spirit of prayer and supplication upon us. We have loved ones who are in bondage and need your aggressive warfare prayers to free them. There are many all around us who are in bondage to Satan, and this psalm is a psalm that asks God to tear down strongholds in our nation. But before we can do that, we must settle in our hearts that we will not be satisfied until God pours out His Spirit upon us and gives us

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heartfelt prayers. Ask God to burden your hearts so that you come with groanings and cries. I like the way Spurgeon phrased God's help in our prayers. He said, "God the Holy Ghost writes our prayers, God the Son presents our prayers, and God the Father accepts our prayers. And with the whole Trinity to help us in it, what cannot prayer perform?"

We will finish off this sermon next week of giving the specifics of how to pray for vengeance. But for this week, let's just commit ourselves to making the effort to even go before God's throne room. And let's commit to following Biblical law on how to seek justice. And thirdly, let's believe that God delights in giving justice against your enemies. And I thought I would end the service today simply by reading Luke 18:1-8. And I want to read it from the New American Standard Bible.

Luke 18:1 ¶ Now He was telling them a parable to show that at all times they ought to pray and not to lose heart,

Luke 18:2 saying, "There was in a certain city a judge who did not fear God, and did not respect man.

Luke 18:3 "And there was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.'

Luke 18:4 "And for a while he was unwilling; but afterward he said to himself, Even though I do not fear God nor respect man,

Luke 18:5 yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out."

Luke 18:6 And the Lord said, "Hear what the unrighteous judge said;

Luke 18:7 now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them?

Luke 18:8 "I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find faith on the earth?"

Christ says that delays in justice are not due to God as judge. He denies that He will delay. He insists that He will bring justice speedily. The delays are due to our lack of prayer and our lack of faith. I hope this psalm will stir up our hearts to realize that God delights to avenge His people. And He has given many psalms to show us the way. May His kingdom be powerfully extended as we seek His face on this issue of justice. Amen.

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Children of God, my charge comes from Isaiah 1:17 which simply says, “seek justice.” But seek justice in God’s ways and using God’s means. Familiarize yourselves with the War Psalms of the Prince of peace, and you can start by laying those before God’s throne. Amen.

Arraigning Satan Before the Court of Heaven

Psalm 5 (Part 2)

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Last week we saw that the imprecatory psalms can be seen as spiritual lawsuits in the court of heaven. Perhaps Satan has been doing his utmost to discourage you with all kinds of opposition. You have sensed his demonic work in many ways. First of all (in this hypothetical situation), you have felt dark oppression in the home, second, a thief broke into the home and not only stole \$5000 worth of things, but trashed \$8,000 for spite. Third, you have been experiencing sickness. And fourth, your children have been waking up with nightmares. And you have just decided that enough is enough.

So you declare war. You ask for God's angels to be a hedge round about you. You devote your home to the Lord, and apply the blood of Christ to the lintels of your house. You ask God to send His mighty warrior angels to escort every demon out of the house. And then you begin to engage in serious, intense spiritual warfare. [And by the way, if you are curious about how to do that, I have a booklet that has model prayers for every area of spiritual warfare that you can use.] But back to our hypothetical situation. Having engaged the enemy in this way, you feel relief from His oppression immediately. And many of you have gone through exactly that. You have been so encouraged at the power over the demonic that you have been able to exercise. Praise Jesus! That encourages me..

But now comes something that I really haven't done a lot of teaching on. How do you get your money back? Do you just let it be gone? But it's God's money, used for God's purposes. Isn't it right to ask for that money back? Many Christians just assume that they can't. But last week I suggested that it is perfectly appropriate to take such a matter to God's court room and ask Him for restitution. You are pleading to the Lord, "God, you are a God of justice, and your word specifies varying levels of restitution from the enemy. I want demons who have been responsible to know that I am arraigning them before your courtroom to receive justice at your hands. You have commanded us in Luke 18 to pray for such justice. And your word speaks of a minimum of 125% restoration if they return the goods before I go to court. Well, that hasn't happened Lord. And now that I am in court, I ask that you make Satan give 200% if he does not resist, and that you extract 400% if he does. Here are the facts Lord. And you proceed to outline all the information that you know, and why you believe that it was more than just human opposition, and why it is that you are arraigning Satan

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as well – why he is responsible as well. I know a missionary who served for years in India, who has shown me this Biblical method of justice, and he has had so many times when he has done this, that he proceeds to court without any doubt whatsoever that God will answer. He was such an encouragement to talk to.

When some members of his church were killed in a religious hatred case, he said, “Lord, these are sheep that you have entrusted to my hands. Satan has robbed them from me. I am asking for justice.” He then read what God’s law claimed as justice for sheep stealing. Exodus 22:1 says, **“If a man steals an ox or a sheep, and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep.** He claimed four conversions from Satan’s kingdom for every Christian that was killed. And he got his justice every time. He wanted the blood of martyrs to be the seed of the church, and he went after Satan. He wasn’t passive. He wanted Satan to think twice about killing his sheep. I think this is eminently biblical. That’s a kind of restitution that fits God’s justice and is to God’s glory. When leaders were killed, or even where they were taken out of ministry through Satanic attack, he claimed five fold restitution. And he got it. God was raising up new leaders to replace the ones that had been taken out.

And I want to ask the question, “Why should we always be on the *defensive* against Satan? If we take him to court enough times, he might leave us alone. You know what the one offensive weapon that God has given to us is? It is the sword of the Word. And we need to understand that Word, including the principles of court procedure if we are to be effective in our offensive maneuvers. And so last week I started going through point I. We saw that it takes some effort to take Satan to court, and we have to follow God’s procedures. We saw first that it’s not enough to have other people bringing a case before God. They can be witnesses, but the person suffering has to bring his own case before God. You know, we can be witnesses for the Sudanese, but the Sudanese themselves must be willing to use the War Psalms, and be willing to prosecute Satan in heaven.

Secondly, it must be orally presented. Thirdly, it must be presented by a person who is not guilty of the same injustice and who is not guilty of casting God’s law behind his back. Well, that rules out a lot of evangelicals from being able to get justice in God’s courtroom. They hate God’s law. How in the world can they honestly appeal for justice from God’s law.

Fourth, it has to be prosecuted in public. Fifth, there must be a formal accusation with specific details. Sixth, there needs to be witnesses – at least two or three that are praying together with you. Another argument for public prayer. Seventh, we need to have a case and not bring false charges

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against Satan or against our enemies. We can't take this lightly. Which means that we need some guidance from the Lord, doesn't it? Eighth, we must show respect and humility before the Judge of all the earth. To scream and yell at God like some pastors do makes me want to run lest I be held in contempt of court like I'm sure they are. And then finally, we saw that we need to wrestle with fervency.

II. Make the Effort to Have Adequate Grounds For Judgment (vs. 4-6)

A. Demonstrate that the charges are consistent with God's Law and His kingdom (4-6). Appeal to:

Prayer is tough, but this kind of praying is even tougher. But the more you engage in this and see the results, the more you will be encouraged to continue to pray. Spurgeon made a very wise observation when he said that our desires to pray and our abilities to pray increase with the more time that we spend in prayer. He said, "The more we pray, the more we shall want to pray. The more we pray, the more we can pray. The more we pray, the more we shall pray. He who prays little will pray less, but he who prays much will pray more. And he who prays more, will desire to pray more abundantly." That is the way God's grace works. As we exercise our little faith, God gives us more faith. As we give our five loaves and two fish, He multiplies them many times over. As we pray, God gives to us an even greater spirit of prayer and supplication.

Today I want to show how we can enter into such a lawsuit with confidence of winning. Keep in mind the Biblical laws we looked at last week. But point II says that we need to make the effort to provide adequate grounds for judgment.

1. God's Pleasure (v. 4a)

Now I say "grounds" because of the word "for" at the beginning of verse 4. The word "for" introduces the reasons for his prayer. And notice that all the reasons revolve around God. Any reason in our desires, feelings or actions would not be very solid. That would be merely opinion. Opinion does not stand up even in American courts of law. What stands up is if you can appeal to law. Well, David pleads the promises of Scripture and the character of God and the laws of God. God loves to be swayed by an argument so long as those arguments come from His word.

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His first reason is, **For You are not a God who takes pleasure in wickedness.** What a wonderful truth that is! God takes no pleasure in the evil that is dominating our culture! He takes no pleasure in the evil that has been done personally against you. **For you are not a God who takes pleasure in wickedness.** It's comforting to know that this Judge is upset. He is motivated to throw the keys away on this guy. But he is following court procedure, and until you bring the charges, it won't be heard in court. It's just the way God's justice works. In fact, it's the way any justice works.

But let's think about that fact that God takes no pleasure in wickedness, because I think it can really motivate you to proceed with your case. The Scripture declares that God's pleasure is to see righteousness fill the earth; God's pleasure is to see Satan vanquished; Luke 12:32 says, **Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom.** Isaiah 53:10 prophecies of Christ's victory and says that **the pleasure of the Lord will prosper in His hand.** But Isaiah goes on to say how that is accomplished: it is through the prayers of the saints. And so Isaiah says, **For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns. The Gentiles shall see your righteousness, and all kings your glory.** God's pleasure is already committed to righteousness covering the earth and He is waiting for the church to agree with Him through prayer. Isaiah 42 is a Messianic prophecy fulfilled according to Jesus in His ministry, and in that passage it says that **He will bring forth justice for truth. He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law.**

When you are asking for justice, you are asking for exactly what God has promised will come more and more upon the earth. You are asking for His pleasure, not simply your own pleasure. It is the church, not God, that is holding back revival according to Isaiah 62. James says, **You have not because you ask not.** When David asks for victory later on in this Psalm, he does so in the confidence that God will not deny Himself; that He has promised that He is not a God who takes pleasure in wickedness and He is going to do something about it.

2. God's Intolerance (v. 4b)

He goes on to say, **nor shall evil dwell with You.** That indicates that it is not God's desire for evil to stick around for a long time. God has not given settlers rights to evil. We can appeal to God's intolerance and His

reluctance to let evil camp out. Since God has claimed the world and the fullness thereof, then evil must abandon its claim to the world. We are praying that God's will would be done on earth as it is in heaven. In heaven evil cannot and does not dwell with God. We are praying that the same would be true on earth.

3. God's Presence (v. 5a)

David then appeals to God's Holy Presence. **The boastful shall not stand in Your sight.** You can think of Biblical examples of what happens to people when they are confronted with God's majesty. They cry out in fear and fall on their faces. David is saying, "Lord, there are many people who boast as if you do not exist. That boasting is their blasphemous proof that you do not exist. Let them realize that their boasting is no match for the reality of Your power. Since boasting in the presence of God is impossible, we ask for your victory. We ask for your justice to flare against such boasting."

4. God's Hatred (v. 5b)

God's hatred is another basis for confident prayer. David says, **You hate all workers of iniquity.** There are Christians that don't like to think about God's hatred of wicked men, but it is that hatred that causes God to do something against Satan's kingdom; that causes Him to burn against rebels. It was hatred that cast Lucifer and the other rebellious angels out of heaven. It was hatred of wicked men that caused God to pour out His wrath on Christ as a substitute for sinners; and it is hatred of the wicked that guarantees that the church will triumph. Again this shows that God is a God who cares about the state in America and has every motivation needed to change things. The only thing God is waiting for is the church to care as much and to begin to pray in earnest that the wicked would be destroyed either through conversion or through other means and the kingdom established. Praying the War Psalms corporately is one way to agree with God's justice. We have talked about other means.

This is what it means to pray according to the will of God. We fill our mouths with arguments from Scripture as to why God should answer in the affirmative.

5. God's Judgment (v. 6a)

Verse 6 appeals to the fact that God is continually judging. **You shall destroy those who speak falsehood.** The fact that God is a God of judgment is good enough ground to go to court. The fact that He hates falsehood is great motivation to ask Him for restitution against those who are slandering you.

6. God's Revulsion (v. 6b)

And finally, David appeals to God's feelings of revulsion. **The LORD abhors the bloodthirsty and deceitful man.** These three verses have removed any doubt that God does not care about victory over evil in America. In our prayers we do not come with an "I hope so" or wishful thinking. We pray according to the will of God; we pray God's desires. And this is what Spurgeon meant when He said "God the Holy Ghost writes our prayers, God the Son presents our prayers, and God the Father accepts our prayers. And with the whole Trinity to help us in it, what cannot prayer perform?" When your prayers are written with the courts known desires, we can have confidence.

B. Demonstrate that you have claims to God's protection (vv. 7-8)

1. The Importance Of Being A Member Of The Church (v. 7a; cf. 1 Cor. 5:5; 1 Tim. 1:20)

But there is another condition that we need to take account of. We must demonstrate that we have rightful claims to God's protection. Obviously, we must be Christians before God will bother to hear our case. But there are other things needed as well. If you don't want your prayers to bounce off the ceiling, you need to pay attention to David's words in this section.

Verse 7 speaks of his connection and accountability to a local body. He says, **But as for me, I will come into Your house in the multitude of Your mercy.**

If you examine the Scriptures I have placed in your outlines, you will see that being cast outside the church is being handed over to Satan. There is no neutral ground in life. Even believers are either in God's kingdom or are in Satan's kingdom. And church membership gives a protective canopy over the covenant to a believer. You could think of it as jurisdiction. Some cases are rejected from courts because the court believes that the case does not pertain to their jurisdiction. Well, this is all that point 1 is talking about. Psalm 76:1-3 says that it is in the congregation that God grants victory and vengeance. Psalm 133 says that it is in the unity of the church that God commands His blessing. Psalm 134 shows that it is in God's house that He gives His blessing. And so we need to be members of the church.

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2. Have we confessed our sins and received God's mercy (v. 7a; cf. Zech. 3:1-3; Eph. 4:27; 2 Tim. 2:24-26; Prov. 28:13; Luke 10:20)

Secondly, have we confessed our sins and received God's mercy that verse 7 refers to? Apart from His mercy in our lives, we are powerless against Satan. Proverbs 28:13 says, **He who covers his sins will not prosper, but whoever confesses and forsakes them will have mercy.** Ephesians 4:27 indicates that when our sins are not confessed, we give Satan an advantage. In fact, unconfessed sin gives Satan legal rights to not leave or to not have to give in. Our sin gives him legal rights.

I told you about Tommy Titcomb's total lack of power against the demons when he tried to cast demons out of this one girl. In fact, the demons seized him and threw him back. And the Spirit of God immediately prompted him about a sin once again that he had refused to deal with. When Tommy dealt with that sin and confessed it, the demons had to leave. And I have seen this over and over again. One person who had demons was crying out to her husband that I was coming and to keep me away while I was still blocks away in my car. She became more and more agitated and even throwing up as I approached the door. I commanded the demons to be quiet, to loose her mind and to let her talk. And when I explained what was happening and that she needed to confess her sins, she was willing to confess two or three, but refused to forsake one of them. Immediately the demons took over again, and I had no ability to deal with the situation. They were claiming legal rights. If you have unresolved anger in your household, you have given Satan legal rights (or what Ephesians calls a foothold). He's got his foot in the door, and until you confess your sins, God's courtroom will not force Satan to get his foot out of your door. If you have unresolved bitterness, the same is true. The bible says rebellion is as the sin of witchcraft, and almost always where there is unresolved rebellion, you find that prayer for victory is futile.

This might discourage you because you realize how many sins you have. But how many is immaterial. David must have had a multitude of sins because verse 7 speaks of the multitude of God's mercies. So don't get discouraged because you are a baby Christian who keeps stumbling into sin. If you get back up, confess your sin, hate your sin and come to God for cleansing and renewal, there is nothing that Satan can legally hold against you.

In fact, I want to read you a passage that illustrates this in such vivid language. Please turn to Zechariah 3. This was during the times of Ezra and

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Nehemiah, when the Biblical community faced attacks from outside, intrigue from inside, stabs in the back from brethren, greed, immorality and anything else that Satan could throw at them to weaken them and make them ineffective. Those historical books show the visible. But this one shows the invisible behind the scenes situation. Zechariah 3, beginning at verse 1.

Then he showed me Joshua the high priest standing before the Angel of the LORD, [so there is Joshua standing before the preincarnate son of God who was Joshua's lawyer. But notice who else is in this courtroom] **and Satan standing at his right hand to oppose him. And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"** [The implication is that Joshua was worthy of hell fire, but God had rescued him by His grace and from his pollution.] **Now Joshua was clothed with filthy garments, and was standing before the Angel.** [The filthy garments represent this believer's ongoing sins. And Satan is using those sins as legal ground to resist him and to resist his ministry. And this passage shows how we continually need the cleansing of Christ and we continually need to put on the armor of Christ or the clothing of Christ. Paul does not say that we should put on the helmet of our salvation and the breastplate of righteousness once and then forget about. He is talking to saved people who repeatedly need to resort to this clothing to be effective in going after Satan. Well, that is what is going on here. Verse 4:] **Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes." And I said, "Let them put a clean turban on his head." So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.** Once Joshua was cleansed, and all of the moral ground which Satan claimed in his life had been reclaimed and given to God, and once Joshua had been clothed from head to foot in the provisions of Christ, God stood by to hear his prayers. Nothing could hinder his pleas. This is what I mean by protective covering from the Lord.

We dive into warfare prayer all too unprepared. This was one of the mistakes I made before I read Mark Bubeck's book on the Adversary. And there are several prayers in the warfare booklet that I hand out that I recommend that you pray. If you don't think that you need the multitude of God's mercies, I know already that you will not be successful in your lawsuit against Satan. God resists the proud, but gives grace to the humble. So come confessing your sins and come cleansed in His blood.

3. The Importance Of Reverent Worship (v. 7c; 2 Chron. 20:21-22; 1 Sam. 16:23; James 4:7; Ex. 19:22)

Point 3 emphasizes our attitude in court. One of you told me that you knew someone who recently was in court and was so saucy to the judge that she threw him back into jail for a few days until he could learn court manners and respect. And he was going to keep getting sent back until he had a more respectful manner. Well, the analogy isn't exact for point 3, but Scripture makes clear that there is a correlation between our worship and our protection against the enemy. It is not by accident that God had Israel worship as they went into battle.

Don't treat worship as an empty symbol. In 2 Chronicles 20 it formed the basis for Jehoshaphat watching the Lord destroy the enemies without lifting a sword.

4. The Importance Of Receiving God's Righteous Guidance (v. 8a; Matt. 6:13; Rev. 12:11; Col. 3:15-16)

But point 4 is important as well. It is sometimes difficult to know exactly how to pray in some of these situations. And the Spirit's intercession and guidance can be very, very important. David also prays for guidance. Verse 8 says, **Lead me, O LORD, in Your righteousness because of my enemies;** We need both a subjective and an objective leading when we enter into spiritual warfare. The objective leading is the Scriptures which God brings to mind. Christ knew just which Scriptures to quote to Satan and cause Satan to flee. In Revelation 12:11 it says, **And they overcame him by the blood of the Lamb and by the word of their testimony.** We need God's leading to bring the Sword of the Spirit out in just the right way to break through to the hearts of those who resist.

But the leading can be subjective as well. We may intend to ask for a given judgment from the Lord, but feel no peace at all about that. We are uneasy about it. That may be the Spirit telling you to re-evaluate. Colossians 3:15-16 gives both the subjective and the objective leading when it says, **And let the peace of God rule in your hearts** [That's the subjective; then he says], **Let the word of Christ dwell in your richly in all wisdom...** God protects us with that subjective peace or lack thereof and the objective word of God that we are filling ourselves with in order to resist the attacks of Satan.

5. The Importance Of God’s Righteous Providence
(v. 8b; Matt. 6:13; Jude 24-25)

And then finally, a complete trust in God’s righteous providence is important in our protection as well. David continues in verse 8, saying, **Make Your way straight before my face.** We can claim God’s many promises that He will keep His way straight and keep us from stumbling. My favorite is Jude 24-25: **Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.** He says, “to Him who is able to keep you from stumbling.” God is able, we need to claim that ability. God promises that He will never put us into a position where we have to sin. He always providentially leaves a door open. 1 Corinthians 10:13 says, **No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.** David asks God to show him the way to resist Satan. He asks God to make His providential ways clear to him. Paul says the same. He guarantees that God always makes the way of escape. To say, “I can’t do it,” is to question this fact. Aggressively we need to obey in the faith that God will make the way straight before our face.

C. Make the effort to clearly identify the ways in which the accused has violated God’s law (vv. 9-10) Identify The Strongholds By Name (v. 9; cf. eg. Numb. 5:14,30; 1 Kings 22:19-23; Is. 19:14; Hos. 4:12; 5:4; Zech. 13:2; Mark 9:17; Luke 13:11; Acts 16:16; Rom. 8:15; 11:8; 1 Tim. 4:1; 1 John 4:6; etc.)

But point C shows that we also need to make the effort to clearly identify the ways in which the accused has violated God’s laws. This is going to be the enemy’s weak point. Before I quickly outline the violations of the law that David sets before the judge, let me point out the reason why I think this was especially the demonic that David was going after. The Hebrew indicates that the enemy was gripped by some stronghold of Satan. The renowned Hebrew scholar Fredrich Delitzsch, pointed out that there is a play on words in verse 9 that clearly implicates Satan in what they do. Another commentator says, “This description being true, we are practically compelled with Delitzsch to contend that there is something Satanic about their sin.” (Leupold) The Hebrew indicates that destruction is more than just

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an attitude within these men. These men are indwelt with something that destroys. Delitsch points out that that phrase has a double meaning and can be translated as “their inward part is a yawning abyss;” another way of saying that hell is within these people. Likewise, **Their throat is an open tomb.** What comes out of their throat is the stench of death itself. Just as James speaks of the tongue being a world of iniquity and set on fire by hell itself, verse 9 is indicating that the smooth flatteries of these people are moved by an inward malevolent evil. But David words it in such a way that he doesn’t let the people off the hook. People can never excuse their sin with the words, “The devil made me do it.” No, though we don’t have free will in an absolute sense, we are free moral agents and we are accountable to God. It is our fault when we give a foothold to Satan. When Christ bound the power of Satan in one man’s life He commanded the man, **Sin no more lest a worse thing come upon you.**

These men may have started out freely engaging in sin, but Satan took advantage and bound them in their sins. That is what David is tackling. The first stronghold that David sees is a terrible problem with lying. He says, **For there is no faithfulness in their mouth.** You probably know people who grieve over the fact that they continually lie, yet they cannot seem to get a handle on it. I know one lady in another state who is so caught up in continual lying that she doesn’t even know what is a lie and what isn’t anymore. The second stronghold is an inward destructive principle, and you have probably met people who are driven to destroy even the relationships that they love. He says, **Their inward part is destruction.** Then he repeats the same two strongholds in different language. He says, **Their throat is an open tomb. They flatter with their tongue.** So verse 9 is listing the problems and verse 10 tears them down.

III. Specify the Judgment You Are Seeking (v. 10)

A. David asks for a guilty verdict (v. 10a; Zech. 3:2; Jude 9)

So let’s go to Roman numeral III. The next step that David does is to specify the judgment that he was seeking. A lawyer does this in the courtroom doesn’t he? David says, **Pronounce them guilty, O God!** If you don’t ask for a guilty pronouncement, you are failing to plead your case in court. The passage I read in Zechariah has the preincarnate Son of God saying, **The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you!** Jude 9 says that even Michael the archangel resisted Satan by saying “**The LORD rebuke you!**” God’s rebukes; God’s

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judgments; God's pronouncements have power. And we can ask that God would bring these pronouncements against the evil one. To speak His Word against them.

Let me illustrate this principle with a story of a confrontation with a Christian counselor that was much more bold. This is a quite different context, but it still shows the power of God's pronouncements.

One night after midnight, our doorbell rang. I put on my robe and hurried to answer it. Peering through the window in the door, I could see a man I knew standing in the cold in his bare feet and dressed only in his pajamas. As I opened the door, he fairly rushed into my arms, pleading for me to help him. I ushered him into a room where we could talk and learned that he felt under attack from the powers of darkness. ... On that night, he had awakened with the terrifying sense that some evil powers were trying to take over his being and even kill him.

I began to pray for him, and as I prayed he was seized by some convulsive force that seemed literally to throw him upon the floor. I continued to pray, quoting the Word of God and focusing the victory of Christ upon the man, sometimes commanding any powers of darkness tormenting him to leave him and go where Jesus Christ would send them.

As I continued praying that way, he began to gesture threateningly at me. He was large enough and strong enough to have doubtlessly overpowered me, had he been able to proceed with his threats. I continued to address the promises of the Word against the forces of Satan. As he came toward me, I quoted 1 John 5:18, "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (KJV) and 1 John 3:8, "The Son of Cod was manifested, that he might destroy the works of the devil" (KJV). [This is much like David was doing. "Declare Your judgment on them O God." This man was bringing God's declarations against Satan. He went on to describe what happened every time he quoted God's judgments.] Several times he seemed almost violently thrown back from me. Finally, the war was won. He was calm and able to pray himself and thank the Lord for the victory. He later told me that he seemed controlled by a violent power that strongly wanted to hurt me. Yet each time I addressed the Word of God against the power of darkness seeking to control him, it was as though that violent force was hurled away from me by some invincible power. The Word of God is invincible when rightly understood and applied.

Never neglect God's pronouncements. Hebrews tells us that the Word of God is powerful and sharper than any two edged sword. That is not a figure of speech. That is a reality. 2 Corinthians 10 says, **For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds...** Never neglect this facet of warfare.

B. David asks God to bind and frustrate their purposes (v. 10b)

The next step that David takes after bringing God's declarations of judgment is to ask God to bind and frustrate their purposes. Verse 10 goes on to say, **Let them fall by their own counsels.** And actually, this may be more than just frustrating them. He may be asking for God to take them out.

C. David asks God to destroy their ability to rebel (v. 10c,d; 1 John 3:8)

Next, David asks God to destroy their ability to rebel. **Cast them out in the multitude of their transgressions, for they have rebelled against You.** By the way, any time a curse is pronounced in one of these imprecatory psalms, it can be answered in one of two ways. Either Christ can take the curse on His cross as our substitute or God can make it fall on the individuals themselves. I knew of a pastor who was resisted at every step of the way by an individual who was clever enough to avoid discipline, but was mean enough that he made life miserable for the pastor. And this pastor began saying, "Lord, it is impossible for me to get justice down here below. So I appeal to your throne. He presented his case, and asked for God to make it impossible for this man to rebel anymore." At the next meeting, right in the middle of a speech of opposition, this man fell dead to the ground. David was asking that they would no longer be able to rebel.

D. David asks for a protection order against them (vv. 11-12)

Next, David asks for a protection order. **But let all those rejoice who put their trust in you; let them ever shout for joy, because You defend them; let those also who love your name be joyful in You.** "Lord, we don't want to be spending all of our kingdom time being taken up with controversies, problems and unproductive watchings for arrows in the back. Lord, please give a protection order to keep those people from any longer disturbing our joy."

E. David asks for joy and blessings as compensation (vv. 11-12)

And then David asks for joy and blessings as compensation. In some psalms he specifies what those recompenses would be, but here it seems as if he is quite willing for God to decide what compensation is sufficient. **For You, O LORD, will bless the righteous; with favor You will surround him as with a shield.** Either way is OK. God knows what recompense to give. He knows His justice. But if you know Biblical justice, you can specify damages as well.

IV. Believe Without Doubting That God Will Give Justice (vs. 11-12)

A. Rejoicing Faith (v. 11; 2 Chron. 20:21-22)

And he ends this Psalm with the total assurance that since God is a God of justice, God is going to answer. Never doubt God's justice. Satan takes advantage of doubt and lack of faith (so that our prayers will not be answered), but he trembles at the faith expressed by a Martin Luther in a hymn like a Mighty Fortress Is Our God. Look at verse 11. **But let all those rejoice who put their trust in You; let them ever shout for joy, because You defend them; let those also who love Your name be joyful in You.** Job 5:22 speaks of the ability of faith to laugh at adversity. I am not saying that we will enjoy the conflict. After all, this psalm begins with groanings. But Christ said, **Blessed are those who mourn, for they shall be comforted.** So it is a rejoicing faith (verse 11)

B. Secure Faith (v. 12; 2 Kings 6:16)

But verse 12 also indicates that it is a secure faith. **For You, O LORD, will bless the righteous; with Your favor You will surround him as with a shield.** All it takes is one Martin Luther with this kind of faith to bring about a Reformation. Luther said, "And though this world with devils filled should threaten to undo us, we will not fear, for God hath willed His truth to triumph through us." Do you believe that? Do you believe that God has willed His truth to triumph through you? David says, **For You, O LORD, will bless the righteous; with Your favor You will surround him as with a shield.**

I want to challenge you to put into practice the truths of last week and this week and to stop being defensive, and to begin claiming back money, territory, joy and children that Satan has robbed. Start claiming back moral

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ground that He has taken. Go after Satan in court. We don't wrestle ultimately with flesh and blood, but with principalities and powers; against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. But praise God. They are subject to King Jesus, the Judge of all the earth. Amen? Amen.

Charge: I charge you to stop being defensive, and to start going after Satan with covenant lawsuits.