



WHAT DOES THE LORD REQUIRE OF US?

David Kubal

“If that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it, if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.” —Jeremiah 18:8-10

How does a nation corporately turn from its evil? How does a nation corporately do evil? In a nation of more than 270 million people there will always be a certain number of citizens doing evil. How much is too much for God? Not everyone in our country has a relationship with Christ, so can we ever expect that evil will not be done?

These are troubling questions. Yet, we can find answers in Micah 6:8 that provide a lens to view today’s events as we pray for America. “He has shown you, O man, what is good; and what does the Lord require of you, but to do justly, to love mercy and to walk humbly with your God?”

God prescribes a three part definition for a nation to do “what is good” in His sight.

Do Justly. Justice is the quality of being righteous or fair—seeing that people receive what is morally right, fair and appropriate. Justice also includes the concept of upholding law and order, as in the work of police, judges, and the courts. For over 200 years our judicial system has been based upon Judeo-Christian values and principles. Our founders understood how important it was for an external, unchanging code of ethics, derived in great measure from the Bible, to rule our judicial system.

One assault on justice that other countries are experiencing is when Muslim politicians, officials and judges move into power and begin to insert Islamic “sharia” law, a harsh system of law derived from the teachings of the Koran. America has already had one congressman swear an oath to the Koran as he began his service to the Congress. We need to intercede and win our Muslim neighbors to Christ; an even more intense spiritual battle is coming. We must prayerfully guard Judeo-Christian justice in this country.

Love Mercy. Mercy has an emotional element that is a compassionate concern for those that are in need. We must pray that God would protect us as a nation from becoming emotionally desensitized to the legitimate needs of others. Studies continue to show that one of the biggest influences upon the minds of our children which inhibits them from developing hearts of mercy is violent video games, now accessible even via cell phones. H. R. Bill 5990 introduced by Rep. Jim Matheson (D-UT) is an attempt at preventing minors from purchasing these types of games. Efforts such as Rep. Matheson’s need to be encouraged and covered in prayer.

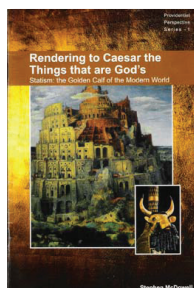
Walk Humbly. The need to humble ourselves and rely on God is the single most important element established by our founding fathers which enabled the success of these United States. Our nation’s motto, “In God We Trust,” was printed on U.S. coins because one man, Rev. M. R. Watkins from Ridleyville, PA, wrote to the Secretary of Treasury on Nov. 13th 1861 stating, “...*This would place us openly under the Divine protection we have personally claimed. From my heart, I have felt our national shame in disowning God...*” It would be hard to say it any better. We must continue to intercede for all in authority and for individuals like Rev. Watkins as they labor to lead us as a nation into humility.

As we consider how we can tip the scales from corporate evil to doing “what is good” in God’s eyes, we must earnestly pray, speak out, and take action to preserve our Judeo-Christian judicial system. We must fight for policies of justice and mercy on our knees, and through humble, persuasive action. We need to Get America Praying!

—*Dave Kubal serves as President / CEO of Intercessors for America*

STATISM: RENDERING TO CAESAR THE THINGS THAT ARE GOD’S *Stephen McDowell*

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INTERCESSORS FOR AMERICA



GETAMERICAPRAYING.COM | EZEKIEL 22:30

“So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it...” —Ezekiel 22:30

LIVING IN THE GAP

Gary Bergel

Abraham, called the father of biblical faith and termed a “friend of God” (2 Chron 20:7, James 2:21-23), is an example of what it means to pray and live “in the gap.” Abraham, in fact, introduced intercessory prayer on the planet! Genesis chapter 20 documents this transformational episode.

After Abraham tells a “half truth” and Abimelech, king of Gerar, takes Sarah, intending to make her one of his many wives, God declares: “Abimelech, you are a dead man!” God also places Abimelech’s entire household under a judgment of death and barrenness.

Yet, the Lord offers mercy: “Restore the man’s wife; for he is a prophet, and he will pray for you and you shall live.” (Gen 20:7) The Hebrew word for “pray” denotes Abraham in an intercessory, legal posture of advocacy before God—much like a lawyer in a courtroom before the judge. “So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore children. . . .” (Gen 20:17)

This is the introduction of praying on behalf of human beings and situations under God’s judgment and in grave need, intercessory prayer, into human history. Abraham, in simple obedience, stood “in the gap” before God on behalf of Abimelech, his household, and for his entire nation! Abimelech, a spiritual man, sensed the gravity of his transgression and had asked, “Lord, will you slay a righteous nation also?” (Gen 20:4)

This is our calling; this is our privilege: to live in the GAP like Abraham and thereby learn deep friendship with the Living God.

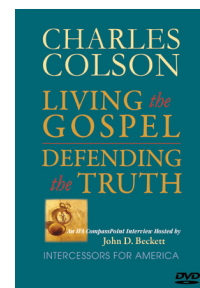
—*Gary Bergel serves as Senior Editor of IEA*

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LIVING THE GOSPEL DEFENDING THE TRUTH



Charles Colson & John D. Beckett

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