Changing America through Prayer for God's Judgment

Luke 9:51 through 56. And it came to pass, when the time was come that he (Jesus) should be received up, he steadfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this,* they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

The following will **not** be a commentary on human governance, legal structures, or policy debates. This is not a political statement or debate. Rather, this will be a commentary rooted in divine authority (e.g., Scripture, spiritual principles), emphasizing sin, righteousness, and moral accountability before God.

Question: Is it time for the Elect Lady, the true disciples of Yahusha Ha Mashiach, to cry out for **judgment** on the wickedness seething through the pores of everyone in our Country who hates God?

Psalms 5:9 and 10. *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.*

I want to examine the lives and prayers of four heroes of the faith: David, Moses, Jeremiah, and Peter.

I will begin with David, the author of Psalms 5 above and many other Psalms, in which David himself declares that these are his prayers.

First, a little background on David. When Israel's first earthly king, Saul, did not obey Yahuah in all that He commanded him, Yahuah was angry with Saul and told Samuel to anoint another in Saul's stead to replace him as king. Yahuah said to Samuel that Yahuah had sought out another man to replace him, David, who was **a man after His own heart.** Here are those verses: *First Samuel 13:13 and 14.* *And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of Yahuah thy God, which he commanded thee: for now would Yahuah have established thy kingdom upon Israel forever. But now thy kingdom shall not continue:* ***Yahuah hath sought him a man after his own heart,*** *and Yahuah hath commanded him to be captain over his people, because thou hast not kept that which Yahuah commanded thee.*

In those last two verses above, we see the contrast between those who are somewhat committed and those who are fully committed to serving Yahuah. David

serves as an example to us. For this reason, I think it is educational for us to examine his prayer life in particular, and his walk with God in general.

I am going to look at several Psalms of David in which he pleads with God to judge the wicked people in his kingdom and surrounding his kingdom. David does not distinguish between the people and their sin, as is a popular teaching in churches today. Churches claim we should love the sinner and hate the sin. David does not believe this. David holds the sinners responsible for their sins, and he wants them removed from the Earth.

A prevalent church teaching is that God loves everyone. This is patently untrue. God loves those who love Him and keep His commandments. God hates those who hate Him. That is what the Bible teaches. You will see that truth repeated in these Psalms.

We will now look at all of Psalms 5 from above and then all of Psalms 10.

Psalms 5:1 through12. ***Give ear to my words, O Yahuah****, consider my meditation. Hearken unto the voice of my cry, my King, and my Elohiym: for unto you will I pray. My voice shall you hear in the morning, O* ***Yahuah****; in the morning will I direct my prayer unto you, and will look up. For you are not a God that has pleasure in wickedness: neither shall evil dwell with you. The foolish shall not stand in your sight:* ***you hate all workers of iniquity.*** *You shall destroy them that speak falsehood:* ***Yahuah will abhor the bloody and deceitful man.*** *But as for me, I will come into your house in the multitude of your mercy: and in your fear will I worship toward your holy Temple. Lead me, O Yahuah, in your righteousness because of my enemies; make your 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 them, O Elohiym;*** *let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against*

*you. But let all those that put their trust in you rejoice: let them ever shout for joy, because you defend them: let them also that love your name be joyful in you. For you, **Yahuah**, will bless the righteous; with favor will you compass him as with a shield.*

*Psalms 10:1 through 18. **WHY stand you afar off, O Yahuah**? Why hide you yourself in times of trouble? The wicked in his pride persecutes the poor: **let them be taken in the devices that they have imagined.** For the wicked boasts of his heart's desire, and blesses the covetous, **whom Yahuah abhors.** The wicked, through the pride of his countenance, will not seek after Elohiym: **Elohiym** is not in all his thoughts. His ways are always grievous; your judgments are far above out of his sight: as for all his enemies, he puffs at them. He has said in his heart, I shall not be moved: for I shall never be in adversity. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He sits in the lurking places of the villages: in the secret places he murders the innocent: his eyes are privily set against the poor. He lies in wait secretly as a lion in his den: he lies in wait to catch the poor: he catches the poor, when he draws him into his net. He crouches, and humbles himself, that the poor may fall by his strong ones. He has said in his heart, **God** has forgotten: he hides his face; he will never see it. **Arise, O Yahuah; O God, lift up your hand: forget not the humble.** Wherefore does the wicked contemn Elohiym? He has said in his heart, You will not require it. You have seen it; for you behold mischief and spite, to requite it with your hand: the poor commits himself unto you; you are the helper of the fatherless. **Break the arm of the wicked and the evil man: seek out his wickedness till you find none.** Yahuah is King forever and ever: the heathen are perished out of his land. Yahuah, you have heard the desire of the humble: you will prepare their heart, you will cause your ear to hear: To judge the fatherless and the oppressed, that the man of the earth may no more oppress.*

David goes to God in prayer to plead with God to judge the wicked people that he rubs shoulders with day and night. David is not talking to God about people afar off, or who lived before him, or who will live after him. David is talking about the wicked people in his everyday life. David is **not seeking personal revenge**—he **calls for God to judge those who rebel against God's ways**. David's concern

is that **God's justice prevails** against those who oppose Him.

We are free to do the same, and what's more, we see that David's heart is in agreement with God's heart.

In Psalms 9, we see a broader prayer of David for global justice, asking God to humble wicked nations and bring them into submission to Yahuah's rule. Here are those verses: *Psalms 9:16 through 20. **Yahuah** is known by the judgment **which he executes:** the wicked is snared in the work of his own hands. Higgayon. Celah. The wicked shall be turned into She'ol, and all the nations that forget Elohiym. For the needy shall not always be forgotten: the expectation of the poor shall not perish forever. **Arise, O Yahuah; let not man prevail:** let the heathen be judged in your sight. **Put them in fear, O Yahuah**: that the nations may know themselves **to be but men**. Celah.*

Now let's take a deep dive into Psalms 35. This is a prayer of David for personal deliverance from those who hate him. This Psalm and the trial that David is going through remind me of the persecution of President Trump by those who hate him. Because of this, I think this Psalm can serve as a personal prayer for those who persecute us individually and as a pattern of intercessory prayer for our current President.

We are called to pray for those who have the rule over us. *1Titus 2:1 and 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; **For kings, and for all that are in authority;** that we may lead a quiet and peaceable life **in all godliness** and honesty.*

*Psalms 35:1 through 28. A Psalm of David. **Plead my cause, Yahuah,** with them that strive with me: **fight against them that fight against me**. Take hold of shield and buckler, and **stand up for mine help.** Draw out also the spear, and*

stop the way against them that persecute me*: say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and* ***let the angel of Yahuah chase them. Let their way be dark and slippery: and let the angel of Yahuah persecute them.*** *For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.* ***Let destruction come upon him at unawares;*** *and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in Yahuah: it shall rejoice in his salvation. All my bones shall say, Yahuah, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. This thou hast seen, O Yahuah: keep not silence: O Lord, be not far from me.* ***Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.*** *Judge me, O Yahuah my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.* ***Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.*** *Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually,* ***Let Yahuah be magnified, which hath pleasure in the prosperity of his servant.*** *And my tongue shall speak of thy righteousness and of thy praise all the day long.*

In these four psalms, David calls for God's judgment on:

1. **The deceitful, bloodthirsty, and rebellious** (*Psalm 5*).
2. **The wicked nations and oppressors** (*Psalm 9*).
3. **The arrogant persecutors of the poor** (*Psalm 10*).
4. **False accusers and those who plot against him** (*Psalm 35*).

The forms of judgment he asks for include:

- **Destruction by their own devices** (*Psalms 5, 9, 35*).
- **Being cast away and forgotten** (*Psalms 5, 9*).
- **Having their power broken and their wickedness exposed** (*Psalm 10*).
- **Public shame, dishonor, and fear** (*Psalm 35*).

David's prayers reflect a deep trust in God's justice and a desire for swift action against those who actively oppose righteousness. His words show that judgment is not just about personal vindication but about upholding the moral order established by God.

Yahuah hath sought him a man after his own heart, *and Yahuah hath commanded him to be captain over his people, – 1 Samuel 13:14.*

We could go on for hours just on David, but we have more heroes to get to. But before we leave the kings of Judah, I want to address the attitude of kings Asa, Jehosaphat, and Josiah toward homosexuality.

These three kings of Judah are from the house of David, his lineage.

1. **King Asa** → Son of Abijah, grandson of Rehoboam, great-grandson of Solomon. **Did what was right in the sight of Yahuah** (1 Kings 15:11).

2. **King Jehoshaphat** → Son of Asa. **Walked in the ways of David** and sought Yahuah (2 Chronicles 17:3-4).
3. **King Josiah** → A later descendant of David, from a different branch of Solomon's line. **Began seeking God at age 16** (2 Chronicles 34:3) **and destroyed idol worship** throughout Judah and Israel (2 Chronicles 34:3-7). **Restored the temple** and found the Book of the Law (2 Chronicles 34:8-21). **Led a national repentance** and covenant renewal (2 Chronicles 34:29-33). **Kept the Passover like no other king** before him (2 Chronicles 35:1-19).

1. King Asa – Took Action Against Sodomy

 1 Kings 15:12 (KJV)
"And he took away the sodomites out of the land, and removed all the idols that his fathers had made."

2. King Jehoshaphat – Continued His Father's Reforms

 1 Kings 22:46 (KJV)
"And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land."

3. King Josiah – Removed Idolatrous Male Prostitution from the Temple

 2 Kings 23:7 (KJV)
"And he brake down the houses of the sodomites, that were by the house of Yahuah, where the women wove hangings for the grove."

The righteous **kings** of Judah who walked in the ways of David took action against homosexuality in Judah. These **actions** pleased God.

Now, let's look at Moses, the servant of God. Moses interceded to God on behalf of Israel on at least eight occasions.

Below is a list of the principal instances recorded in the Torah (the books of Moses) where Moses intercedes on behalf of Israel to halt or mitigate God's judgment on the people. (Note that some of these events involve more than one intercessory moment, so when counted separately, there are about eight instances.)

Incident	Scripture	Intercessions
Golden Calf	Exodus 32:11-14, 31-32	**2**
Complaints at Taberah	Numbers 11:1-2	**1**
Miriam's Leprosy	Numbers 12:13	**1**
Bad Report of Spies	Numbers 14:13-19	**1**
Korah's Rebellion	Numbers 16:22, 46-48	**2**
Fiery Serpents	Numbers 21:7	**1**
Total		**8 intercessions**

Moses **interceded at least 8 times** to **stop** God's judgment on Israel's sin.

These events highlight Moses' role as the mediator between God and Israel—appealing on behalf of the people, reminding God of His promises, and even offering his own life as a sacrifice for their sake. These intercessions show a deep commitment to appeasing the anger of God and forestalling judgment, but to what end? That entire generation wandered in the desert for forty years and died in their unbelief, never receiving the promise of God.

Is this what you want for our generation?

We are the only generation that is being offered a chance to repent before the

coming Day of the Lord, more accurately called the Day of Yahuah. The people living on the Earth today are either the last generation or the next-to-last generation before the rise of the AntiChrist. It is our choice to make.

I have written in detail in this section on this topic. The article is titled *The Day of Yahuah.* The Book of Joel describes the Day of the LORD, which when properly translated is the Day of Yahuah.

Joel 1:15 Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

This is the coming judgment on all the nations of the Earth.

In Joel chapter two, we see a description of World War 3.

Joel 2:1 through 11. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for ***the day of the LORD*** *cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong;* ***there hath not been ever the like,*** *neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.* ***The appearance of them is as the appearance of horses; and as horsemen, so shall they run****. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path:* ***and when they fall upon the sword, they shall not be wounded.*** *They shall run to and fro in the city; they shall run upon the wall, they*

shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for ***the day of the LORD*** *is great and very terrible; and who can abide it?*

This army is unlike any army in human history. This is an army of humans and robots. The description is undeniable.





The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. A fire devoureth before them; and behind them a flame burneth:

We are the only generation in the history of the human race that can fulfill this prophecy. This army exists now.

But in the very next verse in Joel, we are offered an opportunity to repent. This offer of repentance, if accepted, will postpone the Day of the LORD to another generation. Here are the verses:

Joel 2:12 through 14. Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

We have a choice to make. We can be the generation of the greatest awakening in

human history, the generation that will *turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God:* or we can be the final generation of the age of the Gentiles. The final generation will see the rise of the final world ruler, the man of sin, the AntiChrist. It is our choice, our decision to make.

Now, back to Moses. In Numbers 16, during the rebellion of Korah, we see Moses, as usual, pleading for God's mercy until we get to verses 12-15: *Num 16:12 through 15. And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.* ***And Moses was very wroth, and said unto the LORD, Respect not thou their offering:*** *I have not taken one ass from them, neither have I hurt one of them.*

Normally, Moses intercedes for Israel, pleading for God's mercy to withhold judgment. However, in Numbers 16, Moses does not intercede but instead **calls for judgment** against Korah, Dathan, and Abiram. This shift in Moses' response is significant and raises an important question: **Why does Moses call for judgment instead of mercy this time?**

In Numbers 16, Moses calls for judgment rather than mercy because the rebellion of Korah, Dathan, and Abiram was not just an act of fear or weakness but a deliberate and arrogant challenge to God's appointed leadership. Unlike previous instances where the Israelites grumbled out of hardship, this uprising was rooted in pride and deception, with Korah seeking to elevate himself and Dathan and

Abiram openly mocking Moses and God's promises. Their defiance was not merely against Moses but against God Himself, making their rebellion **a direct rejection of divine authority.** When God declared His intent to destroy the entire congregation, Moses still interceded for the people at large, **pleading that only the guilty should be judged.** However, for the ringleaders, he did not ask for mercy, recognizing that their sin was deliberate and corrupt.

Moses' response also reflects a moment of righteous anger, as he had spent years interceding for Israel despite their constant complaints, yet this time, the challenge was not about survival but about power and control. This event serves as a warning that **there comes a time when judgment is necessary,** particularly when rebellion threatens the foundation of God's order. The earth swallowing up the rebels was meant to demonstrate that opposing God's rule leads to destruction, and Moses, understanding this, aligned himself with God's judgment rather than pleading for mercy. This moment marks a shift from intercession to divine justice, showing that while God is merciful, persistent and arrogant defiance against His authority eventually leads to judgment.

Next, let's take a look at Jeremiah's prayers and petitions.

In David, we see from the perspective of a king. In Moses, we see from the perspective of the lawgiver. In Jeremiah, we are going to see from the perspective of a prophet. Each of these offices has unique spiritual responsibilities.

The office of a prophet has a responsibility that is biblically defined. I want to share that definition with you so you will understand the difference between a true prophet and the myriad of false prophets that are seemingly ubiquitous these days. Please read these scriptures and I will explain.

Jeremiah 23:9 through 22. Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of Yahuah, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith Yahuah. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith Yahuah. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith Yahuah of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith Yahuah of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: ***they speak a vision of their own heart, and not out of the mouth of Yahuah.*** *They say still unto them that despise me, Yahuah hath said, Ye shall have peace; and they say unto everyone that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of Yahuah, and hath perceived and heard his word? Who hath marked his word, and heard it? Behold, a whirlwind of Yahuah is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of Yahuah shall not return until he has executed, and till he has performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.* ***But if they had stood in My counsel, and had caused my people to hear My words, then they should have turned them from their evil way, and from the evil of their doings.***

The words of a true prophet will bring people to repentance. The words of a false prophet will not produce repentance. Jonah was a true prophet. At the words of Jonah, Nineveh repented.

Many people I see today who proclaim themselves to be prophets prophesy nonsense that produces nothing but income for themselves. I am starving to hear the Living Word of God proclaimed.

I will now show you five times that Jeremiah preached the word of God to the people of Judah and Jerusalem, and yet the stiffnecked, hard-hearted people would not repent. In response, Jeremiah called on God to judge them. This is the correct reaction from a true prophet. If the people hear the word of God and do not repent, judgment is the next course of action so that some can be saved.

I will not put all five chapters in this section, just the key verse from each chapter. You can go to your Bible and read the full chapters for yourself if you are so inclined. The scriptures are Jeremiah chapters 11, 15, 17, 18, and 20.

1. **Jeremiah 11:20** –
   "But, O Lord of hosts, who judges righteously, who tests the heart and the mind, ***let me see your vengeance upon them,*** *for to you have I committed my cause."*
   - Jeremiah asks God to judge and bring vengeance upon those who plot against him.
2. **Jeremiah 15:15** –
   "O Lord, you know; remember me and visit me, and ***take vengeance for me on my persecutors.*** *In your forbearance take me not away; know that for your sake I bear reproach."*
   - He pleads for God to take vengeance on those who oppose him.
3. **Jeremiah 17:18** –
   "Let those be put to shame who persecute me, but let me not be put to shame; let them be dismayed, but let me not be dismayed; ***bring upon them the day of disaster; destroy them with double destruction!"***

- Jeremiah calls for severe judgment on his persecutors.

4. **Jeremiah 18:21-23** –
   *"Therefore deliver up their children to famine; give them over to the power of the sword… **Do not forgive their iniquity, nor blot out their sin from your sight, but let them be overthrown before you;** deal with them in the time of your anger."*

   - He asks God to bring severe calamity upon those plotting against him.

5. **Jeremiah 20:11-12** –
   *"But the Lord is with me as a dread warrior; therefore my persecutors will stumble; they will not overcome me… O Lord of hosts, who tests the righteous, who sees the heart and the mind, **let me see your vengeance upon them,** for to you have I committed my cause."*

   - Jeremiah expresses confidence in God's coming judgment.

The righteous response of a true prophet to those who harden their heart to the Living Word of God is to call on God to judge them.

Finally, let's examine the actions of the Apostle Peter.

The first among equals, Peter is one of the twelve living foundations of New Jerusalem. *Revelation 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. Hebrews 11:8 through 10. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:* ***For he looked for a city which hath foundations, whose builder***

and maker is God.

While Peter does not record any formal, personal prayers asking God for judgment in the New Testament, he does pronounce judgment in two notable instances in Acts. In Acts 5, Peter confronts Ananias and Sapphira over their deceitful practice of lying about the proceeds from the sale of their property, declaring that they would be struck down—an immediate judgment that God carries out. Similarly, in Acts 8, Peter rebukes Simon the sorcerer for attempting to purchase the gift of the Holy Spirit, cursing him with the words, "May your silver perish with you," which is a clear imprecation for divine retribution. These two examples illustrate that, although Peter's intercessory prayers typically focus on salvation and exhortation, on occasion, **he exercises his apostolic authority to call for immediate divine judgment on those who blatantly oppose God's work.**

Some Conclusions

In the examples of David, Moses, Jeremiah, and Peter I have attempted to present a compelling and scripturally grounded argument **to call for** divine judgment against persistent and unrepentant wickedness. I assert that God's mercy is reserved for those who truly love and obey Him, while those who rebel against His commandments and moral order must and will face His righteous retribution.

The question is when.

David petitions God to do it now, Moses petitions God to do it now, Jeremiah petitions God to do it now, and Peter with his Apostolic authority executes

immediate judgment on Ananias and Sapphira.

These righteous men want no delay in God's judgment. Reminiscent of Lot, living in the city of Sodom, whom the scriptures say: *2 Peter 2:8 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;*

These examples serve notice on the contemporary church's notions of unconditional divine love by showing that accountability before God is the only real issue in life. Failure to turn from sin will result in judgment on both personal and national levels.

I cannot fault any disciple of Yahusha Ha Mashiach who would pray for God's judgment upon the wicked people of this generation. It is the cry of the righteous for justice. *Revelation 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

Final Thoughts

I have used Luke 9: 51 through 56 as "bookends" for this article. These verses contain the wisdom of God concerning this issue.

Luke 9:51 through 56. And it came to pass, when the time was come that he (Jesus) should be received up, he steadfastly set his face to go to Jerusalem, And

sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this,* they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

James and John, the "sons of thunder", have a zeal for God but not according to knowledge. Yahusha rebukes them not because of their zeal but because they have a lot to learn.

James would become the first martyr of the disciples. A few years later, John and Peter would return to these same Samaritan villages to pray for the fire of the Holy Spirit to fall upon the Samaritans who had heard the gospel and believed.

From this we learn that God had a plan for those people that the disciples were not aware of when they asked if Yahusha wanted them to command fire to come down from heaven, and consume them. But there is more to it than that.

There is a type of judgment that leads to repentance, not to destruction. This is the will of God, for now.

We can pray for the judgment of God to fall upon those who are working evil in this country. Pray that their evil works will be exposed for what they are, and themselves for what they do, and that it will lead them to repentance.

2Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

This is a battle between light and darkness. We are the light. Pray that light ***in us*** will shine on the darkness and expose the darkness in our society. Pray that those of us who are in positions of authority will use those positions to shine light upon the darkness and overcome it. Pray that darkness will not prevail.

Jeremiah 1:19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Yahuah, to deliver thee.

It is the will of God, for now, that we should pray for His judgment to fall upon those who are practicing evil in our society. That His judgment will expose the evil, and those who are practicing that evil, and that it would prevail against that evil, resulting in the destruction of that evil and the repentance of those involved.

The destruction of those practicing evil will come one day when the time is fulfilled. But that is not today. Today we must preach repentance for the forgiveness of sin and for people to come to the knowledge of the truth which is Yahusha Ha Mashiach.

Act 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

As for that day when the final destruction of evil doers will come, this is what the scriptures say:

2Peter 3:8 -13. But, beloved, be not ignorant of this one thing, that one day is with Yahuah as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons

ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.