

If you're involved in spiritual work, it's good to know that there are people behind the scenes who are praying for you. And we need to pray for one another so that we can hold up the word of God. Because there is a fierce battle going out there in the preaching of the Gospel and in the word of God going out. And we need this combination of the prayer and the proclamation to come together, that the word of God might go out even in this time.

Going back to Exodus, we see that Aaron and Hur came alongside Moses to support him in his ministry, literally holding up his hands. And their help was successful, and **'his hands were held steady until the going down of the sun'**. And we need that, the fellowship of the saints, we're in a spiritual battle, it's too much for just one person. We need to be together working together, for the work of the Lord. And it says then that: **So Joshua defeated Amalek with the edge of the sword**; so, that prayer was vital for this victory. Joshua going out to fight was vital as well, and without this, Israel would have been wiped out by the enemy, and would not have made it through to the Promised Land. It would not have made it even to Sinai, where they're going to receive the law of God.

And actually, as it was just before they get to Sinai, you can see that this is another way in which Satan, seeing that they were going to come to Sinai to receive God's commandments, wanted to stop them from getting there. So, he sent this attack from Amalek to wipe them out. And the battle was won with prayer, bringing God into it, but also through the human instruments, through Joshua and the work of the army being led by Joshua. So, we have this battle.

Now, when you come to **verses 14 to 16**, it tells us that this is a perpetual battle with Amalek, and Amalek becomes more than just one of Israel's enemies. It becomes a type of the perpetual enemy between the devil and his people and between the Lord and his people.

Prayer is a downright mockery if it does not lead us into the practical use of means likely to promote the ends for which we pray

CONCERNING PRAYER - <https://www.spurgeongems.org/sermon/chs2053.pdf>

WHEN I was reading this eighty-sixth Psalm, I reminded you that the title of it is **"A prayer of David."** It is rightly named **"A prayer,"** for it is very especially filled with supplication. There are four other psalms each called by the name Tephillah, or "prayer," but this deserves to be distinguished from the rest and known as "the prayer of David," even as the ninetyeth Psalm is known as "the prayer of Moses." It savors of David. The man of sincerity, of ardor, of trials, of faults, and of great heart, pleads, sobs, and trusts through all the verses of this psalm.

Note one thing about this remarkable prayer of David—it is almost entirely devoid of poetry. Men use grand, studied, rapturous, and poetical expressions in their praises, and they do well. Let God be praised with the noblest thoughts, as well as the most charming music. But when a man comes to prayer, and that prayer is out of the depths of sorrow, he has no time or thought for poetry. He goes straight at the matter in hand, and pleads with God in downright plainness of speech.

You shall notice that in happy prayers, in times of joy, men use similes, and metaphors, and tropes, and symbols, and the like, but when it comes to wrestling with God in times of agony, there is no beauty of speech, parable and prose are laid aside. The man's language is in sackcloth and ashes, or, better still, it stands stripped for wrestling, every superfluous word being laid aside. Then the cry is heard, **"I will not let thee go, except thou bless me."** That is not poetry, but it is a great deal better. Throughout this psalm David is a plain-dealer, speaking with God in downright earnest. He has got his grip of the covenant angel, and he will not let him go. ...

I have done when I have made this further remark. I cannot expect any man to believe that he can commune with God, or that God will in very deed hear his prayer, and grant him his desire, unless he has been led personally to try it. But if, by the Spirit of God, he has been led to seek after God, and to draw near to God, I shall have no need of further arguments with him. That man has now entered upon a new life, in which he will be capable of understanding new things. Until he does enter upon that life, he is spiritually deaf, and blind, and what can he know about spiritual realities? Our Lord has said to us, **"Ye must be born again."** When we are born again, then the life within turns toward the life of God, ...

Praying Moses did not eliminate what Joshua had to do.

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... These people had not only to build the wall of Jerusalem, but to watch against their enemies at the same time. Their case is ours. We have to work for Christ. I hope that all of us who love Him are trying to do what we can to build up His kingdom, but we need also to watch against deadly foes. If they can destroy us, of course they will also destroy our work. They will do both, if they can. The powers of evil are mad against the people of God. If they can in any way injure or annoy us, you may rest assured that they will do so... Satan and his allies aim at our hearts every poisoned dart they have.... It was well for these people, also, that being in danger, ... they had a noble leader to incite them to the right course to be pursued. Nehemiah was wellqualified for his work. He gave the Jews very shrewd, sensible, and yet spiritual advice and this was a great help to them in their hour of need.

Beloved, we have a better leader than Nehemiah, we have our Lord Jesus Christ Himself, and we have His Holy Spirit, who dwells in us, and shall be with us. I beg you to listen to His wise and good advice. I think that He will give it to you through our explanation of the text. He will say to you, what Nehemiah, in effect, said to these people, **"Watch and pray."**

<https://www.spurgeongems.org/sermon/chs2254.pdf>