

Imprecatory Prayer

The Christian answer to persecution, injustice and tyranny.

By Bill Strittmatter

The information in this article will be supported by several Bible examples.

What is a Christian to do when the government protects criminals and criminal activity such as the abortion clinic? What is a Pastor to do when the government, or the news media, or well funded liberal hate groups persecute and bad mouth him because of his doctrine?

What is a Christian to do when he cannot go to the courts, police, and government for justice? What if the courts, police and government are the criminals? The answer is imprecatory prayer. Here are definitions found in most dictionaries.

Imprecation: A curse, denunciation that conveys a wish or threat of evil.

Imprecatory prayer: To pray for evil or misfortune (malediction, anathema, execration)

Information on imprecatory prayer is extremely rare and that definition is so poor that the above could almost be called a 'government' definition. Why is this definition poor? What is a better definition?



First, the definition above is poor because it conceals more than it reveals.

Second, this establishment definition makes it seem like imprecatory prayer is somehow 'unchristian'. Imagine yourself on T.V.. The T.V. Talk Show host would ask, "What kind of a Christian would ask God to curse, or bring evil and misfortune on anyone? (The implied answer is "None!")".

Of course the guest's answer would be interrupted, or talked over and during the commercial break the T.V. audience would be left to believe that the guest is some kind of a hateful nut. Here is a better definition:

Imprecatory prayer is a last resort appeal to God for justice. The so-called 'curses' are simply the just penalty called for in the scriptures for the alleged crime. **Imprecatory prayer is an appeal to the court of divine justice (1) for protection and (2) the appropriate punishment for the criminals.**

Imprecatory prayer is most often used when the criminals are the rich and powerful or corrupt men in government. The prayer asks God to solve the problem and bring the criminal to repentance, or to judgment.

Here are a few words from a sermon by Pastor Pete Peters as he was commenting on pages 216 and 217 of **Paradise Restored by Rev. David Chilton.**

"You be careful with imprecatory prayer. Because if your life is not right. It can have a boomerang effect. You see, as you judge, so shall you be judged. Think about that. Does that make sense? I say that because, the other day somebody pointed out to me that a woman has been praying for me to die in an airplane crash. She is a Christian woman. She wants me dead. Well, now, I was thinking about that, you know, If I was her son I would not want to get into an airplane. You see what I am saying? You got to be careful how you use that power. With imprecatory prayer, if we don't mature as Christians, it is like putting a loaded 45, `hammer-back, cocked and the safety off, into the hands of a five-year old. Does that make sense?" Quoted from: Pete Peters, Rules for Radicals. 3-tape set. www.scripturesforamerica.org

Praying for someone to die in an airplane crash does fit the establishment definition of imprecatory prayer. (A curse, denunciation that conveys a wish or threat of evil. To pray for evil or misfortune.) But does that woman's prayer conform to the second definition, "a last resort appeal to God for justice". **No!** And that prayer would be un-Christian.

Your personal adversary is not always God's enemy: If a neighbor backs over your mailbox time after time, you may be angry and extremely frustrated. But you are dealing with a neighbor, not an enemy of God. The following scriptures apply to this situation. Matthew 18:22 and Luke 17:3-4. The request that God would have someone destroy some of his property to teach him a lesson; to care for the property of others, that might be appropriate. But you don't ask God to kill someone just because you don't like him. **There has to be a crime and an appropriate appeal for justice.**

Deuteronomy 19:16-20 KJV - A false witness:

(16) If a false witness rise up against any man to testify against him that which is wrong;
(17) Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days;
(18) And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;
(19) **Then shall ye do unto him, as he had thought to have done unto his brother:** so shalt thou put the evil away from among you.

(20) And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

In the situation where the woman is praying that God would cause Pastor Peters to die in a plane crash we have verse 19 to be concerned about. "Then shall ye do unto him, as he had thought to have done unto his brother," the boomerang effect as Pastor Peters called it.

In Psalms 109 Jeremiah was the victim of a slander campaign. Jeremiah ask God to do unto the accuser as he had thought to do to Jeremiah, "**Let a wicked prosecutor bring him up on false charges and even let him be found guilty.**" Psalms 109:5-6

So, if you hate your neighbor and ask God to curse him, you might just end up having God bring that same curse upon yourself. This lady who wished Pastor Peters dead, if she had the money, she might just hire an assassin. Having little money, she asks God to be the assassin on the free will offering plan. In doing this she just might even bring upon herself the false witness penalty. She would not be coming before the court of divine justice with clean hands.

With Clean hands: That is, without guilt. When a Plaintiff comes before a court with a complaint he is expected to come with 'clean hands'. A thief is not to accuse another of theft. For an extreme example: Bob and Joe agree to rob a bank and split the money 50-50. But Bob takes most of it for himself. Joe cannot go to court to sue for the balance of his share. Joe cannot come before the court with 'clean hands'.

The woman caught in the act of adultery

3. John 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4. They say unto him, Master, this woman was taken in adultery, in the very act.
5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8. And again he stooped down, and wrote on the ground.
9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Let him who is without sin cast the first stone: In this Bible story, a woman was caught committing a felony. And apparently the accusers were felons also. Adulterers are not in a position to accuse others of adultery. When Jesus said, "Let him who is without sin cast the first stone," none stepped forward.

This is not to be extended to say that no one can ever step forward and cast the first stone because 'All have sinned' For all have sinned, and come short of the glory of God; Romans 3:23 KJV

A traffic violation on your part does not keep you out of court as a plaintiff when another person steals your property. Likewise, being a sinner does not mean that you cannot go to God for justice via imprecatory prayer. The first goal is repentance. So the imprecatory prayer needs to repent of his sins first then take his complaint and plea for justice to God.

The purpose of imprecatory prayer is to bring a criminal to repentance. And if there is no repentance, then to punishment. Not at man's hand, but at God's hand. "Vengeance is mine, I will repay"

The governmental courts are considered to be God's courts. If the court judges righteously and punishes the criminal then the Court's punishment is God's vengeance. When the Earthly courts are corrupt, we appeal to a higher court, the court of divine justice. We appeal to God asking Him to get personally involved.

Isaiah 1:12 KJV When ye come to appear before me, who hath required this at your hand, to tread my courts?

Zecharian 3:7 KJV Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

To see the connection between the courts of the Old Testament Levitical priesthood and today's modern courts go to the link below.

<http://www.georgegordon.net/levitical.htm>

Angel: You look frustrated today my Lord.

God: What a bunch of bone-heads! It's those Christians! I told them to love their neighbors and hate My enemies. But all they do is fight with the brethren and pray that I 'bless them that curse thee'.

Angel: Shall I continue to do as they ask? To bless those that curse them? I hope they realize, before it is too late, Christians are to pray for blessings upon their neighbors and curses upon God's enemies.

A time to love, and a time to hate

A time to **love**, and a time to **hate**; a time of war, and a time of peace. (Ecc 3:8 KJV)

Hate: Hate God's enemies. Pray against them.

I have hated the congregation of evil doers; and will not sit with the wicked.
(Psalms 26:5KJV)

I have hated them that regard lying vanities: but I trust in the Lord. (Psalms 31:6 KJV)

Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies.
(Psalms 139:21-22 KJV)

Love: Love the brethren, pray for them.

By this shall all men know that ye are my disciples, if ye have love one to another.
(John 13:35 KJV)

This is my commandment, That ye love one another, as I have loved you. (John 15:12 KJV)

For this is the message that ye heard from the beginning, that we should love one another. (1 John 3:11 KJV)

Law enforcement is the government's job.

Romans 13:1-11

Lawful authority comes from God:

(1) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

(2) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

The duties of government:

(3) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

(4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

(5) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

(6) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

(7) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

(8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

The law that government is to enforce:

(9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

(10) Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

The cure for corrupt government:

(11) And that, knowing the time, that **now it is high time to awake out of sleep**: for now is our salvation nearer than when we believed.

The cure for corrupt government has to do with 'waking up'. The solution is nearer than when we believed. It is imprecatory prayer.

Bible Example #1- Jeremiah 11

**Men in government did not like Jeremiah's message
and they plotted to kill Jeremiah.**

Jeremiah 11:18 - 12:4	Comments
<p>18: And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.</p> <p>19: But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.</p> <p>(Several translations place 20-23 after 12:1-4)</p>	<p>18. In chapter 11, verse 1 Jeremiah has been commanded by God to teach the covenant as found in Deuteronomy; i.e. The Ten Commandments along with the blessings and cursings. The Powers-that-be did not like Jeremiah's message. Men in government conspired to kill Jeremiah. (Verse 9) God told Jeremiah about the ambush. (Like a lamb led to the slaughter.)</p> <p>(19) A lamb or ox that is led to the slaughterhouse is silent because it is ignorant of its destiny. Likewise Jeremiah did not know that the government was plotting against him.</p>
<p>Jeremiah 12:1-3 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?</p> <p>(2) Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.</p> <p>(3) But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.</p>	<p>(1) This begins Jeremiah's imprecatory prayer for justice.</p> <p>(2) Like many modern day politicians, they thought of themselves as good, God fearing people (thou art near in their mouth) while rejecting God's Law. (and far from their reins.)</p> <p>(3) Jeremiah prayed that the wicked would meet the same fate as they had prepared for him. Compare verse 19 with verse 3. In the book of Esther, the wicked Hayman was hanged on the gallows he had prepared for Mordicai. This is in line with God's Law, for example; the law of the false witness, Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. Deuteronomy 19:19</p> <p>In 2 Samuel 3:39 David said, And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.</p>

<p>(4) How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.</p>	<p>(4) They, the wicked do not come to repentance or give up easily as reflected in the last words of verse 4, because they said, "you haven't seen the last of us."</p>
<p>Jeremiah 11:20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.</p> <p>(21) Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:</p> <p>(22) Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:</p> <p>(23) And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.</p>	<p>Here is how another version reads: (20) But, O LORD Almighty, you who Judge righteously and test the heart and mind, let me see your vengeance upon them, for to you have I committed my cause. (NIV)</p> <p>(21) The authorities said, "Shut up or we will kill you."</p> <p>Here is how another version reads: (1) You are always righteous, O LORD, when I bring up a case before you. Yet I speak with you about your justice: (NIV) (1) Righteous are You, O LORD, that I would plead my case with You; Indeed I would discuss matters of justice with You: (NAS)</p>

If someone tries to kill you, what do you do? You can't take the law into your own hands? You are expected to go to the authorities for protection and to bring charges. But what do you do when it is the authorities that are the criminals?

What would you do if you are a preacher and the authorities do not like what you have to say and are persecuting you? What do you do when the evildoer's are the authorities, or the rich and powerful?

What did Jeremiah do? Jeremiah committed the cause unto The Lord. Jeremiah took his complaint to God. **To a court of divine justice.** "I bring my case before you."

Public Imprecatory Worship Services

The government is to close houses of prostitution; close places selling drugs, close abortion clinics. If the government refuses to close an abortion clinic, but instead protecting the doctor and building, would a Jeremiah shoot the doctor? Would Jeremiah burn the building to the ground?

Absolutely not! That would be taking the law into your own hands. That would put Jeremiah into Florus* hands. And Florus would love that. Florus would even have an undercover agent give Jeremiah the gun and matches. To find out about Florus, read the article titled, **Why Worldly Rulers Love Vigilantes And Trouble-Makers.** **

* Florus was a wicked politician who lived in New Testament times.

** <http://www.moseshand.com/studies/whywicked.htm>

So what is a Christian to do? Would Jeremiah, in imprecatory prayer, ask God to kill the abortionist and strike the building with lightning? What do you think? Would Jeremiah organize a public worship service on the sidewalk where he and the others would pray publicly, and in the hearing of the doctor and staff, calling God's curses down upon the criminals? What is the 'curse of the law' for murder?

Bible Example #2 - Jeremiah 18

The establishment felt threatened by Jeremiah's message.

THEN	NOW
<p>Jeremiah 18:18-23 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.</p> <p>(19) Give heed to me, O LORD, and hearken to the voice of them that contend with me.</p> <p>(20) Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.</p>	<p>(18) Then the powers-that-be said, let's figure out what to do with Jeremiah. (Recall Randy Weaver) He's telling the people that the courts are corrupt. That the politicians are fools, and that the clergy are state licensed Baal-priests. Call your friends in the media, have them do a number on him. Then we will set him up and bring false charges, child abuse, wife swapping, illegal fire arms, something, anything. Yeah! Let's have the A.T.F. raid his home, kill his wife and burn it to the ground. We will keep everyone back two miles so no one will hear his side of the story. "Come," they said, Let us continue a plot against Jeremiah ... let us destroy him by his own tongue. let us carefully note his every word." (NAB)</p> <p>(19) Jeremiah takes his situation to the Lord.</p> <p>(20) Jeremiah resorts to imprecatory prayer saying, "God, are you going to let them get away with it? Remember that I am in this jam because I spoke your word. I did this in hope that they would repent, and that your wrath would be turned away from this republic."</p>
<p>(21) Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.</p> <p>(22) Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.</p>	<p>(21) Therefore Lord, punish the incorrigibly wicked just as described in Deuteronomy 28. Do it in a way that all will see, that others will repent.</p>

(23) Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger	(23) But you, Yahweh, know all about their murderous plot against me. Do not forgive their guilt, do not efface their sin from your sight. Let them be hurled down before you, deal with them while you are angry! (NJB) Deuteronomy 13:11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.
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The rulers of Jeremiah's time were like those of Jesus day

John 11:46-48 - then	Comments - if now
(46) But some of them went their ways to the Pharisees, and told them what things Jesus had done.	Spies and infiltrators told the 'they' about Mr. Modern Patriot, his meetings, literature and radio programs.
(47) Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.	They said, "What are we going to do with him? The public likes him! He is building a power base!
(48) If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.	If we don't do something quick, he might run for office, get elected, and we will lose out. We can't afford to have any of these 'right wingers' in office!

Today the **they** are still at war with the Kingdom of God. **They** fear the conservative Christians, not because they preach sermons, but because a true understanding of the Gospel of the Kingdom will cost the present liberal leadership their jobs and political power. How do the righteous deal with the wicked when the wicked run the government? The answer, imprecatory prayer. Because Jesus is king of kings, **Jesus is now 'Caesar'**. We appeal to Caesar. See the article about Florus and Agrippa's advice. **Why wicked rulers love vigilantes and troublemakers.** (Mentioned earlier) 'Florus' represents a wicked Earthly government leaders that are near, (Local and State) While 'Caesar' represents the government far away (Federal) but having power to take action when appealed to. And you can appeal to your personal 'Caesar' in heaven for protection and justice via imprecatory prayer.

Bible Example #3 - Psalms 10

An imprecatory prayer for justice

Psalms 10	Comments
<p>(1) Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?</p> <p>(2) The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.</p> <p>(3) For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.</p> <p>(4) The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.</p> <p>(5) His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.</p> <p>(6) He hath said in his heart, I shall not be moved: for I shall never be in adversity.</p> <p>(7) His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.</p>	<p style="color: blue;">"let them be taken in the devices that they have imagined."</p> <p>You might pray asking that abortionists drowned in salt water and get torn limb from limb.</p> <p>Ask God to throw the abortionist in the garbage dump and burn him with fire.</p> <p>Ask God to flush the abortionist down the sewer. To do to them as they do to the unborn.</p> <p>Deuteronomy 19:19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.</p>
<p>(8) He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.</p> <p>(9) He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.</p> <p>(10) He croucheth, and humbleth himself, that the poor may fall by his strong ones.</p> <p>(11) He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.</p>	<p>The abortion clinic.*</p> <p>*http://www.moseshand.com/media/radio6.htm</p>
<p>(15) Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.</p> <p>(16) The LORD is King for ever and ever: the heathen are perished out of his land.</p> <p>(17) LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:</p> <p>(18) To judge (Help) the fatherless and the oppressed, that the man of the earth may no more oppress.</p>	<p style="color: blue;">(15) Break the strength of the wicked and of the evildoer; punish their wickedness; let them not survive. NAB</p> <p style="color: blue;">(15) Break the arm of the wicked and evil man; call him to account for his wickedness that would not be found out. NIV</p> <p style="color: blue;">(18) Jehovah, rise! lift up Your hand and no longer forget the poor; for why should the villain mock God, and thing that You will never care? FF</p>

Bible Example #4 - Psalms 55

An imprecatory prayer against infiltrators, spies and traitors.

Psalm 55	Comments
<p>(1) Give ear to my prayer, O God; and hide not thyself from my supplication.</p> <p>(2) Attend unto me, and hear me: I mourn in my complaint, and make a noise;</p> <p>(3) Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.</p> <p>(4) My heart is sore pained within me: and the terrors of death are fallen upon me.</p> <p>(5) Fearfulness and trembling are come upon me, and horror hath overwhelmed me.</p> <p>(6) And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.</p> <p>(7) Lo, then would I wander far off, and remain in the wilderness. Selah.</p> <p>(8) I would hasten my escape from the windy storm and tempest.</p>	<p>(1) I can hide from an open enemy. When it comes to infiltrators and spies, there is no place to hide.</p> <p>(An excellent way to start a meeting includes an opening prayer that includes an imprecatory portion against infiltrators and spies.)</p>
<p>(9) Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.</p> <p>(10) Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.</p> <p>(11) Wickedness is in the midst thereof: deceit and guile depart not from her streets.</p>	<p>(9) Let them fight among themselves. Let one contradict the other</p>
<p>(12) For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:</p> <p>(13) But it was thou, a man mine equal, my guide, and mine acquaintance.</p> <p>(14) We took sweet counsel together, and walked unto the house of God in company.</p> <p>(15) Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.</p> <p>(16) As for me, I will call upon God; and the LORD shall save me.</p> <p>(17) Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.</p> <p>(18) He hath delivered my soul in peace from the battle that was against me: for there were many with me.</p> <p>(19) God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.</p>	<p>(12) My 'friend', not an enemy spoke against me. If it were a Liberal that opposed me, I would have known and I would have been prepared.</p> <p>(13) But it is you, a man my equal, My companion and familiar friend. NAS'</p> <p>(14) We who had sweet fellowship, Walked in the house of God in the throng.</p> <p>(15) Let death come deceitfully upon them; Let them go down alive to Sheol, For evil is in their dwelling, in their midst.</p> <p>(16) Fling sudden ruin on him, Let his go while alive to he grave! For malice was deep in his breast! FF</p>

Psalm 55 continued	Comments
<p>(20) He hath put forth his hands against such as be at peace with him: he hath broken his covenant.</p> <p>(21) The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.</p> <p>(22) Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.</p> <p>(23) But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.</p>	<p>(20) He has betrayed his friends.</p> <p>(21) He talked so nice as he set us up for entrapment.</p>

Bible Example #5 - Psalms 58

An imprecatory prayer for justice.

Psalm 58:1-11	Comments
<p>(1) Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?</p> <p>(2) Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.</p>	
<p>(3) The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.</p> <p>(4) Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;</p> <p>(5) Which will not hearken to the voice of charmers, charming never so wisely.</p> <p>(6) Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.</p> <p>(7) Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.</p> <p>(8) As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.</p> <p>(9) Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.</p>	<p>Are some people born bad? The Bible calls some sheep, others goats and some wolves. Is it possible to convert a wolf changing him into a sheep?</p> <p>The Spanish Inquisition began after the Catholic Church forced the Jews to convert. (When they tried to change wolves into sheep.)</p> <p>The Church then spent 300 years trying to fix the mistake. The Inquisition was not anti-Protestant rather anti-Jew. Against Jews that were infiltrating Christianity. See Jewish Influence on Christian Reform Movements by Rabbi Israel Newman</p> <p>“Convinced against my will, of the same opinion still.” Or perhaps, “Convinced against my nature, the same creature still.”</p>
<p>(10) The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.</p> <p>(11) So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.</p>	<p>How do you feel when you turn on the T.V. and hear the news about a prominent wicked person who dies suddenly?</p>

Bible Example #6 - Psalms 59

An application to David Koresh and events in Waco.

Psalms 59:1-17	Comments
<p>(1) (To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him.) Deliver me from mine enemies, O my God: defend me from them that rise up against me.</p> <p>(2) Deliver me from the workers of iniquity, and save me from bloody men.</p>	<p>(1) There are people in the government who want to get me and my church.</p>
<p>(3) For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.</p> <p>(4) They run and prepare themselves without my fault: awake to help me, and behold.</p> <p>(5) Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah</p>	<p>(3) The mighty are gathered against me. They hide in cattle trucks as they sneak up on my home, run up and kick down the doors.</p> <p>(4) for no guilt they come running to take up position, Wake up, stand by me and keep watch, NJB</p>
<p>(6) They return at evening: they make a noise like a dog, and go round about the city.</p> <p>(7) Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?</p>	<p>(6) The raid having failed, they come back every night with loud speakers and noise.</p> <p>(7) They say " come out." I fear if I do they will kill me. They say in their hearts, "who will hear?" Keeping the press and T.V. cameras back two miles, they say in their hearts, "We can do with them as we please, and tell the story as we wish."</p>
<p>(8) But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.</p> <p>(9) Because of his strength will I wait upon thee: for God is my defense.</p> <p>(10) The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.</p> <p>(11) Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.</p>	

<p>(12) For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.</p> <p>(13) Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.</p> <p>(14) And at evening let them return; and let them make a noise like a dog, and go round about the city.</p>	<p>(12) Sin is in their mouths, sin on their lips, so let them be trapped in their pride for the curses and lies that they utter. NJB</p> <p>"Trapped in their pride" meaning "caught in their lies"</p>
<p>(15) Let them wander up and down for meat, and grudge if they be not satisfied.</p> <p>(16) But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble.</p> <p>(17) Unto thee, O my strength, will I sing: for God is my defense, and the God of my mercy.</p>	<p>(15) For Koresh and the men women and little children, and infants, food, water and electric was cut off. Therefore let the families of the perpetrators go hungry. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.</p>
<p style="text-align: center;">Jeremiah 16:17-18</p> <p>(17) For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. (God says, I see you and I will punish.)</p> <p>(18) And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.</p>	<p style="text-align: center;">Waco v. Oklahoma city</p> <p>The government should not have done what it did to Koresh at Waco or to Randy Weaver at Ruby Ridge. And McVey should not have done what he did to the government at Oklahoma City. Nevertheless twice as many died in Oklahoma as did in Waco.</p>
	

Terrorism **always** backfires on the terrorist. **No Bible hero**, no prophet, or Apostle ever took part in terrorism.

Governments often use terrorism. Various governments are known to run 'false flag' operations. As an excuse to start a war governments have been known to commit acts of terrorism and blame it on the other government.

If there had been no government mischief in Ruby Ridge and Waco, **then** there would have been no retaliatory terrorist bombing in Oklahoma City.



If governments or individuals do things like this, then we citizens are in danger, danger on the job, in danger in the shopping center and in danger on the street. Any one of us might be at the wrong place at the wrong time when a misbehaving terrorist strikes or gets even. The solution to the problem is national repentance.

Luke 13:1-5

Being in the wrong place at the wrong time.

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. (Like Waco?)

2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, (like the twin towers of New York fell.) think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, **except ye repent, ye shall all likewise perish.**

By time, chance and circumstance.

Bible Example #7 - Psalms 109

The Psalmist is the victim of a slander campaign.

Psalms 109	Comments
<p>(1) Hold not thy peace, O God of my praise;</p> <p>(2) For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.</p> <p>(3) They compassed me about also with words of hatred; and fought against me without a cause.</p> <p>(4) For my love (of God) they are my adversaries: but I give myself unto prayer.</p> <p>(5) And they have rewarded me evil for good, and hatred for my love.</p>	<p>(1) Please God take action.</p> <p>(2) False witnesses rise up against me. Here comes the reporters and T.V. cameras.</p> <p>(3) They make up stories and twist the facts.</p>
<p>(6) Set thou a wicked man over him: and let Satan stand at his right hand.</p> <p>(7) When he shall be judged, let him be condemned: and let his prayer become sin.</p> <p>(8) Let his days be few; and let another take his office.</p> <p>(9) Let his children be fatherless, and his wife a widow.</p> <p>(10) Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.</p>	<p>(6) Appoint a wicked man against him: let an accuser bring him to trial RSV (give him a dose of his own medicine.)</p> <p>(7) When he is tried, let him be found guilty; let his prayer be counted as sin. RSV Let his prayer be counted as sin = Let his own defending testimony in court be used against him.</p>
<p>(11) Let the extortioner catch all that he hath; and let the strangers spoil his labour.</p> <p>(12) Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.</p> <p>(13) Let his posterity be cut off; and in the generation following let their name be blotted out.</p> <p>(14) Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.</p> <p>(15) Let them be before the LORD continually, that he may cut off the memory of them from the earth.</p>	<p>(11) More and more government is using forfeiture laws to seize property. It is often legalized theft. "Lord, let those thieving bureaucrats lose everything."</p>

Bible Example #8 - Psalms 140

An imprecatory prayer seeking rescue from the violent and treacherous.

Psalms 140	Comments
<p>(1) Deliver me, O LORD, from the evil man: preserve me from the violent man;</p> <p>(2) Which imagine mischiefs in their heart; continually are they gathered together for war.</p> <p>(3) They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.</p> <p>(4) Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.</p>	
<p>(5) The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.</p> <p>(6) I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.</p> <p>(7) O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.</p> <p>(8) Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.</p>	<p>(6) Who plan to trip up my feet; the proud who have hidden a trap for me. NAB</p>
<p>(9) As for the head of those that compass me about, let the mischief of their own lips cover them.</p> <p>(10) Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.</p> <p>(11) Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.</p> <p>(12) I know that the LORD will maintain the cause of the afflicted, and the right of the poor.</p> <p>(13) Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.</p>	<p>(9) ...let them be overwhelmed by their own malice NAB</p> <p>(9) Let the heads of those who surround me be covered with the troubled their lips have caused. NIV</p>

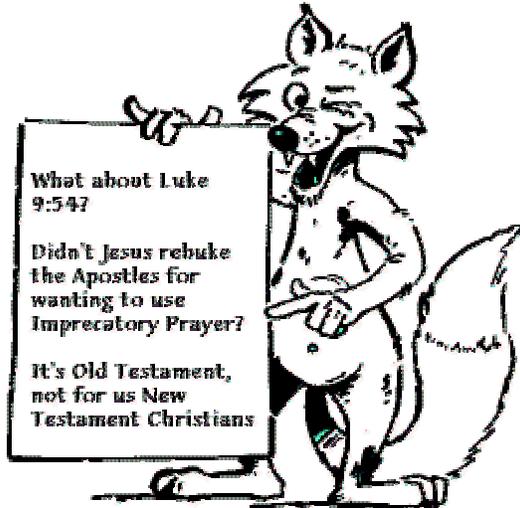
Bible Example #9 - Psalms 143

An imprecatory prayer to be freed from death-dealing enemies.

Psalms 143	Comments
<p>(1) Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.</p> <p>(2) And enter not into judgment with thy servant: for in thy sight shall no man living be justified.</p> <p>(3) For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.</p> <p>(4) Therefore is my spirit overwhelmed within me; my heart within me is desolate.</p> <p>(5) I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.</p> <p>(6) I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.</p> <p>(7) Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.</p> <p>(8) Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.</p> <p>(9) Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.</p> <p>(10) Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.</p> <p>(11) Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.</p> <p>(12) And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.</p>	<p>(12) In your kindness put an end to my foes; destroy all who attack me, for I am your servant. NAB</p> <p>"for I am your servant." That is the reason given for the call for protection. In marriage the husband promises to love, honor and cherish. Cherish includes protection. In return the wife promises to love, honor and obey.</p> <p>Likewise, God promised Israel, "I will love honor and cherish. Israel, in return, promised to love, honor and obey.</p> <p>That is the essence of the Old Covenant. In government, the king owes protection to those servants who obey. It is the ancient principle of Obedience and Protection.</p> <p>When you obey God, in return, God owes to you protection.</p>

Imprecatory Prayer in The New Testament

Luke 9:54



Luke 9:52-56 And (Jesus) sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

(53) And they did not receive him, because his face was as though he would go to Jerusalem.

(54) 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?**

(55) But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

(56) For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

"As Elias did," it's 2 Kings 1:7-17

2 Kings 1:7-17 And he said unto them, What manner of man was he which came up to meet you, and told you these words?

(8) And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

(9) Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

(10) And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

(11) Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

(12) And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

(13) And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

(14) Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

(15) And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

(16) And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baalzebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

(17) So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

From the history book known as "Josephus" **(Book 9, Chapter 2)**

(22) And when the king bade them describe the man that said this to them, they replied, that he was a hairy man, and was girt about with a girdle of leather. So the king understood by this that the man who was described by the messengers was Elijah; whereupon he sent a captain to him, with fifty soldiers, and commanded them to bring Elijah to him;

(23) and when the captain that was sent found Elijah sitting upon the top of a hill, he commanded him to come down, and to come to the king, for so had he enjoined; but that in case he refused, he would carry him by force. Elijah said to him, That you may have a trial whether I be a true prophet, I will pray that fire may fall from heaven, and destroy both the soldiers and yourself." So he prayed, and a whirlwind of fire fell from heaven, and destroyed the captain and those that were with him.

(24) And when the king was informed of the destruction of these men, he was very angry, and sent another captain with the like number of armed men that were sent before. And when this captain also threatened the prophet, that unless he came down of his own accord, he would take him and carry him away; upon his prayer against him, the fire from heaven slew this captain as well as the other.

(25) And when, upon inquiry, the king was informed of what had happened to him, he sent out a third captain. But when this captain, who was a wise man, and of a mild disposition, came to the place where Elijah happened to be, and spake civilly to him, and said, that he knew that it was without his own consent, and only in submission to the king's command that he came to him; and that those that came before did not come willingly, but on the same account, he therefore desired him to have pity on those armed men that were with him; and that he would come down and follow him to the king.

(26) So Elijah accepted of his discreet words and courteous behavior, and came down and followed him. And when he came to the king, he prophesied to him, and told him, that God said," Since thou hast despised him as not being God, and so unable to foretell the truth about thy distemper, but hast sent to the god of Ekron to inquire of him what will be the end of this thy distemper, know this, that thou shalt die."

The footnote in Josephus history book: It is commonly esteemed a very cruel action of Elijah, when he called for fire from heaven, and consumed no fewer than two captains and a hundred soldiers, and this for no other crime than obeying the orders of their king, in attempting to seize him; and it is owned by our Savior, that it was an instance of greater severity than the spirit of the New Testament allows, **Luke 9:54**.

But then we must consider, that it is not unlikely that these captains and soldiers believed that they were sent to fetch the prophet, that he might be put to death for foretelling the death of the king, and this while they knew him to be the prophet of the true God, the Supreme King of Israel (for they were still under theocracy), which was no less than impiety, rebellion, and treason, in the highest degree: nor would the command of a subaltern or inferior captain, contradicting the commands of the general, when the captain and the soldiers both knew it to be so, as I suppose, justify or excuse such gross rebellion and disobedience in soldiers at this day.

Accordingly, when Saul commanded his guards to slay Ahimelech and the priests at Nob, they knew it to be an unlawful command, and would not obey it, 1 Samuel 22:17. From which cases, both officers and soldiers may learn that the commands of their leaders or kings cannot justify or excuse them in doing what is wicked in the sight of God, or in fighting in an unjust cause, when they know it so to be.

No Crime - No Punishment

CONCLUSION: In Luke 9:54 the Apostles were angered that no one would listen to them. While it is irritating and upsetting when people do not listen, not listening is not a crime. And if not listening is not a crime then there is no punishment.

In Elijah's situation we are dealing with attempted murder. The king wanted to kill Elijah. He sent officers to capture Elijah so he could be put to death. That is a crime. The officers knew the king's intent and that Elijah was a man of God. The officers and king were both involved in criminal activity.

Imprecatory prayer is appropriate for both asking protection from harm and asking for punishment of the wicked. So, Luke 9:54 is not an appropriate argument against Imprecatory Prayer. **Luke 9:54 is an argument against using Imprecatory Prayer at the wrong time for the wrong reason.**

Could it be that God is answering the present day prayers "to do good unto those who persecute you"? Do the wicked prosper because we pray for them rather than against them?

Our prayers should be along the line of "repent or die," not "bless them that curse you." Yes, bless neighbors that curse you, but not bless criminals that curse God. Let's us pray rightly and enjoy seeing the destruction of the wicked. **(Have the wicked tricked us into praying for them rather than against them?) Revelation 18:20:** Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

<p>(15) Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.</p> <p>(16) Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.</p> <p>(17) Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.</p> <p>(18) Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.</p> <p>(19) Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.</p> <p>(20) Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.</p> <p>(21) Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.</p> <p>(22) Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.</p> <p>(23) Cursed be he that lieth with his mother in law. And all the people shall say, Amen.</p> <p>(24) Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.</p> <p>(25) Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.</p> <p>(26) Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. (What does this verse say about the popular teaching, “the law is done away in Jesus”?)</p>	<p>Pastor, have you ever thought of going to an abortion clinic and, rather than demonstrating, blocking sidewalks, and doing other things that cause your people to end up in jail. To end up making 'donations' \$ to the establishment \$ via bonds and \$ fines. Rather have a public worship service. The Pastor can read the curses. The people can respond. In addition to the plea to God for justice’ with an appropriate amount of ritual this can have a powerful psychological effect upon both the bystanders and the wicked.</p> <p>Pastor: Cursed be the Congressman who take our taxes to pay for the murder of the innocent. People: And all the people shall say, Amen. Pastor: Cursed be the Doctor who would rip a little child apart with vacuum cleaner. People: And all the people shall say, Amen. Pastor: Cursed be the nurse who would help a Doctor drown the unborn in salt water. People: And all the people shall say, Amen. Pastor: Cursed be the city officials and police officers who protect these murderers in this place of infant holocaust. People: And all the people shall say, Amen. Pastor: Oh God! Show your righteous anger. Do unto the doctor, and all who have a hand in the murder of these little children. Let not the child but let them be torn apart and thrown in the garbage. People: And all the people shall say, Amen. Pastor: Oh God, God of our fathers! Do unto the wicked as they do to these little children. Let the abortionist be cast into the sea to drowned in salt water. Let him be torn limb from limb by sharks rather than being protected by <i>sharks</i>. (<i>Lawyers</i>) People: And all the people shall say, Amen.</p>
<p>(1) And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:</p>	<p>Pastor: Oh God! Once again let America hearken diligently unto the voice of the Lord their God, to observe and to do all Your commandments which You have command us, that You will again set America on high above all nations of the earth: (May God bless America) And all the people shall say, Amen.</p>

The Two Abortion Doctors

Dr. Gunn and Dr. Patterson

These two doctors were abortion clinic doctors. Both were murdered. Here are the stories.

Dr. Gunn

Dr. Gunn was murdered by an abortion protestor outside his clinic. The results:

- ◆ Dr Gunn became a martyr to those supporting abortion.
- ◆ Unitarian Universalist Churches had memorial services in honor of Dr. Gunn.
- ◆ The murder's guilt was imputed to all opposing abortions. The newspaper headlines and pro-abortion ads screamed, "**THEY killed Doctor Gunn.**"
- ◆ "**Congress was stirred to action** to hurry-up the passage of the Freedom of (abortion clinic) Access Act.
- ◆ For pro-lifers **nothing good** came from Dr. Gunn's murder.
- ◆ An editorial writer said "...a vast majority of people are incensed at the fringe element that is playing God when it should be praying to Him."

Dr. Patterson

The newspaper article read:

Abortion doctor killed in Alabama

By Garry Mitchell

Associated Press

Mobile Ala: A doctor who performed abortions was shot to death when he confronted a man breaking into his car, and police said they didn't know if the killing was the result of a robbery or related to his work.

Dr. George Patterson was killed Saturday night when he returned to his 1993 Cadillac Eldorado in the city's nightclub district.

No one was arrested.

We're not sure it was a robbery or what it was at this time, Arian Carpenter, a police investigate, said Sunday.

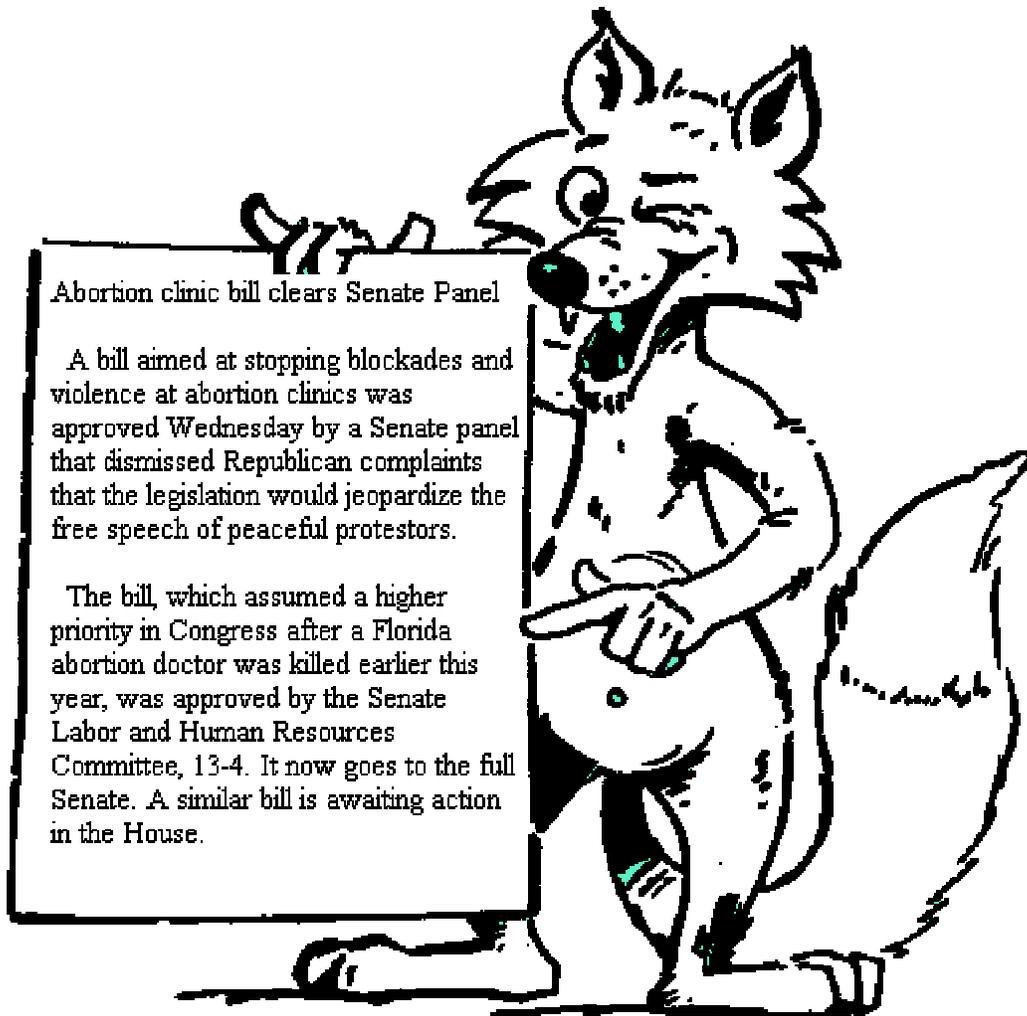
The shooting happened in an area where "quite a few robberies" have occurred, Carpenter said. He said Police Chief Harold Johnson planned to discuss the investigation further at a news conference today.

Patterson, 44, had worked at Family Planning of Fort Walton Beach, Fla., and at the Bay City Women's Clinic in Mobile.

The Pensacola (Fla.) News Journal also reported that Patterson owned the Women's Medical Services Clinic in Pensacola, where **Dr. David Gunn** was killed last March. Anti-abortion activist Michael F. Griffin faces trial Sept. 20 for Gunn's murder.

The Mobile clinic was damaged by arson in 1990, and that case remains unsolved, according to federal agent Ken Murphy of the Bureau of Alcohol, Tobacco and Firearms, which investigated the fire.

Saturday's shooting was witnessed by a local businessman Tom Mason, who told the Mobile Register that two shots were fired. Then, he said, the gunman opened the door of the Cadillac and took something from inside.





Dr. Gunn, yes, he was murdered by a vigilantee.

But Dr. Patterson, was he in the wrong place at the wrong time? Or did God take his life? In answer to imprecatory prayer? I don't know. And God isn't talking