

# Prayers Of The King

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[ 0 : 00 ] Well, if you have your Bibles, let's go ahead and open them up to Psalm chapter 20 this morning. Psalm chapter 20. And we are finally at the end of our summer series in the Psalms.

We've spent the past, this is week 11 now, in the Psalms. Which means that next week we're going to have one stand-alone sermon in between the Psalms and the back half of Daniel is coming up.

So dust off those scripture journals in Daniel and begin reading through, preparing yourself to study the back half of Daniel in a couple of weeks. But here in chapter 20 of the Psalms, we're entering into a section of the Psalms that is dealing with the king and the kingship.

These are beautiful Psalms dealing with the king. And here in chapter 20, we have a prayer of David for the king. So if you would, let's stand in honor of the reading of God's words I read from Psalm chapter 20.

May the Lord answer you in the day of trouble. May the name of the God of Jacob protect you. May he send you help from the sanctuary and give you support from Zion.

[ 1 : 17 ] May he remember all your offerings and regard with favor your burnt sacrifices. May he grant you your heart's desire and fulfill all your plans.

May we shout for joy over your salvation. And in the name of our God, set up our banners. May the Lord fulfill all your petitions. Now I know that the Lord saves his anointed.

He will answer him from his holy heaven with the saving might of his right hand. Some trust in chariots and some in horses. But we trust in the name of the Lord our God.

They collapse and fall, but we rise and stand upright. O Lord, save the king. May he answer us when we call. This is God's holy word.

Would you pray once more with me? Father, we ask now as we open up your word, as we've already asked, Lord, would you speak powerfully through the preaching of your word? And would you open up the eyes of our heart that we might receive your word?

[ 2 : 21 ] Give it fertile soil to be planted deep into our hearts as we look to you in Psalm 20 this morning. We pray in Jesus' name. Amen. You may be seated. If you ever take a trip to Britain, at some point you will probably hear the national anthem.

It's called God Save the King. And it goes like this. God save our gracious king. Long live our noble king. God save the king. Send him victorious, happy and glorious.

Long to reign over us. God save the king. Thy choicest gifts in store. On him be pleased to pour. Long may he reign.

May he defend our laws. And ever give us cause to sing with heart and voice, God save the king. It's a national anthem of Britain.

It's a song of blessing and rejoicing in the king. And that sort of language might sound a little bit strange to our American ears, right? Because we don't live in a monarchy.

- [ 3 : 26 ] So we don't sing God save the king. But as we step into the world of Psalm chapter 20 here this morning, we have to remember that Israel was a monarchy.
- And that sort of prayer would be very familiar to the people of Israel. Psalm chapter 20 is a similar sort of song to God save the king. This is a song.
- It's a prayer of David being led, leading the people of God to pray for the anointed king of Israel. And it seems like this prayer was sort of a prayer of blessing to be sung or to be prayed by the people of God together for the king, particularly as the king would go out and lead his people in battle.
- And they would sing, God save the king. And if you ever wonder, well, why do the Britons sing like this? Why does David and Israel sing like this? Here's why.
- This is the big idea for us this morning. As goes the king, so goes the people. As it goes with the king, so it goes with the people.
- [ 4 : 35 ] If the king is blessed, then the people are blessed. If the king succeeds, then the people succeed. If the king is honored, then the people are honored. If the king's sacrifices are received, then it is to the benefit of the people under his charge.
- As goes the king, so goes the people. David, of course, he knows this. He understands this. And so here in Psalm 20, he leads the people in a prayer for the king.
- And we're going to see it in two parts this morning. If you're a note taker, this is going to be our outline this morning. Two parts. Verse 1, a prayer for the blessing of the Lord. In verses 1 through 5.
- And then second, a prayer of confidence in the Lord. In verses 6 through 9. First, we see a prayer for the blessing of the Lord.
- Look there with me to verse 1. David, he leads the people in praying this benediction over the king. And that's all a benediction is, by the way. Now, we do this at the end of every service, at the end of the service this morning.
- [ 5 : 37 ] Lord willing, I will stand here and I will raise my hand to show that this blessing comes from the Lord and not from me. I will open up to a prayer or a blessing from God's word.
- And I will read that benediction over you. And historically, the church, they would look up. They wouldn't close their eyes. They would look up. And they would have their hands open symbolically to receive that moment of blessing.
- Now, that's at the same time. It's a prayer to God asking him to do what we read. And it's a blessing spoken over you. And that's exactly what David is leading the people here to do in Psalm 20.
- David, the king, is leading the people and speaking this blessing over the king. Look with me there to verse 1. He says he prays for the Lord's protection of the king.
- He prays, may God answer you in the day of trouble. May the name of the God of Jacob protect you. David has experienced the blessing of God's protection before.
- [ 6 : 37 ] You might remember from a couple of weeks ago in Psalm 18. He experienced the Lord's deliverance from his troubles. And so now he prays that God, the God of Jacob, the God who's shown up time and time again in Israel's history, would do so again and continue to protect the king.
- May God answer you. May God protect you. He prays for God's help, God's support. Verse 2, may he send you help from the sanctuary. May he give you support from Zion.
- And again, making the connection back to Psalm 18, verse 6. David prayed, in my distress, I cried out to the Lord. And the Lord, from his temple, heard my voice.

So now David, he prays for more. May God help the king. May he listen from his holy temple. May he give support from his holy hill. He prays that God would approve of the king's sacrifices.

In verse 3, may he remember all your offerings. May he regard with favor your burnt sacrifices. He prays that God would receive the offering and the worship of the king.

[ 7 : 42 ] And this, again, would usually be done before Israel went out to battle. They would offer sacrifice to the Lord and seek his favor, seek his support, before they went off to war.

And so David here, he prays that God would accept the worship and the offerings of the king as representative of God's people. And not only that, verse 4, he prays for God to fulfill all the king's plans.

May he grant you your heart's desire and fulfill all your plans. In verse 5, he prays, may the Lord fulfill all your petitions. So, in other words, whatever it is you pray for, whatever it is you seek the Lord for, whatever it is you desire, whatever it is that you plan, may God answer you.

And this would require, of course, that the king's heart and the king's plans align with God's heart and God's plans. We know from the book of Proverbs, chapter 16, verse 3, it says, Commit your work to the Lord and your plans will be established.

Psalms 37, verse 4, Delight yourself in the Lord and he will give you the desires of your heart. And so the king is praying here, give the king a heart that seeks you and then give him what he seeks.

[ 9 : 01 ] Align his plans with your plans and then fulfill all his plans. This is a wonderful prayer of blessing for the king. But think again, why would he pray like this for the king?

Why would he invite the people of God to join together in prayer like this for the king? Well, he prays these blessings for the king because, again, he knows if the Lord decides to bless the king in this way, if the Lord decides to answer these prayers and to grant these requests, it not only blesses the king, it blesses all of the people.

Just imagine what a gift that would be for the people to have a leader who was protected by God. A leader who depended on God's help.

A leader whose worship was accepted by the Lord. A leader who prayed often and his petitions were granted. A leader whose heart was set on honoring and giving glory to the Lord.

It would be a blessing to those who were under his charge. And so he prays in verse 5, May we shout for joy over your salvation. And in the name of our God, may we set up our banners.

[ 10 : 13 ] Why? Because as it goes with the king, so it goes with the people. His success is their success. His blessing is their blessing.

His protection is their protection. His flourishing is their flourishing. You know, it's easy, as we read through the Psalms, maybe in your own private devotions, to almost just skip by a Psalm like this.

Right? Because it seems so simple. Okay, he's praying for the blessing of the king. I got it. Right? Move on. But we need to slow down here because it's really, when you think about it, it's amazing, isn't it?

That our prayers, as the people of God, can impact and can shape the course of history. Our prayers, David believes this.

This is why he's inviting God's people to pray. Our prayers really can call down the blessing of God into one another's lives. David's inviting the prayers of God's people because he believes that through their prayers, God will accomplish all of his purposes.

[ 11 : 16 ] So he invites them to pray. Now, I wonder, when's the last time you prayed for anybody like this? Like David, prays for the king in Psalm 20. Now, of course, we don't live in a monarchy.

Right? We don't live in a kingship. But all of us, in various spheres within our life, all of us live both in and under authority.

Don't we? And this is a good thing, by the way. That's not a bad thing. Authority is a good gift from God that can either be used in bad ways that harm the people under their charge, or in good ways that are a blessing to those under their charge.

All of us live both in and under authority. You think about your lives at work. Some of you have a boss or a manager, somebody that you answer to.

You have an earthly authority up over you. Some of you have employees that answer to you. You are an authority over them. Think about in the home. We have children and parents.

[ 12 : 16 ] It's authority structures built into the home. In the church, we have shepherds and sheep. In society, we have governors and we have citizens. We are all in structures of authority in all of our everyday life.

This prayer, Psalm 20, is a wonderful model for us of how we might pray for those who are in authority over us.

Paul says in 1 Timothy 3, he says, Here's the thing.

You may not really like those who are in authority over you. But you don't have to like them. But you do have to honor them. And we are called to pray for them.

So that might look like this. It might look like, God, I pray that you would send help to my boss this week. And the many decisions that he makes, I pray that he or she would seek you, would call out to you, would make petition to you, would seek your wisdom.

[ 13 : 35 ] And I pray, God, would you help them from your holy hill? Would you listen from your throne in heaven and help my boss lead in ways that are pleasing to you this week? God, I pray for my mom and dad.

Children, you can pray for your parents. I pray for my mom and dad that they would genuinely worship you this week because their worship not only impacts them, it impacts the whole family.

God, I pray for whoever it is that you might appoint as president of this nation in the months to come. I know that you raise up kings and you set them down. And so I pray, Lord, would you give them a heart that seeks you and then give them what they seek?

Would you commit their plans, whatever they may be, commit their plans to you and then would you establish and fulfill their plans? Peter, excuse me, Paul says that this is pleasing in the sight of God when we pray like this for our authorities.

I'm not ashamed to ask for your prayers, church. I need your prayers. Treg needs your prayers. Would you as the church, would you pray for your leaders?

[ 14 : 41 ] Hebrews 13, 17 is one of the most sobering passages in the Bible to me. It says, To the church, it says, Obey your leaders and submit to them for they are keeping watch over your souls as those who will have to give an account.

Church, that's weighty authority. That's enough to keep me up at night. And so I ask, would you pray for me, please? I need your prayers. Would you pray for the preaching of the word here at Seaweed Bay?

Would you pray that I would live a life that would be honoring to the Lord, not only for my sake, but for your sake? Would you pray for each other? You know, one of the beautiful parts of being in a church family and becoming members of a church is that we actually give each other a measure of spiritual authority over our lives.

We come up under one another's spiritual authority to speak truth into one another's lives, to call each other out when we're walking in sin, to bring each other back into fellowship with the Lord, to lock arms together as we run this race together as a church family.

Are you praying for one another? Now, one easy way to do this is take two tools, the church directory, our membership list, and an open Bible to the prayers of the Bible, prayers like Psalm 20, and pray these things for one another.

[16:02] Would you pray for one another? Psalm 20 shows us that David believes in the power of a community praying for the king.

But before we leave this first point, I want to ask, well, who is it exactly that David is praying for? Who is it that David is praying here for? Because, of course, on one level, on the surface level, yes, he's praying for himself.

He's inviting Israel to pray for himself as the king. He's praying for future kings of Israel. This would be set as a standard of what to pray for future kings. But we can get a little bit more specific than that, can't we?

Because in 2 Samuel chapter 7, God made a promise to David. Do you know what it was? God promised he would give David a son from his own line and that that son would be a future king.

And not just any king, but that this king would be given a kingdom that would endure and be established forever. So David here, I believe, he isn't just praying for any king.

[17:07] David here is praying for the coming king. Why? Because he knows that as goes that king, so goes the people. His salvation would be their salvation.

His success would be their success. His blessing would be their blessing. Psalm 20 is ultimately, it's a prayer for King Jesus.

David is praying for his promised child. Only he didn't have a nine-month runway like you and I normally do. And when you found out that you were expecting a child, for those of us who have had children, what did you do?

Almost certainly, you begin to pray for that child. God, bless this child. God, draw this child to yourself. God, protect this child. God, help them call out to you.

Would you answer their prayers and fulfill all their plans? David is doing that same thing for his promised child, but he doesn't have any clue when this child might come. This is a prayer of faith and confidence that God will do what he's promised to do, which is our second point this morning.

[18:13] Second, we see a prayer of confidence in the Lord. Look there to verse 6 with me. He says, Now I know that the Lord saves his anointed.

He will answer him from his holy heaven with the saving might of his right hand. You hear the confidence there. This is a prayer of rock-solid confidence. David is certain, I know that the Lord saves his anointed.

I know it. He will answer him, no question about it. He believes in faith that God will bless the coming Messiah. So he can pray with confidence.

Why? Because everything that he prays for here in Psalm 20 is lined up, it's in alignment, it's in agreement with the revealed will of God. God had revealed his will to David, hadn't he?

He spoke to David, 2 Samuel 7, he told him, I'm going to give you this son. He's going to be a king over your people. He's going to reign forever. And so David prays, God, would you bless that king?

[19:17] Why? Because he knows God has promised it. So God will do it. God has said it. So I trust you. I take you at your word. I pray in line with your promises.

Now this really ought to shape the way that we pray, church. If you want a 100% guaranteed return on your prayers, you want to know how to do it? You pray in light of what God has promised he will do.

If you want to be certain that God will answer your prayers, pray in line with the promises of God. If God has said it, you can believe it with faith. You can grab hold of the promises of God and pray with confidence.

Church, we have to root our prayers in the promises of God and then pray boldly and confidently for what God has promised he will do. So again, what does this look like?

Well, God has promised, I will never leave you or forsake you. So we might pray, well, God, I'm scared in this moment. I'm anxious in this moment.

[ 20 : 20 ] I feel lonely in this moment, but you have promised to never abandon me. You have promised to never leave me. And so would you, would you help me to see how present you are with me in this moment?

God has promised nothing can separate us from the love of God and Christ Jesus, our Lord. And so we can pray, God, God, would you hold me close to Christ? Would you remind me of your love?

Would you, would you help me to see these present trials, this present sickness, this present persecution as, as light and momentary that it cannot separate me from your eternal love in Christ Jesus, my Lord?

God has promised one day soon, Christ will return, that he will, will put it into all evil, that he will wipe away every tear from our eye. God has promised this.

And so we can pray, come Lord Jesus, come quickly, Lord Jesus. God's promises ought to be the, the very foundation of our prayer life.

[ 21 : 19 ] We don't have to guess whether or not God will do what he's promised. And so we can pray with, with confidence, trusting in the Lord to do what he's promised. And what a world of difference that is, church, between those who have the promises of God and trust in the Lord and those who, who do not.

So they must trust in, in something else. I couldn't think of a more drastic contrast. And that's exactly what David does here. In, in verse seven, he makes this, this contrast between those who trust in the Lord and those who have to put their trust in, and what they can see.

Look at verse seven. He says, some trust in chariots and some in horses, but we, the people of God, we trust in the name of the Lord, our God.

They collapse and fall, but we rise and stand upright. Do you see the contrast? This is a contrast of faith. It's a contrast of, of confidence.

It's a contrast of what are you putting your trust in? And listen, each and every one of us has to make the decision, which one are we going to be? Will we be those who trust in chariots and horses?

[ 22 : 33 ] Or do we trust in the name of the Lord, our God, to trust in chariots and horses? That's to put your trust and your faith and your confidence in what can be seen, or measured, or controlled, or counted.

It's to put your confidence in invisible strength. This is worldly trust, isn't it? This is how the world functions. This is, this is natural trust.

This is our default mode, but God's people, by the grace of God, have had our eyes opened to realize God is the one who's worthy of our trust.

God raises up kings and sets them down. We've had our eyes open up to the lesson of Proverbs 21, 31 says, the horse is made ready for the battle, but the victory belongs to the Lord.

We have, by God's grace, trusted in his promises. But church, even so, how easy is it to fall back into patterns of worldly trust? How easy is it for us to, to have our eyes drawn, and our hearts drawn to trust in earthly things, and chariots, and, and horses?

[ 23 : 43 ] I'll give you a few examples, what that might look like. I'd like you to fill in the blank, what it looks like for you. Some trust in their strength, how hard they can work, how productive they can be, how much, how much productivity they can cram into that nine to five.

They trust in their labors to accomplish their plans, but we trust in the name of the Lord, our God. Some trust in their nest egg, retirement age, how much we've accumulated, our money, that pile of money that we've spent all of our working life accumulating, and adding to that total.

We trust in our nest egg to last us, and to provide for us, and to take care of us until our dying day, but we trust in the name of the Lord, our God. I'll tell you, as a preacher, I face this every single week.

I work on the sermon, I study the text, I prepare a sermon to deliver to you. It's easy to say, well, some trust in their reading, in their preparation, in their study, but we trust in the name of the Lord, our God.

Charles Spurgeon, the Prince of Preachers, he would bring his manuscript up into the pulpit. He'd worked all week long preparing that sermon for the people to hear, and he would write on the corner of his manuscripts, H.S.

[ 25 : 05 ] I believe in the Holy Spirit. It's a reminder for him, as he stood to preach, that he didn't trust in his preparation, as worthy and as good and important as that is. He trusted in that moment, in the power of the Holy Spirit, to take that word, and deliver it to the people.

About our battle with sin. Some trust our mental resolve, our own grit, and determination, our own ability to put sin to death.

They say, I can do it. I can put this sin to death. I can stop. Whatever that recurring sin might be, you cannot do it in your own strength. Thomas Horne, a 19th century English theologian, he says, in the spiritual war in which we are all engaged, the first and necessary step to victory is to renounce all confidence in the wisdom and strength of nature and the world, and to remember we can do nothing, but in the name, by the merits, through the power, and for the sake of Jesus Christ, our Lord and our God.

Some trust in themselves, but we trust in the name of the Lord, our God. Church, we have to guard ourselves against the natural pull to trust in what we can see and what we think we can control.

So I ask you again, what is it that you are tempted to put your trust in? Besides the Lord. What is it that draws your heart's affections, that has earned your confidence?

[ 26 : 38 ] What is it that you put your faith in? Besides the Lord your God. Now of course, all these are necessary things. These are all means that God uses to accomplish His ends. David and Israel had horses.

They used chariots. You and I would be wise to work hard and to save our money. It's good for me to study the text before I deliver it to you on Sunday morning. These are all means that God uses to accomplish His purposes.

But the question is, where is your trust ultimately? In what do you put your confidence? Some trust in chariots and some in horses.

In the end of this confidence in the world and the things of this world, verse 8 says, they collapse and they fall. But for those who trust in the name of the Lord our God, what does it say?

We rise and we stand upright. David trusts in the Lord. He believes that the Lord is able and He will fulfill all the promises He has made.

[ 27 : 40 ] That He will establish His kingdom. That He will send Him a son that will reign forever. And so He prays with confidence. Verse 9, O Lord, save the King.

May He answer us when we call. But you know, before we close out this psalm and close out our time together in the psalms for the summer, we need to ask the question, was His confidence warranted?

Was He right? Was He justified to pray with such confidence in the Lord? Is there any proof that God actually listened to these prayers of faith?

Here, in the age of fulfillment, on our side of the cross of Christ, we can look back with confidence and see how all of these prayers of David and all of God's promises are fulfilled in King Jesus.

And so, let's close this morning by considering together the true and better King, King Jesus. Here on our side of the cross, we see that Jesus Christ, the Son of God, is the promised Son of David.

[ 28 : 52 ] The true King of God, of God's people, came down to us to fight our battle. And like a mighty warrior, He took on all the forces of sin and death.

He took on a great enemy, Satan. And like a good king, He suffered and died in the place of His people. Here in Psalm 20, all of Israel prayed for the king as He prepared to go out to battle.

In light of Christ, Andrew Bonar commenting on this psalm, he says, This psalm is the prayer which the church might be supposed offering up had all the redeemed stood by the cross or in Gethsemane in full awareness of what He was doing there.

For three days, it looked like these prayers might have hit the ceiling as He went up to the cross and down to the grave. It looked like the Lord, in fact, did not answer Him, did not protect Him.

But we know that what He was doing there on the cross and in the grave was He was offering up Himself as a sacrifice in the place of His people. David prayed for this king.

[ 29 : 56 ] May God remember your sacrifice. May the Lord receive your offering. And so we now, understanding this in light of Christ, praise God. This perfect sacrifice was accepted.

Like a lamb without blemish or spot, the Lord received His offering. We look back and we praise the Lord that the Lord granted every desire of King Jesus.

He fulfilled all His plans. He met the desires of His heart. And what was the desire of His heart? It was to perfectly honor the will of the Father in all that He did.

His plan was to come down and redeem His bride from heaven. He came and sought her to be His holy bride. It's to give His life for ours, to redeem His people from before the ages began.

The plan was for the Christ to live and to die and to rise, to defeat the enemy and to live and to reign forever over His redeemed people to the praise and glory of God.

[ 30 : 57 ] And so now, for the rest of eternity, guess what we get to do? All the redeemed, we shout for joy over His salvation. And in the name of our God, we set up our banners.

All that David prayed for in Psalm 20 in confidence has been answered in Christ. And now for us, on the other side of the cross, everything is different.

David prayed for the Christ and asked for the Lord to bless this King. And now that He's come, flip it around. The King now prays for us. All of the blessings that He has earned now come flowing downstream to us.

Can you even believe the grace in which we stand, church? Christ the King now stands to pray for us, His people. And we can be certain God will fulfill all His petitions.



We just sang the words, before the throne of God above, I have a strong and perfect plea. A great high priest whose name is love, whoever lives and pleads for me.

[ 32 : 05 ] Can you believe? Christ the King lives and pleads for you before the throne of God. Robert Murray McShane says, If I could hear Christ praying for me in the next room, I would not fear a million enemies.

Yet distance makes no difference. He is praying for me. Church, we have the prayers of the King. And, and it gets better than that, we who are in Christ share the blessings of the King.

Why? Because as goes the King, so goes the people. It's almost unthinkable, isn't it? All the blessings of the gospel in David's day were, were building up, were, were swelling up, were accumulating and, and swelling like water behind a dam.

And now all of these promises of God, all the blessings of an eternal King were, were building and, building and swelling and growing with anticipation. Now they are here in Christ.

He has earned eternal life. He has earned life forever with God. He has earned forgiveness of sins for any who come to Him in faith. He has earned resurrection life.

[ 33 : 23 ] He has earned joy and peace for the rest of eternity with God. And now that dam has burst open and comes to us who by faith are united to Him, the King.

What belongs to Him by right now comes flowing to us by grace through trust in the promises of God. Do you trust Him?

Do you trust Him? If you have bowed the knee to King Jesus and repented of your sin, put your faith, your trust totally in Him, here's the good news for your church.

His blessing is your blessing. His life is your life. His joy is your joy. His resurrection is your resurrection.

All that He has earned has come to you. And if you're not a believer, friend, you're going to want to get in on this. The path to salvation is simple.

[ 34 : 24 ] You cannot earn it. Christ the King has done it all. He commands you now simply repent of your sin and put your trust in Him. Call upon the name of the Lord and you will be saved.

We'll close out this morning by singing these words and I just invite you to make this your prayer this morning as we close. I need Thee every hour, most gracious Lord.

No tender voice like Thine can peace afford. I need Thee. Oh, I need Thee. Every hour, I need Thee. Oh, bless me now, my Savior.

I come to Thee. Let's pray. Lord, we thank You for Christ the King who has defeated all of our enemies, who lives and reigns in resurrection even now.

Father, who stands at the right hand of God interceding for us, sharing with us all the blessings and all the rights that He has earned by His perfect life and His sacrificial death, victorious resurrection.

[ 35 : 33 ] Lord, we pray that we would realize again this morning our need for Him and we would realize again how blessed we are in Him. And Father, if there are any here who do not know Him, we pray, Lord, would You draw them to faith and confidence in Him this morning.

We pray in Jesus' name. Amen. Amen. the working with Him Glen, a jividadeóku, a bají, a j Initi GM in motorcycle, melít,■■■■■■■, and a jélior, we pray in al reporter who knows the health of Outsui vai and that he may and I may know he above whatueez the ill Butter Council of X who is whispered and that he is in democracy.

And that he's■■ upon the ■ and theonds and slowly