

3. WE ARE SUBJECT TO THE DECREES BY WHICH GOD WILL BE GLORIFIED

We love God and long for His justice and His promises to be fulfilled. As Covenant children we gladly submit to both His blessings and His curses (cf. 2 Thes 1:8; 1 Pet 4:17).

Blessing and cursing are the righteous means by which God brings about the repentance of the saints and the removal of the wicked (i.e. the fulfilment of His Covenant). We glorify Him by our Amen to His Gracious Covenant.

Repentance

Q: In Romans 11:9-12, what reason does Paul give for the curses in Psalm 69:22-23

Removal

Q: in Psalm 69:26, what reason is given for the curses which Jesus (cf. Rom 15:3) prayed upon the wicked?

Q: In Psalm 69:33, 35-36, why was the removal of the wicked necessary?



SINGING THE PSALMS



JUDGEMENT IN THE PSALMS PART ONE

HANDLING THE HARD SAYINGS

“Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.” (Col 3:16)

Singing the Psalms - Judgement in the Psalms

*“Let their own table before them become a snare; and when they are at peace, let it become a trap. Let their eyes be darkened, so that they cannot see, and make their back bent forever.”
(Psalms 69:22-23)*

Since about half of the Psalms involve imprecations (the calling down of curses) and since the Psalms are the inspired word of God to His children (cf. Matt 22:43), it would be dancing around the maypole to ignore them.

There are many questions that surround the use of imprecatory Psalms. We will focus on just three: Is it ok to pray that way, and if so, why? And, how should we, in love, pray them or use them as a means of devotion?

We will deal with the first two questions in this study.

🔊 **Read and unpack Psalm 69 according to our previous studies**

Q: Should we pray in the manner of the imprecatory Psalms?

“Yes”, he said, with fear and trepidation.

WHY SHOULD WE PRAY IN THIS WAY?

The scriptures endorse “cursing” in three ways

- By example (because others did)
- By precept (because God taught us to)
- By decree (because God curses in order to fulfill His Covenant promises and glorify Himself)

1. WE HAVE THE EXAMPLE OF THE SAINTS

- Noah cursed Canaan (9:25)
- Deborah cursed those like Sisera (Jdg 5:31)
- Moses cursed Levi’s opponents (Deut 33:11)
- Hannah curses God’s enemies (1 Sam 2:1, 9-10)
- David curses God’s enemies (Ps 69:22-25)
- Paul curses unbelievers (1 Cor 16:22; Gal 1:9)

The Example of the LORD...

Standing alone, this argument is weak. But it is strengthened by the fact that God’s Covenant of Grace has always included the pronouncement of destruction, woe and curse upon those who reject it. (cf. Gen 12:1-3; 14:20; 22:17; Ex 20:5-6; Deut 27:14-26; Ps 69:26, 28; Matt 11:21; 23:13)

2. WE HAVE THE PRECEPT OF SCRIPTURE

The argument is strengthened more so by the teaching of the Lord Jesus.

“Your Kingdom come, Your will be done on earth as it is in Heaven.” (Matt 6:10)

Q: What are we taught to ask for in this verse?

Q: Since there are already kingdoms here, what is necessary for His Kingdom to reign?

The disciples had asked Jesus for a lesson on how to pray. Apparently, they didn’t know how. Neither do we. And so, Jesus taught them - and us - how we ought to pray.

By implication, the very first petition in the Lord’s prayer asks for the complete overthrow and demise of this world’s kingdoms - and the one who stands behind them. (cf. Rev 11:15)

The coming of God’s Kingdom means the binding of Satan in order to plunder the spoils (Mk 3:27).

We must be candid enough to admit that to pray for the extension of God’s Kingdom is to solicit the destruction of other kingdoms.

And since the Kingdom of darkness cannot be conceived of apart from its manifestation in the lives of real people in real history, Covenant curses will be directed in some way towards people.