

# Imprecatory Prayers

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I. What are imprecatory prayers?

1. Imprecatory *adj.* – 1. Expressing or involving imprecation; invoking evil or divine vengeance; cursing, maledictory.
2. Imprecation *n.* – 1. a. The action of invoking evil, calamity, or divine vengeance upon another, or upon oneself, in an oath or adjuration; cursing.
3. Imprecatory prayers are prayers in which evil, calamity, or divine vengeance are invoked against another person.

II. Are imprecatory utterances ever warranted?

1. Yes, there is a time for everything, including a time to hate and a time of war (**Ecc 3:1, 8**).
  - A. We should hate evil (**Pro 8:13; Psa 97:10; Psa 119:128; Rom 12:9**).
  - B. It is even permissible to hate the wicked who hate God and rise up against Him (**Psa 139:19-22; 2Ch 19:2**).
    - i. David hated the congregation of evil doers (**Psa 26:4-5**).
    - ii. David hated them that regarded lying vanities (**Psa 31:6**).
    - iii. David wrote these things under the inspiration of the Holy Spirit (**2Pe 1:21**).
2. God has actually commanded His people to curse others at times (**Deut 27:13-26; Jdg 5:23; 2Sa 16:5-10**).

III. When are imprecatory prayers permissible?

1. Imprecatory prayers which are in accord with the revealed will of God are permissible.
2. The following is just one example of an imprecatory prayer which was in complete agreement with the will of God.
3. Jeremiah prayed to God that his persecutors would be confounded and dismayed and that God would bring upon them the day of evil and destroy them with double destruction (**Jer 17:18**).
  - A. Jeremiah was essentially praying for God to do to them according to what His word says He will do to such people.
    - i. God promised to put curses on Israel's enemies which hated and persecuted them (**Deut 30:7**).
      - a. Persecute *v.* – 1. To pursue, chase, hunt, drive (with missiles, or with attempts to catch, kill, or injure). *Obs.* 2. To pursue with malignancy or enmity and injurious action; *esp.* to oppress with pains and penalties for the holding of a belief or opinion held to be injurious or heretical.
      - b. God has ordained His arrows against His people's persecutors (**Psa 7:13**).
      - c. It's okay to ask God to take revenge on our persecutors (**Jer 15:15**).
      - d. It's okay to ask God when He will execute judgment on our persecutors (**Psa 119:84; Rev 6:9-10**).
      - e. Remember though that in some cases our persecutors are children of God who have yet to be converted (**Act 22:4; Act 26:11; 1Co 15:9; Gal 1:13; Php 3:6; 1Ti 1:13**).

- ii. God promises to confound the wicked (**Isa 1:28-31; Isa 19:1, 9; Jer 22:22; Eze 36:31-32**).
    - a. Confound v. – 1. *trans.* To defeat utterly, discomfit, bring to ruin, destroy, overthrow, rout, bring to nought (an adversary). 2. In curses or imprecations, used in the imperative 3<sup>rd</sup> pers. sing. as an equivalent or substitute for ‘bring to perdition.’ Since 1700 considered a milder form of imprecation, and vaguely associated with other senses. 4. To throw into confusion of mind or feelings; so to surprise and confuse (a person) that he loses for the moment his presence of mind, and discernment what to do (cites Acts 2:6). 5. To throw (things) into confusion or disorder; = CONFUSE v. 3 (cites Gen 11:7).
    - b. Those who are incensed against God’s people will be confounded (**Isa 41:10-12**).
    - c. God punishes sinners with confusion (**Ezr 9:7; Isa 45:16; Jer 3:25; Jer 7:19; Dan 9:7-8**).
    - d. The persecutors of the saints will be judged with everlasting confusion (**Jer 20:11**).
    - e. David likewise prayed that those that sought his hurt would be confounded (**Psa 71:13**).
    - f. It’s not wrong to pray that God will confound the wicked who persecute us because God has stated in His word that He will do so.
    - g. Such a prayer is praying for the revealed will of God to be done.
  - iii. God promises to make the wicked dismayed.
    - a. Dismayed *ppl.* – Overwhelmed with fear, etc.; appalled.
    - b. God makes the wicked who reject His word dismayed (**Jer 8:9**).
    - c. Wicked nations who oppose God will be dismayed (**Jer 46:5; Jer 48:1; Jer 49:37; Jer 50:36; Oba 1:9**).
    - d. It’s not wrong to pray that those who do wickedly will be dismayed because God has stated in His word that they will be.
    - e. Such a prayer is praying for the revealed will of God to be done.
  - iv. God promises to bring evil (punishment for sin) upon the wicked (**Amo 3:6; Exo 32:10-14; Jer 21:10; Jon 3:4 c/w 10**).
    - a. It’s not wrong to pray that God would bring the day of evil upon the wicked because God has stated in His word that He will do so.
    - b. Such a prayer is praying for the revealed will of God to be done.
  - v. God promises to destroy the wicked (**Gen 6:5-7; Gen 19:29; 2Th 2:8**).
    - a. God will destroy the wicked who trouble the saints (**2Th 1:6-9**).
    - b. It’s not wrong to pray that God would destroy the wicked who persecute us because God has stated in His word that He will do so.
    - c. Such a prayer is praying for the revealed will of God to be done.
- B. Therefore, Jeremiah’s imprecatory prayer was merely asking God to do what He has promised to do to the wicked.
4. If an imprecatory prayer is made in which God is asked to judge someone in a manner in which the word of God says He will judge such people, then praying it is fine.

#### IV. Other examples of imprecatory prayers or statements in the Bible

##### 1. The psalms include imprecatory prayers or statements such as the following:

###### A. Psalm 5

- i. David asked the Lord to destroy the wicked and for Him to let them fall by their own counsels (**Psa 5:10a**).
- ii. This was a prayer in accord with the word of God (**Job 5:13; Psa 9:15-16; Pro 1:31; Pro 26:27**).
- iii. He asked God to cast out the wicked in the multitude of their sins (**Psa 5:10b**).
- iv. David's reason for this imprecation against the wicked was that they rebelled against God (**Psa 5:10c**).
- v. If we are to imprecate against the wicked, let it be because they have rebelled against God, rather than because they simply offended us.

###### B. Psalm 7

- i. David prayed that God would execute the judgment upon his enemies which He had commanded (**Psa 7:6**).
- ii. This is an imprecatory prayer which is according to the word of God.

###### C. Psalm 10

- i. The psalmist prayed that the wicked who persecute the poor would be taken in their own devices (**Psa 10:2**).
- ii. As was shown from Psalm 5, this is a Biblical prayer.
- iii. The psalmist appeals to the fact that the wicked had contemned God (**Psa 10:13**).
- iv. This is a good reason for imprecating against the wicked.
- v. The Psalmist prays that God will destroy the wicked (**Psa 10:15**).
- vi. He pleads on behalf of the humble, fatherless, and oppressed (**Psa 10:17-18**).
- vii. Pleading on behalf of others who are suffering at the hands of the wicked is a just cause for imprecation.

###### D. Psalm 17

- i. David prayed that God would disappoint and cast down his enemies (**Psa 17:13**).
- ii. He was not praying this imprecatory prayer to get vengeance on his enemies, but rather in order to be delivered from them (**Psa 17:7-9**).
- iii. He begins his prayer by expressing to God that he is coming before Him in righteousness, that he is purposed to not sin against Him, and that he needs God's help to continue walking in His ways (**Psa 17:1-6**).
- iv. Remember that before imprecating against the wicked, make sure that you have confessed your own sins and are doing your best to live a righteous life.

E. Psalm 28

- i. David prayed that God would judge the workers of iniquity according to their works (**Psa 28:4**).
- ii. This imprecation is a prayer for God to do what He has promised to do in His word (**Rom 2:6; Mat 16:27; Rev 20:13**).
- iii. Praying that God will judge the wicked according to their works is a safe imprecatory prayer to pray.

F. Psalm 31

- i. David prayed that God would let the wicked be ashamed and silent in the grave (**Psa 31:17**; see also **Psa 70:2**).
- ii. He prayed that God would let lying lips be put to silence which spoke grievous things proudly and contemptuously against the righteous (**Psa 31:18**).
- iii. These prayers are in accord with the will of God, in that He hates lying lips and pride (**Pro 6:16-17**).

G. Psalm 35

- i. David prayed that God would fight against them that fought against him (**Psa 35:1-2**).
  - a. The LORD has promised to fight for His people (**Deut 20:4; Jer 1:19; Jer 15:20**).
  - b. This prayer was according to the will of God.
- ii. David prayed that God would stop his persecutors (**Psa 35:3**); confound them, put them to shame, and bring them to confusion (**Psa 35:4, 26; Psa 40:14-15**); chase them with His angel (**Psa 35:5**); make their way dark and slippery and persecute them with His angel (**Psa 35:6**); and destroy them in their own net that they laid for him (**Psa 35:7-8**).
- iii. As has been shown above, these prayers are all according to the will of God revealed in His word.

H. Psalm 55

- i. David prayed that God would destroy the wicked in the city (**Psa 55:9-11**).
- ii. He prayed that death would seize upon them and that they would go to hell (**Psa 55:15**).
- iii. As harsh as this sounds, this prayer is according the revealed will of God who has declared that the wicked will be turned into hell (**Psa 9:17**).

I. Psalm 58

- i. David imprecated against the wicked who feigned righteousness (**Psa 58:1-5**).
  - a. He prayed that the Lord would break the teeth of the wicked whom he likened unto young lions (**Psa 58:6**).
    - (i) God will break the wicked who oppose Him (**Psa 2:9**).
    - (ii) God will break the arms of the wicked who plot against His people (**Psa 37:12-14, 17**).

- (iii) This imprecatory prayer is in keeping with the word of God.
- b. He prayed that they would melt away like water and be cut in pieces (**Psa 58:7**).
- c. He prayed that they would melt like a snail and pass away like a still-born child (**Psa 58:8**).
  - (i) God will melt the wicked (**Psa 112:10; Eze 22:18-22**).
  - (ii) He will melt the earth at the final judgment (**Psa 46:6; 2Pe 3:10-12; Nah 1:5**).
  - (iii) This imprecatory prayer is in keeping with the word of God.
- ii. David then prophesied that God will take away the wicked in wrath while they live (**Psa 58:9**) and that the righteous will see it, rejoice in it, and praise God for His judgment (**Psa 58:10-11**).
- iii. David's imprecatory prayers are in accord with the word of God.

#### J. Psalm 59

- i. David imprecated against his enemies who rose up against him, being workers of iniquity and bloody men (**Psa 59:1-2**).
  - a. He prayed that God would not be merciful to any wicked transgressors (**Psa 59:5**).
    - (i) God has declared that He only has mercy on whom He will have mercy (**Rom 9:15, 18**).
    - (ii) God did not have mercy on the wicked transgressor Pharaoh (**Rom 9:17**).
    - (iii) God sometimes chooses to not have mercy on transgressors (**Isa 9:17; Isa 27:11; Jer 13:13-14; Hos 1:6**).
    - (iv) Therefore, this prayer is not against the declared will of God.
  - b. David prayed that God would scatter them and bring them down (**Psa 59:11**).
    - (i) God scatters the enemies of His people (**Psa 18:14; Psa 53:4-5; Psa 92:9**).
    - (ii) God brings down His enemies (**Psa 20:8**).
    - (iii) This imprecatory prayer is in keeping with the word of God.
  - c. David prayed that God would consume them in wrath so that they will know that God rules in all the earth (**Psa 59:13**; see also **Psa 71:13**).
    - (i) God will consume the wicked (**Psa 37:20; 2Th 2:8**).
    - (ii) God judges the wicked so that power will be known in all the earth (**Rom 9:17**).
    - (iii) This imprecatory prayer is in keeping with the word of God.
  - d. David's motivation for seeing the wicked consumed is that God's sovereignty will be magnified in the earth.
    - (i) David would sing and praise God when He judged the wicked (**Psa 59:16**).
    - (ii) He was not praying that God would judge the wicked simply to get personal vengeance on them, but rather to see God and His word vindicated.

K. Psalm 69

- i. David prayed that God would judge the wicked who hated him without a cause, wanted to destroy him (**Psa 69:4**), and persecuted him (**Psa 69:26**).
  - a. He prayed that God would make their table a snare and a trap (**Psa 69:22**).
    - (i) These are reprobate Jews (**Rom 11:7-10; Psa 69:28 c/w Rev 20:15**).
    - (ii) Their “table” refers to their corrupt banking activities (**Joh 2:15**).
  - b. He prayed that...
    - (i) God would pour out His indignation on them and take hold of them with His wrathful anger (**Psa 69:24**).
    - (ii) their habitation would be desolate (**Psa 69:25**).
    - (iii) God would add sin to their sin and let them not come into His righteousness (**Psa 69:27**).
    - (iv) they would be blotted out of the book of the living and not be written with the righteous (**Psa 69:28**).
  - c. David was praying that God would do to reprobates what He has promised in His word (**Psa 11:5-6; Rom 2:5-9**).
- ii. Psalm 69 is a prophecy of the Messiah (**Psa 69:4 c/w Joh 15:25; Psa 69:9 c/w Joh 2:17; Psa 69:21 c/w Mat 27:34**).
- iii. David’s imprecations against the wicked in Psalm 69 are how Jesus Christ feels about the reprobates who oppose Him and persecute His people (**Mat 25:41-46; 2Th 1:4-9**).

L. Psalm 79

- i. The psalmist Asaph imprecated against the wicked who persecuted God’s people (**Psa 79:6-7**).
  - a. As has been shown previously, God promises to judge those who persecute His people.
  - b. This prayer is therefore according to the will of God.
- ii. He prayed that God would render unto them sevenfold of the reproach that they reproached God with (**Psa 79:12**).
  - a. God promised to chastise sinners seven times for their sins (**Lev 26:18, 21, 24, 28**).
  - b. This prayer is therefore according to the will of God.

M. Psalm 83

- i. In Psalm 83, the psalmist Asaph made an imprecation against the wicked who were enemies of God (**v. 2**) and His people (**v. 3**).
  - a. They were trying to destroy the nation of Israel (**Psa 83:4-8**), which was God’s church at that time (**Act 7:38**).
  - b. Asaph prayed that the nations that had gathered together against the people of God would suffer the same fate as other wicked nations and kings who had persecuted Israel in the past (**Psa 83:9-11**).
- ii. They tried to take the houses of God in possession (**Psa 83:12**).

- iii. Asaph prayed that they would be as stubble before the wind (**Psa 83:13**), that God would burn them up and persecute them (**Psa 83:14-15**), and that God would bring them to shame, confound them, trouble them, and cause them to perish (**Psa 83:16-17**).
- iv. He wanted God to do so that men would know that Jehovah was the most high over all the earth (**Psa 83:18**).
- v. As has been shown previously, the evil that Asaph prayed that God will bring upon their enemies was in accordance with what God has promised to do the wicked in His word.
- vi. Asaph ultimately wanted God to judge the wicked so that God would be magnified in the earth, not just to get revenge on his enemies.

#### N. Psalm 109

- i. Psalm 109 is probably the most imprecatory of the imprecatory prayers in scripture.
- ii. David prayed that God would judge the wicked who lied about him (**Psa 109:1-2**), spoke hateful words toward him and fought against him without a cause (**Psa 109:3**), and rewarded him evil for good and hatred for love (**Psa 109:4-5**).
- iii. David prayed that God would do the following to his enemies (and one enemy in particular)...
  - a. Psa 109:6 - Set thou a wicked man over him: and let Satan stand at his right hand.
  - b. Psa 109:7 - When he shall be judged, let him be condemned: and let his prayer become sin.
  - c. Psa 109:8 - Let his days be few; and let another take his office.
  - d. Psa 109:9 - Let his children be fatherless, and his wife a widow.
  - e. Psa 109:10 - Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.
  - f. Psa 109:11 - Let the extortioner catch all that he hath; and let the strangers spoil his labour.
  - g. Psa 109:12 - Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
  - h. Psa 109:13 - Let his posterity be cut off; and in the generation following let their name be blotted out.
  - i. Psa 109:14 - Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.
  - j. Psa 109:15 - Let them be before the LORD continually, that he may cut off the memory of them from the earth.
  - k. Psa 109:16 - Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
  - l. Psa 109:17 - As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.



- m. Psa 109:18 - As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.
- n. Psa 109:19 - Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.
- o. Psa 109:20 - Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.
- iv. This imprecatory prayer is a prophecy of Judas Iscariot (**Psa 109:8 c/w Act 1:20**).
  - a. Judas Iscariot was a reprobate child of the devil who betrayed our Lord Jesus Christ and went to hell (**Joh 6:70; Mat 26:24; Joh 17:12**).
  - b. This is likely the reason that David prayed such harsh words against his enemy.

O. Psalm 129

- i. In Psalm 129, the psalmist, speaking on behalf of the people of God, imprecated against the wicked who afflicted them (**Psa 129:1-3**).
- ii. He prayed that God would let those that hate Zion be confounded, turned back, and withered like grass (**Psa 129:5-6**).
  - a. As was demonstrated earlier, it is in accord with the revealed will of God to desire that the persecutors of the church will be confounded.
  - b. It is also in accord with the will of God to pray that the wicked will be cut down and wither as the grass (**Psa 37:1-2**).
- iii. Psalm 129 was a model prayer to pray against the governments which ordered churches to close during the Covid-19 scamdemic.

P. Psalm 137

- i. Psalm 137 is a lamentation written by a Jewish exile in Babylon.
- ii. He asked God to remember what the Babylonians said and did when they destroyed Jerusalem and repay them for it (**Psa 137:7-9**).
  - a. He was asking for God to recompense Babylon for the cruelty they showed to Jerusalem and its inhabitants.
  - b. God had already determined to destroy Babylon after He was done using them as a scourge to punish His people (**Isa 13:1, 6-9**).
  - c. The psalmist was praying for the Lord to take vengeance on the wicked, which is a Biblical desire (**Rom 12:19; Deut 32:35; Deut 7:10; Psa 94:1-2**).
  - d. God repays the wicked with the same affliction that they inflicted upon others (**Jdg 1:6-7**).
  - e. This is what the psalmist was looking forward to.

Q. Psalm 140

- i. In Psalm 140, David prayed to God to preserve him from evil, violent men who plotted to overthrow him and laid snares for him (**Psa 140:1-5**).

- ii. He prayed that God would not grant their desires, nor further their wicked devices, lest they would exalt themselves (**Psa 140:8**).
- iii. He then imprecates against them and asks God to judge them using their own wickedness (**Psa 140:9**).
  - a. He prays that they will be cast into deep pits of fire (hell) (**Psa 140:10**).
  - b. As has been shown earlier in this study, these prayers are according to the will of God.
- iv. He lastly prays that God will not let an evil speaker be established in the earth and states that the violent man will be hunted by evil and overthrown (**Psa 140:11**).
- v. This prayer is likewise in accord with the scripture which states that evil pursues sinners (**Pro 13:21; Deut 28:15**).

R. Psalm 141

- i. David prayed that the wicked would fall into their own nets (**Psa 141:10**).
- ii. As has been already shown, this prayer is according to the will of God.

S. Psalm 143

- i. While feeling overwhelmed and sorely depressed, David prayed that the Lord would deliver him from his enemies (**Psa 143:9**).
- ii. He prayed that God would, in mercy toward him, cut off his enemies and destroy them (**Psa 143:12**).
- iii. This prayer is in accord with the word of God which declares that God will cut off and destroy evildoers (**Psa 37:9, 28, 34, 38**).

2. Nehemiah cursed his countrymen who had married foreign women and had children who couldn't speak the Jews' language (**Neh 13:23-27**).

- A. This was an imprecatory statement rather than a prayer.
- B. It was nevertheless spoken by a prophet of God, showing that imprecations are not necessarily evil.
- C. Nehemiah's actions were in keeping with the will of God.
  - i. The people of Israel were forbidden to marry people from the Canaanite nations (**Deut 7:2-4**).
  - ii. Those who kept not the law were cursed (**Deut 27:26**).
  - iii. Nehemiah was enforcing the law of God while cursing his own people for breaking it.
  - iv. He therefore acted in accordance with the word of God.

3. Jeremiah 18:18-23

- A. After Jeremiah repeatedly warned the nation of Judah of the impending judgment of God, they rejected his reproofs and spoke against him (**Jer 18:18**).
- B. Having finally had enough, Jeremiah then imprecated against them, praying that God would destroy them, not hear their prayers, and not forgive them (**Jer 18:19-23**).

- C. Jeremiah was doing exactly what God told him to do (**Jer 14:11**), and he was asking God to do to them what He declared that He would (**Jer 14:12**).
  - D. There comes a time when God's longsuffering with sinners runs out (**Pro 1:22-32; Pro 29:1; 2Ch 36:14-21**).
  - E. Therefore, it's not wrong for our longsuffering to run out after a sufficient amount of provocation as well (**Luk 13:6-9**).
4. Lamentations 3:64-66
- A. Jeremiah prayed that God would recompense his persecutors according to their works, give them sorrow of heart, curse them, and persecute and them (**Lam 3:64-66**).
  - B. He was praying for God to do to the wicked what He has declared that He will (see previous section for supporting verses).
  - C. His imprecatory prayer was therefore according to the will of God.
5. New Testament imprecatory prayers
- A. Paul pronounced a curse upon anyone, man or angel, who preaches another gospel (**Gal 1:8-9**).
    - i. *Accursed ppl.* - 1. Lying under a curse or anathema; anathematized; doomed to perdition or misery.
    - ii. God has promised to judge those who pervert His words (**Jer 23:36-40**).
    - iii. Paul's imprecatory pronouncement was in accord with the word of God.
  - B. Paul wished that the Jews who troubled the saints would be killed (**Gal 5:12**).
    - i. *Cut v. - 56. cut off.* d. To put to death (suddenly or prematurely), to bring to an untimely end.
    - ii. The following verses make clear that to be "cut off" is to be "put to death" (**Gen 9:11; Exo 9:15; Exo 31:14**).
    - iii. God has promised to destroy those who trouble the saints (**2Th 1:6-9**).
    - iv. Paul's imprecatory prayer was in agreement with the word of God.
  - C. Paul expressed a desire for God to judge his enemies.
    - i. Paul willed that God would reward Alexander the coppersmith according to his works for the much evil he did to him (**2Ti 4:14**).
    - ii. As has been shown previously, this is a desire which is according to the will of God.
  - D. Paul pronounced an Anathema on any man who does not love the Lord Jesus Christ (**1Co 16:22**).
    - i. *Anathema n.* - 1. Anything accursed, or consigned to damnation. Also quasi-*adj.* Accursed, consigned to perdition. 2. The formal act, or formula, of consigning to damnation. a. The curse of God. b. The great curse of the church, cutting off a person from the communion of the church visible, and formally handing him over to Satan; or denouncing any doctrine or practice as damnable. *Hence c.* Any denunciation or imprecation of divine wrath against alleged impiety, heresy, etc. d. A curse or imprecation generally.
    - ii. Those who do not love Jesus Christ, and demonstrate such by not obeying the gospel (**Joh 14:15; Pro 14:2**), are indeed accursed (**2Th 1:8-9**).
    - iii. Paul's imprecatory statement is therefore in accord with the word of God.

- V. We are not to wish evil on people or be glad at their calamity.
1. We should not rejoice when our enemy falls (**Pro 24:17-18; Job 31:29**).
    - A. The righteous have pity on their enemies when they are suffering (**Psa 35:11-14**).
    - B. The wicked rejoice when their enemies suffer adversity (**Psa 35:15, 19; Oba 1:12; Eze 35:15**).
  2. We should not be glad at our enemy's calamity (**Pro 17:5**).
  3. We should not wish evil on our enemies (**Job 31:30**).
  4. We are not to curse men who should not be cursed (**Jam 3:9-10**).
    - A. The cursing that is being condemned here is cursing that is not regulated, controlled, intentional, and justified but is rather unbridled and unjustified (**Jam 3:7-8**).
    - B. Cursing is not always wrong (**Mar 11:21; Gal 1:8-9**).
  5. Evil speaking, which is accompanied by bitterness, wrath, anger, clamour, and malice, is to be put from us (**Eph 4:31**).

VI. We are commanded to love our enemies and pray for them (**Mat 5:44**).

1. We are to bless them that persecute us and not curse them (**Luk 6:27-28; Rom 12:14**).
2. Mercy should rejoice against judgment (**Jam 2:13**).
  - A. Those who are merciful will receive mercy (**Mat 5:7; 2Sa 22:26**).
  - B. Those who forgive will be forgiven (**Mat 6:12, 14-15**).
3. Moses prayed for those who troubled him.
  - A. He prayed for his sister who spoke against him for marrying an Ethiopian woman and called his authority into question (**Num 12:1-2, 13**).
  - B. He prayed for the Israelites who gave him much grief (**Num 21:7**).
4. Job prayed for his friends who added insult to his injury (**Job 42:7-10**).
  - A. The Lord turned the captivity of Job when he prayed for his friends.
  - B. There is a blessing for both our persecutors and ourselves when we pray for them.
5. David prayed for the righteous who corrected him, even though their words were painful to him (**Psa 141:5**).
6. God commanded Jeremiah to pray for the Babylonians who had taken his people into captivity (**Jer 29:7**).
7. Jesus prayed that His persecutors would be forgiven (**Luk 23:34**).
8. Stephen's dying prayer was that the Lord would forgive his murderers (**Act 7:60**).
9. Paul prayed that those who forsook him would be forgiven by God (**2Ti 4:16**).

VII. Conclusion

1. Imprecatory prayers are warranted when:
  - A. they are prayed for a Biblical cause.
  - B. the imprecation is according the will of God revealed in scripture.
  - C. we are praying against God's enemies to vindicate God and His word.
  - D. we are praying to be delivered from our persecutors.
  - E. we are praying on behalf of the innocent who are being persecuted.
  - F. they are prayed out of a desire for justice rather than revenge, hatred, or malice.
2. Imprecatory prayers should:
  - A. not be our first response when we have been the victims of persecution or injustice.
  - B. be employed sparingly.
  - C. only be prayed after examining our hearts and motives.

- D. only be prayed by a Christian who has first repented of his own sins.
- E. not be preferred over prayers of mercy for our enemies without good reason.
- F. be tempered with mercy.