

UNDERSTANDING THE IMPRECATORY PSALMS

Psalm 109

sermon notes by
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"Understanding the Imprecatory Psalms"

Psalm 109

Imprecate = (Latin) *precari* pray, means to call down, invoke

Imprecation = a spoken curse

Imprecatory Psalms are Ps.35; Ps.69; Ps.109

There is no disparity (no difference) between what is given us here in the Psalms (especially as imprecatory Psalms) as what has been given us in the New Testament. Remember, before the NT could be written, the Hebrew Scriptures (OT) was all the early church had. How, then, are these truths reconciled?

[**Psalm 109:1-8**] We need to see the Scripture's PROPHETIC IMPLICATION...

The PROPHETIC IMPLICATION gives us our PERSONAL APPLICATION

David is a prophet: **Acts 2:30**, *"Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."*

Acts 1:16, *"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."*

Mark 14:21, *"The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."*

Rom 3:23

Ps 14; 53

Rom 8:7

Jas 4:4

Rom 5:10

[John 3:17-19]

[1 Cor 6:9-11]

[Psalm 109:9-31]

Judas as betrayer... We read this Psalm and say, "There, but by the grace of God, go I"

APPLICATION:

The reality of this truth springs forth by supernatural love (the fruit of the Spirit): [Luke 7:36-50] v.47 "her sins, which are many, are forgiven; for she loved much: **but to whom little is forgiven, the same loveth little.**"