

# Memory Verse

**Psalm 58:10-11**

**The righteous will rejoice when he sees the vengeance; he will bathe his feet in the blood of the wicked. Mankind will say, "Surely there is a reward for the righteous; surely there is a God who judges on earth."**

GRACELIFE



CHURCH



**Selections from the Psalms**  
**Part 11**

**Psalm 58**  
**Destroy Your Enemies**  
**O God!**

Within this book of songs, there are imprecatory prayers. While most of these Psalms are not totally dedicated to these prayers, there are many: *Psalms 5, 17, 35, 58, 59, 69, 109, 137*, and more. To "*imprecate*" means to *call down a curse* or to *call for God to judge someone or a group*. *Psalms 58* was written by David as a *corporate lament*, with *imprecatory prayer*.

## **Psalm 58:1-11**

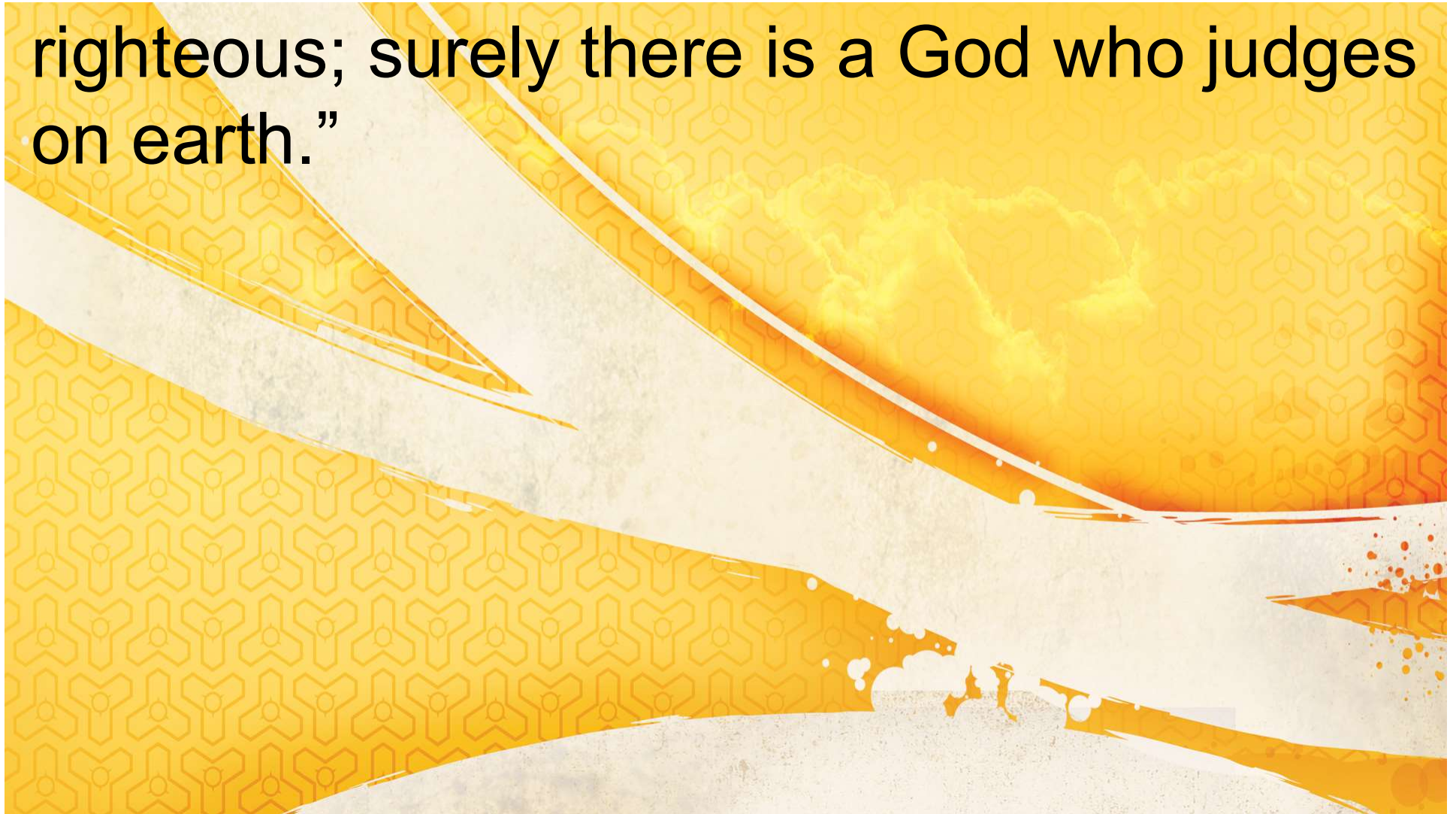
To the choirmaster: according to Do Not Destroy. A Miktam of David.

**1**Do you indeed decree what is right, you gods? Do you judge the children of man uprightly? **2**No, in your hearts you devise wrongs; your hands deal out violence on earth. **3**The wicked are estranged from the womb; they go astray from birth, speaking

lies. **4**They have venom like the venom of a serpent, like the deaf adder that stops its ear, **5**so that it does not hear the voice of charmers or of the cunning enchanter. **6**O God, break the teeth in their mouths; tear out the fangs of the young lions, O LORD! **7**Let them vanish like water that runs away; when he aims his arrows, let them be blunted. **8**Let them be like the

snail that dissolves into slime, like the stillborn child who never sees the sun. **9** Sooner than your pots can feel the heat of thorns, whether green or ablaze, may he sweep them away! **10** The righteous will rejoice when he sees the vengeance; he will bathe his feet in the blood of the wicked. **11** Mankind will say, "Surely there is a reward for the

righteous; surely there is a God who judges  
on earth.”



## **A. *Psalm 58:1* – The Congregation**

The end of *58:1a* is translated "*you gods*" in the ESV and other translations. This word can refer to *silence* in the Hebrew, and/or refer to *rulers*, as other translations note.

Those whom the Psalmist is referring to, *do not decree what is just or right and do not judge uprightly or righteously.*



## **B. Psalm 58:2-5 – The Wicked**

Verse 2 gives the answer to the 2 questions in verse 1 – **No**. Rather than *saying and doing* what is just, they *devise evil in their hearts, expressed by their hands doing violence* on earth. They are evil people! These **leaders** are contrary to what God calls for and commands a leader should be. They are tyrants!

## **B. *Psalm 58:2-5* – The Wicked**

**First**, the people these curses are referring to are *wicked in the sight of God*. It has nothing to do with *what they look like*, but their **attitudes** and **actions** compared to the Law of God and His character.

## **B. *Psalm 58:2-5* – The Wicked**

**Second**, imprecatory Psalms were *not about a personal desire* to see someone destroyed by God, but righteous *indignation against a person or group* for doing something evil in God's sight! In **context**, these prayers were just. These *prayers* were common in the ancient world, so they were not unique to Israel.

## **B. *Psalm 58:2-5* – The Wicked**

These Psalms were a *call for God to bring justice to the unjust and unjust situations*. It was about *God vindicating His righteousness*, as expressed in the prayers of the Psalmist for *God to bring His judgment on those who deserved it!*

## **B. Psalm 58:2-5 – The Wicked**

Verse 3 continues the same thought of their wickedness. The **wicked**, Biblically speaking, were those who did not follow the Lord and rebelled against Him and His Law. David, in poetic form, says the *wicked are estranged, or go astray from the womb. He is talking about their heart of sin, that goes back their entire life...*

## **B. Psalm 58:2-5 – The Wicked**

**First**, is *their venom*, or *what comes from their mouth*. A snake bites its victim and injects venom into the wound, *causing sickness or death*. They are *dangerous*, just like the wicked. A **second** snake image, is these *leaders* are like a deaf adder or cobra, which doesn't listen to the voice of charmers or an enchanter.

## **C. *Psalm 58:6-9* – The Prayer**

He does this in *verse 6*, by asking God to *break their teeth and fangs*. This goes back to the *snake illustration* in the previous verses. David adds the *fangs or jawbones of a lion*, which rips its prey to pieces.

## **C. Psalm 58:6-9 – The Prayer**

Verses 7-9 give **verbs** about David asking God to make them vanish, dissolve and sweep them away. He asks for them to *vanish like the water that runs away*, or go about for themselves. Or, like water, may they *flow away from us, never to be seen again*.



## C. *Psalm 58:6-9* – The Prayer

Then he says when the *arrows are aimed, let them be blunted*. When they are ready to attack another, let their weapons come to nothing, and harmless. *An arrow without a sharp point* is not a deadly weapon.

Though it would hurt if shot, the **point is**, their weapons will not hurt anyone.

## **C. Psalm 58:6-9 – The Prayer**

Verse 8 continues with the illustrations, about them dissolving as a snail in its slime. The next example is about *them being stillborn and not seeing the sun or light*. This verse gives 2 references to their **death**. The snail that dissolves dies. The stillborn child is dead.

*Faithlife Bible* has a good note:

"...the psalmist does not merely seek revenge; he asks God to enact justice. He desires that the wicked perish so that righteousness will triumph over wickedness. If God fails to punish the wicked, His righteousness, justice, and power may come into question (see Ps 10:2–11)."

## **C. *Psalm 58:6-9* – The Prayer**

Verse 9 is hard to translate and it seems to be a *cooking metaphor*. Before what is in the pot is cooked, *God's judgment will come like a wind* and sweep away these individuals. Whether it is talking about cooking meat, the burning of thorns or greenery, they will be **consumed**, *assuming they do not repent*.

“Imprecations are expressions provoked by the horror of sin. David prayed this way because of his deep sensitivity to the ugliness of evil. Perhaps the chief reason why he wasn’t bothered by prayers of imprecation and we are is that he was bothered by sin and we aren’t! It is frightening to think that we can stand in the presence of evil and not be moved to pray as David did.” [Crosswalk.com](http://Crosswalk.com).

## **D. *Psalm 58:10-11* – The Righteous**

These *last 2 verses* are the result of God's justice and judgment being done. The unrighteous are punished, and the *righteous rejoice!* David again, uses a vivid image of the rejoicing of the righteous when he sees God vindicate them. The righteous will wash his feet in the blood of the wicked.

## **D. *Psalm 58:10-11* – The Righteous**

The *reward of the righteous* is the knowledge that God not only vindicates them, and His Name, but they will be with Him on earth. Note that it's *mankind, or humanity* that says this. When some wicked see God bring justice to the wicked, they acknowledge *God rewards the righteous and judges the earth.*

## E. What About Today?

They were never for personal vengeance. They were never done as an immediate reaction. David was **not vindictive**, but called for *God to vindicate Himself against the wicked*. These prayers were a *poetic means of expression* for God to judge sin and unrepentant sinners.



“These prayers were written not so much to exact revenge upon one’s enemies, but rather to emphasize God’s abhorrence of evil, His sovereignty over all mankind, and His divine protection of His chosen people. Many of these prayers were prophetic and could be seen taking place later in the New Testament in actual historical events...

Jesus quoted some of the imprecatory psalms during His earthly ministry. In [John 15:25](#), Jesus quotes [Psalm 35:19](#) and [69:4](#). Paul also quoted an imprecatory prayer in [Romans 11:9–10](#), which is a quote of [Psalm 69:22–23](#). Since Jesus and Paul quoted verses from these imprecatory psalms, it proves those psalms were inspired by God and counters any allegation that they were sinful or selfish prayers of revenge.” *Gotquestions.com*

## **E. What About Today?**

*Luke 18:7-8* - And will not God give justice to his elect, who cry to him day and night? Will he delay long over them? 8I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

## **E. What About Today?**

**First**, it is ok to pray this for our *spiritual enemies*, for we **1<sup>st</sup>** *wrestle against them*.

Pray God stops the *powers* behind terrorism, Communism, Socialism, false religions, cults, Globalism, those who persecute Christians, and governments who oppress the poor, take advantage of others and only seek their own desire.

## **E. What About Today?**

**Second**, pray for the *salvation* of the people who are involved. We should do good to them as *instructed by Scripture*.

This is where we focus on the people. One difference today, is that we are *not under a Theocratic Kingdom like Israel was*.

That *limits us in these prayers*.

## **E. What About Today?**

**Third**, when we pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven," we are praying for Christ to come, set up His Kingdom and judge the wicked world! Asking for the *return of Christ* is to ask for Jesus to come, go to war with His enemies and crush them under His feet as pictured in this Psalm.

## **E. What About Today?**

I believe there are times when Christians can ask God to bring justice to their situations, such as where regimes do everything they can to murder, destroy, oppress and get rid of Christians. Yes, we *pray for the people's salvation*. There is a place to pray for *God to bring justice against the group...*

“The Christian reader must begin by accepting these prayers as they are, by and large the cries of God's people for vengeance for unspeakable atrocities against them as God's people and those places sacred to them and to him. The best reading will refrain from spiritualizing the enemy or the petitions or the blessings thereby diminishing the depth of the agony felt and the vehemence of the action sought.”

*Biblegateway.com*



Please take a minute to fill out your

# NEXT STEPS

At [GraceLife Church](#), our mission is drawing people into a growing relationship with Jesus Christ!

**TODAY'S MESSAGE CHALLENGE IS:**

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Helpful links for further study:

<https://www.gotquestions.org/imprecatory-psalms.html>

<https://www.gotquestions.org/imprecatory-prayer.html>

<https://www.biblegateway.com/resources/asbury-bible-commentary/Imprecatory-Psalms>

<https://bible.org/seriespage/psalm-137-difficult-words-true>

<https://carm.org/what-are-the-imprecatory-psalms>

<https://www.theopedia.com/imprecatory-psalms>

# Prayer

**“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6**

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