

WEAVER STUDY GUIDES

The Imprecatory Prayer

Study Guide

Covenant Theology

John Weaver

Weaver Bible College

A lesson-by-lesson companion for reading, discussion, and written responses.

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

Contents

Lesson 1: The Imprecatory Prayer-1	4
Major Themes	4
Key Arguments	5
Scripture References	6
Discussion Questions	9
Applications	12
Personal Application and Notes	13
 Lesson 2: The Imprecatory Prayer-2	 14
Major Themes	14
Key Arguments	15
Scripture References	16
Discussion Questions	19
Applications	21
Personal Application and Notes	22
 Lesson 3: The Imprecatory Prayer-3	 23
Major Themes	23
Key Arguments	24
Scripture References	25
Discussion Questions	28
Applications	30
Personal Application and Notes	31
 Lesson 4: Imprecatory Prayer-4	 32
Major Themes	32
Key Arguments	33
Scripture References	34
Discussion Questions	36

Applications	38
Personal Application and Notes	39

Online Lecture Resources	40
---	-----------

Using this guide

Read the corresponding chapter, then work through the themes, arguments, and Scripture references.

Write your responses before discussing the questions with others. Use the application pages to identify a practical next step.

The study material is retained from the existing lecture study guides. Added writing prompts provide space for your own response.

Print at Actual Size / 100% on US Letter paper. Single-sided and double-sided printing are both suitable. Lessons begin on the next available page; no blank pages are inserted.

Reading assignments refer to the September 30, 2026 edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

The Imprecatory Prayer-1

March 29, 2010

Read Chapter 1 in the companion book, pages 5-28.

Major Themes

Biblical Validity of Imprecatory Prayer

Imprecatory prayers are inspired Scripture and not unchristian; they are found throughout the Bible and reflect God's justice.

Lecture support: Weaver states, 'All Scripture, including the imprecatory prayers, all Scripture is given by inspiration...' and cites examples from Psalms, Paul, and Revelation.

Covenantal Sanctions

God's covenant includes blessings for obedience and curses for disobedience; imprecatory prayers align with this covenantal structure.

Lecture support: Weaver explains Psalm 1 and Psalm 112 as showing positive and negative sanctions, and says, 'Covenant keepers receive positive sanctions... Covenant breakers receive negative sanctions.'

Justice and the Character of God

God is the judge of all the earth who will execute justice; imprecatory prayers are appeals for Him to act justly against wickedness.

Lecture support: Weaver cites Genesis 18:25, Psalm 89:14, and Jeremiah 23:5, and says, 'We have a biblical right to cry out for justice.'

Love Defined by Law, Not Sentiment

Loving enemies means obeying God's law toward them, not having warm feelings; this reconciles imprecation with Matthew 5:44.

Lecture support: Weaver says, 'Love is the fulfilling of the law' (Romans 13:10) and 'For this is the love of God that we keep his commandments' (1 John 5:3).

The Security of the Elect

Imprecatory prayers do not cause the loss of any for whom Christ died; the elect are secure in the eternal covenant.

Lecture support: Weaver references Isaiah 53:10-11, John 17:11-12, and the 'everlasting covenant' in Hebrews 13:20 to argue that Christ will see His seed and lose none.

The Necessity of Personal Godliness

To pray imprecatory prayers effectively, believers must have 'clean hands' - they must not be guilty of the same sins they ask God to judge.

Lecture support: Weaver uses the story of Jezebel and Naboth and the legal doctrine of clean hands, warning, 'If we're wicked and we're sinners, that would include us.'

Key Arguments

Imprecatory prayers are not unchristian or unbiblical

Weaver argues that such prayers are inspired Scripture and consistent with God's character, as seen in both Testaments.

Lecture support: He asks, 'Is it unchristian or unbiblical to pray the imprecatory prayers that are given to us in the Bible under divine inspiration?' and later cites 2 Timothy 3:16-17.

There is no contradiction between Old Testament imprecation and New Testament love

Weaver contends that Matthew 5:44 does not forbid imprecatory prayers because love is defined as law-keeping, and Jesus was correcting Pharisaic misinterpretations.

Lecture support: He explains, 'Our Lord is not abrogating the law... He is correcting the misinterpretation and the misapplication of the law of God as it was perverted by the Pharisees.'

Imprecatory prayers are covenantal lawsuits for justice

Believers appeal to God as the judge to execute justice against covenant breakers, which is a biblical mandate.

Lecture support: Weaver says, 'When the saints... bring a covenantal lawsuit against the wicked... we say, O Lord, we plead with Thee, we beg of Thee to intervene.'

The elect cannot be harmed by imprecatory prayers

Since Christ's atonement secures all the elect, prayers for the destruction of the wicked will not cause any of God's chosen to perish.

Lecture support: Weaver states, 'Not one for whom our Lord died will perish' and cites John 17:12, 'Those that thou gavest me, I have kept, and none of them is lost.'

Personal vengeance is forbidden, but divine vengeance is sought

Romans 12:19 teaches believers not to avenge themselves but to leave room for God's wrath; imprecatory prayers are an appeal for God to act, not personal retaliation.

Lecture support: Weaver explains, 'Avenge not yourselves, but rather give place unto wrath... Vengeance is mine, I will repay, saith the Lord.'

Imprecatory praying requires personal holiness

To have standing in God's court, believers must not be guilty of the same sins they are praying against; the doctrine of clean hands applies.

Lecture support: Weaver warns, 'If we're going to prosecute a covenantal lawsuit, we must have clean hands. We cannot be guilty of the same crimes and the same sins.'

Scripture References

Psalms 104:35

The key text: 'Let the sinners be consumed out of the earth, and let the wicked be no more.'
Weaver uses it to introduce imprecatory praying.

1 Corinthians 16:22

Paul prays 'let him be anathema maranatha' for those who do not love the Lord, showing New Testament imprecation.

Galatians 1:8-9

Paul pronounces a curse on anyone preaching another gospel, using 'anathema,' demonstrating imprecatory prayer.

2 Thessalonians 1:7-10

Describes Christ's return in flaming fire taking vengeance on the disobedient, aligning with Paul's imprecations.

Psalms 1

Illustrates positive sanctions for the righteous and negative sanctions for the wicked, foundational to covenantal understanding.

Psalms 112

Shows blessings for the righteous and the desire of the wicked perishing, reinforcing the theme of sanctions.

Isaiah 53:10-11

Used to argue that Christ will see His seed and be satisfied, proving the security of the elect.

John 17:11-12

Jesus prays that He has kept all given to Him and none is lost, supporting the argument that imprecatory prayers do not endanger the elect.

Matthew 13:41-43

The parable of the tares shows the wicked being gathered and burned at the end of the age, paralleling David's prayer.

Matthew 5:44-45

The command to love enemies; Weaver reconciles it with imprecation by defining love as law-keeping.

Romans 13:10

Love is the fulfilling of the law, used to define love as obedience rather than sentiment.

1 John 5:2-3

The love of God is keeping His commandments, reinforcing the definition of love.

Romans 12:17-21

Commands not to repay evil for evil but to leave vengeance to God, supporting the idea of seeking divine justice.

2 Timothy 3:16-17

All Scripture is inspired and profitable, including imprecatory prayers, for doctrine and instruction.

Genesis 18:25

Abraham's question, 'Shall not the Judge of all the earth do right?' affirms God as the just judge.

Psalms 89:14

Justice and judgment are the habitation of God's throne, emphasizing His role as judge.

Jeremiah 23:5

Prophecy of Christ executing judgment and justice in the earth, linking His mission to justice.

Isaiah 59:4

God condemns Israel because 'none calleth for justice,' implying believers should call for justice.

Psalm 7:9

David prays, 'O let the wickedness of the wicked come to an end,' similar to Psalm 104:35.

Hebrews 13:20-21

Mentions the 'blood of the everlasting covenant,' supporting the doctrine of the eternal covenant.

Study notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Discussion Questions

1. How does the definition of love as obedience to God's law (rather than sentiment) change the way we understand commands to love our enemies?

Consider: Weaver argues that love is the fulfilling of the law (Romans 13:10) and that loving enemies means acting biblically toward them.

-
-
-
-
2. In what ways can imprecatory prayers be considered 'covenantal lawsuits,' and how does this concept affect our prayer life?

Consider: Weaver describes imprecatory praying as bringing a covenantal lawsuit before God the judge.

-
-
-
-
3. How do we reconcile the command to 'love your enemies' (Matthew 5:44) with praying for their destruction, as seen in the Psalms?

Consider: Weaver addresses this apparent contradiction by explaining Jesus was correcting Pharisaic misinterpretations and that love is law-keeping.

4. What does the doctrine of 'clean hands' mean for believers who pray imprecatory prayers, and how can we ensure we are not guilty of the same sins?

Consider: Weaver uses the story of Jezebel and the legal principle to warn that we must be innocent of the charges we bring against others.

5. How does the security of the elect (that none for whom Christ died will perish) provide comfort when praying imprecatory prayers?

Consider: Weaver argues that imprecatory prayers do not endanger the elect because Christ's atonement is effectual.

6. Why is it important to recognize that sin is not an abstraction but is located in sinners, and how does this shape our prayers against wickedness?

Consider: Weaver emphasizes that 'if there were no sinners, there would not be any sin,' leading David to pray against sinners.

7. How can we distinguish between personal vengeance (forbidden in Romans 12) and seeking divine justice through imprecatory prayer?

Consider: Weaver explains that we are not to avenge ourselves but to give place to God's wrath, which imprecatory prayers request.

8. What role do the covenantal sanctions of blessings and curses play in understanding God's dealings with humanity, and how should this influence our prayers?

Consider: Weaver uses Psalm 1 and Psalm 112 to show that God blesses obedience and curses disobedience.

Applications

Learn to pray imprecatory prayers

Believers should study and use the imprecatory prayers in Scripture as part of their prayer life, asking God to execute justice.

Lecture support: Weaver says, 'It's time we learn to pray these imprecatory prayers' and notes they are given for our instruction.

Pursue personal holiness

To have standing in praying against wickedness, believers must examine their own lives and repent of sin, ensuring they have 'clean hands.'

Lecture support: Weaver warns, 'If we're going to prosecute a covenantal lawsuit, we must have clean hands' and 'Imprecatory praying will make you really want to live holily and godly.'

Trust God's justice, not personal vengeance

Instead of seeking revenge, believers should entrust justice to God, who will repay, and pray for His intervention.

Lecture support: Weaver explains Romans 12:19, 'Vengeance is mine, I will repay, saith the Lord,' and says to 'let God work him over.'

Love enemies through biblical obedience

Loving enemies means treating them according to God's law - doing good, not repaying evil - while still praying for God's justice.

Lecture support: Weaver states, 'How do I love my enemy? By acting biblically toward him' and cites Romans 12:20-21.

Cry out for justice in society

Believers have a biblical mandate to call for justice against wickedness in the public square, not remaining silent.

Lecture support: Weaver cites Isaiah 59:4, 'None calleth for justice,' and urges believers to 'bring a covenantal lawsuit' to God.

Recognize the security of the elect

When praying imprecatory prayers, believers can have confidence that God will not destroy His own people, as Christ's atonement secures them.

Lecture support: Weaver says, 'Not one for whom our Lord died will perish' and points to the eternal covenant.

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 2

The Imprecatory Prayer-2

March 30, 2010

Read Chapter 2 in the companion book, pages 29-50.

Major Themes

Unity of Scripture

The Old and New Testaments are not in conflict; both teach the same truths about justice, mercy, and love, and imprecatory prayers are consistent with New Testament doctrine.

Lecture support: Weaver shows that Paul in Romans 12 quotes Deuteronomy 32:35 and Proverbs 25:21-22, demonstrating that New Testament commands to love enemies are rooted in the Old Testament.

Divine Sovereignty in Judgment

Vengeance belongs to God alone, and believers must leave the outcome of imprecatory prayers entirely in His hands, trusting His perfect justice and mercy.

Lecture support: Weaver states, 'when David or any other biblical character prays an imprecation, it should be pointed out that always the matter is left entirely with God' and cites Romans 12:19.

Personal Righteousness and Clean Hands

Those who pray imprecations must maintain personal integrity and gracious actions toward enemies, ensuring they are not guilty of the same sins they pray against.

Lecture support: Weaver highlights David's clean hands in Psalms 35 and 7, and his refusal to harm Saul or Shimei, emphasizing that David's actions were always kind.

Purposes of Imprecatory Prayer

Imprecatory prayers serve multiple divine purposes, including establishing righteousness, glorifying God, revealing His sovereignty, and promoting personal holiness.

Lecture support: Weaver lists seven purposes from various psalms, such as Psalm 7:8-9 for righteousness, Psalm 58:10-11 for making God known, and Psalm 139:23-24 for self-examination.

Key Arguments

Imprecatory prayers are not contrary to the gospel or the command to love enemies.

Weaver argues that biblical love is defined by obedience to God's commands, not sentimentality, and that praying for judgment is consistent with loving one's enemies by acting biblically toward them.

Lecture support: He states, 'love, according to the Bible, is obedience... So we love our enemies by acting biblically and scripturally toward them.'

The Old and New Testaments are unified in teaching both judgment and mercy.

Weaver demonstrates that Paul's instructions in Romans 12 are directly drawn from Old Testament passages, proving that the New Testament does not introduce a new ethic but reaffirms the old.

Lecture support: He compares Romans 12:19-20 with Deuteronomy 32:35 and Proverbs 25:21-22, showing Paul's direct quotation.

Believers must leave the execution of judgment to God.

Weaver insists that while we may pray for judgment, we must not take personal vengeance, as God may choose to convert the wicked instead of destroying them, as with Saul of Tarsus.

Lecture support: He says, 'we may lawfully pray against them... but at the same time, we have to leave it totally in the hands of God' and cites the conversion of Paul.

Imprecatory prayers are designed to promote righteousness and justice.

Weaver argues that these prayers are a means of crying out for God's righteous rule, as seen in the parable of the unjust judge, where God avenges His elect who cry to Him.

Lecture support: He references Luke 18:1-8, emphasizing that God will avenge His elect speedily if they persistently pray for justice.

Praying imprecations cultivates a hatred of sin and a pursuit of holiness.

Weaver contends that praying against the wicked leads believers to examine their own hearts and desire to be free from sin, as David did in Psalm 139.

Lecture support: He notes David's transition from hating God's enemies to praying 'Search me, O God, and know my heart' in Psalm 139:23-24.

Scripture References

Psalm 104:35

The main text for the lecture: 'Let the sinners be consumed out of the earth and let the wicked be no more.' Weaver uses this as a foundational imprecatory prayer.

Matthew 13:41-43

Weaver references this to show that the righteous will shine when the wicked are removed, linking imprecation to the coming of the kingdom.

Psalm 7:9

Cited as an example of a prayer for the wickedness of the wicked to end and the just to be established, similar to Psalm 104:35.

Romans 12:17-21

Paul's command to not avenge ourselves but to leave room for God's wrath, which Weaver uses to show the New Testament basis for imprecation.

Deuteronomy 32:35

Quoted by Paul in Romans 12:19, 'To me belongeth vengeance and recompense,' establishing God's sole right to judge.

Proverbs 25:21-22

The Old Testament source for Romans 12:20, showing that feeding one's enemy is an Old Testament command.

Matthew 5:17-18

Jesus' statement that He came not to destroy the law but to fulfill it, used to argue for the continuity of the law's moral demands.

Matthew 15:1-9

Jesus rebukes the Pharisees for nullifying God's law with their traditions, showing His commitment to the law.

Psalm 52:1-9

David's imprecatory prayer against Doeg, who murdered 85 priests, demonstrating a biblical example of praying for judgment.

Psalm 35:11-22

David's appeal to his clean hands while praying against false witnesses, showing the requirement of personal integrity.

Psalm 7:3-5

David's conditional self-imprecation, offering to be punished if he has done wrong, demonstrating his clean hands.

Proverbs 24:17-18

A warning not to rejoice when an enemy falls, lest God turn His wrath away, teaching humility in vindication.

1 Corinthians 5:4-5

Paul's instruction to deliver a sinner to Satan for the destruction of the flesh, paralleling imprecatory prayers.

Psalm 7:8-9

A prayer for the wickedness of the wicked to end and the just to be established, highlighting the concern for righteousness.

Luke 18:1-8

The parable of the unjust judge, used to encourage persistent prayer for justice, with the promise that God will avenge His elect.

Psalm 58:6-11

A severe imprecatory prayer asking God to break teeth and destroy the wicked, so that men will know God judges the earth.

Psalm 59:13

A prayer to consume the wicked so that they know God rules in Jacob to the ends of the earth.

Psalm 83:17-18

A prayer for the wicked to be put to shame and perish so that men may know that Jehovah is the Most High over all the earth.

Psalm 83:15-16

A prayer to fill the faces of the wicked with shame that they may seek God's name, showing a redemptive purpose.

Psalm 69:24-28

An imprecation asking God to pour out indignation and blot the wicked out of the book of the living, denying them blessings.

Study notes

Discussion Questions

1. How does the unity of the Old and New Testaments challenge the common perception that imprecatory prayers are inconsistent with Christian love?

Consider: Weaver argues that both testaments teach the same truths about judgment and mercy, using Romans 12 and its Old Testament sources.

-
-
-
-
2. In what practical ways can we leave the results of our prayers for justice entirely in God's hands, especially when we desire immediate action?

Consider: Weaver emphasizes that biblical characters never took personal vengeance but trusted God's sovereign timing and methods.

-
-
-
-
3. What does it mean to have 'clean hands' when praying against evil, and how can we examine our own lives to ensure we are not guilty of the same sins?

Consider: David's prayers in Psalms 7 and 35 show him appealing to his integrity and gracious actions toward enemies.

- 4.** How does the parable of the unjust judge (Luke 18) encourage us to persist in praying for righteousness and justice in our society?

Consider: Weaver uses this parable to show that God will avenge His elect who cry out to Him, contrasting with the unjust judge.

- 5.** In what ways can praying imprecatory prayers cultivate a deeper hatred of sin and a greater pursuit of personal holiness?

Consider: Weaver points to Psalm 139, where David's hatred of God's enemies leads him to pray for self-examination.

- 6.** How should we balance the desire for God's judgment on the wicked with the hope that some may repent and seek God, as seen in Psalm 83:15-16?

Consider: Weaver notes that one purpose of imprecatory prayers is to cause the wicked to seek God, showing a redemptive aspect.

Applications

Trust God's sovereignty in judgment

Believers should pray for justice against evildoers but must leave the timing and method of judgment entirely to God, trusting His perfect will.

Lecture support: Weaver states, 'we may lawfully pray against them... but at the same time, we have to leave it totally in the hands of God' and cites the conversion of Saul.

Maintain personal integrity and graciousness

When praying against enemies, we must ensure our own hands are clean and that we continue to act kindly and biblically toward them, as David did.

Lecture support: Weaver emphasizes David's clean hands in Psalms 35 and 7, and his refusal to harm Saul or Shimei.

Persist in prayer for righteousness

We are called to persistently cry out to God for justice and righteousness in our nation, churches, and personal lives, as the widow did before the unjust judge.

Lecture support: Weaver references Luke 18:1-8, urging believers to pray and not faint, with the promise that God will avenge speedily.

Cultivate a hatred of sin through imprecatory praying

Praying these prayers should lead us to abhor sin in our own lives and pursue holiness, regularly examining our hearts as David did in Psalm 139.

Lecture support: Weaver notes that after praying against the wicked, David immediately prayed for God to search his own heart.

Give God glory when He answers

When God vindicates or delivers us, we should publicly praise and thank Him, as David vowed to do in the great congregation.

Lecture support: Weaver points to Psalm 35:18 and 28, where David commits to praising God among much people.

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 3

The Imprecatory Prayer-3

March 01, 2021

Read Chapter 3 in the companion book, pages 51-72.

Major Themes

Divine Justice and the Law of Retribution

Imprecatory prayers are rooted in God's character as a just judge who ensures punishment fits the crime, as taught in the lex talionis passages and the principle of sowing and reaping.

Lecture support: Weaver explains that David's imprecations in Psalm 109 align with the law of retribution: 'God always makes the punishment fit the crime.' He cites Exodus 21:22-25, Leviticus 24:19-20, and Deuteronomy 19:16-21.

The Righteousness of Imprecatory Prayer

Imprecatory prayers are not vengeful but stem from a theology of God's holiness, righteousness, and covenant faithfulness, and are consistent with the gospel and the character of David, a man after God's own heart.

Lecture support: Weaver states, 'Imprecatory prayers do not have their roots in a vengeful heart. Rather, imprecatory prayers stem from a theology that reflects the holiness of God, the righteousness of God, the justice of God, and the faithfulness of God to His covenant.'

The Sinfulness of the Wicked's Prayer

The prayers and even the daily work of the wicked are sin because they are not done in faith or for God's glory. David's imprecation that his enemy's prayer become sin reflects this biblical truth.

Lecture support: Weaver cites Proverbs 21:4 ('the plowing of the wicked, is sin') and Romans 14:23 ('whatsoever is not of faith is sin') to argue that the wicked man's prayer is already an abomination.

God's Sovereignty in Judgment and Deliverance

God alone has the right and power to execute vengeance. Believers are to cry to Him for justice, trusting His sovereign control over rulers and His timing in delivering His people.

Lecture support: Weaver points to Exodus 5-6, where God acts only after Moses and the elders are helpless, and quotes Proverbs 21:1: 'The king's heart is in the hand of the Lord.'

The Legitimacy of Praying Against Wicked Rulers

It is biblically consistent to pray for the removal of corrupt leaders and their replacement with righteous ones, as this aligns with Proverbs 28:28 and 29:2 and reflects a desire for justice and the good of society.

Lecture support: Weaver applies Psalm 109:8 to modern politics: 'Would it not be a blessing if the days of the wicked rulers were few? And another took their office and the another happened to be a godly, righteous man.'

Key Arguments

Psalm 109's curses are not personal vengeance but requests for divine justice according to the lex talionis.

David's imprecations in Psalm 109:6-8 ask God to treat the wicked man as he treated others, which is the essence of the law of retribution and the golden rule.

Lecture support: Weaver argues: 'What is more just than to have a man treated exactly the way he treats everyone else?' He connects verse 6 ('Set thou a wicked man over him') to the principle of sowing and reaping.

The New Testament applies Psalm 109 to Judas, proving its prophetic and Christ-centered nature.

Acts 1:16-20 directly quotes Psalm 109:8 and applies it to Judas Iscariot, showing that the psalm's ultimate reference is to the enemy of Christ, not merely David's personal foe.

Lecture support: Weaver reads Acts 1:16-20 and states: 'This psalm then finds its accomplishment in Judas Iscariot, who was the enemy of the greater son of David, the Lord Jesus Christ.'

Long life is promised to the obedient, not the wicked, so praying for shortened days is consistent with God's revealed will.

Scripture promises prolonged days to those who fear the Lord (Proverbs 10:27) and declares that the wicked will not live out half their days (Psalm 55:23). David's prayer in Psalm 109:8 simply asks God to fulfill His word.

Lecture support: Weaver cites Psalm 34:12-16, Proverbs 9:10-11, and Proverbs 10:27 to show that 'length of days is never, ever promised to the wicked.'

The prayer of the wicked is inherently sinful because it lacks faith and seeks selfish ends.

Proverbs 15:8 and 21:27 teach that the sacrifice and prayer of the wicked are an abomination. David's imprecation that his enemy's prayer 'become sin' asks that it be exposed as such and add to his guilt.

Lecture support: Weaver quotes Proverbs 15:8: 'The sacrifice of the wicked is an abomination to the Lord,' and explains that the wicked man's prayer is sin 'because he does not plow in faith. He does not plow for God's honor and God's glory.'

Imprecatory prayers are a door of hope when human justice systems fail.

When believers are powerless to correct ungodly rulings or laws, they can cry to the sovereign Judge of all the earth, who is able to deliver and vindicate His people.

Lecture support: Weaver states: 'You're helpless in that sense of the word. You're hopeless in that sense of the word. You don't have the power. But the truth of the matter is there is a God in heaven.'

Scripture References

Psalms 109:1-8

The primary text of the sermon, read and expounded verse by verse. David cries for God to act against his deceitful enemies and prays for their judgment.

Acts 1:16-20

Peter applies Psalm 109 to Judas Iscariot, showing the psalm's prophetic fulfillment in the betrayer of Christ.

Exodus 21:22-25

The lex talionis (law of retribution) is stated: 'life for life, eye for eye, tooth for tooth,' given to judges for civil justice.

Leviticus 24:19-20

Another statement of the lex talionis: 'as he hath done, so shall it be done to him.'

Deuteronomy 19:16-21

The law of retribution applied to false witnesses: 'then shall ye do unto him, as he had thought to have done unto his brother.'

Matthew 5:38-39

Jesus corrects the Pharisees' misinterpretation of 'eye for eye' as personal revenge, teaching it was given to judges.

Psalms 18:25-26

God treats people according to their character: merciful to the merciful, froward to the froward, illustrating the principle of retribution.

Proverbs 21:4

'The plowing of the wicked, is sin' - even the daily work of the wicked is sinful because not done in faith.

Proverbs 15:8

'The sacrifice of the wicked is an abomination to the Lord' - the prayer of the wicked is not a delight to God.

Proverbs 21:27

The sacrifice of the wicked is abomination, especially when brought with a wicked mind.

Psalms 34:12-16

Long life and good days are promised to those who keep their tongue from evil and do good; the face of the Lord is against evildoers.

Proverbs 9:10-11

'By me thy days shall be multiplied' - length of days comes through the fear of the Lord.

Proverbs 10:27

'The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.'

Proverbs 28:28

'When the wicked rise, men hide themselves: but when they perish, the righteous increase.'

Proverbs 29:2

'When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.'

Exodus 5:15-6:1

Moses and the elders are helpless before Pharaoh; God promises to act with a strong hand when they realize their powerlessness.

Romans 14:23

'Whatsoever is not of faith is sin' - explains why the wicked man's plowing and prayer are sinful.

Galatians 6:7-8

The law of sowing and reaping: 'whatsoever a man soweth, that shall he also reap,' commensurate with the *lex talionis*.

Psalm 55:23

'Bloody and deceitful men shall not live out half their days' - the wicked are not promised long life.

Proverbs 21:1

'The king's heart is in the hand of the Lord' - God sovereignly controls rulers, giving hope for prayer.

Study notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Discussion Questions

1. How does understanding the lex talionis (law of retribution) change your view of the imprecatory psalms?

Consider: Weaver argues that David's curses are requests for God to apply the punishment that fits the crime, not personal vengeance.

2. In what ways does the New Testament's application of Psalm 109 to Judas Iscariot validate the use of imprecatory prayer?

Consider: Acts 1:16-20 directly quotes Psalm 109, showing it is prophetic and Christ-centered.

3. Why does the Bible teach that the prayer of the wicked is sin, and how should this affect our prayers for the unrepentant?

Consider: Weaver explains from Proverbs that without faith, even religious acts are an abomination.

4. Is it ever appropriate for Christians to pray for the death or removal of wicked leaders? How does Proverbs 28:28 and 29:2 inform this?

Consider: Weaver applies Psalm 109:8 to corrupt politicians, arguing it is consistent with biblical wisdom.

5. How does the story of Moses in Exodus 5-6 encourage believers to pray imprecatory prayers when facing seemingly insurmountable opposition?

Consider: God acted only after Moses and the elders were completely helpless, teaching reliance on divine deliverance.

6. What is the difference between personal vengeance and crying out for divine justice, and how can we discern our motives?

Consider: Weaver emphasizes that imprecatory prayers leave the matter entirely with God and stem from a desire for God's righteousness.

Applications

Cry to God for justice when human systems fail.

When courts, legislatures, or executives act unjustly, believers should appeal to the Judge of all the earth, who is sovereign and just.

Lecture support: Weaver states: 'When men will not grant justice, it is perfectly acceptable to cry to the judge of all the earth for justice.'

Trust that God is for His people when the wicked oppose them.

In a culture that attacks Christians, remember that God is on the side of His people, as David affirmed in Psalm 109:1.

Lecture support: Weaver says: 'We've got to remember that God is for His people when the wicked are against them.'

Pray for the removal of wicked rulers and the rise of righteous ones.

It is biblically consistent to pray that corrupt officials be replaced by godly leaders, as this promotes rejoicing rather than mourning in society.

Lecture support: Weaver applies Proverbs 29:2: 'When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.'

Acknowledge human helplessness and rely on God's sovereign deliverance.

Like Moses in Exodus 5-6, believers must come to the end of their own resources and cry to God, who alone can deliver with a strong hand.

Lecture support: Weaver concludes: 'When we get to the end of our rope and we realize we can't do pea doodly squat, we're absolutely helpless and hopeless, and we realize that it's up to God to sovereignly and powerfully deliver us.'

Learn to pray imprecatory prayers as a door of hope.

Imprecatory prayers are not an optional part of Scripture but a God-given means to seek vindication, justice, and deliverance in desperate times.

Lecture support: Weaver says: 'These imprecatory prayers give us a door of hope... We have the absolute right to cry out to God and ask Him for grace and mercy.'

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 4

Imprecatory Prayer-4

April 01, 2010

Read Chapter 4 in the companion book, pages 73-97.

Major Themes

Lex Talionis (Law of Retribution)

God's punishment always fits the crime; the wicked reap what they sow.

Lecture support: Weaver states, 'the punishment must fit the crime, and that's exactly what God does when He exercises divine retribution.'

Family Sins and Corporate Judgment

Sins often extend to entire households, and families share in guilt and punishment.

Lecture support: Weaver says, 'There are sins that extend to entire households. There are family sins.'

The Righteousness of Imprecatory Prayer

David's curses are not personal vengeance but a call for God's justice in line with Scripture.

Lecture support: Weaver argues, 'What David is praying is the lex talionis, the law of retribution, the law of sowing and reaping.'

God's Sovereignty in Judgment

God alone executes vengeance; believers leave the results to Him.

Lecture support: Weaver notes, 'the result was left in the hands of God. We don't tell God how to exercise His vengeance.'

Praying for the Defeat of the Wicked

Believers should pray for the overthrow of God's enemies and the vindication of His name.

Lecture support: Weaver exhorts, 'we need to pray, Grant not, O Lord, the desires of the wicked, further not his wicked device.'

Key Arguments

Imprecatory prayers are consistent with the whole Bible.

There is no contradiction between Old Testament curses and New Testament grace; God is immutable.

Lecture support: Weaver states, 'there is no contradiction between the Old Testament and the New Testament... the God of the New Testament is the same God as the God of the Old Testament.'

Family judgment is just because families share in sin.

Children are not punished for the father's sin alone but for their own participation in family sins.

Lecture support: Weaver explains, 'The children are being cursed for their own sins, but they are indeed family sins.'

David's imprecation is based on the enemy's own actions.

The curses in Psalm 109 are a direct application of sowing and reaping; the enemy loved cursing, so cursing comes upon him.

Lecture support: Weaver reads, 'As he loved cursing, so let it come unto him.'

It is lawful to pray for the death of the wicked.

David's prayer for the enemy's death is a legitimate request for God's justice.

Lecture support: Weaver asserts, 'it is permissible, it is lawful, it is legitimate to pray for the deaths of wicked men.'

Imprecatory prayers aim at God's glory and kingdom.

David's ultimate desire is that God would be honored and His people delivered.

Lecture support: Weaver says, 'David wanted to make sure that when he was delivered... God would receive all the honor and glory.'

Scripture References

Psalm 109:9-19

The primary text of the sermon, containing David's imprecatory prayer against his enemy and his family.

Deuteronomy 24:16

Quoted to raise the question of whether David's prayer conflicts with the principle that children are not put to death for fathers' sins.

Proverbs 3:33

Used to show that the curse of the Lord is in the house of the wicked.

Proverbs 15:27

Cited to demonstrate that greed troubles one's own house.

Psalm 68:6

God sets the solitary in families; used to argue that God places both the godly and ungodly in households.

Esther 8:7; 9:14

Haman and his ten sons were hanged, illustrating family complicity in sin.

Deuteronomy 11:6

Dathan and Abiram's households were swallowed up, showing corporate judgment.

Numbers 16:27-33

The rebellion of Korah, Dathan, and Abiram resulted in the destruction of their entire families.

Joshua 7:19-26

Achan's family was stoned with him because they were complicit in his theft.

1 Samuel 2:36

God's curse on Eli's house included begging for bread, paralleling Psalm 109:10.

Exodus 20:5

God visits iniquity to the third and fourth generation; cited to support the idea of family sins.

Psalm 34:16

The face of the Lord is against evildoers to cut off their memory; parallels Psalm 109:15.

Psalm 7:14-16

The wicked fall into their own pit; God's retribution is just.

Psalm 109:21-31

David's prayer for deliverance and God's glory, showing his righteous desires.

Psalm 140:8-13

A model imprecatory prayer for believers today, asking God to thwart the wicked.

Study notes

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Discussion Questions

1. How does the concept of family sins challenge modern individualism in our understanding of guilt and judgment?

Consider: Weaver argues that entire households can be complicit in sin and share in punishment.

2. In what ways can we pray imprecatory prayers today without falling into personal vengeance?

Consider: Weaver emphasizes leaving vengeance to God and praying for His justice and glory.

3. How should we reconcile David's harsh prayers with Jesus' command to love our enemies?

Consider: Weaver argues there is no contradiction; imprecatory prayers are for God's enemies, not personal ones.

4. What are some modern examples of family sins or corporate guilt that might warrant imprecatory prayer?

Consider: Weaver mentions political and cultural enemies of God as targets for such prayers.

5. How does the lex talionis (eye for eye) relate to the New Testament teaching on grace and forgiveness?

Consider: Weaver explains that the lex talionis is about God's justice, not personal revenge, and is fulfilled in sowing and reaping.

Applications

Pray for the defeat of the wicked

Believers should pray that God would thwart the plans of the ungodly and bring them down.

Lecture support: Weaver says, 'we need to pray, Grant not, O Lord, the desires of the wicked, further not his wicked device.'

Desire God’s glory in deliverance

When praying for deliverance, ask that God would act in such a way that He receives all honor.

Lecture support: Weaver notes David’s desire: 'that they may know that this is thy hand, and that thou, Lord, hast done it.'

Leave vengeance to God

Do not take personal revenge; trust God to execute justice in His time and way.

Lecture support: Weaver states, 'the result was left in the hands of God. We don't tell God how to exercise His vengeance.'

Recognize family influence in sin and righteousness

Understand that sins and blessings often extend to households; train children in godliness.

Lecture support: Weaver says, 'Train up a child in the way that he should go... it is godly people who train their children in godly ways.'

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: The Imprecatory Prayer-1

Lecture JW00749

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00749&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00749&transcript=ai&pc_view=formatted

Lesson 2: The Imprecatory Prayer-2

Lecture JW00748

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00748&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00748&transcript=ai&pc_view=formatted

Lesson 3: The Imprecatory Prayer-3

Lecture JW00281

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00281&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00281&transcript=ai&pc_view=formatted

Lesson 4: Imprecatory Prayer-4

Lecture JW00747

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00747&transcript=ai&pc_view=formatted)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00747&transcript=ai&pc_view=formatted

Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.