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**WORKSHEET 11**

**APRIL 8<sup>TH</sup>, 2020**

**WORKSHEET 11: IMPRECATORY PSALMS**

- 1) In your own words, what does “imprecation” mean, with respect to the psalms [2]

As I was reading the article I saw that Imprecation or imprecatory psalms were a sign of God’s wrath in some form. The imprecation was given or thrown on someone when they broke covenant with God or they were cursed as so.

- 2) According to Heiser, in which covenant are imprecatory psalms rooted [1]

According to the texts the imprecatory psalms are rooted on Yahweh covenant, that is why when someone broke the law they were a covenant breaker and created or brought God’s revenge.

- 3) Does Heiser think that imprecatory psalms provide us with an opportunity to lash out at others? Explain your answer [3]

The text entails that we must use the psalms to proclaim that it is no longer our battle but that of Gods’. As well as implying that this battle that we are fighting is not an easy or light one, but it is one of death and life. So, we must use them like we use the rest of the bible.

- 4) Which psalm does Walter Brueggemann preach from in his sermon? [1]

Walter Brueggemann spoke on Psalm 137:9 the verse that had to do with murdering babies.

- 5) Brueggemann suggests three outlets for our thirst for vengeance, name them, and indicate which of the three he advocates [3]

The first outlet is acting it out, use a gun or take a physical vengeance on your own.

Deny the vengeance which results in hurting something else or will result in damaging another part of your life.

Third is to give it to your therapist or give it to God which is what he believes the psalmist did.

6) How does Waltke understand the word “Blessed” [2]?

Waltke understands the word Blessed is to be filled with the potency for life and fruitful, as well as a blessed destiny or future.

7) How does C. S. Lewis view the imprecatory psalms? Explain your answer from Waltke’s description [2]

He didn’t have a solid view of scripture and he called the imprecatory psalms saying they were devilish psalms.

8) How many imprecations, according to Waltke, are cited in Psalm 137? List them below [3]

There are 63 imprecations Psalms in the bible and 35 have separated them into deliverance. There is a separation between avenging and deliverance. It shows that the spiritual level of the imprecations was

9) Write down an imprecatory verse from Psalm 139 [2]

An imprecatory verse from Psalm 139 would be Psalms 139:19 “If only you, God, would slay the wicked! Away from me, you who are bloodthirsty!

10) Which of the three psalms has the most imprecatory verses: Psalm 55, Psalm 109 or Psalm 139 [2]

Psalm 109 has the most imprecatory verses, due to the fact that there are multiple verses that intend curses upon the person and their family.

11) Write down a full verse from an imprecatory psalm that includes a simile (be sure to include Psalm, chapter and verse) [2]

Psalm 109 verse 3 says this “With words of hatred they surround me; they attack me without cause. “Now while this whole verse does not have similes it entails being surrounded by words of hatred.

12) Write down a verse from an imprecatory psalm that contains an anthropomorphism. Be sure to cite chapter and verse. [2]

Psalm 55 10” Day and night they prowl about on its walls; malice and abuse are within it.11 Destructive forces are at work in the city; threats and lies never leave its streets.”

13) According to Lessing, how many imprecatory psalms are there [1]

According to Lessing there are thirty-two imprecatory psalms.

14) In your own words, what is the main problem with imprecations in the psalms [3]

The problem with the imprecations be the following, because the imprecations are based on cultural language it can be misunderstood now while reading the scripture. Also, it represents the wrath of God and how people portrayed him, which Jesus came to pay the debts the curses and sins.

15) According to Laney, does applying imprecations to David's spiritual foes constitute an acceptable step to solving the problem of imprecations in the psalms [1]

According to Laney an acceptable step to this problem would be that of considering the psalms to be directed towards evil foes or spirits instead. So, then it doesn't seem as if they aren't cursing actual people but the spirits or foes that are influencing them.