

## Dig Deeper

*For Summer in the Psalms: Curses and the Christian*

June 21, 2026

### Psalm 58

- Which imprecatory psalm most challenges or unsettles you personally, and why? Have you ever tried praying through a difficult psalm? What happened?
- Imprecatory psalms remind us “evil is real” and calls us to abhor it rather than remain comfortably “nice.” In your own life and cultural context, where do you see the temptation to mute or downplay the reality of evil? How might these psalms help us respond more biblically?
- When you witness or experience injustice, what is your typical response: stewing, fantasizing revenge, posting online, or something else? How does the sermon’s picture of taking our outrage to God (and leaving vengeance with Him) challenge or change your approach?
- Consider King David’s example of praying strong curses while refusing to take personal revenge against Saul and later showing kindness to Saul’s family. Does this resolve the apparent tension between imprecatory prayers and Jesus’ command to love our enemies for you? Why or why not?
- How do you reconcile the strong language of judgment in the imprecatory psalms with Jesus’ teachings on loving enemies and Paul’s command to bless those who persecute us? What role does the gospel (Jesus becoming a curse for us) play in that reconciliation?
- We can use these psalms for self-examination: “Lord, have I acted like the wicked in this psalm?” Have you ever experienced the Holy Spirit using a hard passage of Scripture to reveal sin in your own heart? How does the truth that “Jesus redeems all things” make these psalms a source of hope rather than shame?
- How should these psalms shape the way we pray for the persecuted church, for those facing injustice, or even for our own communities? Practically speaking, what might it look like for our church or small group to incorporate imprecatory psalms into our prayer life in a healthy, gospel-centered way?