

# **THE CONCEPT AND IMPLICATION OF BACK TO SENDER PRAYER: THE STUDY AND BIBLICAL EVALUATION OF THE THEOLOGY OF IMPRECATORY PRAYER IN CHRISTIANITY**

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## **Abstract**

Violence against God, His Kingdom and His followers had been manifested on earth since the time Lucifer-the purported angel of light suddenly turned a rebel and opponent against God and His people as recorded in the Holy Scriptures like Isaiah 14:12-19; Ezekiel 28:11-19 and Revelation 12:1-end. Matthew in his Gospel ascertained that since the time of John the Baptist until now, the Kingdom of God suffers violence and only the violent take it by force; Matthew 11:12. This now depicts the fact that Satan's attack in collaboration with his cohorts on the same assignment against God and anyone related to God is geometrically on the increase, and as a result, Christians are the main target of their attacks. Hence, Christians must take the Kingdom of God by force as they apologetically defend themselves against all the darting arrows of Satanism (Ephesians 6:10- ) and all its forms through Faith, the word of God and by imprecatory prayers (Isaiah 54:15-17). This study therefore adopts qualitative research method where the opinions of others on the subject matter is consulted and articulated crystal clear. The study is significant because it proves the fact that back to sender or imprecatory prayer is not wrong but a defensive mechanism which should be adopted by sundry Christians to fight back Satan and his cohorts.

**KEYWORDS: CONCEPT, IMPLICATION, EVALUATION, THEOLOGY, IMPRECATORY PRAYER, CHRISTIANITY**

## **Introduction**

Back to sender prayer or imprecatory prayer theology has been misunderstood by many Christians and applied or perceived wrongly. The concept of this prayer is purposely meant to repel any spiritual attack coming from human or demonic enemies instigated by Satan against Christians.<sup>1</sup> It is a defensive mechanism through which a believer prays and asks God to return every evil intention of the wicked back to them. These Prayers are made to counteract, counterfeit, demoralize, disconnect, and dismantle every wicked intention of the enemy against the child of God so that it backfires and returns where it came from.<sup>2</sup> It is not meant to wrongfully witch-hunt anybody as many thought it is; but to purposefully reject and repel such attack sending it back to its original such which is no offense at all. The question is why someone would attack his fellow human being, wanting to terminate his or her life without any remorse. Hence, such acts exist by humans sponsored through Satan and demons, defense must be adopted to repel such attack and imprecatory (back to sender) prayer is such a weapon we have as Christians to reverse such acts back to its source which is scriptural.

## **Concept Of Back To Sender/Imprecatory Prayer**

According to Google, concept is a fundamental belief, or an idea conceived in mind about something.<sup>3</sup> Therefore, here we are looking at the fundamental belief about back-to-sender prayer or simply called imprecatory prayer and why every Christian must embrace imprecatory prayer. Imprecatory Prayer is a defensive mechanism that a Christian must never joke with; hence the Bible has strictly instructed all Christians to pray without ceasing (1 Thessalonians 5:17). In another development, the Bible further brings to the fore that Satan roams about like roaring lion seeking for someone to devour (1 Peter 5:8).<sup>4</sup>

return to the sender” is a phrase used when undeliverable mail is processed to be sent back to the indicated return address. Spiritually, when we pray the prayer of “return back to the sender” is a spiritual warfare prayer to reverse every satanic verdict against our lives and sending it back to the sender.<sup>5</sup>

Who could this one be that Satan wants to devour? It could be anyone who is prayer less hence defenseless in the face of evil, laying bare and naked to satanic mastication.<sup>6</sup> To this effect, the Bible urged Christians to resist Satan (1 Peter 5:9) and one of the means to resist Satan is through imprecatory or back-to-sender prayer. We pray to checkmate, neutralize, obliterate, and annihilate satanic activities aimed at the Kingdom of God and against

believers.<sup>7</sup> Any time you pray, you are saying imprecatory prayer because imprecatory prayer is meant to resist any evil activity which is against the Kingdom of God or against those who believe in Christ Jesus.<sup>8</sup>

According to [www.gotquestions.com](http://www.gotquestions.com), imprecatory prayer is defined as the act of invoking evil or a curse upon one's enemies. That, it is a prayer associated with the judgment of God against the wicked who hunted the righteous without a cause.<sup>9</sup> Prayer is a conversation with God; the intercourse of the soul with God, not in contemplation or meditation, but in direct address to him. It is „beseeching the Lord“ (Ex 32:11); pouring out the soul before the Lord (1Sa 1:15); praying and crying to heaven (2Ch 32:20); seeking unto God and making supplication (Job 8:5); drawing near to God (Ps 73:28). Prayer presupposes a belief in the personality of God, his ability and willingness to hold intercourse with us, his personal control of all things and of all his creatures and all their actions.<sup>10</sup>

As part of forms of prayer, came imprecatory prayer. Imprecatory prayer has become one of the forms of prayer in Christian Churches. Though this type of prayers is found in the Bible especially the Old Testament. Carl Laney defines the imprecatory psalms as an invocation of judgment, calamity, or curse uttered against one's enemies, or the enemies of God.

C. Hassell Bullock in his view sees the imprecatory psalms as Psalms of anger or Psalms of wrath.<sup>11</sup> According to Rogers, imprecatory prayer is essentially praying the Psalms of the Bible and specifically naming the enemies of God who refuse to repent.<sup>12</sup> In the light of the Old Testament, imprecatory prayer is directed primarily at God's covenant people, not the unconverted or those who are not part of the covenant. The imprecatory prayer asks the blessings of God on His people if they obey the Law and curses of God if they disobey.<sup>13</sup> Throughout the Bible the blessings and curses of God are delineated as part of God's covenant. Deuteronomy 28 and 29 contain lists of blessings and curses for God's people. Many of the Psalms of David also contain imprecations. In the imprecatory Psalms, the author calls for God to bring misfortune and disaster upon the enemies (Ps. 5; 11; 17; 35; 55; 59; 69; 109; 137; 140).<sup>14</sup>

While commenting on imprecatory prayer, Brandford Yeboah, stated that imprecatory prayer springs from the Old Testament curse theology that reflects the holiness of God and His faithfulness to His covenant promises.<sup>15</sup> It is a pattern of divine judgment through curses upon those who violate God's word. This is evident in the Old Testament. For example, Adam and Eve (Gen 3:17), Cain (Gen 4:11), Noah cursing Canaan (Gen 9:23). He further said, God's unconditional promise to Abraham and his descendants

to curse those who curse them, permanently established this principle of God's dealing with His covenant people.<sup>16</sup> Gen.12:3; 27:29 and Deuteronomy 27:15 - 26; 28:15 – 66, however provides the backbone for this Old Testament curse theology which is disobedience.

### **The Theology Of Imprecatory And Back To Sender Prayer**

An imprecatory prayer is a psalm or a type of lament. In Hebrew Wisdom Literature, lament psalms are the individual and corporate cries of God's people. The imprecatory psalms vocalize Israel's tears in the face of injustice and suffering. By praying down the curse of God on His enemies, Israel sought to hold up the goodness of God's law for His people.<sup>17</sup>

At root, an imprecatory psalm is an invocation of divine cursing. Examples of these imprecations include Psalms 5, 6, 35, 69, and 109, all of which are cited in the New Testament.<sup>18</sup> Curse pronouncements are interspersed throughout the biblical canon. For example, Jesus calls down woes of judgment on religious leaders in Matthew 23.<sup>19</sup> Paul pronounces an anathema on anyone who preaches another gospel in Galatians 1:8–9.<sup>20</sup> And the martyrs in heaven petition God to avenge their blood in Revelation 6:10.<sup>7</sup> The consistent witness of Scripture affirms the legitimacy of God's people making use of imprecatory prayers in their individual, family, and corporate prayers.<sup>21</sup>

The Psalter is God's divinely inspired prayer book and hymnal. It gives us the language of petition and praise. The imprecatory psalms help give shape to the hurt and outrage that the people of God at times experience in a world desecrated by sin.<sup>22</sup>

Some react to the harsh language of imprecatory prayer. While this is understandable as humans we are, we mustn't lose sight of what our sin deserves. Others underscore the teaching of Jesus to love our enemies. But loving our enemies in the New Testament never comes at the expense of forgoing appeals to divine justice.<sup>23</sup> To keep Satan from gaining the advantage over us; for we are not ignorant of his designs (2 Corinthians 2:11).<sup>24</sup> Praying for God to punish the wicked is neither unloving nor vindictive but is an expression of faith in Him who judges justly (1 Peter 2:23).<sup>25</sup> Still others want to limit the imprecatory prayer to old covenant of Israel. While the circumstances of God's covenant people have changed with the advent of Christ, the same cruelties that plagued Israel as a believing people in a hostile world still haunt the church today.<sup>26</sup> If we remove the vocabulary of the imprecatory prayer from our homes and churches, what else will Christians sing and pray when tragedy strikes?<sup>27</sup>

To pray the imprecatory psalms is ultimately to pray as Jesus taught us to pray. As Christians, we long for God's kingdom to come. We yearn for His

will to be done on earth as it is in heaven. Praying the imprecatory psalms is not a call to arms but a call to faith. We lift our voices, not our swords, as we pray for God either to convert or curse the enemies of Christ and His kingdom.<sup>28</sup>

Considering the heinous massacre carried out by Boko Haram in Northern Nigeria for closely to two decades which tactically metamorphosed to kidnappings of millions of innocent Christians and recent execution of 21 Christians and capture of hundreds more in Syria, perhaps it's time to ask, "Should we be praying the imprecatory prayer against Boko Haram, ISWAP and ISIS?" Written in the theocratic context of Israel, when God himself had a throne on earth, these psalms (e.g., Ps. 58; 69; 109) invoke God's judgment upon Israel's enemies in terrifying terms (Ps. 58:8).<sup>29</sup> While we profess that all Scripture is profitable (2 Tim. 3:16), we must carefully consider the ways in which that is true of these psalms.

To pray for God to execute his righteous judgment upon evildoers is permissible and in certain ways even useful for believers. The aim here is also, in part, to provide Christians with a biblical account of the impulse we may feel to wish God's destruction upon persecutors of our brothers and sisters in Christ.<sup>30</sup>



Originally, the believer does not just wake up one day and start asking God to kill people anyhow or requesting God to punish people anyhow but, ask God to prevent the intentions of the enemy against the believer from coming to pass, instead let it go back to them (to original source of evil).<sup>31</sup>

Enemies are of two types in view of this paper which are namely i) spiritual enemies which Satan is the head or master manipulator and then all the demons working with him and ii) physical enemies which include humans who have given themselves as agents of Satan in the flesh to fight against their fellow human beings, especially the Christians. They use satanic powers to manipulate others and launch several attacks on them diabolically hoping to terminate their lives or make their lives miserable on earth, rendering them unable to serve God. They play the role of using satanic schemes to attack Christians; and Christians play the role of defending themselves through prayer, returning all their darting arrows and evil intentions back to them or their evil arrows back to them (Ephesians 6:11-18).<sup>32</sup>

Since when did it now biblically become a crime for Christians to defend themselves in prayer counteracting evil machinations of the enemy, whether physical or spiritual? Why should someone who is not Satan try attacking a fellow human being diabolically? Why do they feel offended when back to

sender prayers are made? Why should you tell a believer not to pray a back to sender prayer? What kinds of prayer should you then pray? Should a Christian sit back and watch the enemy destroy his or her life or relationship with God just because he is a Christian and he or she is asked to love the enemy and pray for them? What kind of enemies did the Bible said we should pray for? Did the Bible stop a Christian from resisting attacks of the enemies through prayers?<sup>33</sup>

These and many more are questions bothering the researcher on this issue. I have heard many people say that a Christian is not supposed to pray a back to sender prayer, and I kept wondering whether a Christian then should sit back and get destroyed by the wicked or what? I can't really comprehend what that meant, and I have battled on the matter for long. Peter in 1 Peter 5:9 said that believers should resist Satan and I ask: how are the believers going to resist Satan if they can't pray a back to sender prayer and counteract, nullify, and return Satan's intentions back to him or back to his agents? Truly, resisting Satan or his agents requires prayers and the application of faith in Jesus Christ; not just anyhow prayer but back to sender prayer which is meant spiritually to repel any attack from the enemy against the children of God.<sup>34</sup>

A back to sender prayer is defined in this paper as a counterattack prayer or supplication made to God seeking or appealing to God to repel and counteract every evil scheme or evil attack of the enemy against the righteous servants of God to return to them.

This prayer should be prayed by all righteous sundry Christians who are under satanic attack or trying to pre-empt any satanic attack on them. This prayer as in the opinion of this paper has not disobeyed the injunctions of Jesus Christ which states that we should love our enemies and pray for them. Loving someone is not stupidity to allow them to destroy you. This is not what Jesus meant when He said we should love our enemies and pray for them. Loving them means reaching them with Gospel of Christ so that they might repent and accept Jesus Christ as their Saviour and Lord; while praying for them entails asking God to convince them through the Holy Spirit to believe in the message of God; for conversion is by Spirit not by flesh (Acts 2:22-38).<sup>35</sup> This has nothing to do with imprecatory prayer or back to sender prayer. Judas Iscariot was the enemy of Jesus Christ who was the treasurer in Jesus earthly ministry. When Jesus discovered that he was the one to betray Him, He never prayed for Judas to repent, instead He cursed him calling him son of perdition (eternal damnation or hell), John 17:12.<sup>36</sup> Jesus knew already that Judas has chosen the part of destruction by making himself the enemy of God instead of choosing the part of salvation.

There are people like Judas who have chosen the part of destruction and made themselves enemies of God and God's people. Such people look for the means possible to send heinous attack on the children of God; with the aim to separate them from God completely (John 10:10; 1 Peter 5:8-9) and their intentions must be counteracted and counterattacked by any means possible.<sup>37</sup> This is the theology behind back to sender or imprecatory prayer which every believer shouldn't joke with but adhere to it and maximize it to defend himself/herself and the kingdom of God. It is clear that our weapons of warfare as Christians are not carnal weapons such as the use of guns, daggers, cutlasses, bow and arrows, matchets; knives or the use of mystic powers and other sophisticated armed weapons but our sophisticated weapon of war to counteract and counterattack the enemy both physically and spiritually is prayer which is mighty in God for pulling down the strongholds and darting arrows of the enemy (2 Corinthians 10:3-5; Ephesians 6:10).<sup>38</sup>

The title "son of perdition" according to [www.gotquestions.org](http://www.gotquestions.org) is used twice in the New Testament, first in John 17:12 and again in 2 Thessalonians 2:3.<sup>39</sup> That the phrase simply means "man doomed to destruction" and is not reserved for any one individual. In fact, according to the site there are two people to which the title "son of perdition" is applied. In context, John 17:12 is referring to Judas Iscariot, while 2 Thessalonians 2:3 is referring to the

“man of lawlessness” the Antichrist who will appear in the end times before Christ’s return.<sup>40</sup>

The word perdition means “eternal damnation” or “utter destruction.” It can also be used as a synonym for hell. When a person is called “son of perdition,” the connotation is that of a person in an unredeemable state, someone who is already damned while he is still alive.<sup>41</sup> Jesus mentions the “son of perdition” in His high priestly prayer in John 17. While praying to the Father for His disciples, Jesus mentions that He “protected them and kept them safe” and that none of them were lost except the “son of perdition,” that is, the one who was already in a damned state.<sup>42</sup> The fact that the phrase is used again to describe the Antichrist shows us that forgiveness was not planned for Judas and those who heinously like Judas and antichrist continuous to torment Christians.<sup>43</sup> God could have saved Judas, moved his heart to repentance, but He chose not to. He was indeed “doomed to destruction.” There are several other enemies of God like Judas today and tomorrow who are hell bent at not turning to God no matter what may happen but opposing anything Godly or those who are on God’s side.<sup>44</sup>

A good picture of a person who is a “son of perdition” appears in Hebrews 6:4–8, which describes a person who, like Judas, has experienced a certain closeness to God and has a good understanding of salvation, but then denies

it.<sup>31</sup> Instead of bearing good fruit, he bears “thorns and thistles.” This is a person who sees the path to salvation, which is trusting in God’s grace to cover sin (Ephesians 2:8–9), and instead either flatly denies the existence of God or denies God’s gift of salvation, preferring to pay his own debt. Judas chose the second path, punishing himself by suicide instead of accepting grace.<sup>45</sup>

There is nothing biblically wrong with this prayer. It all depends on how each person understand it and apply it to use. As Christians, we do not have any defensive mechanism provided by scripture apart from prayer which we to pray without season both for strengthening of our faith in God and for defense of any satanic attack against us, meant to separate us from God and from serving God (1 Thessalonians 5:17).<sup>46</sup> Furthermore, apostle Paul is of the opinion that believers should engage in all kinds of prayer as he encourages the Church in Ephesus (Ephesians 6:18). By saying believers should pray all kinds of prayers, he wasn’t specific of the kinds of prayers Christians in Ephesus should pray but, this could mean that Christians in Ephesus should pray to defend themselves against the wiles of the wicked as he earlier mentioned in the same passage and therefore, no one can apparently deduce that imprecatory or a back to sender prayer was not inclusive in that statement.<sup>47</sup>

Now, when you are sick, you seek for medical attention from the doctor and the doctor prescribes the medicine that will kill or weaken the parasite fighting your health and you get well. This is not an offense at all. Yet, the parasite or germ affecting your health is your enemy that is why you look for solution to it and the solution is the medicine prescribed to you by the doctor/physician to help you fight the enemy of your health.<sup>48</sup> This is not crime at all but defensive mechanism to prevent the parasite having access to your health. You didn't keep mute over it and allow the parasite to dominate your immune system. This applies to imprecatory or a back to sender prayer.

Understand that those who attack you through diabolical means is to get rid of you just like the germ or parasite intends to kill the sick person unless the person reacts by taking medication to fight back the virus. They are parasites, viruses, germs that kill you or kill your relationship with God as they attack you through diabolic means (John 10:10).<sup>49</sup>

You must seek a solution to fight them back and destroy the venoms they use against you, and it is through back to sender prayer you can fight them. When you are sick you seek medical attention to be free from the virus, similarly, you must pray against those wicked elements and counter their intentions meant to hurt you or kill you if not let them desist from their evil machinations and return to God.<sup>50</sup>

You have not done anything wrong in taking defensive, protective, and proactive majors to curtail and avert the venomous attack of the wicked against you. You are not the originator of the problem but, the originator of the problem is he or she who has yielded themselves to Satan as his agents and are looking for you to kill or destroy, and you must resist them through prayer and standing firm in faith. There is no better way to resist the enemy than prayer and application of faith in God through imprecation.<sup>51</sup>

### **Why Christians Need To Pray Imprecatory Prayer**

The Bible tells us in Proverbs 26:27 that “Whoever digs a pit will fall into it; if someone rolls a stone, it will roll back on them;” Psalm 141:10 “Let the wicked fall into their own nets, while I pass by in safety.” Psalm 35:7-8 says, “Let destruction come upon him at unawares; and let his net that he hath his catch himself: into that very destruction let him fall.”<sup>52</sup> And Esther 7:10 “So they hanged Haman on the gallows that he had prepared for Mordecai. There are times when we are faced with challenges, challenges that are brought about by the enemy. We can always pray for God to fight for us. Back to sender prayers are prayer we pray to return all evil load, properties, and machinations of the wicked back upon their heads.<sup>53</sup> It is asking the God of vengeance to send back every evil plan of the wicked against our life back to powers of darkness who sent them the same way they sent it. “RETURN



BACK TO THE SENDER” is a phrase used when undeliverable mail is processed to be sent back to the indicated return address. Spiritually, when we pray the prayer of “RETURN BACK TO THE SENDER” is a spiritual warfare prayer to reverse every satanic verdict against our life and sending it back to the sender.<sup>54</sup> In 1 Peter 5:8; the Bible instructs us to be watchful because the devil prowls around like a lion seeking for someone to devour. Been careful here entails taking stand to be at an alert and that signifies that a Christian been careful is not carelessness in the face of evil that will devour him/her (Ephesians 6:10-18). Therefore, prayer and particularly imprecatory prayer is to be carefully applied in the face of evil world.<sup>55</sup>

### **Jesus Declares Woes on the Enemies of God’s Kingdom**

In Mathew 23:13-39, Jesus declared woes to those who were standing against proliferation of the Gospel and the Kingdom of God. This was simply an invocation of God’s righteous judgment upon those fighting the Kingdom of God or a declaration of curse upon the enemies of God. The question is why should Jesus declare woes upon these instead of blessing them or praying for them to repent?

This is not to judge His actions but to buttress the fact that even Jesus Christ from the above Scripture understands the need of imprecatory prayer in difficult times, especially in relationship to the kingdom of God. We must

remember that Satan's aim is to steal, kill and to destroy (John 10:10). Is it when he kills you or destroys you or steal your relationship with God that you will begin to fight him? kill a snake before it bites you not, after it bites you. Prevention they said is better than cure. Jesus warned His disciples to watch and pray in Mathew 26:40-41 so that they would not fall into temptation. When we allow temptations to overwhelm us, we may end up turning against God and eventually may recant our faith which is why we must keep fighting Satan and his agents before his heinous plans materializes.

## **Conclusion**

This paper submits that every Christian is entitle to self-defence, whether physically using weapons or spiritually through the application of imprecatory and back to sender prayer. Keith Crosby in response to self-defence presented three possible principles in which Christians are to defend themselves in view of a world full of evil, as he takes his argument from both Old and New Testaments applying *analogia scriptura* (Scripture interpret scripture) method. Here are the principles as he analyses Exodus 22:2-3 and Luke 22:36-37:

**Possibility-principle number one.** If you break into someone's home, you put your life at risk, particularly at night. Burglars risk death when they

endanger others by breaking into their homes to steal from them or forcefully deprive them of their property or money.<sup>56</sup>

**Possibility-principle number two.** Under a certain set of circumstances, no one is going to question the decision to take your life as a thief or burglar in such a break-in. It's no surprise that homeowners, parents, spouses, siblings, or offspring might find it necessary to defend themselves or others. Under a certain set of circumstances, God allows the taking of life in self-defence.<sup>57</sup>

**Possibility-principle number three.** There might be certain circumstances where others might question taking the life of a thief or burglar. For example, if the thief or burglar is captured in your home and restrained (surrenders or is taken prisoner) there can be no justification for taking his life after daybreak (i.e., "and the sun has risen on him)". The captured criminal can expect to be held accountable. In the historical context of our passage, there was apparently both criminal and civil liability. He could expect to make restitution or pay a fine. In the Ancient Near East, in biblical times, if the thief or burglar is unable to pay or make restitution, then he or she could be sold as a slave (they didn't have penitentiaries in those days). And in most cases theft did not result in capital punishment by the authorities.<sup>58</sup>

**If you have a home-invasion (or daylight break-in) is deadly force sin in all cases?** In other words, does verse 3 preclude you or I from taking the life of someone breaking into our homes during the daylight hours? It's not even close to that. As Christ-followers we do not want to wantonly take life. However, as shepherds and stewards, we are remiss in not protecting our family, our lives, and our home. That's what shepherds do. Shepherds protect the flock. Thieves, as Jesus' points out come with three primary objectives: "to steal and kill and destroy (John 10:10)." Jesus came that we should have life (we refer to believers). A hireling does not protect the sheep. A shepherd lays down his life against wolves... (human or otherwise).<sup>59</sup>

**Should you passively welcome or tolerate those coming to steal, kill, and destroy?** It is a falsely pious theology that would allow such a thing. As Jesus told His disciples they would be treated as criminals and they should protect themselves:

And he said to them, "When I sent you out with no moneybag or knapsack or sandals, did you lack anything?" They said, "Nothing." 36 He said to them, "But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. 37 For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment." 38 And they said, "Look, Lord, here are two swords." And he said to them, "It is enough." (Luke 22:36-37).

He argues that if Jesus allows self-defence with a lethal weapon in the face of persecution, then would Jesus prohibit protecting the home day or night? Would he restrict self-defence day or night in the face of a criminal coming to steal or kill or destroy? You certainly can't make such a case from Exodus 22:3. Given what Jesus says in Luke 22:36, given the fact that a sword is a lethal weapon, Jesus affirms lethal force in self-defence. And in this New Testament passage, Jesus doesn't limit the time of day. Certainly, lethal force should be avoided if possible. However, those who break in and steal face the possibility that their actions will cost them their lives as they choose to endanger themselves and others by entering a home violently or by stealth.

The thief comes only to steal and kill and destroy. As for me, I will protect my family, those whom God has entrusted to my care without hesitation. Given the choice to let someone harm my family or take their life, I have decided in my mind that I will do whatever is necessary to neutralize the threat up to and including deadly force, day, or night. And if you needed the incentive to protect your family consider this. Deadly force in the daylight hours is not sin. It is not prohibited and the whole counsel of Scripture, including the teachings of Christ, never prohibits such an option. Isaiah 54:15-17 states thus:

If anyone stirs up strife, it is not from me; whoever stirs up strife with you shall because of you. Behold, I have created the smith who blows the fire of coals and produces a weapon for its purpose. I have also created the ravage to destroy; no weapon that is fashioned against you shall prosper, and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD and their vindication from me, says the LORD.

Here we learnt that it is not God's intention that evil people attack us but if they do, they will not succeed instead, they shall fall. Furthermore, though he created the smith who forges weapons of destruction, yet He would not allow the destroyer to destroy us. Therefore, we have the right to confute which is to refute or reject or better still plead against and He would hear our plea and vindicate us because vindicating us from evil machinations is our heritage from God. When you pray, the answer to your is absolutely determined by God, hence we should pray the imprecatory prayer to plead for our vindication from God and God who hears prayer will answer us to vindicate and reverse back the evil enemies proposed against us.

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