How to Treat Your Enemies

Saul tried on numerous occasions to murder David. David’s reaction to persecution shows us how we ought to treat our enemies.

**1. David’s *Respect and Restraint***

A. He spared Saul’s *life*

1 Samuel 24, 26

B. He mourned Saul’s *death*

2 Samuel 1

**2. David’s *Curses and Condemnation***

Psalm 109. David’s curses do not come from personal hatred and vindictiveness. He speaks—

A. About the ultimate, godless *betrayer*

B. As an inspired *prophet*

C. In line with God’s *decree*

Exodus 34:6-7

**3. David’s *Son and Savior***

A. We have the *command* of Christ

Luke 6:27-28

B. We have the *example* of Christ

Luke 23:34 (and Ephesians 4:30-32)

C. We may echo the *warnings* of Christ

Luke 10:10-16

**For additional study or family discussion**

1. What did the Lord say to you today through His word? Did you learn some new truth about God or yourself? Did the Lord challenge you, convict you, or encourage you?

2. The individual cursed in Psalm 109 may have been Doeg the Edomite (1 Samuel 22:9-19; Psalm 52) or Ahithophel (2 Samuel 15:12; 16:20-23), but it could easily be some other former friend who betrayed him.

3. Peter quotes two imprecatory psalms (cursing psalms) as Scriptural evidence that Judas ought to be replaced by another apostle (Acts 1:20 with Psalm 69:25; 109:8). David was a type (a prophetic foreshadowing) of Christ, so the ultimate, godless betrayer of David prefigures the ultimate, godless betrayer of Christ.

4. How should we treat our personal enemies according to Romans 13:14-21?

5. We may use the imprecatory psalms (cursing psalms) in a general way to pray for God’s just judgment on the unrepentant wicked. We should be glad that His justice will prevail. We should not, however, use these psalms to pray against those who have hurt us. We are not prophets; we are not able to predict the final doom of specific individuals, nor are we holy enough yet to be glad when they are condemned.

Revelation 6:9-11. What are the martyrs praying and why?

Revelation 18:20; 19:1-6. Who is praising God for judging the great harlot, Babylon (the religious/political enemy of God’s people in the last days)? Why is it suitable for them to praise God at this time?