



*“Let God arise, let His enemies be scattered; let those who hate Him flee before Him... As smoke is driven away, so drive them away; as wax melts before fire, let the wicked perish before God.” (Psalm 68:1-2)*

In the shadowy corridors of Church history, amid exorcisms and spiritual battles, there existed a powerful weapon—a psalm so feared by demons that priests recited it as a divine shield. Today, nearly forgotten, **Psalm 67/68 (Hebrew numbering: 68 in the Vulgate)** was known as *“the cursed psalm”* for its effectiveness in the war against evil forces.

Why was this particular psalm considered a spiritual sword? What secrets lie within its verses? And most importantly, **why did the Church largely stop using it in deliverance rites?**

In this article, we will explore the **origin, history, theological meaning, and modern relevance** of this psalm, reviving a nearly lost tradition that could be key in today’s spiritual warfare.

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## I. The Origin of Psalm 67/68: A Hymn of Victory and Divine Judgment

**Psalm 67/68** is one of the most ancient and enigmatic in the Bible. Its structure is complex, filled with warlike symbolism and references to God’s direct intervention in history.

### 1. A Psalm of Holy War

Originally, this psalm was a **victory hymn**, celebrating Yahweh’s triumph over Israel’s enemies. Its language is intense:

“Let God arise, let His enemies be scattered... You marched before Your people.” (vv. 1, 7)

The Church Fathers, such as **St. Augustine and St. Jerome**, saw in these verses not just a historical battle but a **cosmic struggle between good and evil**.



## 2. The Christian Interpretation: Christ Crushes the Demons

Early Christians read this psalm in a messianic light:

- **“You ascended on high, leading captives in Your train”** (v. 18) → St. Paul applies this to Christ, who, after His Resurrection, descends into hell and snatches souls from Satan’s grasp (Ephesians 4:8).
- **“The Lord will crush the heads of His enemies”** (v. 21) → A clear allusion to Christ’s victory over sin and the devil.

This interpretation made the psalm **a powerful text against demonic forces.**

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## II. The “Cursed Psalm” in Medieval Exorcisms

During the Middle Ages, the Church developed specific rites to combat evil, and **Psalm 67/68** became a key element.

### 1. The Roman Ritual and Exorcisms

In the **Rituale Romanum** (the old exorcism manual), this psalm was not explicitly prescribed, but many exorcists used it by tradition. It was believed that:

- **Its declaration of “enemies fleeing”** (v. 1) instilled terror in demons.
- **The imagery of God “melting the wicked like wax”** (v. 2) symbolized the dissolution of demonic power.

### 2. Historical Testimonies

- **St. Anthony the Great**, father of monasticism, used this psalm against demonic temptations.
- **Medieval exorcists** reported that when recited, the possessed reacted violently, confirming its efficacy.

### 3. Why Was It Called the “Cursed Psalm”?

Not because it was cursed itself, but because **demons cursed it**, as it reminded them of their defeat by Christ. Some manuscripts called it *“the psalm that makes the devil flee.”*



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### III. Why Is It Largely Forgotten Today?

Over time, the use of this psalm in exorcisms declined. The reasons include:

1. **Liturgical Reforms:** Vatican II simplified many rites, and some traditions were lost.
2. **Lack of Training:** Many priests are no longer familiar with the **theology of spiritual warfare** behind its use.
3. **Fear of Sensationalism:** The Church prefers to avoid practices that could be misinterpreted as “magic.”

Yet, **the devil has not stopped acting**, and the need for spiritual weapons remains urgent.

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### IV. Should We Reclaim Psalm 67/68 Today?

In a world where **occultism, Satanism, and demonic oppression** are rising, this psalm can be a **spiritual shield**.

#### How to Use It Wisely

1. **Not as a “magic formula”**, but with faith and spiritual guidance.
  2. **In personal prayer**, especially during intense spiritual battles.
  3. **Alongside other protective psalms** (like Psalm 91 or 35).
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### Conclusion: A Forgotten Weapon, But Not a Lost One

**Psalm 67/68** is not a cursed text but a **blessed one**, proclaiming God’s victory over evil. Its power lies not in the words themselves but in **the authority of Christ**, who gave us power “to tread on serpents and scorpions” (Luke 10:19).

Today, more than ever, we must **rediscover the spiritual weapons** handed down by Tradition. **Will you dare to invoke this psalm in your battle?**



*“Blessed be the Lord, who daily bears us up; God is our salvation.” (Psalm 68:19)*

**Have you used this psalm in your spiritual life?** Share your experiences in the comments!

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*[Note: This article is informative and does not replace the guidance of a priest or exorcist. In cases of severe demonic oppression, seek ecclesiastical help.]*