

later imprecations has nearly hidden this part of the Psalm but it is important and vital. It would seem that the writer, of himself, has done nothing that should not have aided the foe to come to honest reality. But, does he now go out of character for the rest of the Psalm? Is it to be thought that this is the showing of the weakness of his flesh and that he is now incapable of the sweet and loving attitude of a child of God?

It is an impossible presumption. The writer has painstakingly followed the Biblical concept and now he realizes that the wicked has "sealed his doom". He requests that God shall execute His will. The Sermon does not go this far...it does not give the edict of calling for divine judgment but certain other aspects of the New Testament suggest that this is the final case just the same. Notably Romans 12:20 shows the logical end of the procedure and the Psalmist merely calls for this logical end.

It is important to note that the writer really does not curse his foe, he calls upon God to execute His will. Vengeance belongs to the Lord so in this sense he has not violated the Matthew passage but supplemented it. This point may not be taken too strongly. The writer is not contrary to the spirit of 1 Peter 2:21-23 but in extended harmony with this and other concepts. His prayer is that the Lord may execute that which He is certain to do. In the meantime there is no indication that the spokesman will act with personal recrimination.

If anything, the Psalm enables us to understand the fearful doom that awaits those who reject God's grace. It also enables us to see clearly that godly men have acted in a spiritual consistency in all ages. The Psalm of imprecation harmonizes with the Sermon so far as the believer's conduct is concerned and then gives a vital supplement as to what the wicked may expect of God.