

asking shame for his foes. But this is in the light of vs. 27 and his desire to see the Lord known through all of this circumstance. Ultimately God is the guardian of His children. The man who prays for deliverance for himself and judgment for his foes must finally stand on God's will respecting both issues.

27. That they may know that this is thy hand; that thou, Lord, hast done it.
28. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servants rejoice.
29. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.
30. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.
31. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Consideration of Matthew 5:43-44

The basic antithesis, as noted, finds the expression of Psalm 109 inferior in the light of the Sermon on the Mount. It now becomes necessary, to examine this portion of scripture. An antithesis itself,

this is the fifth such observation by the Lord. Throughout He is correcting expressions, ideas, etc., that seem prevalent in the life of His time. The citation and the form given is not an exact

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

Old Testament citation although it is based in part in Lev. 19. As far as is known here there is no exact expression like it extant in Rabbinic literature. But the overall concept was very plain through the attitude of the Pharisees toward their foes. They (many, at least) held the idea of doing good to those who did good to them and this easily resulted in doing evil to those who did them evil. Our Lord's advice is contrary to this sort of thinking, when as in vs. 44, it concentrates on three positive steps: