

the warning of Romans 12 and "bring down coals of fire on the head" of the foe. His rejection of the truth will cause the greater condemnation and the further securing of guilt before God.

Christ's teaching urges us not to respond harshly to the foe but to do deeds that are good, show an attitude of blessing, and pray to God. This leaves no stone unturned but it is all that can be done. The foe who does not respond properly brings judgment for himself.

There are other New Testament passages that deal with similar matter but this passage in the Sermon focalizes our attention and is the primary point of supposed contradiction between Christ and the imprecatory Psalms. There is no expression of imprecation in Matthew 5, only the three positive steps. What lies beyond these steps is another matter. But if the foe is not converted or his lot ameliorated before the steps are finished, he is undoubtedly worse off than before.

#### Steps in consideration of solution

Specifically the problem is this: Why do godly men pray for judgment on their foes when the expression of Christ is to love one's foes? Several suggestions have been made on this line and we may take note of a few:

-----The law vs. love concept: Some have suggested that the Psalmist expresses a Gospel of wrath whereas Christ expresses a Gospel of love. This idea divides Scripture unnecessarily and makes a distinction not realistic in the Bible itself. It comes into further grief with our Lord's denunciations of the scribes and Pharisees of Matthew 23 and so moves the problem but one step away. Not only does it fail to account for wrath in the New Testament, it also fails to account for the many showings of grace in the Old Testament and especially in the Psalter. Both love and grace, law and order, are equally apparent in the Old and New Testaments as viewed by the