

regenerate heart.

-----Personal enemies vs. enemies of God. In other words, the Lord speaks of your personal foes while the Psalmist deals with the foes of the Lord. There may be a measure of truth here but it is hard to distinguish between those people who are enemies of God and those who are only enemies of His people. It is not possible to demonstrate that the enemies of the Psalmist were enemies of God either more or less than were the Pharisees of Matthew 23. The distinction is arbitrary which, while not making it impossible, makes it difficult.

-----The ideas of Psalm 109 are the inspired record of uninspired thoughts. While we do find some such things recorded in Scripture, (quotes by Satan, words of Job's friends, etc.) the earlier and later parts of the Psalm make it seem unlikely. If this were the true interpretation, the Psalmist would be a man of mottled and uncertain character.

-----The most common solution offered today in critical circles is that of incompatible theologies of the Old and New Testaments. This is the background of the problem and returns us to our starting point. An antithesis of such a large nature as incompatible theologies should be proved conclusively and not accepted on a superficial basis. When the theologies of the Old and New Testament are compared there is an amazing correspondence and the few seeming differences (as in this study) should not overshadow the great similarities.

All of these suggested solutions are weak in large areas and none adequately answers the problem. But if these solutions are rejected, what is to be offered in their stead? To reject the antithesis necessitates a study of the correct relationship. This begins by careful comparison of the imprecation and its basis as found in Psalm 109:1-6.

In Resolution

Analysis of the imprecation and the introduction will show that