



CAPITOL COMMISSION™

LEADER'S RESPONSE WHEN WRONGED

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Jeff Lingerfelt / PO Box 12131—Columbia—SC 29211 / www.capitolcom.org / Jeff.lingerfelt@capitolcom.org

*We find ourselves this morning examining a passage of Scripture dealing with **BLESSING, PERSECUTION, CURSING, REJOICING, AND WEeping.***

As you can imagine these actions span the gamut of human emotions. We are emotional beings and yet we are called to respond to the truths of Scripture in an objective manner and not on an emotional whim. An so we come to verses 14 & 15 of Romans 12.

Throughout the Old Testament we observe and read the passages dealing with BLESSINGS & CURSING. Quite frankly it is all over the Old Testament. From Genesis to Malachi God promises blessing and cursing.

In Genesis 1:22 God blessed the animal creatures and in verse 28 God blessed man and women whom he created. In Genesis 2:17 we glean a little insight as to the opposite of blessings.

"from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

A negative or a consequence opposite of God's best. Here we have blessing and death.

In Genesis 12:3 God tells Abraham

"I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

We come to Deuteronomy 28:1-2 Blessings for **diligent obedience**

Deuteronomy 28:1-2 "Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. "All these

blessings will come upon you and overtake you if you obey the LORD your God:"

Cursing for **negligent obedience** Deuteronomy 28:15 ff) Cursed cities, country, the ground, herds and flocks. The totality of life will be a curse.

The last blessing of the OT comes in

Malachi 3:10 "Bring the whole tithes into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows."

And the final verse and the final word in our English text in the OT ends in the word curse.

Malachi 4:6 "'He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.'"

Sandwiched in between the OT are the Imprecatory Psalms, which calls for the utter destruction of all Israel's enemies and God's foes.

So there must be a harmonization of the Old Testament Blessings & Cursing with the New Testament mandate to bless and never curse

J Carl Laney provides a working parameter of IMPRECATORY PSALM:

AN "IMPRECATION" IS AN INVOCATION OF JUDGMENT, CALAMITY, OR CURSE UTTERED AGAINST ONE'S ENEMIES, OR THE ENEMIES OF GOD. . . CRUCIAL TO THE DEFINITION OF AN

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IMPRECATION IS THAT IT (1) MUST BE AN INVOCATION—A PRAYER OR ADDRESS TO GOD, AND (2) MUST CONTAIN A REQUEST THAT ONE'S ENEMIES OR THE ENEMIES OF YAHWEH BE JUDGED AND JUSTLY PUNISHED.—J CARL LANEY

The problem with the Imprecatory Psalms, or more correctly, the interpreter's problem with them, is how an apparent spirit of vengeance can be reconciled with the precepts of the New Testament and Jesus' command to "love your enemies, and pray for those who persecute you" (Matt 5:44).

The Imprecatory Psalms present to the Bible student the problem of reconciling the apparent spirit of vengeance with the precepts of the New Testament and the teachings of Jesus. The key to solving this ethical problem is to understand that the imprecations are grounded in the Abrahamic covenant (Gen 12:1–3), in which God promised to curse those who cursed Abraham's descendants. The psalmist, then, merely appealed for God to fulfill His covenant promise to Israel.

In light of the fact that the Abrahamic covenant reflects God's promise to Abraham and his descendants, it would be inappropriate for a church-age believer to call down God's judgment on the wicked. One can appreciate the Old Testament setting of the imprecatory psalms and teach and preach from them. However, like the ceremonial dietary laws of the Old Testament, the imprecations in the Psalms should not be applied to church-age saints.—*J Carl Laney*

This is clear from Paul's exhortation in Romans 12:14, "Bless those who persecute you; bless and curse not." Paul admonished the Romans, "Never take your own revenge, beloved, but leave room for the wrath of God,

for it is written, 'Vengeance is Mine, I will repay, says the Lord'" (12:19).

Paul's words in 2 Timothy 4:14 indicate that he practiced what he preached. Rather than calling down divine wrath on Alexander the coppersmith, Paul simply stated, "The Lord will repay him according to his deeds." And John makes it clear that God in the future will judge the wicked for their sin (Rev 20:11–15).

I would venture to say, that within every believing Christian there is a sense of measure where we want to see God enact swift and stern punishment on all evil that is committed.

However, are you as swift for God to enact that same judgment upon you the very moment you commit a sin? I would venture to say not so fast LORD!

This brings us to the exposition of our text this morning in Romans 12:14-15.

Romans 12:14-15 "Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep."

A LEADER MUST EXHIBIT A SELFLESS ATTITUDE WHEN OTHERS HARM US

EXPLAINED:

Bless is the word we get our word for "eulogy." To speak well of. To pronounce a blessing. To ask God to bestow a divine blessing upon.

"You Bless" is an imperatival command. As a Christian this eulogy it is not an option for those seeking to harm us. This must be our way of life, if we are to live Un-hypocritically, according to verse 9 of Romans 12 as we shun evil and cling to good.

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The word **διώκω (de-o-ko)** means—"to persecute" means—to peruse, to oppress, to harass. It is a systematic program of oppression and harassment with the intent of doing harm.