How then are we to understand this? Does God  
contradict Himself? By no means. He has two  
peoples; an earthly, and a heavenly. The one are  
witnesses and agents of His *justice;* the other, of His  
*mercy*. The time of mercy and the people of mercy are  
past. The heavenly people are removed to heaven.  
It is the literal, fleshly people of God who are now  
addressed. They are ministers of justice. “Eye for  
eye” is their motto. They stand abreast of the Two  
Witnesses, and are possessed of the same spirit of righteousness. The passage before us is in the clearest connection and agreement with Ps. cxxxvii. The captive prophet speaks of his people’s sorrows in the land of  
Babylon. Then follows the appeal. “O daughter of  
Babylon, the destroyed!1 *happy shall he be that rewardeth  
thee as thou hast served us*. Happy shall he be that taketh  
and dasheth thy little ones against the rock” (*marg*.)  
(8, 9). In this sentiment, so contrary to Christian feeling  
and practice, the intelligent believer may see how wrong  
it is to make the Psalms the standard of Christian  
worship.  
 Not that vengeance on the evil-doer is evil. Far  
from it. God Himself has sanctioned it: it is evil only  
to the believer in Christ, and during the present dispensation. It will be the abiding rule of the “Day of  
Justice,” and the millennial dispensation. Be it observed, that no such word as this is found throughout  
the xviith chapter, which discovers to us, as we suppose,  
the state of things during the church dispensation.  
 The people addressed are to “double to her double.”  
Does that mean that they are to give her twice as  
much punishment as she deserves? By no means. It  
  
1 Our translators render, “who *art to be* destroyed”: but the  
Hebrew is not so. The very strangeness of the expression throws  
it into the most entire accordance with the previous desolation of  
the city here taught.