

Psalm 94

Psalm 94:

This psalm is a prayer for God's judgment to fall.

It is in the spirit of the petition, "Thy kingdom come", a cry that God's righteous rule be established over all men, especially the wicked.

The introduction (verses 1-2), briefly sets forth the psalmist's desire; the lament (verses 3-7), describes how the wicked are acting; the appeal (verses 8-11), is offered directly to the wicked for their self-correction; and finally, the confidence section (verses 12-23), expresses the psalmist's trust and certainty that the LORD will in fact judge.

Verses 1-23

The psalmist's urgent concern in this psalm is that the righteous are being oppressed, the wicked are prospering, and it does not look as though God cares.

The psalmist thus pleads with God to punish the wicked (compare Psalms 73 and 82).

- I. Address to God (94:1-2).
- II. Arrogance of the Wicked (94:3-7).
- III. Admonition to the Foolish (94:8-11).
- IV. Assurance for the Righteous (94:12-15).
- V. Advocacy from God (94:16-23).

Verses 1-11

We may with much boldness appeal to God; for he is the almighty Judge by whom every man will be judged.

Let this encourage those who suffer wrong, to bear it with silence, committing themselves to Him who judges righteously.

These prayers are prophecies, which speak terror to the sons of violence.

There will come a day of reckoning for all the hard speeches which ungodly sinners have spoken against God, his truths, and ways, and people.

It would hardly be believed, if we did not witness it, that millions of rational creatures should live, move, speak, hear, understand, and do what they purpose, yet act as if they believed that God would not punish the abuse of his gifts.

As all knowledge is from God, no doubt he knows all the thoughts of the children of men, and knows that the imaginations of the thoughts of men's hearts are only evil, and that continually.

Even in good thoughts there is a want of being fixed, which may be called vanity.

It concerns us to keep a strict watch over our thoughts, as God takes particular notice of them.

Thoughts are words to God.

Psalm 94:1 "O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself."

The psalmist is indignant at the arrogant and insulting indifference of the wicked.

He calls for God to "show thyself" or "show Himself in brightness" (Deut. 32:35; Isa. 35:4; Romans 12:19).

"God, to who vengeance belongeth":

Vengeance from God is not in the sense of uncontrolled vindictiveness, but in the sense of just retribution by the eternal Judge for trespasses against His law.

"Show thyself":

Make an appearance; he may even be asking for a theophany (compare Psalms 50:2; 80:1).

This is an age old problem.

We see the psalmist reminding God that vengeance belongs to God.

It appears that the righteous are being oppressed by the evil ones, and the psalmist is asking God to go ahead and do something that will stop their onslaught of the believers.

In our day, this would be the atheist seeming to gain ground in the courts, when the believers know it is wrong.

If God would but show Himself, the atheist and the evil in this verse, would crumble and fall.

Someday we will understand why these things happened, and why God did not immediately react and punish the evil.

We do know that He is longsuffering, not willing that any should perish.

Perhaps He is giving them time to repent.

Another thought is perhaps, He is seeing if we will fall under heavy opposition.

Psalm 94:2 "Lift up thyself, thou judge of the earth: render a reward to the proud."

A title very proper to Christ, and which is given him by Abraham (Gen. 18:25).

Who then appeared to him in a human form, and with whom he was conversing.

He judges his own people on earth, all judgment being committed to him by the Father.

He judges and chastises them, that they may not be condemned with the world.

He judges and distinguishes between them and the world.

He protects and defends them, he pleads their cause, and avenges them on their enemies.

And for this purpose, he is requested to "lift up" himself; being in the apprehension of his people as one laid down and asleep, quite negligent and careless of them.

And therefore, they desire that he would awake and arise, and exert his power, and show himself higher than their enemies.

That he would mount his throne, and execute justice and judgment on the wicked, agreeably to his character and office.

"Render a reward to the proud":

An evil reward, as the Targum.

To proud persecutors of the church, who through their pride persecute the poor saints; and to render tribulation to them is but just with the LORD.

To antichrist, that exalts himself above all that is called God, and to all his haughty and ambitious dependents and followers, cardinals, bishops, priests, etc.

The Judge of all the earth is the one we know as Jesus.

The psalmist here, is asking Him to go ahead onto to His judgement seat and then judge those who are proud.

The LORD loves a humble heart.

The proud shall be cast down.

Psalm 94:3 "LORD, how long shall the wicked, how long shall the wicked triumph?"

The reign of antichrist is thought long by the saints, being the space of forty two months, or 1260 days and this tries the faith and patience of the church of Christ (Rev. 13:5).

"How long shall the wicked triumph?":

In their prosperity, and in the ruins of the interest of Christ; the Targum is, "how long shall they sit in tranquility, or prosperity?"

The triumphing of the wicked may seem long, but it is but short (Job 20:5).

The inhabitants of the Romish jurisdiction will triumph when the two witnesses are slain, and send gifts to one another, as a token of their joy.

But this will not last long, no more than three years and a half.

And while antichrist is saying, I sit a queen, and shall know no sorrow, her plagues shall come upon her in one day (Rev. 11:10).

The psalmist then starts looking around him in the world, and it looks in the natural as if the wicked are winning.

This is just asking, Lord how long will you allow this to be the case?

The earth is the home of the wicked.

Most rewards for the righteous are for their time in their home heaven.

Psalm 94:4 "[How long] shall they utter [and] speak hard things? [and] all the workers of iniquity boast themselves?"

Against Christ, his person and offices, his ministers, his people, his truths and ordinances.

This is very applicable to antichrist, who has a mouth speaking blasphemies, and which he opens, and with it blasphemous God, his tabernacle, and them that dwell in it (Rev. 13:5).

The Targum is, "will they utter and speak reproachful words?"

Insolent or insulting language or false and defamatory statements; and such are uttered by the antichristian party against the true professors of religion in great abundance, as water out of a fountain, as the first word used signifies (see Jude 1:15).

"And all the workers of iniquity boast themselves":

The just character of the followers of antichrist, who work an abomination, and make a lie, and whose whole course of life, and even of religion, is a series of sin and iniquity (Rev. 21:27).

These lift up themselves against, the Lord, like the high branches of a tree, as Aben Ezra.

Or praise themselves, as Jarchi; being proud, they are boasters; boast of their antiquity and precedence, of their wealth and riches, of their power and authority, of infallibility, and works of supererogation, and the like.

We know that the enemies of God have no compassion on others at all.

Since they do not believe in God, they do not believe His laws either.

They have no conscience, so they do whatever it takes to put them ahead, and they say anything it is convenient to say.

The worst part is after they have done their dirt and been successful at it, then they begin to brag.

We must remember, that they had better really enjoy this few years they live here, because their future has nothing but sorrow.

Psalm 94:5 "They break in pieces thy people, O LORD, and afflict thine heritage."

Not the Israelites, as Kimchi states; but the church of Christ, and by their anathemas, cruel edicts, and persecutions.

By confiscating their goods, imprisoning their persons, putting them to cruel deaths.

And by such means think to "wear out" the saints of the Most High, the LORD's covenant and peculiar people.

Which is mentioned as an aggravation of their sin, and as an argument with the LORD to arise on their behalf.

"And afflict thine heritage":

The church, styled God's heritage (1 Peter 5:3).

Whom the LORD has chosen for his inheritance; and are dear to him, as his portion, his jewels, and even as the apple of his eye.

And yet these are afflicted all manner of ways by their persecuting enemies, as Israel was of old in Egypt.

The truth of the matter is; they had rather cheat a man or woman of God than anyone else. They think, if they can do that it makes their atheism more believable.

They say, if there is a God that you talk about so much, why is He not helping you now?

Psalm 94:6 "They slay the widow and the stranger, and murder the fatherless."

Who are so both in a literal and figurative sense, such who are weak and feeble, and are helpless and friendless.

Or who are deprived of their faithful pastors, who were as husbands and fathers to them, and who profess themselves pilgrims and strangers here.

These the followers of the man of sin have inhumanly put to death, supposing they did our God good service.

"And murder the fatherless":

Having slain the parents in a cruel and barbarous manner, murder their infants.

Or figuratively such who are as orphans, destitute of their spiritual fathers, who were the instruments of begetting them in Christ.

And of nourishing them with the words of faith and good doctrine; with the blood of these the whore of Rome has often made herself drunk, and therefore blood shall be given her to drink (Revelation 17:5).

These people are easy prey, because they have no one to stand up for them.

They are weak, and cannot help themselves.

These are the very people that God has told all believers to help.

Psalm 94:7 "Yet they say, The LORD shall not see, neither shall the God of Jacob regard [it]."

"The LORD shall not see":

An autonomous and atheistic attitude (see note on Psalm 59:7).

We discussed before that these people do not believe in the living God, so how can He see and punish them?

Notice in the following verse, that even though these things appear to be hidden, they are not hidden from God.

1 Corinthians 4:5 "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

God sees everything and it is recorded for future reference.

He may not punish immediately for every little thing, but there will be a day of punishment for all sin that has not been forgiven.

Verses 8-11

The psalmist urges fools to "understand" and abandon their foolish rebellion against God.

Unlike senseless idols, the Creator God can see and hear (115:3-8).

Psalm 94:8 "Understand, ye brutish among the people: and [ye] fools, when will ye be wise?"

See Psalm 73:22.

The meaning here is, "You who are like the brutes; you who see and understand no more of the character and plans of God than the wild beasts of the desert."

They did not employ their reason in the case.

They acted like beasts, regardless of the consequences of their conduct.

As if God would treat those people as he does the beasts; as if there were no retribution in the future world.

"And ye fools, when will ye be wise?"

How long is this stupidity to continue?

When will you attend to the truth; when will you act as immortal beings; when will you suffer your rational nature to lead you up to just views of God?

It is implied that this folly had been manifested for a long period, and that it was time they should arouse from this condition, and act like people.

With what propriety may this language be addressed still to the great mass of mankind!

What numbers of the human race are there now, who in respect to God, and to the purpose for which they were made, reveal no more wisdom than the brutes that perish!

Oh, if people were truly wise, what a beautiful world would this be.

How noble and elevated would be our now degraded race!

This is just saying, when will they ever learn?

Wicked men are fools.

There seems to be a never-ending cycle with them.

The more wicked they are, the more foolish they are and on and on.

A wicked foolish man is unteachable, so the answer is, they will never learn until the end and then it is too late.

Psalm 94:9 "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?"

The Teleological Argument for the Existence of God:

The existence of God is proven by the order and useful arrangement in the universe.

The orderly world in which we live does clearly demonstrates that a great mind was behind all of its arrangement.

The Scriptures do identify God as that great intelligence (Genesis:1; Psalm 94:9; compare Hebrew 3:4).

I love the statement God made to Moses, when Moses said he would not be able to speak to the Pharaoh and the people.

God asked him, who made your mouth?

The person that made the ear to hear, can and does hear everything.

God made our eyes and believe me, He sees everything.

He has an all seeing eye.

There is nothing that He misses seeing.

Psalm 94:10 "He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, [shall not he know]?"

As he did the old world, by bringing a flood upon it, and sweeping away its inhabitants at once.

And Sodom and Gomorrah, by raining fire and brimstone upon them, and consuming them from off the earth.

And the old inhabitants of Canaan, by ejecting them out of their land for their abominations, with other similar instances.

"Shall he not correct?":

Such audacious wretches, that those are guilty of such atrocious crimes, such horrid murders, and gross atheism?

Certainly he will, as he has both a right and power to do it.

The Targum is, "is it possible that he should give the law to his people, and, when they have sinned, should they not be corrected?"

And if these are corrected and chastised, then surely such daring and insolent wretches shall not go unpunished.

Or, "he that instructed the Heathen":

By the light of nature in things civil and moral, and therefore has a right to punish such who act contrary to it (see Rom. 2:12).

"He that teacheth man knowledge":

That has given him the light of nature; inspired him with reason and understanding; taught him more than the beasts of the field, and made him wiser than the fowls of the heaven.

From whom he has the knowledge of all arts and sciences, liberal and mechanic, those of the lower as well as of the higher class (see John 1:9).

The Targum is, "has not the LORD taught the first man knowledge?"

That more perfect knowledge of things, which Adam had in innocence, was from the LORD. And therefore;

"Shall not he know?":

All persons and things?

Verily he does; he is a God of knowledge, of all knowledge.

His knowledge and understanding is infinite.

It reaches to all persons, and to all their thoughts, words, and actions.

This clause is not in the Hebrew text; but is understood, and rightly supplied (see 2 Sam. 5:8, compared with 1 Chron. 11:6).

God not only chastises individuals, but whole nations.

The very best example of this, is what He did to Pharaoh and the country of Egypt.

Psalm 94:11 "The LORD knoweth the thoughts of man, that they [are] vanity."

"Thoughts of man ... are vanity":

The wicked designs of the human mind amount to nothing (compare Psalm. 92:5; Col. 3:20).

"Vanity" means "quickly passing", God's thoughts are high and eternal, very different from those of human beings (Isa. 55:8-9).

We are told that the mind is at enmity with God.

Romans 8:7 "Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be."

Man's mind must be controlled by the spirit to be right with God.

God not only knows the sins we commit, but He knows even the evil thoughts that we have.

Verses 12-23

That man is blessed, who, under the chastening of the LORD, is taught his will and his truths, from his holy word, and by the Holy Spirit.

He should see mercy through his sufferings.

There is a rest remaining for the people of God after the days of their adversity, which shall not last always.

He that sends the trouble, will send the rest.

The psalmist found succor and relief only in the LORD, when all earthly friends failed.

We are beholden, not only to God's power, but to his pity, for spiritual supports; and if we have been kept from falling into sin, or shrinking from our duty, we should give him the glory, and encourage our brethren.

The psalmist had many troubled thoughts concerning the case he was in, concerning the course he should take, and what was likely to be the end of it.

The indulgence of such contrivances and fears, adds to care and distrust, and renders our views gloomier and confused.

Good men sometimes have perplexed and distressed thoughts concerning God.

But let them look to the great and precious promises of the gospel.

The world's comforts give little delight to the soul, when harried with melancholy thoughts.

But God's comforts bring that peace and pleasure which the smiles of the world cannot give, and which the frowns of the world cannot take away.

God is his people's Refuge, to whom they may flee, in whom they are safe, and may be secure.

And he will reckon with the wicked.

A man cannot be more miserable than his own wickedness will make him, if the LORD visit it upon him.

Psalm 94:12 "Blessed [is] the man whom thou chastenest, O LORD, and teachest him out of thy law;"

"Blessed": To be blessed was to be wise and prosperous in life, as a result of the instruction of God (compare Psalm 84:5, 12).

Hebrews 12:6 "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

It seems to me many times, that the more chastening the Lord does of us, the more He loves us.

He is forming us as near as possible into the image of His precious Son, Jesus.

If we are in the image of Jesus, we would have to be like Him in every way.

If He suffered, so will we.

Remember that tribulation comes to make you strong. I say with the psalmist, blessed is the man whom the LORD chasteneth.

Psalm 94:13 "That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked."

Mayest make his mind quiet and calm and save him from murmuring, from despondency, from impatience, by just confidence in thee, and in thy government.

"From the days of adversity":

Or, in the days of evil; the time of calamity and trouble.

That his mind may then be composed and calm.

"Until the pit be digged for the wicked":

Until the wicked be punished.

That is, while the preparations are going on, or while God seems to delay punishment, and the wicked are suffered to live as if God did not notice them, or would not punish them.

The idea is, that the mind should not be impatient as if their punishment would not come, or as if God were unconcerned.

And that just views of the divine administration would tend to make the mind calm even when the wicked "seemed" to prosper and triumph (see the notes at Psalm 73:16-22).

The phrase "until the pit be digged" is derived from the method of hunting wild beasts by digging a pit into which they might fall and be taken (see the notes at Psalm 7:15).

There is a rest for the believer that far surpasses all the problems.

There is a work to do, and then a rest from that labor.

Some of the trials that we have, teach us to rest in the Lord.

Noah waited in the ark, after God closed the door.

Then there was a rest from his labor.

Psalm 94:14 "For the LORD will not cast off his people, neither will he forsake his inheritance."

“Will not cast off his people”:

God has a permanent commitment to His people, Israel, established through a covenant based on His abiding love (Gen. chapter 15; Jer. 12:15; Micah 7:18).

This important truth serves as a doctrinal basis for (Psalms 93 to 100), and was intended to encourage the nations during difficult times.

Paul refers to this in (Rom. 11:1), as he assures the future salvation of Israel.

Many a saint has wondered if the LORD had left them for good when it appeared all was lost, but in the end, the LORD always comes through for them.

The Israelites thought this very thing, when their task masters required them to search for the raw material to make their brick with.

If you have read of the exodus, you know that even this was a step in getting them released.

Psalm 94:15 "But judgment shall return unto righteousness: and all the upright in heart shall follow it."

That is, the exercise of judgment shall be so manifest to the world, as if it "returned" to it, as to show that there is a righteous God.

The truth here taught is, that the "results" of God's interposition in human affairs will be such as to show that he is on the side of righteousness, or such as to vindicate and maintain the cause of righteousness in the earth.

"And all the upright in heart shall follow it":

Margin, shall be after it.

The meaning is, that all who are upright in heart, all who are truly righteous, will follow on in the path of justice.

That they will regard what God does as right, and will walk in that path.

The fact that what occurs is done by God, will be to them a sufficient revelation of what ought to be done; and they will follow out the teachings properly suggested by the divine dealings as their rules of life.

In other words, the manifested laws of the divine administration will be to them an indication of what is right.

And they will embrace and follow the lessons thus made known to them by the dealings of Divine Providence as the rules of their own conduct.

The world seems to be going in the wrong direction and therefore it seems there is no way to turn it around.

The prayers of the saints can turn even this evil world we live in around.

The only problem in our nation today, is we are out of fellowship with God.

Those of you who know how to pray, pray that revival will sweep across the nation.

That is the answer to all of the problems we face as a nation.

Psalm 94:16 "Who will rise up for me against the evildoers? [or] who will stand up for me against the workers of iniquity?"

These are the words of the psalmist, representing the church of God, under sore persecutions from the antichristian party; called "evildoers".

Because of their thefts, murders, idolatries, sorceries, and all manner of wickedness committed by them (Rev. 9:21).

Intimating that she had looked all around her, and could not observe any that she could hope for assistance from, to fight her battles for her with the enemy, and deliver her out of his hands.

The Targum is, "who will rise up, for me, to make war with the evildoers?"

What the church here seems to say in a despairing way, the followers of antichrist say in a triumphant and insulting manner.

"Or "who will stand up for me against the workers of iniquity?"

To contend or strive with them, as the Targum.

Suggesting, that she had no friends to appear for her, that had either courage or strength to engage in such a warfare; her case was like that of the oppressed.

Solomon speaks of (Eccl. 4:1).

Or the Apostle Paul's, when none stood with him; but all forsook him, excepting the Lord (2 Timothy 4:16).

And so here the church had none to rise up, and stand by her, but the Lord.

Michael, the great Prince that stands for the children and people of God, and who is a match for all the enemies of his church.

And he will rise and stand up for them, and fight their battles; and overcome the beast and false prophet, with the kings of the earth (Dan. 12:1).

When I see this, tears well up in my eyes, because that is what I am saying.

Who is willing to rise up and call this nation back to God?

Who is willing, in both the face of ridicule and persecution, to stand up and call this nation back to God?

Psalm 94:17 "Unless the LORD [had been] my help, my soul had almost dwelt in silence."

"Soul ... dwelt in silence":

"Silence" here is another term for Sheol, the realm of the dead (compare Psalm 31:17).

If you are waiting until help comes from the people around you, that help will never come.

God is the only help you can depend on.

Please do not remain silent.

Speak out for what is right, and do what you can where you are to raise a banner of righteousness across our land.

Psalm 94:18 "When I said, My foot slippeth; thy mercy, O LORD, held me up."

There is no ground for me to stand upon; all is over with me.

There is no hope nor help for me; I am just falling into ruin and destruction.

Such will be the desperate case of the church, at the time before referred to.

"Thy mercy, O LORD, held me up":

The extremity of his people is the LORD's opportunity; then is his set time to arise, and have mercy on them.

Then mercy steps in, lays a solid ground and foundation for hope, and holds up in its arms a sinking people, and revives a dying cause.

"Thy mercy" (see note on Psalm 85:7).

We are not able to stand alone, but the strength of God within us can be the stay that keeps us from slipping and falling.

Thy mercy, O LORD is my very present help and my strength.

Psalm 94:19 "In the multitude of my thoughts within me thy comforts delight my soul."

While my heart is filled with various and perplexing thoughts, as the original word signifies, and tormented with cares and fears about my future state.

"Thy comforts delight my soul":

Thy promises, contained in thy word, and the remembrance of my former experience of thy care and kindness to me, afford me such consolation as revives my dejected mind.

When our thoughts become the thoughts that He placed there, there will be such a comfort and a peace that comes over us, that it will delight our souls.

Psalm 94:20 "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

“Throne of iniquity”:

A reference to a corrupt judge or ruler.

"Which frameth mischief by a law?"

Does all manner of mischief to men, without control, as if he had a law for doing it.

Or makes a law saying that all men shall worship him, or receive his mark in their right hand, or on his forehead.

Or else shall not buy or sell, yea, be killed (see Rev. 13:15).

Or "against law"; against the laws of God and man; for antichrist is, "the lawless one", spoken of in (2 Thess. 2:8).

Corrupt judges and rulers counter the very divine moral order of the universe by using law for wickedness rather than for good.

The original laws of the United States were based upon God's law.

Some of the amendments to those laws are made by the enemies of God.

Even the reading of the law we have, can be so twisted and perverted that it makes it appear the law was bad.

Christians, go back to the laws in God's book (the Bible), and do not fellowship with those of unbelief, who would change God's law.

Psalm 94:21 "They gather themselves together against the soul of the righteous, and condemn the innocent blood."

As "in troops", as the word signifies; in great armies.

So the antichristian kings and states will, at the instigation of Popish emissaries (see Rev. 16:17).

"Against the soul":

Against the life, as the soul commonly signifies, and as the next clause explains it.

They are not satisfied with the spoil of their estates, but do also thirst after their lives.

"Condemn the innocent blood":

They shed the blood of those innocent persons whom they have wickedly condemned.

Innocent blood is here put for the blood or life of an innocent person, as it is also in (1 Sam. 19:5; Matt. 27:4).

Christians, you cannot go along with the crowd and be on God's side.

Even now, there is a conspiracy by the devil and his crowd to destroy everything that currently uplifts God.

They condemned the innocent, when they condemned our leader Jesus Christ.

The tactics of the enemy have not changed; they are still out to destroy the followers of the LORD.

Stand up and be counted as the righteous.

Psalm 94:22 "But the LORD is my defense; and my God [is] the rock of my refuge."

The defense of his church and people, of all the righteous, against those great armies of their enemies that gather together against them.

The Targum, in the king's Bible is, "the Word of the LORD shall be my weapon."

"And my God is the rock of my refuge":

To whom recourse was created for shelter from the enemy, and against which the gates of hell cannot prevail.

Both characters, rock and refuge, agree with Christ, the essential Word of the Lord.

Praise God! I do not need the world to be on my side.

The LORD is my defense.

He is the Rock that I stand firm upon.

He is my refuge from the storms of life.

Psalm 94:23 "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; [yea], the LORD our God shall cut them off."

The just punishment of it; or cause the mischief they designed to others to fall upon themselves; or make retaliation to them.

That whereas they had drunk the blood of the saints and martyrs of Jesus, blood should be given them to drink; or their own blood should be shed (Rev. 16:6).

The Jews say, that the Levites stood on their desks, and recited this passage, both at the precise time of the destruction of the first temple by Nebuchadnezzar, and of the second by the Romans.

"And shall cut them off in their own wickedness":

In the midst of it, while slaying the witnesses, and triumphing over them (Rev. 18:7).

Portrays destruction while they are sinning.

"Yea, the LORD our God shall cut them off":

The God of Jacob, who they said did not see nor regard what they did (Psalm 94:7).

And so, this latter part of the psalm fulfils the former, and proves that God is a God of vengeance, to whom it belongs; and he will exercise it in due time.

The wicked soon turn upon each other, and they destroy themselves.

We know that God will take care of even this situation.

He destroyed Sodom and Gomorrah for sin, and there is always a payment to be made for sin.

His delay in punishing, sometimes, is giving them a chance to repent and be saved.

To those who do not repent and be saved, I have but one thing to say; the wages of sin is death.

Psalm 94 Questions

1. In verse 2 of chapter 94, what is God called?
2. How long shall the wicked triumph?
3. Why do the enemies of God have no compassion on others?
4. Why should the wicked make sure they have fun now?
5. In verse 6, who are they slaying?
6. What is verse 8 saying?
7. What is the quote the author loves that God made to Moses, pertaining to verse 9?
8. How could you describe the eye of God?

9. What is a good example of God chastising a nation?
10. For whom the Lord loveth, He _____.
11. When did the Israelites think that God had cast them off for sure?
12. _____ of the _____ can turn this evil world around?
13. Who is willing to rise up and call this nation back to God?
14. Who is the only help that we can depend upon?
15. What is the devil and his crowd trying to do now?
16. I do not need the _____ to be on my side.
17. The Lord is my _____.
18. The wages of sin is _____.