

PSALM 94 vs 1

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The writer sees evil-doers in power, and smarts under their oppressions. His sense of divine sovereignty of which he had been singing in the previous Psalm, leads him to appeal to God as the great Judge of the earth. The Psalm is another instance of a good man, perplexed by the prosperity of the ungodly; cheering his heart by remembering that there is, after all, a King in heaven, by whom all things are overruled for His good -- Charles Spurgeon.

Divisions: the Psalmist utters his complaint (1-7); he reasons against their skeptical notion that God did not notice the actions of men (8-11); he shows the Lord does bless his people and will deliver them, though for a while they may be trained (12-15); again he pleads for help (16); and declares his dependence on God (17-19); and for a third time urges he is bendable (20-21); then concludes with the assurance that his enemies, and all other wicked men, would be made to reap the due reward of their deeds; -- and, yes the Lord our God will destroy them.



- ¹ God of vengeance; O LORD God of vengeance, shine forth.**
- ² Rise up, O Judge of the earth: render recompence to the proud.**
- ³ How long will the wicked, O LORD; how long will the wicked triumph?**
- ⁴ They pour out insolent words; and all the workers of iniquity brag:**
- ⁵ Your people, O LORD, they crush; and Your heritage they afflict.**
- ⁶ The widow and the stranger they slay, and the fatherless they murder.**
- ⁷ Yet they say, The LORD does not see, nor does the God of Jacob discern.**

/ think about it: "God of vengeance shine forth" a very natural prayer when innocence is trampled down, and wickedness exalted on high. Will the wrong forever rule? Are slavery, robbery, tyranny never to cease? Many a time has this bitter complaint been heard in the dungeons of the Inquisition, at the whipping-posts of slavery, and in the prisons of oppression. The toleration of injustice is here attributed to the Lord's being hidden, and it is implied that the bare sight of Him will suffice to alarm the tyrants into ceasing their oppression. -- Charles Spurgeon.

- ⁸ Understand you senseless people! Fools, when will you be wise?**
- ⁹ He who fixed the ear, will He not hear? He who formed the eye, will He not see?**
- ¹⁰ He who instructs the nations, who teaches man knowledge, will He not correct?**
- ¹¹ The LORD knows the thoughts of man, that they are futile.**

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/ think about it: they talk to themselves, about themselves, as if they were doing some good when they crush the poor and needy, and spit their spite on gracious men; they thought themselves to be wise, and indeed the only men of wit in the world, but He calls them “pigs among the people”; wicked men are fools, and the more they know... the more foolish they become. “No fool like a learned fool” is a true proverb. When a man has done with God, he has fallen to the level of the ox and the ass, yes, beneath them, for “the ox knows his owner, and the ass his master’s crib.” -- Charles Spurgeon.

12 Blessed is the man whom You instruct, O LORD; and from Your law teach,

13 to give him relief from days of adversity, until a pit is dug for the wicked.

14 For the LORD will not leave His people, nor forsake His inheritance.

15 But to the right ones will return justice; and all the upright in heart will follow.

/ think about it: He is a man, indeed, who is under the teaching and training of the Lord. The book and the rod, the law and the training, go together, and are made doubly useful by being found in connection.

16 Who will rise up for me against the evildoers?

who will stand up for me against the evildoers?

/ think about it: the Psalmist knew that all would be well eventually, but he could not at the present time perceive any one who would stand side by side with him in opposing evil; no champion of the right was forthcoming, the faithful failed from among men. This also is a bitter trial. Where are our Luthers or our Calvins? One John Knox would be worth a mint at this hour, but where is he? Our grand consolation is that the God of Knox and Luther is yet with us. – Charles Spurgeon.

17 Unless the LORD helped me, my soul had almost dwelt in silence.

18 If I say my foot slipped; Your mercy, O LORD, sustains me.

19 When my anxieties multiply within me, Your comforts delight my soul.



/ think about it: my foot slipping even now; I perceived my danger, and cried out in horror, and then at the very moment of my extremity, came the needed help – Your mercy. The danger was imminent, it was upon us; we were going down; the peril was apparent, we saw it and were aghast at the sight: our own heart failing.

20 Can you be allied with a throne of iniquity, which devises evil by decree?

21 They band together against the righteous soul, and condemn the innocent to death.

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/ think about it: there are such thrones, and they plead a right divine, but their claim is groundless, a fraud upon mankind and a blasphemy of heaven. God enters into no alliance with unjust authority, He gives no sanction to unrighteous legislation; to those who legalize robbery and violence, and then plead that it is the law of the land; and so indeed it may be, but for all that it is wicked evil. With great care men prepare enactments intended to put down all protests, so as to render wrong-doing a permanent institution.

²² But the LORD is my defense; and my God the rock of my refuge,

²³ and He will repay them for their iniquity, and will destroy them in their wickedness; yes, the LORD our God will destroy them.



O Come Let Us Adore Him | This is My Father's World

Check out: Our Brothers and Sisters Around The World Singing GOD'S Praise:  The Songlist
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You Can Depend On Jesus | The Spirit and the Bride Say Come

I Can Only Imagine | I Could Sing of Your Love Forever

The Sheep Hear His Voice And They Follow Him