

Psalm 94 has no title heading. The previous Psalm seems to be an introduction to the next three Psalms. They speak of the order and progression of events that will bring in the kingdom of the Messiah on earth. The coming Kingdom has been “on hold” now for a long period while the Father calls out a Bride for His Son to reign with Him. This parenthetical period we now live in and participate in is neither mentioned or predicted in the Old Testament. The New Testament by its very title denotes a New Covenant different from the Old. If we rightly divide the word of truth the lights of our understanding will go on. Once the formation of the Church, the Assembly of God, is complete, the fulfillment of Old Testament promises and aspirations will resume. At present they have been “sidetracked” by Israel’s predicted rejection and crucifixion of its Messiah, its King.

The whole world lies in the wicked one who is its god and the prince of the power of the air, John 16:11; 2Corinthians 4:4; Ephesians 2:1; 1John 5:19. He rules now, having usurped dominion from Adam and Eve by tempting them to sin in obeying him rather than God. The devil was in a position to offer all of the kingdoms of the earth to Jesus, Matthew 4:8-11. But his rule will end. The rightful King will return and take His rightful place to reign forever. The pretender will be defeated and cast out. In order to mount an invasion and to take the earth away from Satan’s sway the Lord will send wrathful judgements to soften up the resistance. Simultaneously He will be calling out a faithful remnant from Israel and the Gentile nations who will inhabit the earth He conquers and claims for His own. Psalms 94-96 look prophetically upon different aspects of these times. While prophetic in nature these are Psalms of the heart and for the heart and soul not for mere head knowledge. In their own way each one speaks for itself. Analysis and comment are in many ways superficial and can distract the heart from the Spirit’s intended impact.

Psalm 94 focuses attention upon the anticipated return and righteous reign of the Lord and the holiness of His house as celebrated in Psalm 93. His return therefore necessitates the judgement of God upon the wicked, vv. 1-11, and His chastening of His own while preserving and sustaining them, vv. 12-23. This faithful remnant calls for vengeance upon the wicked. These godless Jews behave as if the land and its inhabitants is theirs and at the disposal of whoever is powerful enough to gain and hold it. But it is not rightfully theirs. Suffering under ruthless, wicked men, the afflicted call for relief and release. They

confidently declare that God sees all and knows all. He is Omniscient even though the wicked seem ignorant that He is watching. The abused almost playfully mock the fools that pretend God doesn’t exist or that He is too meek or too busy to interfere with their ruthless domination of the land. Not only does He see their wicked works, He knows their wicked thoughts. “The LORD knoweth the thoughts of man, that they are vanity.”

(Vanity = “a breath”, “emptiness,” the same word that Solomon uses in Ecclesiastes [1:1]; but not the same word denoting the state of the earth before the six days creation activities.)

It is this godly attitude developing among His afflicted people that calls down the Lord’s mercies and deliverance through His judgement upon those around them that ignore Him and His rights. Though strange to us in light of the Lord’s call to bless our enemies, Romans 12:19-21, their call for vengeance will be an appropriate response in view of the insult to the Messiah’s earthly interests

But first the sufferers themselves must be chastened and cleansed. They have been suffering for a reason – their own departure from God. They now have come to recognize this and renounce their past rebellious attitude. Their repentance is evident in this acceptance of what they have rightly suffered as evidence of God’s love, blessing and care. They are ready to come under His wings. They have true rest in heart while they wait for God’s time of retribution upon His enemies.

At this point the Psalm becomes personal, each individual notes the care of God he has received personally through God’s lovingkindness. Anxious thoughts are dismissed despite the evil round about. God (Elohim) will reward the wicked their just dues. The psalmist confidently says “the LORD <Y@hovah> our God <’elohiyim> shall cut them off.” The wicked will not enter into His kingdom, for they have sought to reign without Him. The throne of iniquity or perversities will never be allowed to be allied with Jehovah’s throne. Preposterous! This is perhaps more than a hint of an Antichrist who will set up to reign shortly before the Messiah returns to destroy him. There will be no negotiated settlement in this affront.

*“He will bring back on them their iniquity and wipe them out for their wickedness; the Lord our God (Jehovah Elohim) will wipe them out.” (ESV)*

By Ron Canner, April 23, 2008

NOTE: Two less used names of God appear in Psalm 94: “**El**” in verse 1 twice translated “God” (KJV); and “**Jah**” in verses 7 and 12 translated “LORD” (KJV). Note and compare Bible names containing “-el,” e.g. Bethel, and Bible names containing “-iah,” or “- jah.” e.g. Isaiah, Elijah.