



Daily Bible Study Questions

Study Procedure: Read the Scripture references before answering questions. Unless otherwise instructed, use the Bible only in answering questions. Some questions may be more difficult than others but try to answer as many as you can. Pray for God's wisdom and understanding as you study and don't be discouraged if some answers are not obvious at first.

FIRST DAY: Recapping Job (Review)

1. Discuss how the conclusion of Job's experience was greater and better than the beginning.

2. From your study of the book of Job, summarize what you have learned about the following subjects:
 - (a) Satan

 - (b) suffering

 - (c) comforting others

 - (d) God

 - (e) attitude

3. What has been the most meaningful to you in your study of the Book of Job?

THIRD DAY: Psalms 3-4

Note: Psalms 3 and 4 are morning and evening psalms of David as he fled from Absalom, his son who had usurped his father's throne. (2 Samuel 13-18 tells the story.)

8. What negative circumstances was David experiencing with the "many" at this particular time?

9. How did David react when many were against him?

10. List some words or phrases David used to describe what God was to him.

11. In spite of his adversaries, David had a deep sense of security, joy, and strength due to his relationship with God. From Psalm 4, list what God had done to give David this security.

FOURTH DAY: Psalms 5-6

12. Psalm 5 is a psalm which contrasts the walk and talk of believers and unbelievers. List as many contrasts as you can find.

13. Psalm 6 is referred to as a penitential prayer of David. No particular circumstances of his life are given.
- (a) What was David's physical and mental state at the time of this prayer?

 - (b) What reasons did he give as to why the Lord should deliver him?

 - (c) Verse 8 signals a change in the mood of the psalm. What has happened to create this change?

FIFTH DAY: Psalms 7-8

14. Although pursued and persecuted by an enemy, in whom is David's confidence based in Psalm 7? On what grounds?
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15. (a) What things are touched by the excellence and glory of God (Psalm 8)?
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- (b) Who is the recipient of the beauty and wonder of God's creation?
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- (c) Pause and thank Him for all you enjoy in the beauty of creation.

Notes

PSALMS INTRODUCTION AND PSALMS 1-10

Introduction to the Book of Psalms

Authority for the title of the Psalms comes from the New Testament. In Luke 20:42, Jesus said to the scribes, “*Now David himself said in the Book of Psalms: ‘The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool’*” (Psalm 110:1). In Acts 1:20, Peter said, “*For it is written in the book of Psalms,*” quoting Psalm 69:25. The Psalter is a collective term for the Book of Psalms.

Many psalms are not, strictly speaking, hymns but are prayers for deliverance from trouble or poems. Thanksgiving or praise is the very life of the Psalms. “To the Glory of God” could be used as a title for each as well as “Songs of Praise”; even though some contain language of complaint. Psalms of sorrow are turned into songs of joy in anticipation of God’s help.

The Psalms are composed by men that were moved by the Holy Spirit. There are really five Books of Psalms gathered into one:

1. Book One: Psalms 1-41, ending with a doxology and double Amen.

2. Book Two: Psalms 42-72, ending the same as Book One with the addition of “*The prayers of David the son of Jesse are ended.*”

3. Book Three: Psalms 73-89, ending with “*Blessed be the LORD forevermore!*” and double Amen.

4. Book Four: Psalms 90-106, ending with a doxology, Amen, and “*Praise the LORD!*”

5. Book Five: Psalms 107-150, ending with many hallelujahs.

Chronological order is not carefully observed in the Psalms.

Collection of Psalms

1. Collection of psalms under Solomon: Most writers believe the psalms in the first book

were collected by Solomon. He was interested in preserving his father’s poetry and the musical services of the temple were conducted by Solomon’s direction.

2. Collection of psalms under Hezekiah: The peculiarity of this second book is that it consists of first, a group of psalms attributed to the sons of Korah; second, a single psalm said to be by Asaph; third, another group mostly with the name of David attached. In 2 Chronicles 29:30 we read that Hezekiah, when he kept that great Passover which filled all Jerusalem with joy, appointed the Levites to “*sing praise to the LORD with the words of David and of Asaph the seer.*”

3. Collection of psalms under Ezra and Nehemiah: This collection was written during and after the exile and is contained in the fourth and fifth books of the Psalms. The fourth book opens with a psalm said to be “*a prayer of Moses, the man of God.*” Then there is a series of psalms without names. In this book only Psalm 101 and 103 are said to be David’s. Book five has fifteen more attributed to him.

The oldest songs, those of David and of David’s time, are mostly included in Psalms 1-41. Psalms 42-89 are mostly those of the middle period of Hebrew poetry. In Psalms 90 to 150, the majority are of a later date composed during or after the Babylon captivity.

Imprecatory or Cursing Psalms

The following psalms are included in this category: Psalms 35, 52, 58, 59, 63, 83, 109, 137, and 140. At first the name imprecatory or cursing psalms seems a contradiction of terms and many are confused by this. Gleason L. Archer, in *A Survey of Old Testament Introduction* published by Moody Press, 1994, addresses this issue in a paragraph on pages 500-501.

It is important to realize that prior to the first advent of Christ, the only tangible way in which the truth of the Scripture could be

demonstrated to human observers was by the pragmatic test of disaster befalling those who were in error and deliverance being granted to those who held to the truth. As long as the wicked continued to triumph, their prosperity seemed to refute the holiness and sovereignty of the God of Israel. A Hebrew believer in the Old Testament age could only chafe in deep affliction of soul as long as such a state of affairs continued. Identifying himself completely with God's cause, he could only regard God's enemies as his own, and implore God to uphold His own honor and justify His own righteousness by inflicting a crushing destruction upon those who either in theory or in practice denied His sovereignty and His law.

Inspired Origin of the Psalms

It is not as important to know who wrote the individual psalms as it is to know that the Holy Spirit moved upon men to write. The Psalms are a work to which there is no parallel. From the comprehensiveness of the Psalms emerges a strong spiritual life of depth, richness, and tenderness. A compilation which began with a shepherd in Palestine many years ago has been the book of devotion from that day to this. It was first to the Hebrew race and then for all Christians in all their diversities of character and circumstances. The function of the Psalms has not been one of ritual pomp and outward power alone. They have indwelt the very center of the Christian heart. Wherever the pursuits of the inner life have been most largely conceived and cultivated, the Psalms have excelled in devotional reading.

In the New Testament, there are two hundred forty-three references to the Old Testament. Of these, one hundred sixteen are from the Book of Psalms.

David, the Inspired Psalmist

David's position is unique in sacred history. As his military ability and success had been necessary to complete the conquest of the land, so his poetical and musical genius was necessary for his influence upon Israel and later on the church. No part of the

Bible has been so long, so constantly, and so extensively familiar to both Jews and Christians as the Psalms of David.

The era of lyric poetry began with David. Born with the genius of a poet and skilled in music, he had practiced his art while keeping his father's sheep on the hills of Bethlehem. His harp was the companion of his flight from Saul and Absalom. It was heard in the caves of En Gedi, on the broad uplands of Mahanaim, and on the throne of Israel. His songs date from all periods of his life—from the days of his shepherd youth to his old age and within a short time of his death. His life and his character are reflected in his poetry. From the time of David's anointing by Samuel, his path led through suffering to glory.

Themes of the Psalms

Sources of religious instruction accessible to these writers were (1) Seeing God in creation and in nature and (2) The history of God's covenant people.

God had come down and talked with men of faith and entered into covenant with them. He had given them His name "Jehovah," the faithful God, the maker and fulfiller of promise. It is interesting to see how often the authors of these sacred songs reiterate the revelations of God in history. They remembered the promise of Canaan to the patriarchs to the wonders wrought in fulfillment in Egypt, at the Red Sea, in the desert, and in the conquest of Canaan. These miraculous revelations of God were good material to use in poetry and song and in their religious life.

While the Psalms refer largely to nature as God's work and to the law of Moses and Israel's early history, their great theme is man himself. There is no book in ancient literature that shows such wide and perfect sympathy with man in his weakness and in his strength, in his joy and in his suffering. The Psalms give full expression to the yearnings of mankind: a deep sense of inherent sin and unworthiness, a consciousness of integrity in purpose and intent, a recognition of a standard of morals and holiness so perfect as to involve the condemnation of the sinner, yet a loving trust in the mercy and grace of the Lawgiver and Judge.

The psalmists speak of one Person—God. They all speak the language of faith: faith in God as the Creator and Preserver of the world, as the living King and Ruler of men, as the righteous Judge having compassion on all who suffer, and One who will not reject any who comes to Him in repentance.

The common doctrinal system of the Psalms is that sin is the awful crime of which man is guilty. Sin is forgetfulness of God and abandonment of Him. This is what plunges the soul and the nation into darkness. It leads to deep moral degradation which provokes the judgment of God. God's economy is always redemption; yet God said, "*My Spirit shall not strive with man forever*" (Genesis 6:3). The philosophy of history is this: Sin provokes judgment, and judgment clears the way for repentance and redemption. As individuals and as a nation we are slow learners. God is not going to overlook wickedness today. Judgment is sure unless there is repentance for our toleration of wickedness. Immorality, abortion, homosexuality, and many other sins, God will judge.

The Psalms and New Testament Theology

In the Book of Psalms, every gospel doctrine of justification is taught in connection with the faith and worship of Old Testament believers. **In the Psalms there is the same confession of sin:** "*The fool has said in his heart, 'There is no God.' They are corrupt, they have done abominable works, there is none who does good*" (Psalm 14:1). **There is the same conviction of guilt:** "*O LORD, pardon my iniquity, for it is great*" (Psalm 25:11). **There is the same fear of God's righteous judgment:** "*O LORD, do not rebuke me in Your anger, nor chasten me in Your hot displeasure*" (Psalm 6:1). **There is the same sense of inevitable condemnation based on God's law:** "*Do not enter into judgment with Your servant, for in Your sight no one living is righteous*" (Psalm 143:2). **There is the same earnest cry for undeserved mercy:** "*Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions*" (Psalm 51:1). **There is the same faith in His revealed character as the just God and the Savior:** "*Good and upright is the LORD; therefore He teaches sinners in the way*" (Psalm 25:8). **There is the same hope of pardon, resting**

on a propitiation: "*But there is forgiveness with You, that You may be feared. I wait for the LORD, my soul waits, and in His word I do hope. My soul waits for the Lord more than those who watch for the morning—yes, more than those who watch for the morning. O Israel, hope in the LORD; for with the LORD there is mercy, and with Him is abundant redemption*" (Psalm 130:4-7). **There is the same joy and peace in believing:** "*Blessed are the people who know the joyful sound! They walk, O LORD, in the light of Your countenance. In Your name they rejoice all day long, and in Your righteousness they are exalted*" (Psalm 89:15,16). **There is the same trust in God and the faithfulness of His promises:** "*I will sing of the mercies of the LORD forever; with my mouth will I make known Your faithfulness to all generations. For I have said, 'Mercy shall be built up forever; Your faithfulness You shall establish in the very heavens'*" (Psalm 89:1,2). **There is the same trust in the Savior of sinners:** "*Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him*" (Psalm 2:12). **There is the same confidence in another righteousness other than their own:** "*O God, behold our shield, and look upon the face of Your anointed*" (Psalm 84:9). **There is the same patient, persevering, hopeful waiting upon God:** "*My soul, wait silently for God alone, for my expectation is from Him. He only is my rock and my salvation; He is my defense; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times, you people; pour out your heart before Him; God is a refuge for us. Selah*" (Psalm 62:5-8).

The Psalms describe God as He is. There are many testimonies to His power and providence, His love and faithfulness, His holiness and righteousness. They speak against every form of idolatry which men would substitute for God's place. Idolatry can be the worship of a visible image which is the work of men's hands or an inward vanity purchased at the cost of the honor which comes from God alone.

The Psalms not only set forth the perfection of God, they also proclaim the duty of worshiping Him. The duty of worship is not just the outward rites and means of worship, but it is a broken and

contrite heart. This is the genuine sacrifice which God requires. Sin is not traced only through its outward manifestations but also in the inner workings of the heart. The Psalms not only present the utter corruption of the ungodly world, but they also give encouragement to genuine repentance with assurance of forgiveness. Trust in God is the source of complete redemption.

The psalmist acknowledges the excellence of the law, yet recognizes that the law cannot effectually keep anyone from error. Grace is needed from above—the grace of God’s Holy Spirit. By God’s Spirit, the law will not be seen as a rule of bondage but rather discerned as a charter and instrument of liberty: *“And I will walk at liberty, for I seek Your precepts”* (Psalm 119:45).

It is with great anticipation that we begin our study of the Book of Psalms. May they truly become your prayer and praise book.

Psalm 1: The Righteous and Ungodly The “Blessed” Man

Psalm 1 is a perfect introduction to the Book of Psalms because its subject matter is the blessedness of those who live righteous lives and the emptiness and misery of those who are ungodly. Two classes of people are dealt with: the righteous (godly) and the wicked (ungodly). Thus the psalm is a striking study in contrasts. In the description of the *“blessed”* there is a series of negatives: This man does not walk in the counsel of the ungodly; he does not stand in the way of sinners; he does not sit in the seat of the scornful. Following the negatives, we find that this person has positive qualities. *“His delight is in the law of the LORD...”* It is not a matter of enduring a time of worship or devotion, but there is joy in worshiping Him. The Word of God is the guiding factor of a Christian’s life—in the work place, at home, at school, in pleasure, at church.

“He shall be like a tree planted by the rivers of water.” This is one whose roots are deep and always refreshed by water; one who is unmovable, always abounding in the work of the Lord. This is one whose life will bring forth fruit which will glorify God and *“whose leaf also shall not wither.”* Leaves

represent an outward living of an inner faith. The fruit of a godly character is always seasonable. God gives divine grace and courage for seasons of danger, patience for seasons of suffering, strength for seasons of trial, and wisdom for seasons of difficulty. Therefore, *“whatever he does shall prosper.”* This need not be considered in a commercial sense. Neither should it be considered as though success were identical with prosperity. The metaphor of a person planted in God’s garden by God’s rivers suggests a very important principle about the standards of prosperity. If it is prosperity which comes from God, it must be measured by God’s rule. The world’s standard of prosperity is quite different from God’s. The world’s is based on “things” and so called “success.” Adversity, as people evaluate it, is often a godly man’s prosperity with a positive increase of blessedness. Prosperity is measured by the principles of the kingdom of God, and to know priorities and values, we must know God and know His Word. A spiritual legacy is valued not only in this life but also for that of the future. What godly persons can leave to their family, church, and community is of eternal value. It cannot be measured on a commercial basis which is temporary.

The Ungodly Man

“The ungodly are not so.” Every person who is not a professing servant of God is not always an offender of all moral obligations. Often they are of high moral standards and are greatly respected. But this is not the final standard. God’s tests go through to the very roots of character and motives, and the standard is allegiance to God. The test is—God’s servant or not? This prepares us for the sharp contrast in this Psalm: godly or ungodly. *“The ungodly are not so.”* The Psalmist does not dwell on the details of ungodliness. He confines himself to indicating the source of their life. In this Psalm, we have the fountain heads of moral character. All true fruitfulness of character is found in God’s garden only, in being planted by God’s hand and by God’s rivers. All barrenness and uselessness result from not being there. A person may be respected and religious and yet be ungodly. Regardless of one’s own righteousness or standing before others, it is in the sight of God that one is characterized as “godly” or “ungodly.” The “ungodly” have come short of

God's requirement. The Bible says they are like the chaff which lives by the grain but has no nutritional value. The chaff has no power to reproduce and is driven away by the wind. Character, before God, stands forth in its naked truthfulness. The counsel of the ungodly will not abide, and he who walked in it is driven away like chaff. We personally choose character. The choice is ours. We choose what we are. Judgment does not make character but declares it. Blaming others for what we do and are dates back to the dialogue with Eve and Satan. We should assume personal responsibility for our conduct and character. Character should be guarded with care and love. An individual is either living for God or isn't. *"For the LORD knows the way of the righteous."*

Psalm 2: A Messianic Psalm

"Why do the nations rage, and the people plot a vain thing?" This psalm is written by one who visualized restlessness, discontent, and rebellion. *"Why?"* This is a rebellion of the masses of the world against God. Why is the world against God and His Christ? Multitudes blindly follow godless power, wealth, and intellect represented among the kings and rulers of the earth.

This psalm is intended to celebrate the appointment and final triumph of Messiah as King. The heathen nations are represented as foolishly opposing it. They agree among themselves to rebel. God will accomplish His purpose, scorning those adversaries who are rebellious. The decree goes forth that the anointed King is enthroned and is made heir of all things even to the uttermost parts of the earth. The psalm ends with words of counsel and admonition to earthly rulers. It exhorts them to submit to the glorious King and warns of inevitable ruin for those who resist.

Neither David nor Solomon could have been the king about whom this psalm speaks. This appointment and promise was given before His advent. This king appointed in heaven to be King over God's true Israel and with promise of universal triumph of His dominion was He who was born into the world of a lowly virgin. This psalm looks toward final fulfillment of this promise. The kingdoms of this world will become the kingdoms of our Lord and His Christ (Revelation 11:15).

To express the vanity of man's revolt, it is said, *"He who sits in the heavens shall laugh."* God is looking down upon all the feeble, foolish wisdom of the world that sets itself against Him.

Psalms 3 and 4: Morning and Evening Prayer

Psalms three and four were written by David when he fled from his son Absalom. It is believed that both Psalms were composed on the same day, one in the morning and the other in the evening. The words are of one who had often sought and found help from God. David needed protection and deliverance from his enemies. A nation was against him. Absalom, his own son, was heading the rebellion, and his most trusted counselor had joined with Absalom. David knew the odds were overwhelmingly against him. He sought help that only God could give. David's words spell out the dangers: *"How they have increased who trouble me! Many are they who rise up against me. Many are they who say of me, 'There is no help for him in God.'" "I will not be afraid of ten thousands of people who have set themselves against me all around."* Yet in spite of this, he is not crushed or despondent. There is one Friend who cannot fail him, and in Him, David has confidence. This lifts him above his circumstances and fears. God's divine protection was a reality. Surrounded by enemies, God was his shield and his glory. He had sent back the Ark and the priests for their safety. He knew that the Lord could hear him from *"His holy hill"* (verse 4), could still lift up the light of His countenance upon him, and put gladness in his heart. Protected by the Lord, he lay down and slept in safety. Enemies may taunt (verse 2) and friends might fail, but the victory is God's (verses 7,8).

The second and fourth verses close with the word *"Selah."* This term is used seventy-three times in the Psalms and three times in the book of Habakkuk. It generally indicates a rest or a pause. It also suggests to the reader to reflect on what has been read.

Psalm 5: Prayer and Meditation

This psalm is a morning prayer, and David's circumstances are different. He is no longer in exile

and has the privilege of entering the house of the Lord and bowing in worship (verse 7). He is not fleeing from enemies but is in danger of those who are secretly lying in wait for him (verses 9,10).

Throughout the Psalms there is a strong feeling that God, by His very character as a righteous God, is pledged to defend and bless the righteous. David confesses that it is only in the lovingkindness of God that he can enter His holy temple.

How certain it is that all need to meditate on God's Word and pray. We need to have that blessed communion with God and the joy of His fellowship in prayer. This little pronoun—“*my King and my God*”—is the root reason for our plea because He is our King and our God. He is ours by covenant and by promise. How beautiful to begin the day with God. If the devil wins those morning minutes, he knows he has won that day. The enemy well knows how important that morning devotion is, and he spares nothing to frustrate and confuse it. It takes perseverance. A few moments spent in communion with God at each opening day—a visit to the throne of grace—will help us through the snarls of daily routine.

David's prayer in verses 10 and 11, “*Pronounce them guilty, O God!*” is not malicious. David is not cursing his enemies, but he is jealous for the honor of his Master. He considers the wickedness of traitors as a rebellion against God and as more than the treason against his own earthly throne. His prayer is for the honor of God's name and the vindication of His justice. How important it is for us to love what God loves and hate what He hates. To hear His name taken in vain and a disregard for His Word should pierce our hearts like a sword. Pray that God will never allow us to get accustomed to sin. God hates sin, and so must we. But always love and pray for the sinner. Joy, blessing, and protection come to those who love God.

Psalm 6: David's Appeal and Answer

There are seven Psalms considered penitential. (Penitence describes the state of mind of one who acknowledges and deeply regrets his wrongs and is determined to amend.) No sin is beyond forgiveness if it is followed by true penitence. Psalms 6, 32, 38, 51, 102, 130, and 143 are all penitential psalms.

They all recognize sin as the source of corruption and trouble.

David was in great danger from his enemies. In great distress, he cried to God for mercy. In the long and bitter struggle, his physical strength had deteriorated and he prayed to God for deliverance and healing (verses 1-7). He saw his enemies as God's chastisement.

In verses 8 to 10, faith had triumphed. David's prayer and weeping had been heard. In confidence David acknowledged that God had heard the voice of his weeping. God had heard his supplication, received, and answered his prayer. With faith and humility, prayer should be absolute and direct.

Psalm 7: God's Righteous Judgment

The circumstances that gave occasion to this psalm are found in 1 Samuel 24 and 26. They were in response to the reproaches of a Benjamite named Cush, an unscrupulous captain of Saul's army.

Because of the slanderous reproaches, David appealed to the Lord for help. God was his friend and helper. David petitioned God for freedom and deliverance from those who persecuted him. Because of his innocence, he appealed to God's justice. He was in danger of suffering death at the hands of his enemies.

The close of the psalm is a doxology. David was giving thanks for a true, just, and merciful God who judges the righteous, saves those who are true of heart, establishes the just, and takes revenge upon the wicked. David said, “*I will praise the LORD according to His righteousness.*”

This psalm has three parts:

1. David prayed for deliverance from his enemies, protesting his innocence and right dealing toward them (verses 1-5).
2. He prayed against his enemies, declaring what good would come to his children by the overthrow of the wicked (verses 6-10).
3. David pronounced God's judgment against the ungodly. He promised to give thanks to the Lord (verses 11-17).

Psalm 8: Man—God’s Representative

This eighth psalm describes the impression on the heart of David as he looked up into the heavens at night. As he studied the splendor of the clear eastern atmosphere in Palestine, he broke forth in admiration acknowledging the God of Israel who set His glory in the heavens to be seen by all. Even the children praise Him. As David enjoyed God’s beauty of the heavens, there came a sense of his own insignificance. Considering the vastness of God’s greatness and creative power, how insignificant is man! *“What is man that You are mindful of him?”* God is mindful of man every moment of his existence. He has provided all things needful for a happy and useful life. God was mindful of man when, in the fullness of time, He sent His Son and through His death on the cross, made provision for our salvation. In verses 5 and 6, David said that God had crowned man with glory and honor and given him a place of responsibility. Think about it—the earth, the air, and the sea. *“O LORD, our Lord, how excellent is Your name in all the earth!”* If God is our Lord may we live in glory and honor to Him.

Psalm 9: Praise, Trust, and Prayer

“I will praise You, O LORD, with my whole heart; I will tell of all Your marvelous works.” David exulted and rejoiced in God his Savior who had done great things for him. David also exulted in the marvelous works which would follow. The enemy would be destroyed, but God and His throne would *“endure forever”* (verses 1-7).

It is because God rules the nations and the people of the earth in righteousness that He will prove Himself a refuge for the oppressed. It is to vindicate the oppressed that God rules the nations, and His purpose is to restrain sin and crime and to break the oppressor in pieces. They who know God’s name and know Him as a righteous ruler will put their trust in Him. History shows that God has never forsaken those who have sought Him for help against the enemy. A good Biblical illustration of the righteous justice of God snaring the wicked in the work of their own hands is found in the book of

Esther. Haman prepared a gallows for Mordecai, the Jew. But it was Haman who was hung instead of Mordecai—a miracle of God’s protection and righteous judgment (verse 15).

In verse 16 we find the words *“Meditation”* and *“Selah.”* *Higgaion*, is the Hebrew word for meditation, and *“Selah”* means to pause.

From reading the Psalms, we understand that to exclude God from our thoughts implies that He is neither esteemed nor valued as the all sufficient and holy One; that He is neither feared nor are His laws and commandments followed or regarded as important for our daily living. *“Meditation”* and *“Selah”* are important recommendations as to our consideration of what we are reading.

Psalm 10: Silence of God

The psalmist called upon God to punish the wicked in their evil devices and rebellion. They had reached the place of thinking that God winked at evil. Men were not only doing wickedness but also boasting of their wickedness. Justice did not seem to be considered. They acted as if there was no God. The psalm portrays the extent of wickedness, and the psalmist was questioning as to why God did not take action against them.

How many times we wonder why certain things happen and why God does not bring judgment on evil doers; especially when it appears that they are winning in their wicked pursuits. It is not wrong to ask, *“How long, Lord?”* or *“Why?”* Most people do this from a sense of seeing justice done, wrongs turned into rights, and God’s people protected. As God’s people, we must know that He is in control and that wickedness will be punished. God’s people will be blessed. Payday is coming and God keeps the books. Even though the righteous suffer for a time, God will hear; His justice will prevail.

This psalm concludes with the triumphant assertion of faith that in spite of all, God is King. He will hear and answer the cry of the oppressed.