BIBLE CONNECTIONS WITH JOSEPH

Psalm 94:19 (read in the whole psalm)

A companion study from the set Bible Verses for Anxiety, Through the Six Steps · Bible Connections with Joseph

> This study walks Psalm 94:19 (read in the whole psalm) through the six steps: 1 Read It — the passage and what's around it · 2 Cross Over — who wrote it, to whom, and what was happening · 3 Stand in Their World — hear it the way they heard it · 4 Verify It — hold it up against the fullness of Scripture · 5 Come Back — put what you found into today's language · 6 Carry It Home — what it asks of you, and how it points to Jesus.
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> If it's heavy, pray about it and talk to someone you trust (or the friend who gave you this sheet). If you don't have anyone yet, a local church is a good place to ask.
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> Keep your own Bible open; this page sends you into the passage rather than printing it. It quotes the Christian Standard Bible (CSB); where you see LORD in capital letters, that is how the CSB prints God's personal name. A reference like 4:6 means chapter 4, verse 6; 'v.' means verse. If your Bible numbers the Psalms differently (some Bibles, especially Catholic and Orthodox ones, follow the old Greek numbering), Psalm 94 may be Psalm 93.

1 · Read It — the passage and what's around it

Verse 19 is the line people quote: "When I am filled with cares, your comfort brings me joy." It is the last line of a paragraph, verses 16–19, and that paragraph sits inside a psalm of twenty-three verses. Read the whole psalm through once before you slow down anywhere. Then read it again in its six parts. Verses 1–3 cry out to the Lord as the God of vengeance and the Judge of the earth, and ask how long the wicked will celebrate. Verses 4–7 describe the arrogant: they crush God's people, kill the widow, the resident alien and the fatherless, and say God isn't watching. Verses 8–11 turn and speak to those people directly. Verses 12–15 say how happy the person is whom the Lord disciplines and teaches, and promise that He will not leave His people. Verses 16–19 are the writer's own story. Verses 20–23 ask whether a corrupt throne can be God's ally and end with the Lord as his refuge. Now come back to verses 16–19 and read them together. Verse 16 asks who will stand up for him; verse 17 answers; verses 18 and 19 say what that help felt like from the inside. Here is the line this study follows from start to finish: when one of God's people is filled with cares, many of them from wrong done to him by people with power, God welcomes him with those cares, His comfort meets him in them, and the God who sees will set the wrong right. Verse 19 itself names no cause, so it fits whatever is crowding your mind, not only wrong done to you by others.

◆ **Write the six parts in a line each, in your own words. Then: what moment is he describing in verse 18, and what meets him in that moment?**

2 · Cross Over — who wrote it, to whom, and what was happening

The psalm carries no author's name and no date. What it does tell you is enough to read it: it is a prayer sung by God's people while the powerful were crushing them. The people doing the crushing hold office. Verse 20 calls their seat of power a "throne" that "makes evil laws," and verse 21 says they band together

against the righteous and condemn the innocent to death. The seat of judgment, the very place that should have protected the weak, had become the tool for hurting them. Their victims in verse 6 are the widow, the resident alien (a foreigner living in Israel, with no land or family to protect him) and the fatherless, the three people God's law put under His special care (Deuteronomy 10:18). And their whole outlook is in verse 7: "The LORD doesn't see it. The God of Jacob doesn't pay attention." Jacob is Israel's ancestor, the grandson of Abraham; God renamed him Israel (Genesis 32:28), and his name became a name for the whole nation descended from him. So "the God of Jacob" is the God who bound Himself by covenant (a binding promise) to Jacob's family, His own people. The oppressors use the very title that says God belongs to these people, and they claim He isn't watching what is done to them. This psalm does rebuke somebody, and it is these people. Verse 8 turns on them: "Pay attention, you stupid people! Fools, when will you be wise?" Then it argues with them from their own bodies: "Can the one who shaped the ear not hear, the one who formed the eye not see?" (v. 9). The God who made seeing and hearing sees and hears, and verse 11 adds that He knows what people are thinking.

◆ **Who gets rebuked in this psalm, and who doesn't? Write both down. Then write what the oppressors believe about God in verse 7, and how verse 9 answers it.**

3 · Stand in Their World — hear it the way they heard it

The people praying this psalm knew they belonged to God. Verse 5 calls them His people and His heritage, and verse 14 uses the same pair. A heritage is an inheritance, what is passed down and kept in the family, so they are calling themselves the people God claimed as His own. That is why the cry of verse 3 is so sharp: how long, if we are Yours?

Hear verse 1 the way they did. "God of vengeance" is the Judge's title. Vengeance here is God's justice: giving each person what is due and setting right what was done wrong. Verse 2 says it plainly: "Rise up, Judge of the earth; repay the proud what they deserve." Notice who is asked to act. The psalm hands the wrong to God, and verse 23 says He will deal with it. Paul draws the same line for the church in Romans 12:19: believers leave vengeance to God, because it belongs to Him. For anyone who has been wronged, that is comfort. The title says that what was done to you is known to the Judge of the whole earth, and that setting it right rests with the one Judge who is perfectly just. His throne is the last court of appeal for the innocent who have been wronged. So the wronged can set down the work of getting even and hand it to Him, the way this psalm does.

Then hear verses 12–15 as the oppressed heard them. Verse 12 says, "LORD, how happy is anyone you discipline and teach from your law," and verse 13 says what the teaching is for: "to give him relief from troubled times until a pit is dug for the wicked." This discipline is the training a father gives a child he means to keep, carried on inside the hard days, and verse 14 says He keeps them: "The LORD will not leave his people or abandon his heritage."

Now the paragraph. In verse 16 he looks around: “Who stands up for me against the wicked?” No one did. Verse 17 says how close it came: “I would soon rest in the silence of death,” the silence of the grave. That is the slip in verse 18: “My foot is slipping.” It is the moment he feels himself going.

Notice who he is talking to. Verse 18 opens with “If I say” and then speaks to God directly: “your faithful love will support me, LORD.” The CSB words verse 18 as something that happens every time: whenever he cries out that his foot is slipping, God’s faithful love holds him up. Then verse 19: a mind crowded with cares, and God’s comfort bringing joy into it. There’s no command anywhere in verses 16–19. A man simply tells God: this happens to me, and here is what meets me in it. Then read verse 22 and see what God becomes for a man whose footing is going.

◆ **What does it do to you that this is in the Bible without a rebuke attached? And what does verse 22 give the man in place of his footing?**

4 · Verify It — hold it up against the fullness of Scripture

So far the reading is this: a man who belongs to God, wronged by people with power and filled with cares, says so to God, and God’s faithful love and comfort meet him there; and the God who sees will judge the wrong. Hold that reading up against the fullness of Scripture before you trust it. Start inside the psalm: verse 12 does speak of God disciplining and teaching His people, and that teaching serves their relief (v. 13). What the psalm never does is scold this man for his cares. Here are three checks from Scripture.

First, 2 Corinthians 1:8–9. Paul says that in Asia he despaired even of life, and learned to rely on God, who raises the dead. Read verses 3–4 just before it, where Paul praises God for comforting us in all our troubles, and see what the comfort is for once you have it.

Second, Romans 12:17–21, on the wrong done to you. Read it in full: the justice the psalm asks for is God’s to give.

Third, read Philippians 4:6–7, which tells believers not to worry and to bring everything to God in prayer, and 1 Peter 5:7: “casting all your cares on him, because he cares about you.” Set them beside a man who is filled with cares and is met by God’s comfort. They fit together. God welcomes His people with their cares: the psalm never scolds this man, and Peter’s word is an invitation to bring every one of them to Him. And God means to carry His people through their cares and out the other side. His comfort is how He does it, and Philippians 4:7 says where it leads: God’s peace guarding the heart. So the man in verse 19 is already doing what Philippians and Peter ask. He brings his cares to God, and God’s comfort meets him there. Bringing them is itself trust, even when the trust is small. And verse 19 holds both at once: “When I am filled with cares, your comfort brings me joy.” You can be weighed down by fears and cares and given a quiet joy from God at the same time, enough to keep you from being swallowed up.

One careful summary sums up the same comfort. The Westminster Larger Catechism (a 1640s question-and-answer summary of Bible teaching used by Reformed churches; a tool, not an authority over the Bible)

says in Question 45 that Christ, as king, is at work “preserving and supporting” His people “under all their temptations and sufferings.”

Where these checks press on your reading, let them reshape it. A pastor or teacher you trust can help you see how the pieces fit.

◆ **Does the reading square with all of Scripture? Where does Philippians 4:6–7 (bring everything to God in prayer instead of worrying, and His peace will guard your heart) sharpen or correct what you wrote in steps 1–3? Where does Romans 12:19 sharpen what you wrote about verses 1–2?**

5 · Come Back — put what you found into today’s language

This psalm never scolds the man for being filled with cares. It treats being filled with cares as something that happens to people who belong to God, and then says what God does about it: His faithful love will support him, and His comfort brings joy. Translations reach for different words for “cares” (anxiety, a multitude of thoughts), and the oldest Greek and Latin translations say sorrows and griefs. All of them describe a mind crowded and weighed down. Many of those cares come from wrong done to him, and the psalm is just as plain about that: God sees it, God hears it, and the Judge of the earth will set it right. So the man’s cares and the wrong done to him both go to the same place, to God. You don’t have to get somewhere else before you’re allowed to pray. The cares are the place the comfort arrives. God takes him as he is, cares and all, and His comfort is how He carries him through them.

◆ **Write verse 19 in your own words, keeping both halves. Then write verse 9 in your own words, for whatever wrong is weighing on you.**

6 · Carry It Home — what it asks of you, and how it points to Jesus

Verse 18 begins with “If I say.” The man’s part is to say it to God, plainly, while his foot is still slipping. Verses 1–2 show the second part: he hands the wrong done to him to the Judge of the earth and leaves the repaying with Him. Then go back to verse 22 and to the comfort of 2 Corinthians 1. If what you are carrying is heavy, bring in a pastor or someone you trust as well; you don’t have to carry it alone. For the second question, here are some connections to weigh. The psalm doesn’t make them by itself, so read each one and decide what you see. Read verse 14 beside Hebrews 13:5: in the CSB the two promises sound close, and the writer of Hebrews hands the promise in 13:5 to believers in Christ. Read verses 1–2, the cry to the Judge of the earth, beside 1 Peter 2:23, where Jesus, insulted and made to suffer, entrusted Himself to the One who judges justly, and beside Acts 17:31, where Paul says God will judge the world by the man He has appointed. Read verse 19, comfort coming into a crowded mind, beside John 14:16–18, where Jesus

promises His followers the Spirit to be with them forever and says He will not leave them as orphans, and beside 2 Corinthians 1:3–5, where Paul says our comfort overflows through Christ.

◆ **What does this ask of you? Write the sentence you would say to God tonight, in your own words, the way he said “My foot is slipping.” And how does this point you to Jesus?**

> This study is one of eight in Bible Verses for Anxiety, Through the Six Steps. The full set: bibleconnectionswithjoseph.com/companions/anxiety-verses/

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