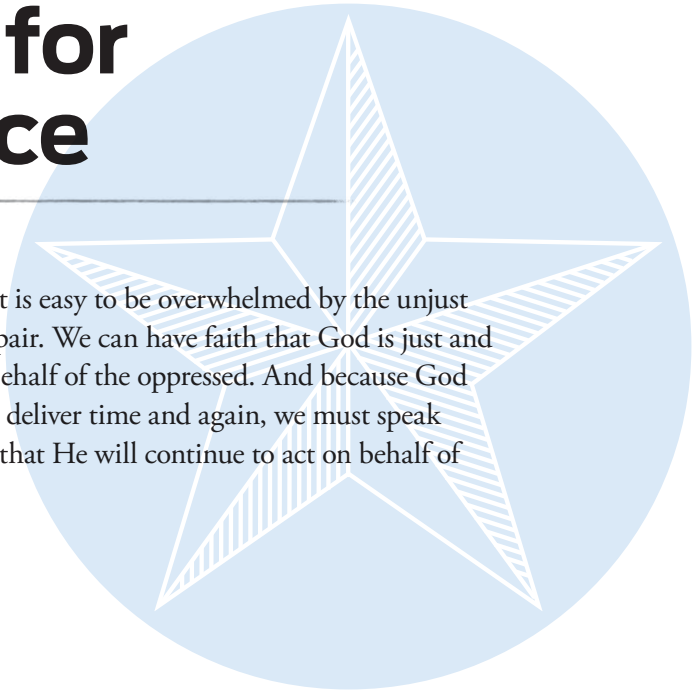


# Crying Out for God's Justice

## Summary and Goal

In this session, we will see that although it is easy to be overwhelmed by the unjust acts of the wicked, we do not need to despair. We can have faith that God is just and that He hears the cries of His people on behalf of the oppressed. And because God has revealed His justice and His power to deliver time and again, we must speak out against the injustices we see, trusting that He will continue to act on behalf of the oppressed.



## Session Outline

1. The wicked believe God ignores injustice (Ps. 10:1-11).
2. The humble turn to God when facing injustice (Ps. 10:12-15).
3. God will overthrow injustice (Ps. 10:16-18).

## Session in a Sentence

The humble cry out to the Lord and call on Him to act when they witness the unjust acts of the wicked.

## Christ Connection

God's people had faith that the Lord is just, that He heard their cries, and that He would rescue the oppressed. Later, the cross would be God's greatest demonstration of His justice as Christ took upon Himself the punishment human sin deserves to rescue all who are oppressed by sin and who turn to Him in faith.

## Missional Application

Because God has revealed His justice and His power to deliver time and again, Christians must speak out against the injustices they see, trusting that God will act on behalf of the oppressed.

# Group Time

## GROUP MEMBER CONTENT

*Group content found in the Daily Discipleship Guide is included in this shaded area throughout the session.*

## Introduction

**READ:** Using the content in the Daily Discipleship Guide (p. 1), share the details and analysis about an ad that features a cute baby and the words “a choice.” Consider showing the video at the beginning of your group time without comment so they get the full effect: <https://www.youtube.com/watch?v=k4LZsKHJE9I>.

In 2015, a video appeared online that began with a smiling baby girl, bright-eyed and full of wonder. Then on a black screen flows the statement “She deserves to be *loved*.” The baby returns to the screen, laughing, before fading to black once more: “She deserves to be *wanted*.” Again the baby appears, reaching for the camera with a curious hand, followed by black one last time and these six words: “She deserves to be *a choice*.”<sup>1</sup>

This video was made in support of Planned Parenthood at a high point in the country-wide debate regarding the federal funding of the organization. To show their support, the video’s creators did something both exceptionally clever and deeply disturbing: They subverted the message of the pro-life movement. Right up until the words “a choice” appear on-screen, most viewers would expect a message advocating for the inherent value of a child: She is a human being who deserves to be *loved*, *wanted*, and *to live*. But then comes the caveat—as long as you *choose* she should live.

This message is a perversion, but it’s more than that. It is unjust. It celebrates ending a human life as a valid choice instead of seeing abortion for what it is: a deplorable act. And when we see such injustice, our hearts should naturally cry out to the One we know is always just.

**INTERACT:** Ask group members the following question.



What is an injustice you have witnessed, and how did you respond? **(be prepared to give an answer of your own to jump-start the conversation)**

**SUMMARIZE:** In this session, we will see that although it is easy to be overwhelmed by the unjust acts of the wicked, we do not need to despair. We can have faith that God is just and that He hears the cries of His people on behalf of the oppressed.

*For some additional study resources for preparation, please visit [GospelProject.com/additional-resources](http://GospelProject.com/additional-resources).*

## Point 1: The wicked believe God ignores injustice (Ps. 10:1-11).

**READ** Psalm 10:1-2 (DDG p. 2).

<sup>1</sup> LORD, why do you stand so far away? Why do you hide in times of trouble? <sup>2</sup> In arrogance the wicked relentlessly pursue their victims; let them be caught in the schemes they have devised.

**EXPLAIN:** Use the first paragraph in the DDG (p. 2) to highlight the innate desire of people to cry out to our just God when they witness and/or experience injustice in the world.

Christians believe God is just and has authority over all creation (Ps. 9). But daily we are reminded that this world is broken, that injustice and wickedness seem to rule the day. It's okay to ask, "Where is God? Why doesn't He do something?" Even the psalmist asked these questions (Pss. 7:6; 44:23-24; 88:14). Yet like the psalmist, we must hold on to our faith because we know the source of our sense of justice—the good Creator God.

- *Examples of injustice:* (1) Millions of unborn children's lives are taken from them each year, and their deaths are celebrated as a victory of "choice." (2) Those with power and authority abuse their positions to take advantage of others without power. (3) Acts stemming from racism, sexism, or ageism.
- God created humanity to be His image bearers with an innate sense of right and wrong (Gen. 1:26-28; Rom. 1–2). But sin has separated us from God and messed up our moral compass so that people can now call right wrong and what is wrong right (Isa. 5:20). The world cries injustice according to current social norms. But for the Christian, our sense of right and wrong should be tied to the One who defines right and wrong by His holy Being. So when we see injustice, we are right to cry out to Him for justice.

**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 2).

**God is Just:** God establishes standards for His moral creatures that are in accordance with His righteousness, and His moral creatures will be judged according to those righteous standards.

**Essential Doctrine "God is Just":** God establishes standards for His moral creatures that are in accordance with His **righteousness**, and His moral creatures will be **judged** according to those righteous standards (Lev. 11:44-45; Rom. 2:5-11; 2 Cor. 5:10). It would be an injustice if God were not to uphold His righteousness, for such a failure would require God to violate His own righteous character. Since humanity has sinned by failing to live up to God's righteous standards, God has taken it upon Himself to make provision by being both just and the justifier of those who place their faith in Christ (Rom. 3:25-26).

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**READ** Psalm 10:3-11 (DDG p. 2), asking group members to circle descriptions of the wicked that stick out to them.

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<sup>3</sup> For the wicked one boasts about his own cravings; the one who is greedy curses and despises the LORD. <sup>4</sup> In all his scheming, the wicked person arrogantly thinks, “There’s no accountability, since there’s no God.” <sup>5</sup> His ways are always secure; your lofty judgments have no effect on him; he scoffs at all his adversaries. <sup>6</sup> He says to himself, “I will never be moved—from generation to generation without calamity.” <sup>7</sup> Cursing, deceit, and violence fill his mouth; trouble and malice are under his tongue. <sup>8</sup> He waits in ambush near settlements; he kills the innocent in secret places. His eyes are on the lookout for the helpless; <sup>9</sup> he lurks in secret like a lion in a thicket. He lurks in order to seize a victim; he seizes a victim and drags him in his net. <sup>10</sup> So he is oppressed and beaten down; helpless people fall because of the wicked one’s strength. <sup>11</sup> He says to himself, “God has forgotten; he hides his face and will never see.”

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**EXPLAIN:** Use the second paragraph in the DDG (p. 2) to highlight the **arrogance** of the wicked in how they oppress the weak and how they dismiss the reality and judgment of God.

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The **arrogance** of the wicked blinds them to the humanity of the ones they oppress, but it also affects their view of God Himself. The wicked believe there is no God (v. 4) and that He doesn’t see (v. 11). Therefore, they act without fear of consequence. But while the fool thinks God ignores his deeds, God’s judgment awaits (Heb. 9:27).

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- Injustice stems from **arrogance** because it strips human beings of their humanity. It says, in both word and deed, that the weak and vulnerable are somehow less valuable than others. For example, some argue that a baby in the womb is a human being but not a person. Others suggest that it is right for the elderly and infirm to “die with dignity,” or be assisted to death by the hands of people, as though an age limit or illness somehow strip us of our humanity and worth.
  - Advocates of such practices are blind to the fact that these injustices are equally as dehumanizing as the other injustices the world currently rallies against, such as racism and other forms of discrimination. To devalue life in one sphere but uphold it in another reveals one’s arrogance and foolishness.
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**INTERACT:** Ask group members the following question.

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What are some ways arrogance impacts one’s relationship with God? (a person dismisses the reality of God or ignores His Word and heart for humanity; a person believes he or she is above God’s concern or judgment; a person believes he or she cares more about the injustices in the world than God Himself does)

## Point 2: The humble turn to God when facing injustice (Ps. 10:12-15).

**READ:** Ask a volunteer to read Psalm 10:12-15 (DDG p. 3).

<sup>12</sup> Rise up, LORD God! Lift up your hand. Do not forget the oppressed. <sup>13</sup> Why has the wicked person despised God? He says to himself, “You will not demand an account.” <sup>14</sup> But you yourself have seen trouble and grief, observing it in order to take the matter into your hands. The helpless one entrusts himself to you; you are a helper of the fatherless. <sup>15</sup> Break the arm of the wicked, evil person, until you look for his wickedness, but it can’t be found.

**EXPLAIN:** Use the first paragraph in the DDG (p. 3) to contrast the righteous and the wicked in Psalm 10. Emphasize and explain the choice before the righteous when faced with injustice: **respond from anger** or **respond from faith**.

Throughout Scripture, and in Psalm 10, there is a contrast between the righteous and the wicked, between the humble and the proud. The righteous person, unlike the wicked, is no fool. This person has seen the wicked’s evil deeds and recognized the foolishness of their arrogance, and he or she is angered by it, not just because they are oppressing the weak but because they are despising God. At this point, the righteous person has a choice: **respond from anger** or **respond from faith**.

- **Responding from Anger:** A righteous emotional response to injustice is anger. We should be angry as we see the wicked demeaning and devaluing other image-bearers and defaming God’s glory in doing so. The practice of abortion over the last 46 years (1973-2019) has resulted in the greatest genocide in human history—and that’s just in the United States! That should create a sense of righteous anger within us. But when we allow our anger to dictate our response, we, as sinners, compound that sin. Anger can prompt us to act for justice, and rightly so, but God’s Word is clear: Vengeance belongs to the Lord (Rom. 12:19).
- **Responding from Faith:** As a matter of faithfulness to God, we are to obey this command: “Be angry and do not sin” (Eph. 4:26). We recognize the truth that abortion is a grievous sin. It is murder of the weak and helpless. While we should take opportunities to speak the truth and act in light of it, we must put our faith in God ultimately, trusting that He will bring about the end of this blight on our society and the world. We plead with Him to act, to remember the oppressed and to stay the hand of the wicked.

*Illustration:* William Wilberforce offers a powerful example of **responding from faith**. His conversion to the Christian faith gave birth to an abiding concern for social reform, and as a result, he labored for 46 years to see the end of slavery in the British Empire. He first introduced a bill proposing the end of slavery in 1791. It was defeated, but he was undeterred, proposing his bill every year from 1792 forward until his political career ended in 1826. One month after his death in 1833, the Slavery Abolition Act was finally passed, and the slave trade was finished within the British Empire. Wilberforce’s tireless efforts reflected his faith that God’s will called for the abolition of slavery because of its dehumanizing impact on image-bearers of God.<sup>2</sup>

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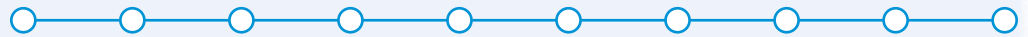
**SAY:** Responding from faith isn't easy. It takes patience and perseverance. It may even seem fruitless. But this is how God calls us to respond. We trust that vengeance belongs to God, so our righteous anger over injustice should not lead us to be vindictive but to seek justice for the weak as we pray for God's justice to be done.

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**INSTRUCT:** Ask group members to use the scale in their DDG (p. 3) to evaluate how they tend to respond to injustice. Encourage them to consider why they answered the way they did and to discuss how to grow toward responding from faith.

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How do you tend to respond to injustice?



From Anger

From Faith

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**EXPLAIN:** Use the second paragraph in the DDG (p. 3) to show that responding from faith in God helps to address our doubts and fears when faced with injustice in the world.

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When we see injustice reigning and the strong overcome the weak, doubts can rise. We know the right answers to these doubts, but sometimes it's hard to believe these truths about God in the moment. We might even question: What if the wicked are right? Is God really watching? Will God hold them accountable? But God isn't far off, nor is He caught unawares by the wicked's deeds. He sees, He knows, He helps (v. 14). So when the doubts arise, we turn from them to God and cry out, "I do believe; help my unbelief!" (Mark 9:24), until He finally puts an end to evil once and for all.

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- **Some Relevant Truths About God:** God can do all things (Mark 10:27). God is always good (Matt. 19:17). God works all things together for the good of those who love Him (Rom. 8:28).
  - The wicked's self-confident and misguided assurance that God doesn't see and will not demand an account eats at us and can cause us to question whether or not God cares. In these moments, we need to turn from our doubts and fears and to correct them as the psalmist did. Instead of feeding our fears, we hold fast to God's faithful Word, which has given us the history-long story of God's faithfulness in the world and the good news of the gospel of Christ for our salvation from sin.
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**INTERACT:** Ask group members the following question.

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What are some reasons we might choose to respond from anger instead of from faith when faced with injustice? (we don't trust God to respond appropriately or immediately; we think we know how to accomplish God's vengeance; we want to make up for our own shortcomings and sin; we think continued injustice can exact a heavy toll on human life and worth if we don't stop it by any means necessary; we are prideful about our understanding of injustice in the world)



### Point 3: God will overthrow injustice (Ps. 10:16-18).

**READ** Psalm 10:16-18 (DDG p. 4).

<sup>16</sup> The LORD is King forever and ever; the nations will perish from his land.

<sup>17</sup> LORD, you have heard the desire of the humble; you will strengthen their hearts. You will listen carefully, <sup>18</sup> doing justice for the fatherless and the oppressed so that mere humans from the earth may terrify them no more.

**EXPLAIN:** Use the first paragraph in the DDG (p. 4) to show how Jesus' crucifixion was the instrument of God's justice for both the **oppressed** and the **oppressor**, and how we are both.

Responding from faith recognizes that God is, indeed, just. He cares deeply about the cause of the vulnerable and helpless (Pss. 18:27; 103:6; 147:6). In fact, the Son of God experienced the greatest act of human injustice in history—the perfect and sinless Creator of the world suffered hatred, betrayal, abandonment, abuse, false accusation, crucifixion, and death at the hands of the creatures He created. But this was no mere accident of history—Jesus' death on the cross was the instrument of **God's justice** for both the **oppressed** and the **oppressor**. And we are both, so we need the gospel.

- **Oppressor:** Apart from Christ, we are the wicked Psalm 10 rails against. We are the ones who believe we won't be held accountable, since we believe either God does not exist or He hides and does not see the trouble we cause. Each of us has rebelled against our Creator, defied His commands, and denied His existence in practice, if not in principle. We have acted unjustly toward others and toward Him. On our own, we all stand guilty for our sin, condemned by a just and holy God.
- **Oppressed:** Apart from Christ, we are also those who are helpless to overcome the power of sin. We are slaves to it and lovers of it, unable to do anything but rebel against our Creator.
- **God's Justice:** On the cross, Jesus took the punishment we deserve to free us from our oppression as oppressors so God would be righteous in punishing sin and be righteous in declaring sinners righteous by faith in His Son (Isa. 53:5; Rom. 3:25-26). Those who recognize their helplessness in their sin and who entrust themselves through faith in Jesus to the righteous God who sees, knows, and helps will find that God is no longer their Judge but their loving Father (Ps. 10:14). And this is true for the repentant mother and father who chose an abortion and the family members who have made regrettable end-of-life decisions. This is the gospel of God's grace! Forgiveness is available to all those who repent and believe in Jesus.

**INTERACT:** Ask group members the following question.



How should the gospel change the way we live as a community of faith? (we can find ourselves free to forgive those who sin against us; we can seek forgiveness from those we have sinned against; we can love and care for the oppressed in Jesus' name so they can know Him by faith as well; we can confront oppressors in faith with the gospel that can save them from their sin as well)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 4) to highlight the psalmist's hope in the Lord, who is King forever. His certain justice allows us to rest in His certain victory over the wicked.

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Recognizing that God is just and always acts justly allows us to rest, not from pursuing the good of the helpless but from questioning whether or not there will be a victory. God listens and does justice for the vulnerable. Who are the wicked? Who are the oppressors? They are mere humans, earth-dwellers. They are nothing compared to the eternal God. Their evil works will not last forever, and they will perish in their sin and judgment. The Lord, however, is King forever and ever, and all who find their refuge in Him enjoy His eternal rest (Ps. 2:12).



### Voices from Church History

"Evil is always temporary ... Nothing counter to God's justice has any eternity to it."<sup>3</sup>

—Eugene Peterson  
(1932-2018)

- Throughout Psalm 10, the psalmist expressed fear, doubt, and anger about the unjust deeds of the wicked and their arrogant presumption that God would not hold them to account. But his faith in the justice of God and the God of justice changed his perspective so that he could not fall into despair but looked forward to the day when the Lord make all things right.
- This same faith in the justice of God and the God of justice needs to shape our thinking as we consider the cause of the vulnerable and oppressed, as we seek to respond to the dehumanizing deeds of the wicked. Practically, we can and must speak up for the dignity and value of the unborn, the elderly, and the infirm. We should speak against the detestable practices of abortion and euthanasia, alongside every other form of injustice that plagues this world. But we do so with the recognition that the battle is already won. The Lord is on His throne forever. So we work and speak and pursue justice for the vulnerable, but we do so from our confidence that the God who has shown Himself to be just time and again will fulfill every promise He has made to bring evil to an end.

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**INTERACT:** Ask group members the following question.

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How should the hope of God's justice and eternal rest inform how you speak on behalf of the vulnerable? (we know our salvation is not tied to the success of our efforts to seek justice in this world; we can give ourselves wholeheartedly to advocating for the dignity and value of all human beings, knowing we are on the right side of God's justice and judgment; we can plead to oppressors to give up their evil ways for the better way of salvation by grace through faith in Jesus Christ; we can speak against injustice with urgency coupled with grace and compassion, knowing God will accomplish His justice)



# My Mission

**EXPLAIN:** Political steps are one method of addressing the issue of legal abortion in the United States. Bills have been raised in the past, but none have been successful in ending this murderous practice. Hopefully more bills will come up for votes, but this is a first step, the beginning of a long road that will likely see many defeats in our political system. More importantly, however, we hope to change the hearts and minds of people with the hope of the gospel, reminding them that all people large and small are image-bearers of God and worthy of dignity and respect. Eventually, we will see the end of this great evil, including all injustices. Because God has revealed His justice and power to deliver time and again, we can continue to speak out against injustice. Because of what Christ has done for us, we can trust that God truly will act on behalf of the oppressed. Injustice may seem to rule the day, but evil does not last forever. Its end is coming. It may just take a little while.

**READ** the following missional application statement in the DDG (p. 5), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because God has revealed His justice and His power to deliver time and again, Christians must speak out against the injustices they see, trusting that God will act on behalf of the oppressed.

- **What step of faith do you need to take in the name of Christ on behalf of the vulnerable in your community and culture?**
- **How can your group speak up on behalf of the vulnerable, particularly the unborn, infirm, and elderly?**
- **How can you offer God's comfort to men and women who suffer from the guilt and shame of having participated in an abortion?**



## Voices from Church History

"With God there are no little people."<sup>4</sup>

—Francis Schaeffer  
(1912-1984)

**CLOSE IN PRAYER:** Father, Your grace is sufficient for us sinners. Though we have oppressed others and sinned against You, You have given us Your Son to take away our sin and cleanse us from all unrighteousness. With full faith in Your justice and compassion, help us to stand up for those oppressed by injustice in this world, and may we do so in the power of Your Spirit with the word of Your gospel on our lips to see people saved in this life and for eternity. Amen.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 6-8), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 9) for mutual accountability and fellowship grounded upon the foundation of God's Word.

# Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 6-8) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 9) will help group members and families fellowship with one another with purpose.

## Daily Study

Brief daily devotions in the DDG (pp. 6-8) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 5** as a part of point 3 in the session: **The Lord is on His throne, and He has shown us the end: A world where there is no more sadness, sin, and death, where the wicked experience the consequences of their wickedness, and where Jesus comforts the suffering.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 2:** "God is a just judge; He is our good King who offers refuge to the vulnerable and will not allow human wickedness to prevail."
- **Day 4:** "To be biblically pro-life is to be in a position of cultural weakness. God is for us and His power is perfected in our weakness."



Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

## Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 9) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to restore one another with the good news of God's grace for sinners and to challenge one another with the hope of God's justice.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

# Additional Commentary

## **Point 1: The wicked believe God ignores injustice (Ps. 10:1-11).**

“Do you see the fruit of vice? Their light is extinguished, their thinking impaired, they are taken captive by wickedness ... [T]hese people, since they do not have the fear of God before their eyes, are totally absorbed in vice—not a case of now in virtue and now in vice, but permanently in vice, mindful not of hell, or of the judgment to come or of accounts to be rendered. Instead, rejecting all these aids as though bridle and bit, they are like a ship without ballast that is at the mercy of winds and fierce billows with no one to guide their thinking. Do you see the wicked in the actual condition of vice having to give an account? After all, what is worse than an unbridled horse, a ship without ballast...? Yet more miserable than all these is the person living in vice, having extinguished the light coming from the fear of God and given over to captivity.”<sup>5</sup>

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“Beginning with a blunt question to the Lord, the song details the ways in which the wicked make the helpless poor suffer, while they themselves prosper. These wicked are boastful and greedy; they renounce the Lord (v. 3) and feel secure from divine judgment (vv. 4-6,11). They look for opportunities to destroy the innocent in order to advance their own interests (vv. 8-10). The question of why God ‘stands far away’ (v. 1) does not stem from doubting God but from believing that he is reliable and just. It is this faith that leads to perplexity over how God can tolerate such conditions among his people.”<sup>6</sup>

## **Point 2: The humble turn to God when facing injustice (Ps. 10:12-15).**

“This prayer is notable for the faith that keeps breaking through. **12-14.** The *why* (13, echoing verse 1) is still unanswered; so is the call to God to *arise* (12; cf. 9:19); but the trouble can be faced, for it is not faced alone: *Thou dost see* (14). Verse 14 in fact speaks memorably in faith and about faith: the former in the rising sequence *thou dost see ... , note ... , take into thy hands*; and the latter in the phrase, *commits himself* (lit., ‘abandons himself’) *to thee*, which expresses trust even more completely, because more personally, than the similar saying, ‘commit your way to the Lord’ (37:5). **15-18.** *Break ... the arm*, which may sound merely brutal, is an expression for the breaking of his power: cf. 44:3. The plea, *seek out his wickedness till thou find none* (i.e. to the last trace), takes up a significant word in this pair of psalms, for the verb ‘to seek out’ is translated ‘avenges’ in 9:12 and ‘call to account’ in 10:13.”<sup>7</sup>

“People who do evil in secret assume no one sees them. The people who rig elections, assassinate others, bribe, or accept bribes think they are safe. But they are only deceiving themselves. God sees them and knows their evil actions. When we sin, God knows about it even if no one else finds out. God also sees the pain we experience alone. Someone in a helpless situation at night or who suddenly becomes sick may think that help is too far away. God sees and can send help. Or when we invest time in helping people and those same people turn around and hurt us, God is watching. Our all-seeing God is a comfort for believers but a warning to those who sin against him (Psalm 10:14). If we live righteously, then remembering God’s watchful eyes will comfort us (see Psalm 33:18).”<sup>8</sup>

### Point 3: God will overthrow injustice (Ps. 10:16-18).

“There are times in our lives when it seems as if God is far off. God often seems distant, uninvolved, and unconcerned ‘in times of trouble’ (9:9 and 10:1). Our personal anguish can become even more intense when, ‘in times of trouble,’ we look around at those who have no time for God and who even despise God, yet they seem to be succeeding in every way. Psalms 9–10 teaches us how to respond in such situations. At the center of our response is our willingness to honestly pour out our heart to God, expressing to him exactly how we feel about his apparent distance and the apparent injustice of life. Such lamenting is not the complaining of ancient Israel in the wilderness, because surrounding this complaint is the plea for God to act. We may plead with the Lord in times of trouble. In spite of appearances, the Lord does see our trouble and grief. In his own time he will ‘arise’ to help the helpless. With this assurance we can surround our sorrow with songs of praise.”<sup>9</sup>

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“This psalm begins by questioning the Lord’s absence in **times of trouble** (Heb. *tsarah*, ‘distress’; cp. 9:9) but ends on a positive note of assurance in recognition that the LORD is King and always will be. He uses His power and authority on behalf of those who know they need Him. In contrast, those who are **wicked** foolishly act as though they can do whatever they want without having to answer to God (vv. 4,11,13,15).”<sup>10</sup>

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