

THE PSALMS

Series: Selected Psalms Phase 1

Psalm 10: Oppression of the Poor ... Plea for Vindication Psa. 10:1-18

Today's Study: Psa. 10 Part B (V. 12-18)

1. Cry for the Afflicted v. 12
2. Clarifying His Concerns Vv. 13-15
3. Confidence in the Most High Vv. 16-18

INTRODUCTION

1. Highlights from Psa. 10:1-11 Part A

(a) Introduction to Psalm 10

- (1) There is no title for this psalm, however, David is regarded as the author.

Barnes notes:

From the place which it occupies among the acknowledged psalms of David, it is morally certain that it was regarded by those who arranged the Book of Psalms, as having been composed by him. There is nothing in the psalm that forbid this supposition."

- (2) **Contents of the psalm:** The psalm is divided into two parts (a) **First**, we have the character and conduct of the enemy (vv. 1-11); and (b) **secondly**, the psalmist appealed to God to intervene and deliver him from the evil schemes of his adversary (adversaries) (Vv. 12-18).

(b) Complaints . . . Perception of the Psalmist Psa. 10:1

- (1) **Hold Back at Such a Time as This?** (10:1a).

There is great affection to God and His favor; for in time of trouble, that which he (David) complained of most passionately, is God withdrawing His gracious presence at a time of crucial need.

- (2) **Hidden but You Are Our Only Hope!** (10:1b).

- God's withdrawing His presence is very grievous to His people at any time, but especially in times of trouble.
- Beloved! Let us remember that the LORD is always near us . . . **"He was there ALL the time!** The refiner is never far from the mouth of the furnace when his gold is in the fire, and the Son of God is always walking in the midst of the flame when His holy child (children) is (are) cast in them."

- (3) **Help Needed but Where Are You LORD?** (10:1c).

- The psalmist is enquiring, wanting to know if the LORD has concealed Himself in a time of affliction, sorrow and persecution.
- **The question he asked, however, is put in a general form, as if it were strange and accountable that God should ever fail to intervene in time of trouble.**

(c) **Character of the Oppressor Psa. 10:2-6**(1) **Proud Persecutors of the Poor (10:2)**

“The wicked in his pride persecutes the poor”: As noted above his heinous act is the result of his pride, haughtiness and ambition motivated by his own selfish and power-hungry purposes that he is determined to accomplish, irrespective of his violation of the rights and comforts of others.

(2) **Perverse, Perverted and Arrogant (10:3).**

- It's unfortunate but it happens, people who exploit others are often proud of their selfish, sinful desires and shamelessly boast of their wicked deeds.
- The wicked despises or abhors the LORD. He makes a shameless boast of his own corrupt and baseless passions; when he is successful he makes no acknowledgement to God, but blasphemes Him and despises Him in his heart.

(3) **Practical Atheist—Confidently Self-Centered (10:4)**

- **“The pride of his countenance”** (10:4a NKJV) is a phrase that is used because pride shows itself mainly in the countenance, or in self-importance expression and manner.
- **Pride** is not only exalting self above God and His commands, it is also ignoring God, acting as if He does not exist. The sinner is unwilling, in any appropriate way to acknowledge God.
- **Pride** is at the root of atheism, theoretical or practical; at the root of all the reluctance which there is to seek the favor of God; it is **pride** at the root, therefore, of the misery and wretchedness of the world.

(4) **Produces Evil—Spiritually Insensitive (10:5).**

- **The wicked**: His ways, his methods and conduct are always perverse, forced and harsh; there is always something devious and unnatural about him, he is not straight-forward and honest; he does not see things as they are and does not act in plain and upright manner.
- **The wicked** is fearless and determined in his sinful pursuits; he will have it his way although his acts are tiresome to himself and annoying to others; he struggles with pain in his wicked courses, however, his pride makes him deliberate and stubborn.
- Tell him of God's authority over him, he turns it off by stating he never saw God and therefore does not know that there is a God, He is in the height of heaven and we have nothing to do with things above.

(5) **Perilous Lifestyle—False Hope (10:6).**

- The wicked thinks in insolence, “God never punishes;” his thoughts amount to this: “There is no God at all.” Instead the true security of those who trust in God, the wicked will cling to false security, monitoring their enemies and boasting that they will never come to disaster. He is a man who has no apprehension about the future; one who felt that his

advancement would be one of continued prosperity, and that adversity would never come to him.

- The fact is established that man is proud and conceited and will go a long way to prove that he is vindictive and cruel.
- The wicked are fully persuaded that their accomplishments will always be maintained.

(d) **Conduct . . . the Oppressor's Behavior Psa. 10:7-10**

David's portrayal of the wicked, as noted in these verses, is one of predators. These evil people make relentless effort to earmark unsuspecting and vulnerable people. The same person who claims that God does not exist is also prone to ridicule the reality that God will know or care about their wickedness.

Undoubtedly the character of the wicked manifests itself in their conduct.

(1) **Foul, Fraudulent, False and Evil (10:7)**

- What is in our hearts will come out in our speech and actions (see Luke 6:45). The foul words and evil actions of the wicked tells of the corruption of his heart.
- As noted in Psa. 10:7, the wicked is one who is full of imprecation, swearing, execration—he is a profane man who refuses to acknowledge God.
- Thomas Horne notes:
"He wants no prophet to teach him, no priest to atone for him, no king to conduct for him; he needs neither a Christ to redeem, nor a Spirit to sanctify him, he believes no providence, adores no Creator, and fear no Judge."

(2) **Furtive (Secretive), Subtle and Deceptive (10:8-10).**

- These men are very cunning and crafty in carrying out their plans.
 - They have ways and means to effectively coordinate what they intended, that they may adequately accomplish their objective.
 - Like Esau, that cunning hunter (Gen. 25:27) they (the wicked) **sits in lurking places, in the secret places and his eyes are secretly set to evil**. They do so secretly not because they are ashamed or afraid of God but because he (the wicked) doesn't want his evil objectives to be discovered.
- The word **innocent** (v. 8) does not mean sinless in the general sense, but that they were innocent in regards to robbers. They had done them no wrong; they had given them no reason for the attacks on them.
- The wicked are very cruel and barbarous.
 - Their malice is against the **innocent** (v.8), who never provoked them; against the **poor** (v. 10), who cannot resist them and over whom it will be no honor.
 - Those that have power, have a duty to protect the **innocent** and provide for the **poor**; however, these wicked men intended to be destroyers of those whom they should be guardians.

(3) False Hope . . . Crumbling Foundation (10:11).

- The wicked as practical and habitual feeling is that God has forgotten or that God didn't take an account of earth's activities.
- As observed in verse 11 (Psa. 10) it highlights the murder, oppression and bullying of the wicked and exposed the great evil behind these evil acts. All along, the wicked cherished the thought that God *has forgotten*, and would *never see* his wickedness against the poor and helpless.

Discussed in Part A (Psa. 10:1-11)

- A. Complaints . . . Perception of The Psalmist (10:1)
- B. Character of The Enemy (10:2-6)
- C. Conduct . . . The Oppressor's Behavior (10:7-11)

Today's Study Part B Psa. 10:12-18**Introduction to Psalm 10:12-15**

Previously, we saw David complaining in regards to the presence of evil people, now he seeks for God's intervention. He makes a solemn address to God, entreating Him to remember the cry of the afflicted. As believers, it seems natural and easy to voice our complaints and become frustrated when evil doers succeed and the oppressed continue in their hurt and abusive condition (see Psa. 73, NB Vv. 13-28).

Obviously, the psalmist was astonished that some people not only turn away from God but were of the opinion that they would never be held accountable for their evil deeds. In contrast, it has been made clear that God is fully aware of all the needs of the weak and helpless people. Based on these facts, the psalmist presented some arguments to enforce this appeal or reason why God should intervene: **First**, that God had seen all the atrocities and the wrong-doers' efforts to conceal what they have done, is useless. **Second**, the poor and afflicted had wholeheartedly committed himself (themselves) to God with a firm confidence that God would protect those who relied on Him.

D. Cry of the Afflicted Psa. 10:12

"Arise, O LORD! O God, lift up Your hand! Do not forget the humble" (10:12 NKJV).

1. Arise and Address the situation (Psa. 10:12a).

"Arise, O LORD! O God lift up Your hand!" (v. 12a NKJV)

- (a) Here we have David suddenly changing (noted above) from complaining about the wicked to personally addressing God.
 - (1) He requested that God instantly intercede, put an end to the evil acts of the wicked and bring forth deliverance from their oppression.
 - (2) Simply, it was a call to **take action**, especially realizing that the wicked finds comfort in the idea that they would never be held accountable.
- (b) The cry was passionately made (10:12a)
 - (1) **"Arise, O Lord!"** (10:12a). **See also Psa. 3:7.**

- This is a customary way of calling upon God in the Scriptures, as if He had been sitting still or had been inactive.
- As noted in Part A (Psa. 10:1-11), these cries are based on human perception, as a result of their prevailing adverse circumstances. God never slumbers, becomes inactive, etc. (Gen. 28:15; Psa. 121; Matt. 6:4).
- In essence this cry (Psa. 10:2a; 3:7) is simply a call of David to God to intervene on his behalf and deliver him.

(2) *“O God lift up Your hand” (10:12a)*

- As one does when he is about to strike, or exercise his power. **“Lift up the hands”** means to challenge or mount an opposition against (see 2 Sam. 20:21; 1 Kings 11:26-27; Psa. 106:26).
- The prayer is, that God would intervene and stamp out the wicked.

(3) It was a cry that God, Himself would appear.

- It was an appeal that God would manifest Himself in the activities here on earth.
- It was an appeal to God because of the confusion characterizing those who claimed that He (God) is not aware of their evil deeds.
- It was an appeal that God would manifest His power, He was to utilize it for the maintenance of His own purposes; He was to **“Lift up Your hand!”** against these oppressors, unleash Your power to the full extent!

(4) Spurgeon notes:

“With what bold language will faith address its God! And yet what unbelief is mingled with our strong confidence. Fearlessly the LORD is stirred up to arise and lift His hand, yet timidly He has begged not to forget the humble; as if Jehovah could ever forget of His saints.”

2. **Attentiveness for the Afflicted** (Psa. 10:12b)

“Do not forget the humble” (v. 12b NKJV)

(a) The word **“humble”** refers to the **“afflicted.”**

- (1) The thought is focused on, God remembering those who were down-trodden, crushed and afflicted.
- (2) These were the depressed and beaten down from the abuse and mistreatment. The just God must not be unfamiliar with their conditions.

(b) The psalmist’s desire is that God would appear for His people.

- (1) **“ . . . forget not the humble [patient and crushed]”** (Amp. Bible).
- (2) These afflicted are poor and are made poorer, and are humble in spirit.
- (3) The irony of this issue is that the oppressors in their presumption, say that You (God) has forgotten these afflicted ones! The psalmist’s desire is that God would appear so that they (the wicked) can see their folly.

NOTE: Verse 12 (Psa. 10) is unceasingly binding to the church, from which she will never do without, until our blessed Lord and Savior shall come in His glory to avenge her of all her adversaries.

E. Clarifying His Concerns Psa. 10:13-15

1. Callousness and Contempt of the Wicked (10:13).

“Why do the wicked renounce God? He has said in his heart, ‘You will not require an account’” (v. 13 NKJV)

(a) Contempt for God (v. 13a)

“Why do the wicked renounce God?” (v. 13a NKJV)

(1) it is a difficult thing to understand the evil of the wicked and why they revile God and refuse to accept that He will judge them.

- Not just in David’s days but we witnessed this practical atheism and destructive lifestyle in our days and throughout history.
- We wonder in amazement: How is it that people blindly ignore God and ridicule the reality of His imminent judgments.
- It is a known fact that Him who we serve is the true and living God (Jer. 10:10-18) and it is beyond our understanding that people:
 - ... daringly make a mockery in the very face of God.
 - ... how can they belittle the reality of God and His power.
 - ... His righteous character and His commitment to justice they vehemently challenge.
 - ... they boldly regard His warnings of judgments as empty threats!

(2) The psalmist wondered why it is that the LORD has tolerated, for so long, the outrageous blasphemies of the wicked (v. 13a).

(3) The wicked’s hate and rejection of God were a known factor to David **“he wicked contemn God”** (v. 13a), means to spurn or despise the LORD.

- **To renounce God:** is the opposite of fear of the LORD. The wicked are wrong, as we see in 10:6; to think that God will not require an account of their evil deeds (see 9:6-8)
- The account that we have in these verses are not mere assumptions but acts that were lived-out by the wicked. See also our brief list above at (1) . . . in addition note:
 - The wicked paid no respect for God’s commands, to His presence or for who He is, the Almighty God (Rev. 1:8; 4:8; etc.)
 - They violated all His laws as if they were not noteworthy.
 - They scorned all His instructions and appeals.
 - They had no fear of meeting Him because there was nothing about Him to understand or worry about.

(4) **It was (is) a mind-boggling thing to understand how man—the created being of God and a creature so weak and feeble could so defiantly withstand and blaspheme the true and living God and yet the facts are plainly lived out and cannot be denied.**

(5) The psalmist presented his appeal based on the enormous insults which these proud and arrogant oppressors confronted God. ***It was as if he was saying:***

- “LORD, it is Your own caused that we so strongly appeal that You would intervene because the enemy has created this need, and it is not for Your glory that they should remain unpunished.”
- **“Why does the wicked [man] condemned (spurn and renounce) God?” (Psa. 10:13a Amp. Bible)**

(b) Contemplate vanity and evil (v. 13b)

“He has said in his heart” (v. 13b NKJV).

- (1) This expression, **“He said in his heart,”** is repeated for the third time in this chapter ... Psalm 10 (see Vv. 6, 11 and 13).
- (2) The idea conveyed here is that all the evil of the wicked is the work of the heart, and indicated the true condition of the heart (Matt. 12:34; 15:18; Luke 6:45; etc.).
 - it is a special emphasis on the secret thoughts that motivates the godless conduct of the unrighteous.
 - This is not being judgmental but an evidence as to the wishes, the feelings, the desires and is to be regarded as indicating the real condition of the unregenerate heart.
 - The evil man habitually desires such things; he practically persuades himself that it is as he desires and he acts accordingly.

(c) Compliance with God denied (v. 13c).

*“He said in his heart, **“You will not require an account”**” (v. 13c NKJV).*

- (1) **“You will not require an account”** means, “There will be no accounting required for the evil deeds done.”
 - The Hebrew is simply saying: “You will not see,” meaning that God would not make an investigation into their evil deeds.
 - This is the actual feeling of wicked men, that they are not to give an account of their conduct, or that God will not require of them to be accountable for their evil actions.
- (2) As indicated earlier the psalmist speaks of this situation with astonishment.
 - **Astonished at the wickedness of the wicked: Good men are greatly disturbed when they think of the defiance and disrespect that is cast upon the holy God by the sins of sinners. As noted before, the wicked despise everything about God because they do not know Him.**
 - Astonished at the patience and forbearance of God towards the wicked: *Why are they allowed to disrespect God? Why doesn't God immediately vindicate Himself and take vengeance on them? It is because the day of reckoning is still to come, when the allotment of their iniquity is complete.*

2. **Commitment of the Afflicted** (Psa. 10:14).

“But You have seen, for You observe trouble and grief, To repay it by Your hand. The helpless commits himself to You: (v. 14 NKJV).

(a) All-seeing eyes of God (v. 14a)

“But You have seen, for You observe trouble and grief” (v. 14a NKJV)

- (1) David maintained an affirmative position, his confidence in God remained resolute, he knew who he served and that there was no change in Him (Mal. 3:6; Isa. 40:8; etc.).
“The brash, shameless persistence of the wicked had not shaken his faith....”
 (POSB).
- (2) We noticed David’s concerns expressed in verse 13, but upon further reflection he recognized that God has indeed seen, because He sees and cares about the **trouble** and **grief** of the poor and helpless.
- (3) **“You have seen”** or **“You have seen all.”**
- Although men act as if their conduct was not observed, nevertheless God has been intimately acquainted with **all** their actions.
 - The workers of iniquity cannot hide themselves; God indeed sees **all** the malicious and evil acts done by the wicked.
 - Although God seemed not to notice the conduct of the wicked and regardless that the wicked acted as if God did not observe, nevertheless every act was noted and God will deal with men according to justice and truth.
- (4) The persecutors encouraged themselves with a groundless fancy and vain imagination, that God would never see their heinous acts (example verse 11).
- However, the persecuted should encourage themselves with a well-grounded faith, that God not only sees but carefully observes all the mischief done to them and will respond accordingly.
 - Note the following quotes
 - Preacher’s Outline and Sermon Bible (POSB)
“God does see every effort of evildoers. Not one thought, word or deed escapes His knowledge. He beholds—looks intently upon and carefully regards—every sin the wicked commit against others.”
 - C. H. Spurgeon
“God is all-eye to see, and all-hand to punish the enemies. From divine oversight there is no hiding, and from divine justice there is no fleeing. Wanton mischief shall meet with woeful misery, and those who harbor spite shall inherit sorrow.”
- (b) Accountability to be required of the perpetrators (v. 14b)
“To repay it by Your hand. The helpless commits himself to You” (v. 14b NKJV).
- (1) God will judge the wicked for all their evil and will be a most reliable source of help for the improvised and powerless.
- (2) **“To repay it by Your hand”** (v. 14b)
- The hand is the instrument by which we make our accomplishment. The idea expressed here is that the psalmist felt assured that God would not ignore the need to hold the wicked accountable.
 - As noted before, the wicked are persuaded that God did not see their acts of evil or He may have forgotten them but, the fact is, in due time He will judge and punish them as they deserve.

- (3) ***“The helpless commits himself to You”*** (v. 14b NKJV)
- The KJV uses ***“poor”*** (v. 14) which means ***“helpless and defenseless, the oppressed and the down-trodden.”***
 - The word ***“commit”*** (KJV ***“commiteth”***) or ***“leave”*** means that they leave their cause with God; they trust in His protection and interposition; in this commitment they were calm, confident and felt completely covered.
 - They knew that God would deliver them if He sees that such is the best; and they were assured that God would do that which is best for them.
- (4) This was not a partial trust but a wholehearted commitment; they gave themselves entirely into the hands of God.
- They relied on God as their patron, provider and protector in all areas of their lives; in whose decisions they gave into and in His hands they wholly entrusted themselves.
 - They gave God the honor as much as their oppressors dishonored Him. They were His willing subjects and with delight placed themselves under His safeguard.
 - They relinquished discernment to His enlightenment and their wills to His supremacy; they were assured that He will order all things that are best and necessary.
 - The fact is, He does not deceive their hope. He preserves them in times of need, and causes them to rejoice in His gladness.
- (c) Advocate of the needy (v, 14c)
“You are the helper of the fatherless” (v. 14 c NKJV).
- (1) Throughout history the weak and needy have always been abused, discriminated, etc. but God has always stood up for the destitute.
- (2) Because no one stood up for nor defended the orphans they became easy prey and were commonly abused by the wicked. As noted in our text, David confirmed that God does defend the fatherless.
- (3) Defender or helper of the fatherless is a general character of God—the character in which He has revealed Himself to man. Compare Ex. 22:22; Deut. 10:18; Isa. 1:17; **Psa. 68:5**; 82:3; Jer. 49:11; Mal. 3:5; James 1:27.
- Psa. 68:5 Amp. Bible**
“A father of the fatherless and a judge and protector of the widows is God in His holy habitation.”
- (4) God is a friend that sticks closer than a brother (Prov. 18:24). He is the helper of the fatherless (Psa. 10:14), of those who have no one to help them and have many to injure them.
- He has appointed kings to ***defend the poor and fatherless*** (Psa. 82:3), and therefore much more will He do it Himself (Psa. 54:4-5; also see references noted above)
 - Spurgeon notes:
“God is the parent of all orphans. When the earthly father sleeps beneath the sod, a heavenly Father smiles from above. By some means or other,

orphans' children are fed, and well they may when they have such a Father!"

A Summary of Psa. 10:14

In acknowledging God's oversight, His protection and unceasing care, David noted four important facts:

(a) **God sees all the evil acts of the wicked.**

"But You have seen, for You observe trouble and grief" (v. 14a NKJV)

(b) **God punishes the wicked, they will be held accountable.**

"To repay it by Your hand." (v. 14b NKJV).

(c) **The poor and the helpless can depend on God to judge their oppressors.**

"The helpless commits himself to You." (v. 14c NKJV)

(d) **God is an advocate and reliable helper of the fatherless.**

"You are the helper of the fatherless" (v. 14 d NKJV)

3. Search Out and Strip the Wicked (Psa. 10:15)

"Break the arm of the wicked and evil man; Seek out his wickedness until you find none" (Psa. 10:15 NKJV)

(a) Incapacitate the wicked (v. 15a)

"Break the arm of the wicked and evil man" (v. 15a NKJV).

(1) David called upon God to help the weak by breaking **"the arm of the wicked and evil man,"** that is to weaken him, make him powerless so that he cannot continue to oppress others.

(2) The arm is the means by which we achieve a purpose, and as it was in David's days, especially in brandishing a sword or a spear in a battle; and if the arm is broken the individual becomes powerless.

(3) The wicked was to be disabled from doing mischief, take away his power so that the evil reign not and the people will not be ensnared.

(4) Spurgeon notes:

"Let the sinner lose his power to sin; stop the tyrant, arrest the oppressor, weaken the lions of the mighty, and dash in pieces the terrible. They deny thy justice let them feel it to the full. . . ."

(b) In-depth investigation of the wicked to be action taken (v. 15b)

"Seek out his wickedness until You find none" (v. 15b NKJV).

(1) The psalmist asked God to conduct a comprehensive investigation of the oppressors.

- He wanted God to examine every single deed the wicked committed against others, no stone was to be left unturned.
- The wicked was to be held fully accountable and was to be judged for every heinous act carried out against the weak and innocent.
- The wicked encouraged himself in his wickedness by believing that God had not seen nor will hold him accountable, now he must know that nothing escapes God's attention.

- (2) **“Seek out his wickedness”** until all his wicked acts are punished and that there is full recompense.
- This is a desire of the psalmist, that no wicked act of the wicked should be forgotten but that all acts be met with the full measure of justice.
 - Barnes notes:
“If it is right to punish the wicked at all, it is right to deal with them just as they deserve; if any wickedness may properly be punished, all may be; and, whatever may occur, the sinner may be assured that he will not be punished merely for a part of his sins. If God punishes the wicked at all, there will be nothing left unpunished.”
- (3) In essence the psalmist asks that the wicked and impenitent would be dealt with because of the evil that they have done.
- All his wickedness was to be brought to light although he (the wicked) thought they would remain undetected.
 - **All** his evil acts were to be accounted for which he thought would never result in his punishment.
 - Let there be nothing, absolutely nothing of his evil deeds remain unaccounted for, none of his evil design to remain undefeated and none of his supporters remain undestroyed.
- (4) Beloved, the wicked deny the reality of the justice of God but they will experience the full extent of His justice in regards to un-repentant sin. God shall hunt the sinner; as long as there is sin in him, he will be sought out and punished. The only alternative for the wicked is to repent and forsake his evil ways.
- For example, see Isa. 55:6-7; *there are many pointers in these two verses; note the following, briefly noted and focused only on v. 7:*
 - **Relinquish Sin**
“Let the wicked forsake his ways” (Isa. 55:7a)
 See also Eph. 4:22; Heb. 4:22; Heb. 12:1; 1 Peter 2:11.
 - **Repentance is Compulsory**
“... and the unrighteous man his thoughts” Isa. 55:7b)
 See also Luke 13:3; Acts 17:30; 2 Cor. 7:10.
 - **Return to God**
“... and let him return to God” (Isa. 55:7c)
 See also Mal. 3:7; Luke 15:17-20; 1 Peter 2:25.
 - **Recipients of Divine Mercy**
“... and He will have mercy upon him” (Isa. 55:7d)
 See also Jer. 3:12; Eph. 2:4-5; Heb. 4:16.
 - **Riches of God’s Grace**
“... and to our God for He will abundantly pardon” (Isa. 55:7e)
 See also Eph. 1:7; 2:7; 1 Tim. 1:14
 - To reject God’s mercy is to reject man’s only hope.
- John 3:36 Amp. Bible**

“And he who believes in (has faith in, clings to, relies on) the Son has (now possesses) eternal life. But whoever disobeys (is unbelieving toward, refuses to trust in disregards, is not subject to) the Son will never see (experience) life, but [instead] the wrath of God abides on him. [God’s displeasure remains on him; His indignation hangs over him continually.] [Heb. 2:4].”

F. Confidence in The Most High Psa. 10:16-18

The psalm ends with praise for the LORD and reassurance of His ultimate victory. It focuses on thanksgiving to the everlasting King, because He has granted the desire of His humble and oppressed people; He has defended the fatherless and punished the wicked who oppresses His poor and afflicted children. Although the passage began with a sense of frustration and anguish, it ends with a hopeful, faithful tone. What God has accomplished for His people produces confidence: a trust that He will hear and act according to His perfect goodness.

Let us learn that all will be well, if we take our complaints to the King of Kings! Rights will be justified and wrongs redressed at the throne. Be assured that God’s government does not neglect the interest of the needy nor will He tolerate oppression. In these verses (Psa. 10:16-18), we have a clear expression of a solemn and full conviction on the part of the psalmist that God would definitely interfere and save all those who put their trust in Him.

1. Superiority of God Acknowledged (Psa. 10:16)

“The LORD is King forever and ever; The nations have perished out of His land.” (10:16 NKJV).

(a) Eternal and sovereign (v. 16a)

“The LORD is King forever and ever.” (10:16a NKJV)

(1) **“King forever”** acknowledges God’s everlasting rule and becomes the basis of our confidence.

- Indeed, *“the LORD is King forever and ever (v. 16)* and His purposes shall prevail.
- The sovereignty of God is best expressed in the OT concept of kingdom. The sovereign is not one who controls the actions of his subjects in minute details but one who wins their loyalty or crush their revolt.

(2) Definitely, He reigns and He reigns forever!!

- This established fact is one of the instances which frequently occurs in the Psalms, where although there is a desponding spirit or an apprehension of danger expressed in the beginning of the psalm, it ends with the language of exultation and triumph . . . **HE REIGNS!!**
- The psalmist speaks in this situation as if what he desired was actually accomplished and as if the enemies of the LORD were actually overthrown; He was so confident that this would happen that he spoke

as if it was already done. (Compare Rom. 7:7) (See also Psa. 6:8, 9; 7:17; 9:18).

- (3) David was firm, resolute and with unwavering confidence was fully assured that God is the Supreme Ruler of the earth.
- He is inferior to none, cannot be conquered and He reigns from eternity to eternity!
 - The earth is His, everything that is in it and all the people belong to Him (Psa. 24:1; Rom. 14:8). *“Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sin shall die.”* (Ezek. 18:4). **He is the Sovereign King and will deal impartially with everyone who shall be judged on the standards of God’s justice.**
- (4) He is King and His government functions by His standards.
- It is the office of a king to administer justice for the restraint and terror of evil-doers and the protection and praise of those that do well.
 - It provides the support and help for the injured subjects, who can always appeal to their Sovereign King (Heb. 4:16; 10:19-22; Psa. 65:4).
- (b) Eradicate the enemies of righteousness (v. 16b)
“The nations have perished out of His land” (v. 16b NKJV)
- (1) Once more the psalmist is speaking as if his prayer request had already happened! What assurance and triumph when one truly trusts in God!
- (2) The **heathen (v. 16 KJV) (other translations use “nations”)**, refers to the enemies of God and of His cause, and who are the main subject of this psalm.
- Some scholars believe it refers to the remaining Canaanites in the Promised Land (Canaan).
 - Matthew Henry notes:
“. . . the remainder of the Canaanites, the seven devoted nations, which have long been in the sides of Israel, are now, at length, utterly rooted out; and this is an encouragement to us to hope that God will, in like manner, break the arm of the oppressive Israelites, who were in some respects, worse than the heathens.”
- (3) Scholars differ as to who **“heathen” (v. 16 KJV)**, specifically refers to; however, it is evidently clear that there were remaining Canaanites (Josh. 13:13; 15:63; 23:1-5) who continually fought against Israel. There were also opposition from within the nation of Israel, for example see 2 Sam. chaps. 15-18; etc.
- This we do know that all who refuse to acknowledge God and oppose His people will be erased from the face of the earth (Psa. 9:5, 17; 37:38; 73:17; etc.).
 - We also bear in mind that the Antichrist and his army will be destroyed **in Israel**, and completely taken out (example see Ezek. chaps 38-39, NB 39:4).

2. Satisfied That God Has Heard and Will Act (Psa. 10:17-18)

“LORD, You have heard the desire of the humble; You will prepare their heart; You will cause Your ear to hear” (10:17 NKJV).

(a) Petitions presented and heard (v. 17a)

“LORD You have heard the desire of the humble” (v. 17a NKJV).

(1) David was fully assured that his prayers were heard, that God carefully took notice and was keenly observant; the cry of the afflicted have never gone unnoticed (example **Ex. 3:7-8**; Prov. 15:29; Micah 7:7) and justice will be done.

(2) Brief clarification . . . two words (v. 17a) . . . *“LORD thou heard the **desire** of the **humble**” (KJV)*

- ***“heard the desire”***

- Their ***“desire”*** or their ***“prayers”*** that You would intervene on their behalf in time of danger and rescue them.

- Compare Psa. 6:8-9.

- The word ***“humble”*** refers to those who were poor, down-trodden, oppressed; with reference to the psalmist and his associated.

(3) Historically, God had heard their prayers, and here (*reference to our text*) we observe that David continued to express calmness and confidence in God.

- **God has heard the cry of the oppressed and has never denied their petition, they have never sought Him in vain.**

- On this occasion there is no reason not to be hopeful for the continuation and repetition of the favors granted to other generations. He never fails!!

- It was as if David was saying: “You are the same, Your power, promises and relation to Your people are the same and Your wonder working power and Your grace are the same! **Blessed LORD, our faith looks up to You!!**”

(4) The following quote by Spurgeon takes me to Rom. 8:26:

“David does not say, ‘Thou hast heard the prayer of the humble’; he means that, but he also means a great deal more. Sometimes we have desires that we cannot express; they are too big, too deep; we cannot clothe them in language. At other times, we have desires which we dare not express; we feel too bowed down, we see too much of our own emptiness, to be able to venture near the throne of God to utter our desires; but the Lord hears the desires when we cannot or dare not turn it into actual form of prayer.”

(b) Preparation of the heart (v. 17b)

“You will prepare their heart” (v. 17b NKJV)

(1) David was sure that his prayer has been heard, he was confident that God would ***“prepare”*** or ***“establish”*** the hearts of the oppressed

(2) The idea expressed here is, God would settle or confirm the oppressed hearts with the assurance of His continued care.

- He would dispel their fears and decrease their anxiety by the assurance of His favor and by His gracious intervention.

- Already they were overcome with apprehension and deeply disturbed with the prevailing challenges, but the assurance of divine favor would establish their hearts and give them peace.
- God would lift them from depression, strengthen them and mend their broken hearts!

Psa. 10:17b Amp. Bible

“You will prepare and strengthen and direct their hearts.”

- (3) **“You will prepare their hearts”**—the psalmist reminds us that the **spiritual preparation of the heart** is a great gift, an answer to prayer, and a mark of God’s blessings. **Note the following quotes:**

- Spurgeon
“Surely none but the Lord can prepare a heart for prayer. One old writer says it is far harder work to raise the big bell into the steeple than to ring it afterwards. This witness is true. When the bell is well hung you can ring it readily enough; but in that uplifting of the heart lies the work and the labor.”
- Horne
“The ‘humble’ and lowly, whatever they may suffer in the world, are the favorites of Jehovah: that He attends to the very desires of their hearts: that such hearts ‘prepared’ to prayer, are so many instruments strung and tuned by the hand of heaven.”
- Trapp
“Where God giveth a praying heart it is sure that He will show a pitying heart. If He prepares the heart, He will also bend His ear.”
- Matthew Henry
“He first prepares the hearts of His people and then gives them an answer of peace; He prepares the heart for praying by kindling holy desires and strengthening our most holy faith, fixing the thoughts and raising the affections, and then He graciously accepts the prayer; He prepares the heart for the mercy itself that is wanting and prayed for, makes us fit to receive it and use it well, and then gives it to us.”

- (c) Pleased to acknowledge God’s attentiveness (v. 17c)

“You will cause Your ear to hear” (v. 17c NKJV).

- (1) This is just another way of expressing his assurance that God hears their prayers and will answer.
- (2) In other words, the psalmist is saying: “God will favorably be attentive and give full attention to the cry of His afflicted people.

Psa. 10:18 NKJV

“To do justice to the fatherless and the oppressed, That the man of the earth may oppress no more.”

- (d) Proper (Right) character of the faithful defender of the needy (10:18a)

“To do justice to the fatherless and the oppressed” (10:18a NKJV)

- (1) David's desire: To justify the orphans; to rescue them from the hand of those who would persecute and violate his (the needy) rights.
- In other words, the psalmist prays that God would manifest Himself in His real and proper character as the advocate of the fatherless and the oppressed.
 - We also discussed the following previously:
 - **"fatherless" (v. 18a)** . . . (see also v. 14) . . . refers to the feeble and helpless.
 - **"oppressed" (v. 18a)** . . . discussed in lesson on Psalm 9, see Psa. 9:9. These are the persecuted, the crushed and the hurting.
- (2) What will be involved in the action plan by God?
- *"He would lift them from their oppression, strengthen them, and mend their broken hearts" (POSB).*
 - *"He would clear up their innocency, restore their comforts and recompense them for all the loss and damage they have sustained" (Matthew Henry).*
- (e) Protection of the afflicted. (10:18b)
- "That the man of the earth may oppress no more" (10:18b NKJV)*
- (1) **"The man of the earth"**
- *"That is, that man springing from the earth or created of dust (Gen. 2:7)—frail man, short-lived and feeble—should no more set up an unjust authority, trample on the rights of his fellow . . . suppose that he is superior to his fellow-men" (Barnes).*
 - *"Earthly and mortal men who are made of the dust, and must return to it, such as the oppressors of the people are" (Poole).*
- (2) One of the most common forms of wickedness in our world is oppression—the oppression of the fatherless, of the poor, of the dependent—the oppression of government workers, and the oppression of the enslaved.
- The most hurtful thing is that it is done by man. This reality is not limited to the days of David but seen throughout history and seems to be at an extreme high level in our days!!
 - **Prov. 29:27a NKJV**
"An unjust man is an abomination to the righteous . . ."
 and we can say to their fellow men!!
- (3) Barnes states:
- "Frail and weak man strives to feel that he is better than those clothed with a skin not colored like his own, or born in a more humble condition of life; and, in defiance of all the laws of God, and all the rights of his fellow men, he crushes and grinds them to the earth."*
- (4) Barnes continues:

“For such sins God will interpose, and He will yet show Himself to be the helper of the fatherless and the oppressed. May He hasten the day when oppression and wrong shall cease in the world.”

There was something that David and his loyally committed servants of God continue to yearn for and that desire continues even today among all God’s people. Beloved!! Be assured **“Better days are coming!!** We have already cast all our cares upon God because He definitely cares for us (1 Peter 5:7) and He has guaranteed that He will never forsake us (Deut. 31:6, 8). Irrespective of the situation let us maintain our faith in Him!! (2 Cor. 5:7). **Better Days Are Coming!!**

The song: “better Days” by Le’Andria Johnson ... Partial quote:

Sometimes it feels cold
And you feel all alone
But hold on, better days are coming

It can be rough in this world
I know it ain’t easy but hang on in there
I know better days are coming

You seen good, you seen bad
You been hurt beyond sin
But just remember that better days
Better days are coming

Friends will leave you all by yourself
But don’t cry
‘Cause better days are coming

Better days (better days)
Better days
Better days are coming

It’s only a season
Hang on in for you going through, yeah
But stay focused and never lose sight

DO NOT JUST READ THE BIBLE STUDY AND OBEY IT

2 Tim 2:15 NKJV: “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16 NKJV: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

PSALM 10 PART B
Review Questions

1. In Psalm 10, in what two ways did David’s response in regards to their adversaries differ, these are clearly seen in both divisions of the psalm (Vv. 1-11 and 12-18)?

2. Briefly explain the significance of Psa. 10:12a: *“Arise, O LORD . . .”* and note where else it has been used.

3. What are some areas noted in our lesson as seen in David’s appeal **(10:12a)** to God?

4. What does the word *“humble”* means (see 10:12b); briefly explain its usage in our text?

5. In discussing Psa. 10:13a, we noted some ways that the wicked display contempt for God; list five of these areas.

6. List the three times *“He said in his heart”* has been used in Psa. 10 and briefly explain the message conveyed.

7. Complete the following:

A quote by C. H. Spurgeon.

“God is all-eye to (a) _____, and all-hand to (b) _____ the enemies. From divine (c) _____ there is no (d) _____, and from divine justice there is no (e) _____. Wanton (f) _____ shall meet with woeful (g) _____, and those who harbor spite shall inherit (h) _____.”

8. Define (a) *“poor”*, (b) *“commit”* (*“commiteth” KJV*), as used in Psa. 10:14b.

9. Explain at least two in which areas the helpless (v. 14b) had wholeheartedly committed themselves to the LORD.

10. In acknowledging God's care, protection, etc. for His people; what four important facts are noted in Psa. 10:14?

11. As noted when discussing Psa. 10:16b, what are some areas by which the Kings government functions?

12. Complete by choosing the correct answer:

“God has heard the cry of the oppressed and has never denied their petition, they _____.”

- (a) never searched for Him earnestly
- (b) never sought Him in hope
- (c) never desired victory in Him
- (d) never sought Him in vain

13. (a) Give another word for **“prepare”** . . . as used in Psa. 10:17b). (b) Briefly explain the idea expressed in **“You will prepare their hearts”** (v. 17b).

14. Explain David’s desire for the afflicted as noted in Psa. 10:18a.

15. Complete the following:

A quote by Barnes.

For such (a) _____ God will (b) _____ and He will yet (c) _____ Himself to be the (d) _____ of the fatherless and the (e) _____. May He (f) _____ the day

*when (g) _____ and wrong shall (h) _____ in
the world.”*