

## Psalm 10

1 Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? 2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. 3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. 4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. 5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. 6 He hath said in his heart, I shall not be moved: for I shall never be in adversity. 7 His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. 8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. 9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. 10 He croucheth, and humbleth himself, that the poor may fall by his strong ones. 11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble. 13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. 14 Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. 15 Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. 16 The LORD is King for ever and ever: the heathen are perished out of his land. 17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: 18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

### Introduction:

1. The prophetic potential of this Psalm is marked by two items:
  - A. The many uses of “the wicked” (5X; vv. 2, 3, 4, 13, 15). He is the “man of the earth” (v.18) – A picture of the Antichrist.
  - B. The “times of trouble” (v.1) (cf. Dan. 9:24-27).
2. The disadvantaged are described:
  - A. The poor (vv.2, 8, 9, 10, 14)
  - B. The innocent (v.8)
  - C. The humble (v.12, 17)
  - D. The fatherless (v.14, 18)
  - E. The oppressed (v.18)

### Outline:

- A. The Question of Divine Justice (v.1)
- B. The Reign of the Wicked (vv.2-11)
- C. The Prayer for Deliverance (v.12-15)
- B.’ The Reign of the LORD (v.16)
- A.’ The Answer of Divine Justice (v.17-18)

### Observations:

1. The Psalmist like Psalm 2 opens with a question. (Another reason why David may have been the writer). The ultimate “injustice” is the death of Christ (see 1 Pet. 3:18).
2. The poor are oppressed and the wicked prosper – make it seem that God is absent. (Atheism – could be fueled by this problem called theodicy – the justice of God).
3. The Wicked functions in a three-fold manner:
  - A. His pride prevents him from seeking God – God is not in all his thoughts. (v.4)
  - B. He thinks God has forgotten his sins. (v.11) – God is nowhere to be found.
  - C. He does not think that God will hold him accountable (v.13).
4. (v.12) – The proper response of the believer is to pray that God would manifest Himself to both the wicked and the godly.
5. (v.15) – Ps. 37:17. – God will destroy the strength of his instrument of violence and sin.
6. (v.16) – The LORD reigns in contrast to the Wicked.
7. The two-fold desire of the humble: (v.17)
  - A. That God will prepare their heart. Or to strengthen the humble.
  - B. That God will cause His ear to hear. Or will answer their prayers for divine judgment against the wicked.

**Lesson:** Jesus will bring justice to earth and prayer is the believer’s practical answer to “theodicy.”