

Psalm 10

Last time we began Psalm 10. It starts off with a question from David. He asks God why he seems to hide himself in times of trouble. In the next 10 verses David went on to describe the trouble that the poor and needy experience, the persecutions that they go through at the hand of the proud oppressor. We pointed out that David had been delivered from his own enemies, and nationally Israel had been delivered from the enemy and avenger, but that personal salvation from wicked oppressors had yet to come to some of the poor and needy in Israel. And though David had been delivered from his own enemies, he wasn't unmindful of the trouble that he knew some of his subjects must be experiencing. In Psalm 10 he comes to God asking him why he seems to do nothing in the face of such adversity.

David described the pride of the wicked, and showed how pride would lead them to practice injustice, covetousness, and oppression. He showed how that also because of their pride, the wicked would refuse to seek God or hear correction. David pointed out how the wicked would murder the innocent, and proved that God's only choice, if he wanted to end this grievousness, was to pour out his wrath on the wicked and utterly destroy them. The wicked man would not repent because of his pride, if God wants to deliver the oppressed, he must bring judgement on the wicked.

David closed his description of the wicked in verse 11 by pointing out that the wicked think that either God doesn't exist, or that if he does he's indifferent to the cause of the poor and needy. That God doesn't bring judgement, or watch and see their wickedness. They think that God has forgotten and hides his face from their oppression.

But David knows that God isn't like that. David knows that God is a just judge and a savior. When he came to God for judgement, David was delivered, after all. He knows that God sees and hears the cry of the poor and needy, and the iniquity of the wicked. He knows that God is not indifferent to the plight of those that are oppressed. So this is why he's coming to God and asking him why sometimes it seems that he is. Why it seems that God doesn't act. Why it seems sometimes like he's left the oppressed all alone. Why he doesn't seem to bring judgement on the wicked. Why his wrath is not poured out.

David is not questioning God's goodness and justice. He knows that God will judge the wicked. He's seen God judge his enemies. But he doesn't know when it is going to happen. He knows that God does care, that he does hear the cry of the oppressed, and that he is their helper. But he doesn't know exactly how God helps them. He's coming to God to try and understand that. To understand what God is doing here.

David is looking out at the people of Israel, and he knows that some of the them are surely being oppressed, and he doesn't see God bringing them miraculous deliverance in the same way that God brought it to him. But he knows that God must be doing something. That God has to bring judgement. He's proven here in Psalm 10 that the oppression of the wicked can only be ended through the destruction of the wicked. He's shown that it's grievous enough to demand a response. So David doesn't understand why sometimes it seems that God is not responding.

In the last seven verses of Psalm 10, which we're going to look at today, David completes his three pronged argument. He's shown: 1) that the sin of the wicked is grievous and must be stopped, 2) that the wicked by nature will not repent because he is too proud, and 3) the point which he proves in these verses, that the nature of God demands that he do something about it. David knows that God is just—and a just God can't sit idly by and let this go on, can he?

So in this psalm, David is saying, "God, I know you're doing something—the nature of the sin, the nature of the sinners, and your nature demand it. Tell us what you are doing. Why aren't you judging them?"

Last time we talked about how Christ, like David, has been delivered from oppression. He's been delivered from the wicked. But how that also like David, Christ is still mindful of the persecution that we endure. He is sitting up in heaven, earnestly expecting until we are delivered, glorified with him, and his enemies are made his footstool. He cannot wait for the day when he will be able to slay and destroy all of the wicked oppressors. And in the meantime he makes intercession for us, earnestly seeking that God will haste the day and deliver all his brethren.

Verse 12

Psalms 10:12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

ARISE

This is the fourth time that David has asked God to arise.

1. In Psalm 3:7 David asked God to arise and save him.
2. In Psalm 7:6 he asked that God would arise in anger and bring judgement because of the rage of his enemies.
3. In Psalm 9:19 he asked that God would arise and judge the heathen so that man would not prevail.
4. And here he is asking God to arise, and not to forget the humble.

The first time David was asking God to arise for his own sake. To arise and save him. The second time he was still seeking salvation, but he was asking God judge his enemies specifically because of their rage. So he wanted God to bring judgement for his sake, but he was focusing on his enemies' rage as a reason that God should arise and judge them. The third time, in Psalm 9, David was asking it, that the heathen might not seem to prevail against God. So he was asking not so much for his own sake but that judgement might be brought on his enemies, that they would not prevail. And this time, he's asking it again for a similar reason. He's not asking for his own sake. He's asking for the sake of the humble. He's asking for the sake of the oppressed. And he's asking also that God would do it that he might prove the wicked wrong. That man might not prevail. He's asking God to arise, to prove that he doesn't forget the humble. The wicked have said in their hearts that God has forgotten, but David is asking God to lift up his hand in judgement, and show that they are wrong. "Arise, O LORD; O God, lift up thine hand: forget not the humble."

LIFT UP THINE HAND

So David asks God do arise, and judge the wicked. Not to stand afar off, not to be indifferent. And he says also, "lift up thine hand." Now, what does that mean? Well, it's used two different ways in scripture. First, it is used to describe somebody taking an oath:

Genesis 14:22 And Abram said to the king of Sodom, I have **lift up mine hand** unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

So Abram had sworn before God; he had lifted up his hand.

The second way that it is used is in describing someone who is an enemy of somebody:

2 Samuel 18:28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that **lifted up their hand** against my lord the king.

So the people who are fighting against you, they've lifted up their hand against you. I think that maybe what it is actually saying is that they've sworn against you. They're a sworn enemy. I'm not sure that it always implies that, but I think that it does here in Psalm 10. David is asking God to become a sworn enemy of all of the wicked oppressors. And this isn't without precedent. David is actually hearkening back to a passage from the law, Deuteronomy 32, which we've seen him reference several times before, especially in Psalm 7 where he was talking about the judgement of his enemies. If you recall, Deuteronomy 32 is a song that God told Moses to teach the children of Israel so that they'd be reminded of him and turn back to him after they'd rebelled against him. Here is the end of that song:

We looked at Deuteronomy 32, and talked about how God would lift up his hand, swear that he lives for ever, and deliver his people. Let's take a closer look at that:

Deuteronomy 32:34 Is not this laid up in store with me, and sealed up among my treasures?
35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.
36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

*So there would be a time when the children of Israel were being oppressed by their enemies, their power would be fully gone.
But God would bring a day of calamity upon their enemies and judge them.*

37 And he shall say, Where are their gods, their rock in whom they trusted,
38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.
39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

*And God will point out to Israel how their idols were unable to save them. So Israel will have been in idolatry, but God will bring them to a point where they see that their idols can not save them. Then he'll point that out to them, and point out that he is the only one who can.
And so God will prepare their hearts, to see the he only can be their deliverer.*

40 For I **lift up my hand** to heaven, and say, I live for ever.
41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

What God is saying to them is, that if they turn to him and serve him with a perfect heart he can and will bring them deliverance.

And they will turn to him, because he's prepared their hearts to see that it is true, and that he is indeed the only one who can deliver him.

43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

And then God will do it. He will avenge the blood of his servants. He will lift up his hand, he will destroy his adversaries, and the nations will rejoice.

And so this is a picture of what will happen at the time of the tribulation. The tribulation, all the trouble that will come upon Israel, is God's means of preparing their heart to seek him alone for his salvation, so that he can bring it.

So that's how the song ends. When Israel is being oppressed because of their sin and God sees it he will point out that their idols can't save them, but then to contrast himself with that, he'll lift up his hand to heaven, and swear, "I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me." He'll avenge the blood of his servants, render vengeance to his adversaries, and be merciful unto his land, and to his people.

And that is what David is asking God to do. He's asking him to lift up his hand, become the sworn enemy of the oppressor, and bring full deliverance to his people.

And that isn't the only passage that talks about God's hand being lifted up. Let's look at some others.

When we were going through Psalm 9 we looked at Isaiah 26, because it shares many parallels with that. And it is that deliverance from every oppressor which is described in Psalm 9, that David is seeking for God to bring here in Psalm 10. So it is no great wonder that Isaiah 26 talks about God lifting up his hand:

Isaiah 26:1 *In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.*

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

So it is speaking of a time that will come when God will keep those whose minds are stayed on him in perfect peace. That's what David is seeking for in this psalm, perfect peace from every oppressor.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

So they are admonished to trust in the LORD. To serve him with a perfect heart. Because he can bring judgement and destroy the cities of the lofty and proud. The steps of the poor and needy will tread it down, if only they put their trust in him.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

So their desire will be to him, that his judgements would be manifested in the earth. They will earnestly wait for him.

And as it says in Psalm 10, he will hear the desire of the humble, and will bring that judgement.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

As David said in Psalm 10, the wicked can't be shown favor, because he's too proud to repent. Ultimately he'll have to be destroyed, that destructions may be brought to a perpetual end.

*11 LORD, when thy **hand is lifted up**, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.*

When God lifts up his hand to say that he lives forever, they won't see or take it to heart. But when they deal unjustly, he'll lift up his hand once more, and then they will see, be ashamed, and be devoured by the fire of his enemies.

And so God will lift up his hand twice, as we have said: once after the end of the tribulation, once more after the end of the millennium. There will be some wicked who will not see the first time, but they will surely see the second.

And here is a passage from Revelation 10. 10, I'm sure that's coincidental.

Revelation 10:4 *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.*

*5 And the angel which I saw stand upon the sea and upon the earth **lifted up his hand to heaven**,*

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

So this angel lifted up his hand to heaven, and swore. And what did he swear by? The same thing that God said he would swear by when he lifted up his hand: that he lives for ever and ever.

And what was the angel swearing? That there should be time no longer. No more waiting, no more time should pass in expectation and hope, but that the mystery of God would be finished.

So he was swearing that at that time God's judgement would tarry no longer, but it would come, and salvation finally perfected.

And so that's why it is the seventh angel. Because seven is the number of perfection and completion. That's why there are seven thunders, seven trumpets, seven vials, that's why there are seven verses here at the end of Psalm 10 that speak of God one day completing that deliverance, it is why it is Revelation 10:7 that says "in [those] days... the mystery of God should be finished."

It is a wonderful thing, when God's wrath is finally poured out, judgement completed, and salvation from oppression perfected.

Verse 13

Psalms 10:13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

CONTEMN

David says that the wicked contemn God. What does the word contemn mean?

Well, contemn comes from the same root as contempt. It means to treat someone or something with contempt.

Here's an example of the way the Bible uses the word contempt (the same way we use it); this is the first time that the word contempt is used:

Esther 1:17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

So to have contempt for someone is to despise them. It said that the women would despise their husbands, and it called that contempt.

To show contempt for something is to treat it with disdain, as if it is less than you. You treat someone with contempt when you think that you are better than them, or at the very least that they can't touch you or be of any consequence to you.

And David says that that's the way that the wicked treat God. They contemn God. They treat him with contempt. They despise him. They say that he's forgotten and will never see their wickedness.

REQUIRE

They say that God will not require it.

To require something of someone is to demand it of them. It is to hold them responsible for it.

Here's an example of the way that it is used:

Genesis 43:9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

So when you become surety for something, it is required of you. If the other person defaults, you're responsible for paying back the loan, for example. You have no choice, it is required. The bank demands it, because you've become responsible for paying it. It is required of you. And when something is required of you, you bear the blame for it. If it doesn't happen, you're the one held responsible, you bear the blame for it.

The most common way that the word require is used in the Bible is talking about requiring somebody's life. In fact the first time it is used is in Genesis 9:5:

Genesis 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

So when God made a covenant with Noah after the flood, he said that he would require the life of man by the hand of man and beast. That whoever shed man's blood, it was our responsibility to slay the murderer. God would require his life at our hands. He would require his life of us.

Here's another example of how it is used:

1 Samuel 20:16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

So when Jonathan made a covenant with David, he said that if David broke that covenant, the LORD would require it at the hand of David's enemies. In other words, David had to keep that covenant, or God would have his enemies kill him. It would be required of him.

Putting these things together, we see a common pattern in these verses of the way the word require is used.

First, when something is required, it is often the life of the one it is required of. If you don't fulfill your responsibility, you will be slain. Your life will be required.

Second, each of these three verses talks about requiring it at the hand of somebody: "of my hand shalt thou require him;" "at the hand of every man's brother will I require the life of man;" "Let the LORD even require it at the hand of David's enemies."

And third, in the latter two verses, this was associated with a covenant. God was making a covenant with man after the flood. And Jonathan was making a covenant with David.

Why are these things significant? Look at the previous verse in Psalm 10: "Arise, O LORD; O God, lift up thine hand: forget not the humble."

We've shown how God lifting up his hand is to swear an oath to destroy the enemies of his people.

And now we see how requiring something is associated with making a covenant, something that is usually confirmed with an oath.

And when that covenant is broken, when that oath is broken, the life of the ones who despised the oath is required.

So when the wicked contemn God and say that he will not require it, what they're saying is, that God has not sworn. He isn't their sworn enemy. He never will lift up his hand and require their

blood for despising his oath. He's forgotten the covenant, he's not going to fulfill his responsibility of requiring the life of the wicked, the life of the murderer. He's not going to help the oppressed when they are in trouble.

And David is asking God why he allows the wicked to get away with that. Why does he allow the wicked to condemn him? Why doesn't he judge them and destroy them? Why doesn't he lift up his hand against them?

We talked about how the wicked said that God would not require their lives for despising the poor. That he wouldn't become their sworn enemy. But David said that God would. That God was watching, he was keeping track of the mischief and spite that the wicked were doing, and one day he would require it and requite it. He said that one day God would seek out their wickedness till he found none. And we pointed out how this reminds us of the inquisition for blood that it talks about in Psalm 9. And so the wicked, before the tribulation, and even some of them during the millennium, will refuse to believe that God will require it and recompense their ways upon their head. But ultimately he will, he will may an inquisition for blood. He will devour them with the fire of his enemies. He will not forget the humble.

Verse 14

Psalms 10:14 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.

REQUIRE

David says to God, "You *have* seen it. You see their oppression so that you can requite it with your hand. So why don't you do it?"

"You haven't forgotten, you know what they've done, you've kept account of it to requite them, to give them their just deserts, to require it with your hand. Why haven't you required it yet?"

At the dedication of the temple, one part of Solomon's prayer was asking God to requite the wicked, when the oppressed cried out to him for judgement:

2 Chronicles 6:22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;
23 Then hear thou from heaven, and do, and judge thy servants, by **requiting** the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

So when someone took an oath and swore that they had not sinned against their neighbor, Solomon asked God to hear it and requite the wickedness of that person upon their own head if they were lying, or to justify them if they were righteous.

So just as Jonathan asked that God would require it if David broke the covenant which he had sworn to, so Solomon was asking that God would require it of every one who swore falsely, and that he would requite them.

And here David is pointing out that this is but God's nature. He knows that God doesn't need to be asked to do this, it who God is. The LORD beholds mischief and smite to requite it with his hand. So then why doesn't God requite them speedily?

COMMITTETH

And David points out that the poor who are being persecuted are waiting on him to act: "the poor committeth himself unto thee; thou art the helper of the fatherless."

When something is committed to somebody, that means that person is responsible for it.

Genesis 39:22 And the keeper of the prison **committed** to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

The the keeper of the prison committed all of the prisoners to Joseph's hand. He was responsible for caring for them, and making sure that none of them escaped. If anything happened, Joseph would take the blame, he'd be held responsible, it would be required of him.

And David says that the poor man is committing himself unto God. He's not able to overcome the wicked himself, he's asking God to take care of him. He's asking God to be responsible for his welfare.

And David is asking God to do that. He's asking God to lift up his hand, to become their sworn protector, to become surety for them, to destroy their enemies.

This is God's nature, to requite the wicked, so when the poor are trusting in him to do it, why doesn't he?

We pointed out how that that is but the nature of God. He is just and a God of recompenses. He requites the wicked. It is who he is.

And we noted how that David was pointing this out, and asking God why, if this is what he's going to do, he hasn't done it yet.

And in asking that David pointed out the fact that the poor were committing themselves unto the LORD. They were looking to him to be responsible for their salvation, and to bring justice.

In the new testament, Peter, in his first epistle, talks about how we should commit ourselves unto God when we suffer persecution.

First he gives us an example to follow:

1 Peter 2:23 *Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

So even Christ himself committed himself unto his Father, knowing that he judges righteously, and would not let his blood fall to the ground without requiring it.

Christ didn't revile when he was reviled, and when he was persecuted he didn't threaten. He trusted in his Father, and committed himself to God.

And Peter's message is that we should do the same:

1 Peter 4:12 *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:*

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God **commit** the keeping of their souls to him in well doing, as unto a faithful Creator.

So Peter admonishes those who are suffering to commit their souls to God, not seeking to procure their own salvation, but doing good and trusting the LORD to bring it.

FATHERLESS

And David points out that God is the helper of the fatherless.

Deuteronomy 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the **fatherless** and widow, and loveth the stranger, in giving him food and raiment.

So God is the judge of the fatherless.

David didn't say that God had promised to save the poor and needy. But they are committing themselves to him. And the LORD has said that he is the helper of the fatherless.

That is God's nature. It is who he is. And so David is asking why he does not lift up his hand, and swear, and avenge. Why does he sometimes seem not to help them?

Verse 15

Psalms 10:15 Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

ARM

Now David is being very bold. He's made his case that God's nature is not such that he can ignore the cry of the oppressed, of the poor and fatherless. So he knows that God must act, he must arise and help them.

And in case he needs some direction, David tells him what he'd like him to do: break the arm of the wicked.

Why does he ask that specifically?

Well, it seems to be the just recompense for the oppressor. The arm whose hand is lifted up against the fatherless, should be broken:

Job 31:21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

So Job said, 'If I've lifted up my hand against the fatherless, let my arm be broken.'
If you lift up your hand against someone in oppression, you deserve to have your arm broken.
And David asks that God would bring that judgement upon the wicked.

David asked that God would break the arm of the wicked. I think that maybe he was referencing this passage from Job:

Job 38:12 *Hast thou commanded the morning since thy days; and caused the dayspring to know his place;*

Now in context what God is talking about is the original creation of the earth, and the judgement that was brought upon it. But in that I believe God is also paralleling that with the future judgement of this earth.

What God asks Job is whether he has commanded the morning, and caused the dayspring to know his place. In other words, he's asking him if he is the one who makes the sun come up and rise in the east, and the day to dawn.

13 *That it might take hold of the ends of the earth, that the wicked might be shaken out of it?*

What God is saying to Job is, can you make the morning stay on the end of the earth so that the day never dawns? Can you keep the sun from rising that the wicked might be destroyed?

14 *It is turned as clay to the seal; and they stand as a garment.*

And he's talking about the heavens being a dark garment covering the earth.

15 *And from the wicked their light is withholden, and the high arm shall be broken.*

The wicked will be plunged into darkness, and the arm of the proud will be broken. And of course that is exactly what will happen after the end of the tribulation. So I think that's what David might be referencing here in Psalm 10 when he asks God to break the arm of the wicked. There is a day coming when he will do it. That's what Christ will do to them upon his return.

SEEK

He asks that God would seek out their wickedness until he finds none. To not forget any of it, to let none of it go unpunished.

David is asking God to show no mercy at all, but to punish every sin of the oppressor.

Seeking out the sin of the wicked reminds us of the inquisition for blood that David spoke of in Psalm 9. He said that God would make an inquisition for the blood of the poor and needy, that he would remember the cry of the humble.

David has experienced that himself, God has destroyed his enemies, but David is asking that now for all the humble.

Verse 16

Psalms 10:16 The LORD is King for ever and ever: the heathen are perished out of his land.

That sounds a lot like Psalm 9. There it talked about God taking up his throne and destroying the wicked, brining them to a perpetual end.

This is what God has promised, and David is asking him why he hasn't done it yet. Why does he tarry? Why does he seem to stand afar off in times of trouble? Why doesn't he bring his wrath down against the oppressor? Why doesn't he lift up his hand and remember their iniquity?

David realizes that God has not fully fulfilled his promise of peace to Israel. He knows that God's going to one day bring his people an even greater peace, an even greater deliverance.

David knows that God has fulfilled this for him, destroying his enemies, but that God's promise of deliverance from oppression wasn't just to him. And it isn't a national thing. God didn't just promise to deliver them collectively. That wouldn't be just. Justice and judgement has to be given on an individual level. And so David knows that God hasn't really fulfilled the salvation of his people until he has saved each and every one of them form their own troubles.

What David is telling God is that he knows that God has promised to take up his throne and reign and judge the wicked. And David sees that God hasn't done that. David is still looking for a more complete, a more perfect deliverance. And he's pointing out here that God has promised it, he's even spoken of it through David himself. And David can see so many other parts of what God has said being fulfilled, as part of his own deliverance. And so he's asking God why he doesn't just go all the way. Why he hasn't fulfilled it completely. Why he still hasn't brought individual deliverance. God has promised it, this seems like the right time, why hasn't he done it yet?

Verse 17-18

Psalms 10:17 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.

This is the closest thing to an answer that David gets in this psalm. And it really isn't a complete answer to the question.

David is still looking forward to a future time when God will bring salvation to all of the oppressed. We still don't get a clear answer, on why exactly God hasn't brought that yet, or what he is doing to help the oppressed in the mean time until he brings them deliverance. But we do get a hint, as to why God hasn't brought that *individual* salvation from oppression yet.

The first thing David says is that God has heard the desire of the humble. He has heard the oppressed.

David has assurance that God knows exactly what is going on here, and that he will know exactly who needs judgement when it comes time to requite the wicked.

David knows that God is not ignoring him. He's not ignoring the problem. He may stand afar off in times of trouble, but he still hears the cry of the oppressed. He still hears when the humble desire that he would destroy the proud.

And that is comforting. It isn't as nice as salvation, but because we know that God is just, and will one day bring deliverance and judge the wicked, we can take comfort in the fact that he hears us, because we know that he won't treat us unjustly. That he will requite the wicked. And if we know that he hears us, but isn't doing what we're asking for yet, then he must have a good reason for that. The humble are never ignored. He may postpone judgement, but he will never forget it.

PREPARE THEIR HEART

When you start to think of it that way though, you do wonder if the reason that God hasn't brought deliverance yet has something to do with us. Is it our fault. Are we not ready yet in some way, is he waiting for something from us.

And David implies here that God is looking for something from us, before he fully brings our salvation.

"LORD, thou hast heard the desire of the humble: thou wilt *prepare their heart.*"

So David is implying that something needs to happen to the humble, to the oppressed, before God brings salvation.

Their heart needs to be prepared.

It talks about preparing the heart 10 times in scripture. Coincidence, of course. Here is the first time the term is used:

1 Samuel 7:3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and **prepare your hearts** unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

We talked before, when we were going through Psalm 7, about the ministry of judgement which the judges, such as Samuel, had. Their ministry of judgement involved cases between man and man, but there was also a supreme judgement between Israel as a nation and their enemies. This passage in Samuel 7 is talking about a time when Israel came before Samuel nationally, seeking deliverance from their enemies.

And Samuel told them that they would be delivered only if they put away all of the strange gods, and prepared their hearts unto the LORD, and served him only.

And the Bible tells us that they did so, and that God delivered them.

Now at the time that David is writing Psalm 10, God has brought Israel national deliverance once again. He's judged their enemies, and saved them through David, his anointed.

But David sees that this deliverance is still imperfect, because oppression continues. And he realizes, that just as there was a necessary prerequisite for national deliverance, there is a necessary prerequisite for a perfect individual deliverance to come: the hearts of the oppressed need to be prepared.

I've talked about the difference between the salvation that Israel has already received through David, and the salvation which David is still seeking. They've received national salvation, but some of them are still experiencing oppression on an individual basis.

So there is a national salvation and an individual salvation.

But don't misunderstand—both of these are really national in scope. David isn't asking God to bring deliverance to one person as an individual. He's asking to bring all of Israel deliverance from oppression that they are experiencing on an individual basis.

David isn't asking God to destroy this oppressor or that oppressor, he's asking him to destroy all the wicked in Israel. He isn't asking him to deliver this person or that person, he's asking him to deliver all of the poor and needy. He's seeking complete and perfect deliverance from oppression, so that there is no more of it.

They have all, as a nation, been delivered from their national enemies, and now they all, as a nation, need each one to be delivered from their personal enemies.

In other words, none of us can be delivered from all oppression in this world, until all of us are delivered from oppression in this world.

None of us can live without experiencing oppression in this world, until there is no oppression in this world at all.

And so none of us can be completely saved from oppression, until all of us are completely saved from oppression.

And it is that total, complete, and perfect salvation from oppression that David is seeking.

Now when Israel came to Samuel seeking national deliverance, he told them that they had to prepare their hearts to seek the LORD, and him only, and to put away the strange gods from among them, or else they wouldn't be delivered.

If only some of them had obeyed and done that, would Israel have been delivered from the Philistines? No. All Israel had to prepare themselves to receive that deliverance, and then they would all as a nation receive salvation together.

If not all of them turned to the LORD, then as a nation Israel would not have been saved. They would have been brought into bondage under the Philistines, and continued to be oppressed.

It was a salvation that had to come to them all at once, or it wouldn't come at all.

And it was something that they could not do themselves, they needed God to do it, to help them, to save them.

What David is saying here, is that the salvation of the oppressed, that individual salvation that we have been talking about, has to come the same way.

David is looking for all Israel to be saved from their own personal enemies. He knows that only God can do it. And what he is saying here, is that it is something that must come to them as a nation, and that therefore, just as they had to prepare their hearts before the LORD to receive the national salvation, all Israel must prepare their hearts before the LORD before they will receive the complete individual salvation from the oppressor.

God isn't going to bring it halfway, to some and not to others. David isn't seeking that. He's asking for every oppressor to be destroyed, for all of the oppressed to be delivered.

God has promised to do that work at once, to bring destructions to a perpetual end, and David is asking him why he tarries.

The answer that David comes up with is, that God is waiting until the people's hearts are prepared, just as he could only bring that national salvation once the people's hearts were prepared.

His answer is, that since they all have to receive that salvation in order for each of them to receive it fully, they all must be prepared to receive it, before God can bring it.

So the answer is, that yes, one part of the reason that God tarries in bringing his salvation from the oppressor is that the oppressed, the humble, aren't prepared to receive it yet.

That is good to understand. And for the humble person who is seeking God's deliverance from oppression, it give him something that he himself can do to help bring that to pass. The humble person needs to ensure that his heart is prepared. He needs to ensure that he's not just seeking God's deliverance, but that he is seeking it with a perfect heart. That he isn't turning to God just when his idols fail him. But that he is serving the LORD only.

So that is helpful for the humble person to understand, so that he can examine himself, and prepare his heart.

But it could also be frustrating. Because the humble person comes to understand that whether he receives that complete and utter deliverance, is something that is out of his own hands. It's dependent not only upon himself, but upon all of the others who are being oppressed as well. He can prepare his own heart perfectly, and still not be delivered, because others haven't prepared theirs.

And as I say, that is a bit frustrating. But at the same time it is also comforting. Because it helps the humble person to understand why God hasn't brought full deliverance to him yet. It isn't necessarily his fault. He may experience oppression, but that doesn't imply that his heart isn't prepared yet. It implies that there are still others who haven't yet prepared their own hearts, and so God cannot bring full deliverance yet.

That's something that would probably motivate the humble to seek to help prepare people's hearts. To seek to get everyone's hearts prepared so that they themselves can be delivered, as well as the others.

But on the other hand the oppressed person realizes that he cannot possibly prepare all of the hearts. That doesn't mean you don't try, but it's something that is beyond our ability.

So again this could be very discouraging. But even in this David gives the humble hope.

Listen carefully to what he says:

"LORD, thou hast heard the desire of the humble: thou wilt prepare their heart."

Did you catch that? He said "*thou* wilt prepare their heart."

Proverbs 16:1 The **preparations of the heart** in man, and the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

3 **Commit** thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.

5 Every one that is **proud** in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness than great revenues without **right**.

In other words, God has promised to bring this salvation, and though it seems hopeless that all hearts of the oppressed will one day be prepared, we need not fear, because God has promised this, and he will fulfill it, he will prepare their hearts himself, and do it.

We don't rely on an arm of flesh, even to turn their hearts to the LORD. When the time of salvation arrives, God will have prepared their hearts.

That's very encouraging for the oppressed, to know that it is out of man's hands, it is in God's hands, and he will ensure that it happens.

“[T]hou wilt prepare their heart, thou wilt cause thine ear to hear: To judge the fatherless and the oppressed, that the man of the earth may no more oppress.”

This is something that did not come in the days of David. It was something that he prayed for but did not get to experience. At the time he died he was still looking for it to come in the future. And he was still earnestly praying for it.

Listen to what David said not too long before his death, when Israel made an offering in preparation for building the temple:

1 Chronicles 29:16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and **prepare their heart** unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

And so David was still praying that God would prepare the heart of his people, and that perhaps his son, the prince of peace, Solomon, would bring that full deliverance, not just from their enemies, but from every oppressor.

Well, we know what happened to Solomon. In his later years he served other gods beside the LORD, and he lost even that peace with Israel's enemies.

Then it was prophesied that Israel itself would be divided when Solomon's son took the throne. Listen to what it says of Rehoboam, David's grandson:

2 Chronicles 12:13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

14 And he did evil, because he **prepared not his heart** to seek the LORD.

And so Israel had a king who prepared not his heart to seek the LORD. Much less had all the people prepared their hearts. And so Israel never received that promise of deliverance from every oppressor.

Even when they had good kings, not all the people's hearts were prepared.

2 Chronicles 20:33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

All Israel never prepared their heart to receive that salvation. There were many times that God brought them national deliverance, but they never received that perfect salvation from the oppressor.

They were still looking for that time when God would prepare their heart, cause his ear to hear, and judge the fatherless and the oppressed, that the man of the earth might no more oppress.

Luke 1:13 *But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

*17 And he shall go before him in the spirit and power of Elias, to turn the **hearts** of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people **prepared** for the Lord.*

CAUSE THINE EAR TO HEAR

David was looking for a time when God would prepare the heart of the oppressed, and then cause his ear to hear.

Could would hear their cry, and bring that perfect deliverance.

Asking God to hear, that is something that Israel did at different times when they were seeking national deliverance, after they were taken into captivity. They would ask that God would incline his ear and hear their cry for help.

David himself asked this when he was in distress, in the earlier psalms.

Psalms 4:1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

Psalms 5:1 Give ear to my words, O LORD, consider my meditation.

So when David was seeking personal salvation from his enemies he was crying out to God and asking him to hear. And God did hear him.

But now David is asking him to deliver others. And he realizes that God isn't going to do that yet. But one day God will prepare their heart, cause his ear to hear, and bring that perfect salvation which David is so earnestly seeking for God's people.

Now it is important to note something here. At the start of this verse David said that God had already heard the desire of the humble. But then here he speaks of a future time when God will cause his ear to hear. But hasn't he already heard?

What David is saying here, is that God has heard his cry. God has heard the cry of him and of other humble oppressed people how have cried out seeking deliverance.

But that perfect deliverance can't come until all of the oppressed have prepared their hearts unto the LORD. And what that means is that they must be seeking the LORD only. They must all be trusting in him only for deliverance.

And they aren't yet, not all of the people's hearts are prepared, so God cannot bring that deliverance.

But what he is implying is that since all of the people's hearts aren't prepared yet, they aren't all seeking God only yet, they aren't crying out to him, and him alone, for deliverance.

So there are those that are crying out to God, whose hearts are prepared. And God has heard them. But there are others who aren't yet.

But David knows that there will come a time, when God will prepare all their hearts, all of the oppressed will seek him, they'll cry out to him only for deliverance with all their hearts. And just as God has already heard the desire of the humble, he will at that time hear the cry of all the oppressed, and will bring that desire to pass, and deliver them.

“LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: To judge the fatherless and the oppressed, that the man of the earth may no more oppress.”

Hosea 2:6 *Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.*

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Deuteronomy 32:1 *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.*