

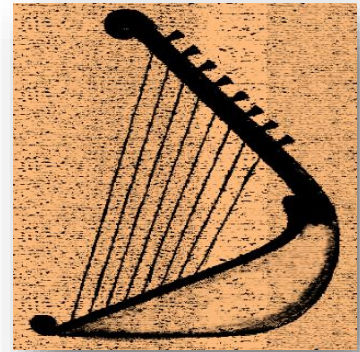
PSALM 10 vs 1

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Since this Psalm has not a title of its own, it is supposed by some to be a fragment of Psalm 9. We prefer, since it is complete in itself, to consider it as a separate composition; the prevailing theme being oppression by the wicked, and therefore we entitled it: **THE CRY OF THE OPPRESSED**.

Divisions: the first verse is an exclamation, asking for God to deliver His persecuted people (1); next, the character of the oppressor is described in great detail (2-12); next, God is clearly aware of the situation (13-15); and the knowledge of Divine judgment is anticipated and will soon be interjected (16-18) – Charles Spurgeon.



¹ Why do you stand far away, O LORD? Why do you hide Yourself in times of trouble?

Think about it: there is not a Psalm which describes the mind, the manners, the works, the words, and feelings and fate of the lawless so fully. The Psalm is a type and description of one, who, though may be in his sight more excellent than Peter himself, yet is detestable in the eyes of God; this is what moved Augustine and those who followed him, to understand the **PSALM OF ANTICHRIST**. Here David speaks of the lawless who prevail over the weak, who have no hope as to whether they will ever be converted – Martin Luther, 1483-1546.

² The wrongdoer in his pride persecutes the poor:

let them be caught in the plots that they plan.

³ For the wrongdoer brags to his heart's desire,

and adores the greedy, whom the LORD abhors.

⁴ The wrongdoer, in his prideful presence, does not seek God.

In all his thoughts, God is not.

⁵ His ways are always prosperous; Your lofty judgments are way beyond his view:

as for all his enemies, he sneers at them.

⁶ He has said in his heart, in my generation, I will not be moved: for I will never have harsh conditions.

⁷ Always cursing, his mouth is full of deceit and fraud: under his tongue is evil and vanity.

⁸ He sits lurking in the villages: in secret places he murders the innocent:

his eyes are secretly fixed on the helpless poor.

⁹ He lies in wait secretly as a lion in his den:

he lies in wait to catch the poor: when he catches the poor, he pulls him into his net.

¹⁰ So he crouches, and lies low / ready to pounce, and the poor fall by his strong thugs.

¹¹ He said in his heart, God has forgotten: He hid His face; He does not see.

¹² Arise, O LORD; O God, lift up Your hand: do not forget the lowly.

Think about it: Notice the language of the atheist... who does not believe in God, but can tell you all about what God is doing. The wrongdoer brags about his evil life, he boasts that he will accomplish his evil designs; he gloats that he has already accomplished them. He covets to possess what he does not have, he imagines to attain great possessions, compared to the quiet diligence of our fathers, content with small but sure returns.

The wild and widespread speculations, the hasty adventures daily made; the desperate risks which are run, fully reveal that a spirit of greed has been poured out upon men (written 1880s). Charles Spurgeon.

“the wrongdoer through pride, will not seek after God” Thousands will die and be damned rather than have a pardon on the account of Christ’s merits. When will men cease to be wiser than God? “God resists the proud”. He who is proud of his clothes and parentage, is not so contemptible in the eyes of God as he who is proud of his abilities, and so disdains to submit to God’s method of salvation by Christ – Lewis Stuckley, 1620.

¹³ Why does the wrongdoer despise God?

he has said in his heart, God will not require it.

¹⁴ But God saw it; for You see all that is malicious and spiteful; and are ready to take the matter into Your hand: the poor leaves himself to You; even as You help the orphan.

¹⁵ Break the arm of the evil wrongdoer: seek out his wrongness until You find none.

Think about it: The wrongdoer talks a lot to himself; he’s a deist who presumes God will not do anything; he is certain God isn’t concerned with anything down here. But here, the idea is that although God does not seem to notice the conduct of the lawless, yet all this is seen by God, and He will deal with them according to justice and to truth – in His own time. God sees all their conduct; but He will wait to see what His people will do first. He asked Moses what he’d do; He asked Amos what he saw. Jesus asked advice from His disciples. We know the wrongdoer admits: God saw what he did; God sees it all. He’s watching, ready to take on the matter. To the wrongdoer, the poor are disgusting; and takes what is theirs; but to God, the poor, the widow, the orphan and the stranger are His constant concern, and God will pick His battles.

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¹⁶ **The LORD is King forever and ever:**

the nations have vanished from His land.

¹⁷ **The desire of the humble You heard, O LORD: You strengthen their hearts,**

You carefully listen:

¹⁸ **to judge the orphan and the oppressed, that the man of earth cause no more terror.**

Think about it: There is a kind of omnipotence in prayer, having an interest with God's omnipotence. Prayer has loosed iron chains, it has opened iron gates, it unlocked the window of heaven; it broke the bars of death. The greatest malice of Haman sinks under the prayer of Esther; the deepest policy of the counsel of Ahithophel, withers before the prayer of David; the army of a thousand Ethiopians, runs away like cowards before the prayer of Asa – Edward Reynolds, 1599-1676.

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