

The Contrast of Good & Evil (part IV)

Psalm 10:12-18

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Introduction: Tonight we conclude our look at Psalms 9 & 10. These 2 psalms are usually connected because of a common theme (conflict between the righteous & the wicked), the use of acrostics (letters of the Hebrew alphabet used in order between the psalms), the lack of a heading for chapter 10, & the word “*Selah*” at the end of chapter 9 (indicated a continuation of thought from one psalm to the other). I have entitled the psalms together as “The contrast of Good & Evil.” Last week we considered the first 2 of 3 thoughts found here: The cry of the oppressed one (:1 & :12), & the character of the oppressing one (:2-11). Tonight we come to the conclusion of both psalms which I see as: The conquest by the Omnipotent One (:12-18). I see here 3 divisions: The petitions by the oppressed one (:12,13a & 15); the pride of the oppressing one (:13), & the power of the Conquering One (:14-18).

I. The **petitions** of by the oppressed one (:12, 13a &15)

[Verses 12 & 13 begin with the Hebrew letter “*Quph*.”]

A. For the Lord to respond to the oppressing one (:12-13a) >

1. “*Arise, O LORD, O God...*” (:12).
 - a. Boldly asking the Lord lift up His hand in action.
 - b. Boldly asking the Lord to not forget the humble (meek & oppressed ones; saints).
2. “*Wherefore doth the wicked contemn God?*” (:13).
 - a. Boldly asking why the Lord has tolerated the blasphemies of the wicked (see :3, 4).
 - b. “*Contemn God*” – “*contemn*” means “spurn” & is the idea of “contempt” for God.

B. For the Lord to recompense (requite) the oppressing one (:15) >

1. “*Break Thou the arm of the wicked...*” (:15a).
 - a. “Paralyze his power to do mischief” (Kirkpatrick).
 - b. The “*arm*” is the symbol of strength & power.
2. “*Seek out...find none*” (:15b)
 - a. “*Seek out...*” – As God makes inquisition & deals with the wicked.
 - b. Having dealt with them until they are powerless to do any harm.

II. The **pride** of the oppressing one (:13)

A. He “contemns” God >

1. He rejects God; spurns Him (cf. :3-4).
2. The word “*contemn*” here is translated “*abhorreth*” in verse 3 (could be interpreted “the wicked abhors the Lord” – he despises God, & treats Him disrespectfully).

B. He maligns God >

1. “*Thou wilt not require it.*” – the wicked has no fear of accountability before God.
2. Their pride & arrogance keeps them from seeking God or acknowledging Him (:4).

III. The **power** of the Omnipotent One (:14-18)

[Verse 14 begins with Hebrew letter “*Resh*”; verses 15-16 with “*Shin*” & 17-18 with “*Tav*”]

A. His omniscience (:14 & 17) >

1. “*Thou hast seen it...*” (:14) – contrast with verse 11. “Whatever the wicked may imagine to the contrary, arguing from his own limited experience” (Kirkpatrick).
2. “*Requite*” (:14b) – to take into hand; the Lord will deal with this matter.
3. “*Heard the desire*” (:17a) – contrast with the desire of the wicked (:3).
4. “*Caused Thine ear to hear*” (:17b) – “The meaning of this cause is, that it is not in vain that God directs the hearts of His people, & leads them in obedience to His command, to look to Himself, & to call upon Him in hope & patience – it is not in vain, because His ears are never shut against their groanings” (Calvin).

B. His omnipotence (:14-18) >

1. Able to “*break the arm of the wicked*” (:15a) – God’s power & ability.
2. “*Seek out...find none*” – the wicked rendered powerless to do harm.
3. “*The LORD is King...*” – Messianic prophecy for the future.
4. “*To judge...*” – justice will be done to the orphans & the downtrodden (“*oppressed*”).

Conclusion: So concludes our study of these 2 psalms giving us the contrast of good & evil. For the believer: “Our ground of glorying in God is that He is just. He tries the righteous as good is tried in the furnace, but He punishes the wicked. The one is corrected, the other is destroyed” (Cobbin). This calls to mind II Timothy 2:12, “*If we suffer, we shall also reign with Him...*” In this life we are also reminded by Psalm 10:18 of James 1:27, “*Pure religion & undefiled before God & the Father is this, To visit the fatherless & widows in their affliction, & to keep himself unspotted from the world.*” The words of imprecation by the psalmist also remind us of the words of warning, “*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord*” (Roman 12:19, referencing Deut. 32:35). The cry of the oppressed one (you & I at times?) is because of the character of the oppressing on; yet we have trust & hope in the conquest by the Omnipotent One. Is that your place of trust tonight?