

Series: Psalms Series  
Title: Prayer of the Poor  
Text: Psalm 10: 1-18  
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First, we will look at Psalm 10 as the words of our Savior on the cross.

**Psalm 10: 1: Why standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?**

Immediately, when I read this verse, I thought of our Savior's cry from the cross in Psalm 22: 1: My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

Then when I read the end of the Psalm, I immediately thought of Christ risen.

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

So first, we will look at this Psalm as the inward thoughts of our Savior on the cross. And we will see that the believer, made one with Christ, suffers like as our Savior. The servant is as our Master.

Secondly, we have here a description of the wicked.

**Psalm 10: 2: The wicked in his pride doth persecute the poor:...**

The majority of this Psalm is a description of the heart and actions of the wicked. So secondly, we will consider this as Christ giving us a description of the heart and ways of the wicked, especially seen at the cross.

Thirdly, we hear the prayer of our Savior, concerning the wicked and concerning the poor.

**Psalm 10: 2:...let them be taken in the devices that they have imagined....12: Arise, O LORD; O God, lift up thine hand: forget not the humble...**

So thirdly, we will focus our attention on the intercession of our Savior for his people.

**Divisions:** 1) The poor; 2) The wicked; 3) The prayer of the poor

**Title:** Prayer of the Poor

**I. THE POOR—Psalm 10: 2: The wicked in *his* pride doth persecute the poor:**

**First, the Poor is Christ Jesus.**

As Christ walked this earth and finally willingly went to the cursed tree, our Savior was the poor—the humble, the obedient child of God the Father.

2 Corinthians 8: 9: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Philippians 2: 5: Let this mind be in you, which was also in Christ Jesus: 6: Who, being in the form of God, thought it not robbery to be equal with God: 7: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Christ, who is God, made himself the least that he might glorify the Father and redeem his brethren. When his disciples asked who is the greatest in the kingdom, Christ sat a little child in their midst.

Matthew 18: 3: And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5: And whoso shall receive one such little child in my name receiveth ME.

Having highly exalted God by making himself the least as an obedient child, having fully accomplished the work of redemption, God also highly exalted Christ. Christ is the greatest in the kingdom of God.

Philippians 2: 9: Wherefore God also hath highly exalted him, and given him a name which is above every name: 10: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; 11: And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

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

So first, and foremost, Christ is the poor one spoken of in our Psalm, who is now risen.

### **Those Born of the Spirit Are the Poor**

Those in whom Christ is formed are made like unto Christ in spirit. Paul said, “Let this mind be in you which was also in Christ Jesus” and by the work of the Spirit, Paul said, “We have the mind of Christ.” By God’s grace making us partakers of the divine nature, the believer is given a new spirit—poor, humble, contrite. We trust Christ and walking after him. Now the servant is as his Master, we are persecuted as Christ was by the wicked.

Using the allegory of Sara and Hagar, Paul shows that believers are the elect children of God, children of promise, born of the everlasting covenant ordered in Christ before the world was made and made sure by his finished work.

Galatians 4: 28: Now we, brethren, as Isaac was, are the children of promise. 29: But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

So all who are born of the Spirit, who have been made to see the poverty of our flesh, made to cast our care upon Christ in faith, are persecuted by the wicked.

**Psalm 10: 2: The wicked in *his* pride doth persecute the poor:**

Psalm 14: 6: Ye have shamed the counsel of the poor, because the LORD is his refuge

**Application:** We are being taught in Psalm 10 that Christ knows what we suffer. He often waits in order to prepare our hearts so that we see the wickedness and cry for him to save us. Our risen King hears our cry and shall keep us by his grace.

## II. THE WICKED

**Psalm 10: 2: The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined**

Now, think of Christ on the cross surrounded by wicked men who persecuted him. Christ knew what was in their hearts. He describes the heart and the devices of the wicked here for us.

When we hear these descriptions we may think of vile lewd sinners: murderers, adulterers and so on. They are included. But this is the heart of all men as we are born into this world.

This includes the secret heart of that one who appears so sincere outwardly, who is in the pew each time the door opens, but yet trusts in his works, who will not submit to Christ who is the end of the law for righteousness to everyone that believes.

And remember, this is what remains in the believer's old fleshly nature. This is what believer's desire to be saved from in our own flesh.

**Wickedness comes from the natural heart**

**Psalm 10: 3: For the wicked boasteth of his heart's desires and blesseth the covetous *whom* the LORD abhorreth.** Note: It can also be read "the covetous man blesses himself." I think this applies to one person.

The desire of the natural man's heart, which he covets, is the power and praise that belongs to God. So he boasts in himself and praises himself. He blesses himself for:

- Self's wisdom
- Self's will
- Self's righteousness
- Self's holiness and success in mortifying his own flesh...***whom* the LORD abhorreth.**
- Such a man abhors God and God abhors him.

**Application:** God abhors any and all who "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess 2: 4)

God says, "That no flesh should glory in his presence." (1Co 1:29) but rather "He that glorieth, let him glory in the Lord". "Salvation is of the Lord." Salvation is "not of him that willeth nor of him that runneth, but of God that sheweth mercy."

If one doesn't need Christ FOR All then the truth is in their heart-of-hearts they don't need Christ AT all!

It is time to be honest with sinners. Either the sinner repents from all we are and have done, bow to God and trust his Son to save us OR we will meet God opposing God.

This was the heart of those surrounded Christ on the cross. We hear Christ telling us the sinner's true problem is the wicked desires and covetousness of the heart.

**Wickedness is due to pride.**

**Psalm 10: 4: The wicked, through the pride of his countenance, will not seek *after* God: God is not in all his thoughts.**

The way unregenerate man sees himself swells him with pride. Here is the result **v4...through the pride of his countenance, will not seek after God: God is not in all his thoughts.**

Until God creates a new heart and humbles the proud sinner...

Romans 3: 11: There is none that understandeth, there is NONE that SEEKETH after God.

Psalm 14: 1: The fool hath said in his heart, *There is no God...*

But if God is not in his thoughts, what is?

Genesis 6: 5: And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* ONLY EVIL CONTINUALLY.

This was the heart of the religious host who called on God as they crucified God. And it is what God says is the heart of all men by nature.

### **The Ways of the Wicked**

**Psalm 10: 5: His ways are always grievous; thy judgments are far above out of his sight:....**

Charles Spurgeon—"A swine may sooner look through a telescope at the stars than this man study the Word of God to understand the righteousness of the Lord."

**Psalm 10: 5:...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.**

The natural man either tries to convince himself that he will never have to face God or he thinks by his works, God will receive him. It is a carnal security. A security of the fleshly imagination.

Thomas Brooks, "A carnal settled security will let in a whole army of lusts into the soul."

**Psalm 10: 7: His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.**

The poison of venomous snakes is under his tongue. His works may be as sweet as sugar. But any word which attributes salvation so the work of man are blasphemous words against God. He uses oppressive accusations against God's sheep.

**Psalm 10: 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.**

The natural man is described here like a murderer waiting in a dark, dangerous back alley to murder the innocent—the innocent are those washed in Christ's blood. His eyes are secretly set against the believer—looking for something to accuse him. Christ experienced all of this. He knows the heart and ways of the wicked.

**Psalm 10: 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.**

The Pharisees were constantly trying to lay a net to entangle the Master in his words.

**Psalm 10: 10: He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.**

The wicked crouches like a lion but he humbles himself to appear like a lamb. His goal is to bring down the glory of Christ and to bring down Christ's poor saint.

**Psalm 10: 11: He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.**

Wicked men either think God does not see what they do or they think they are pleasing God by what they are doing. Remember what was said of Christ? Isaiah 53: 4: Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Self-righteous men called on the name of God as they rejected Christ. They thought God was actually pleased with them for crucifying the Savior. That is what self-righteous men think who reject the gospel, today.

**Application:** You who are without Christ, this is the description of your heart and your ways. I do hope the Spirit of God will use these words to convince you of your sin. And believer, this old wicked man is yet with us.

All of us here need Christ. Oh, how we do need our Savior to save us from ourselves. That which we need salvation from is us. May God be pleased now to draw us to him.

### **III. THE PRAYER OF THE POOR—**

#### **The Prayer of Christ**

As we look at this as the intercession of Christ before the Father, we see also the Lord declaring to his child how that his intercession for us always succeeds. That is the work of a high priest and Christ is that High Priest.

Hebrews 2: 17: Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

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

Surrounded by strong bulls of Bashan, Christ asked God to lift up God's own hand of power. He asked God to lift up his hand in remembrance of his oath, the everlasting covenant made with Christ before the world was. And he asked God to lift up Christ himself, who is God's own right hand—the arm of the LORD—O God, lift up thine hand.

**Forget not the humble. Christ on the cross was that humble,** faithful, obedient servant of God, as we saw in the beginning. And the humble are those for whom Christ was suffering. So he petitions God not only to forget him, but to remember him so as not to forget those in him, for whom he was putting away sin.

We saw the question in verse 1: Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? Why did God hide his face from the Savior on the cross? Christ answered it himself in Psalm 22: 3: "But thou art holy,..."

2 Corinthians 5: 21: For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 Peter 2: 22: [Christ Jesus] Who did no sin, neither was guile found in his mouth: 23: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: 24: [Christ Jesus as the Substitute in place of his elect] his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

On the cross was God satisfying the justice of God for his elect. That is why God stood afar off—for God is holy. Christ was perfecting obedience for his people, making his people perfect by his suffering.

Hebrews 5: 9 And being made perfect, [having finished the work] he became the author of eternal salvation unto all them that obey him;

Our Savior's intercession was and is that the wicked be not allowed to blaspheme our God and he teaches us God will not allow those who do to prosper. This is the believers same desire and Christ promises, by his intercession, that God our Savior will not allow it.

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

### **Christ our Substitute Proved God's Faithfulness**

Now, see Christ our Substitute committing himself unto him that judgeth righteously.

**Psalm 10: 14:...the poor committeth himself unto thee;**

Luke 23: 46: And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Now hear Christ by his own experience in being raised from the dead, assure us of his Father's faithfulness—**thou art the helper of the fatherless.**

We are as helpless as fatherless orphans. But God made us his children before he made the worlds, by his sovereign choice, and that, not because of any merit in us. Adam was our first father and he left us fatherless. Christ is our Everlasting Father and he shall never leave us or forsake us.

### **Christ Risen**

**Psalm 10: 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:**

**Application:** Do you ever wonder why God appears to hide his face in times of trouble? We see here when he waited as Christ suffered that his waiting is always to bring about the greatest good for his people. Christ knows the heart and ways of the wicked better than we, and even when we do not recognize the secrets of the heart. God always sees and God will recompense. It may appear he has hidden his face from us in our time of trouble but get this verse.

**Psalm 10: 17: LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:**

What comfort!--“Thou hast,” and “thou wilt.” What he has done he will do again. God has heard Christ and for the sake of Christ, God will hear us by Christ.

It is not recorded that Christ said audibly any of these words from the cross or those recorded in Psalm 22: “Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint:...But be not thou far from me, O LORD: O my strength, haste thee to help me.” But the words we read here and the words of Psalm 22 were the “desire”, the prayer of Christ’s heart. And God heard him.

His waiting, his appearing to have turned his face in troubled times is simply for our good. When we are the helpless, humble, poor, little orphan child, that’s when we really pray. The “desire of his humbled child” is the cry that comes up the loudest to God without a word spoken. And God loves to fill empty vessels

Psalm 145: 19: He will fulfil the DESIRE of them that fear him: he also will hear their cry, and will save them.

As God heard the “desire” of Christ from the cross, God hears Christ intercession for us now and causes his ear to hear you believer. And as God arose and set Christ in safety from them that puffed at him so he does the same for us even now.

**Psalm 10: 18: To judge the fatherless and the oppressed, that the man of the earth may no more oppress.**

**Application:** We learn everything best by looking to the cross:

1. At the cross, we see the glory of God in the face of the humble One, Christ Jesus. We see God’s mercy and grace, his forgiveness, his righteousness and justice in saving us by Christ’s shed blood.
2. At the cross we best learn the wickedness of the fleshly nature of man.
3. At the cross, we learn best the faithfulness of our God. As our triumphant Intercessor was heard so he now hears us who trust him. Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans 8: 33 Who shall lay any thing to the charge of God’s elect? *It is* God that justifieth. 34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

What comfort!

Amen!