

**April 20**

**Scriptures:** Read Psalms 9 & 10

**Key Verse:** “The Lord also will be a refuge for the oppressed, a refuge in times of trouble.”  
(Psalm 9:9)

## **Overview**

Psalms 9 and 10 are closely related. They were originally considered as one unit in the early manuscripts. Both speak of the judgment of God upon the wicked and God’s help to the poor and oppressed. Psalm 9 is more of a thanksgiving prayer for victory over the wicked, and Psalm 10 is a prayer against the wicked who are deserving of punishment.

A grateful heart will always find a way to express that gratitude. In Psalm 9, King David began his song by uttering beautiful words of praise to God. The historical reason for David’s personal joy comes from his thankfulness to God for delivering him from his enemies, giving him victory in battle, vindicating him, and establishing his kingship in Israel. God’s intervention in taking up the cause of David proved that he had truth and righteousness on his side (9:4). David also experienced spiritual joy because of God’s continuous righteous judgment of the wicked and His protection from the oppression of the enemy (9:9). God was truly his refuge in times of trouble. Therefore, David’s joy compelled him to proclaim God’s marvelous deeds and sing glad praises unto Him (9:1-2). There was also a collective (national) joy among the people of God, so David encouraged the whole congregation of Israel to sing His praises and be witnesses to all people by declaring God’s marvelous deeds (9:11; 96:3, 10).

All these good things are available to those who “know” God’s Name and “seek” Him (9:10). Those who know-God’s Name are those who have an intimate relationship with Him, and because they know Him, they seek, serve, and obey Him with their whole hearts. In that precious and Most Holy Name, they can put their trust. We now know that Name is Jesus, the Name above all names, by which we must be saved (Philippians 2:9; Acts 4:12).

In Psalm 10, David’s prayer is enlarged from being more personal to one that included the hope and faith of the whole nation. David was perplexed because of God’s seeming disinterest or indifference regarding the oppression from the wicked. As it was with Job, David’s faith and commitment to God was being tested.

Wicked men were oppressing the poor and helpless, who in turn cried out to God for salvation. According to the psalmist, all the offenses the evil men did were rooted in their greed and pride. They behaved as though God did not exist (10:4), and even if He did, they believed He did not see them (10:11); so they thought they could get away unpunished for their wrongdoings (10:6,13). How wrong these wicked people would be proven when they felt the sting of God’s wrath! The psalm that began on a note of distress and defeat radically changes to a note of confidence and victory as David prays with faith that God would “arise” to bring judgment and justice (10:12). David rightly knew that God was omniscient: He does indeed see every wrongdoing and observes the plight of the helpless and oppressed (10:14).

The Helper of the oppressed is also the Great King who reigns forever. He will make all things right. These descriptive verses about “the evil man” seem to prophetically anticipate the evil deeds of the Antichrist, who is characterized by pride, greed, deceit, and who oppresses (and even murders) the poor, helpless, and innocent (the saints of the Lord). For a time he will prosper and his evil deeds will go unchecked (10:3-5), but with the prayers of the humble saints of God (those with prepared hearts, 10:17), God will do justice, so that this wicked man of the earth may oppress no more (Revelation 19:19-20).

## **Prayer**

We praise You, our God, because “You know the end from the beginning and are the perfect, just Judge. We rest in the knowledge that both the righteous and the wicked will one day stand before “You and receive perfect justice.