

THRU THE BIBLE EXPOSITION

Psalms: God's Nurture Of The Inner Man In The Life Of Faith

X. Gaining God's Help Amid Oppressors Who Do Not Revere Scripture's God (Psalm 10:1-18)

I. Introduction

- A. A big trial many believers face today is having to deal with those who deny the existence of the God of the Bible or who hold one is naive to interpret Scripture literally as being thus known, divinely authoritative truth.
- B. Psalm 10:1-18 taught believers in antiquity how to face such people, but such folk then were also physically threatening unlike many such-minded people today. Nevertheless, since the view of God and His Word held by such foes of the upright in antiquity still applies in today's world, we view this psalm for our insight:

II. Gaining God's Help Amid Oppressors Who Do Not Revere Scripture's God, Psalm 10:1-18.

- A. There is no introduction in the Hebrew text, so the verse numbers in the English Bible fit the Hebrew text.
- B. Thus, we translate Psalm 10:1-18, with the outline numberings matching the verse numberings (as follows):
 - 1. "Why, O Jahweh, do You stand at a distance? (*rahoq*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 935) [Why] do You hide (*'alam*, Ibid., p. 761) in times of stress, distress?" (*sarah*, Ibid., p. 865)
 - 2. "The wicked in his pride hotly pursues the afflicted (*'ani*, Ibid., p. 776-777); they are caught (*taphash*, Ibid., p. 1074-1075) in the schemes (*mezimah*, Ibid., p. 273) that the wicked have devised."
 - 3. "Because the wicked boasts over his life principle's [mental, emotional, physical] lusts; he blesses the greedy man and scorns, spurns, reviles (*na'as*, Ibid., p. 610-611) Jahweh."
 - 4. "The wicked in his haughtiness then will not seek [God or a deity] in prayer, worship (*darash*, Ibid., p. 205); there is no Elohim (Creator God) in all of his schemes (*mezimah* again, v. 2)."
 - 5. "His ways in all times are prosperous; he is haughty. Your (the Lord's) judgments are far from him; he snorts [in contempt] (*puha*, Ibid., p. 806) at all his enemies."
 - 6. "He says in his heart, 'I will not be overthrown (*mot*, Ibid., p. 556-557); from generation to generation I will be happy and not have calamity.'" (*ra'*, Kittel, Biblia Hebraica, p. 983; Ibid., B. D. B., p. 948-949)
 - 7. "His mouth is full of oaths that curse (*'alah*, Ibid., p. 46), treachery and injury; under his tongue is mischief and vain, false things." (*'awen*, Ibid., Kittel; R. B. Girdlestone, Syns. of the O. T., 1973, p. 83)
 - 8. "He lies in wait near the villages, from ambush he kills the innocent; his eyes lurk for his victims."
 - 9. "He lies in wait in concealment; as a lion in his lair he lies in wait to catch the afflicted (*'ani* again, v. 2); he catches the afflicted (*'ani* again) and drags him off in his (bird) net (*reshet*, Ibid., B. D. B., p. 440)."
 - 10. "His victims are crushed, they collapse; they fall under his strength."
 - 11. "He says in his heart, 'God has forgotten; He covers His face and does not ever see.'"
 - 12. "Arise, O Jahweh, lift up Your hand; do not forget the weak, afflicted (*'anaw*, Ibid., p. 776, syn. of *'ani*)."
 - 13. "For what reason does the wicked scorn, spurn, revile (*na'as* again, v. 3) Elohim (Creator God)? He says in his heart, 'You (Elohim) will not search, investigate [me and my actions] (*darash*, Ibid., p. 205).'"
 - 14. "But You (emphatic pron.) behold mischief and provocation (*ka'am*, Ibid., p. 495); You look-to-consider (*nabat*, Ibid., p. 613) to take it in Your hand. The hapless (*helekeh*, Ibid., p. 319) entrusts (*'azab*, Ibid., Kittel; Ibid., B. D. B., p. 736-737) himself to You; You (emphatic pron.) are the Helper of the fatherless."
 - 15. "Break the arm of the wicked and calamitous man, look-to-consider (*nabat* again, v. 14) for his wickedness that would 'not be found out' [as the wicked claimed, v. 13]."
 - 16. "Jahweh is King forever and ever; the [Gentile pagan] nations will perish from His land."
 - 17. "O Jahweh, You have heard the desire of the weak, afflicted (*'anaw* again, v. 12); You will strengthen their heart [inner man]; You will incline (*qashab*, Ibid., p. 904) Your ears [to their petition for help]."
 - 18. "To render judgment for the orphans and the oppressed that man [perceived as insignificant, inferior] (*enosh*, Ibid., Kittel; Ibid., Girdlestone, p. 50) who is from the earth might not increase terror again."

Lesson: *If oppressed by those who did not view Scripture as authoritative or who did not revere God, the psalmist recalled God's sovereignty over all and so trusted Him to judge so that he kept believing and living righteously.*

Application: *If we are opposed by those who do not respect the divine authority of Scripture's straightforward statements or who do not revere Scripture's God, the Lord wants us to focus on His infinite sovereignty over all involved, which sovereignty will hold all men inescapably accountable in divine judgment in the end, that we keep on trusting in Him and obeying His Word. (2 Timothy 3:16-4:2)*