

Psalm 10:1-18  
When God Seems to Hide

**Introduction:** I will use the new *Legacy Standard Bible* for this short series. This psalm is sometimes combined with Psalm 9. It focuses on the justice of God when life is hard.

**1) The imagined indifference of Yahweh—10:1**

- a) Distance: <sup>1</sup> *Why do You stand afar off, O Yahweh?*
  - i) God is everywhere equally at the same time.
- b) Desertion: *Why do You hide Yourself in times of distress?*
- c) This is not so much an accusation or theological statement but it is still a bold expression of the psalmist's frustration. God seems to be acting out of character with what we know of Him.
- d) Allen Ross reminds us: The immediate trouble is one thing, but God's failure to intervene is a greater problem to the psalmist.

**2) The troubling dominance of the arrogant atheist—10:2-11**

- a) Arrogant thoughts and desires—10:2-4
  - i) Abuses the helpless—10:2
    - (1) The emergency: <sup>2</sup> *In his lofty pride the wicked (who violates the standard) hotly pursues (with intensity, not accidentally) the afflicted;*
      - (a) This is the opposite of mercy.
    - (2) The success: *let them [they will] (the helpless) be caught in the thoughts which they (the wicked) have devised.*
      - (a) This could also be interpreted as a prayer against the wicked.
  - ii) Contempt for God—13:3
    - (1) Glorifies self: <sup>3</sup> *For the wicked boasts (praises) of his soul's desire,*
      - (a) People praise what they prize.
    - (2) Hates Yahweh: *and the greedy man curses and spurns Yahweh.*
      - (a) Rom. 1:21
  - iii) Ignores God—10:4
    - (1) <sup>4</sup> *The wicked, in the haughtiness of his countenance, does not seek Him.*
      - (2) ***All his thoughts are, "There is no God."*** [# 1]
- b) Deceptive prosperity—10:5
  - i) Life seems good: <sup>5</sup> *His ways prosper at all times;*
    - (1) James Boice captured the attitude: If you're going to get ahead, you're going to have to do it yourself. God won't help you. And in

this world only the strong succeed. If you're not successful, it's your own fault. The poor are poor because they want to be.

- ii) God won't judge me: *Your judgments are on high, out of his sight;*
- iii) A false sense of security: *as for all his adversaries, he snorts at them.*
- c) False sense of security expanded—10:6
  - i) <sup>6</sup> **He says in his heart** [# 2], *"I will not be shaken; from generation to generation I will not be in adversity."*
- d) Verbal abuse (intimidation and confusion)—10:7
  - i) <sup>7</sup> *His mouth is full of curses and deceit and oppression; under his tongue is mischief and wickedness.*  
(1) Quoted in Rom. 3:14
- e) Lurking violence; ambushes his victims—10:8-11
  - i) <sup>8</sup> *He sits in the places of the villages where one lies in wait; in the hiding places he kills the innocent; his eyes stealthily watch for the unfortunate.*
  - ii) <sup>9</sup> *He lies in wait in a hiding place as a lion in his lair; he lies in wait to catch the afflicted; he catches the afflicted when he draws him into his net.*
  - iii) <sup>10</sup> *He crouches, he bows down, and the unfortunate fall by his mighty ones.*
  - iv) <sup>11</sup> **He says in his heart** [# 3], *"God has forgotten; He has hidden His face; He will never see it."*

### 3) The prayerful reassurance of the righteous—10:12-15

- This is the central focus of the psalm.
- Note the shift from lamenting to confident prayer.
- a) Appropriate prayers to respond for the defenseless—10:12
  - i) Act now!: <sup>12</sup> **Arise**, O Yahweh;
  - ii) Hold them accountable: O God, **lift up** Your hand.
  - iii) Be compassionate: *Do not forget the afflicted.* (cf. 9:12)
  - iv) It is never wrong to ask God to intervene.
- b) Appropriate questions—10:13
  - i) They dishonor God: <sup>13</sup> *Why has the wicked spurned God?* (cf. 10:3)
  - ii) They assume God does not hold people accountable: **He has said in his heart** [# 4], *"You will not require it."*  
(1) Note how the wicked addresses God directly. (NET)
  - iii) Allen Ross reminds us: When God rescues his people, he will also rescue his reputation.
- c) Faith in God's character—10:14

- i) God's omniscience: <sup>14</sup> *You have seen it, for You have beheld mischief and vexation to take it into Your hand. The unfortunate commits himself to You;*
    - (1) But God DOES keep score. Cf. Jer. 23:24
  - ii) God's compassionate assistance: *You have been the helper of the orphan.*
  - d) Appropriate prayers to respond to defeat the wicked—10:15
    - i) Destroy their ability to attack: <sup>15</sup> **Break** *the arm of the wicked and the evildoer,*
    - ii) Destroy their wickedness completely: *seek out his wickedness until You find none.* (cf. 10:13)
- 4) The eternal rule of God—10:16**
- a) Certainty of God's reign: <sup>16</sup> *Yahweh is King forever and ever;*
    - i) cf. Ex. 15:18
  - b) No more opposition: *Nations have perished from His land.*
- 5) Resolution to the initial concerns—10:17-18**
- a) God is not hidden: <sup>17</sup> *O Yahweh, You have heard the desire of the humble;*
  - b) God enables the humble: *You will strengthen their heart,* (cf. 2 Tim. 4:16-17)
  - c) God, as the Judge, pays careful attention to the most vulnerable: *You will cause Your ear to give heed* <sup>18</sup> *to give justice to the orphan and the oppressed,*
    - i) Weak earthlings: *so that man who is of the earth will no longer cause terror.*
- 6) Things I need to remember:**
- a) Dale Ralph Davis recounts the story of novelist Lloyd C. Douglas He lived upstairs in a boarding house. Downstairs on the first floor lived an elderly, now infirm, retired music teacher. According to Douglas, they had a morning ritual. Douglas would come down the stairs, open the old man's door, and ask, 'Well, what's the good news?' The elderly gent would pick up his tuning fork, tap it on the side of his wheelchair, and say: 'That's middle C! It was middle C yesterday; it will be middle C tomorrow; it will be middle C a thousand years from now. The tenor upstairs sings flat, the piano across the hall is out of tune, but, my friend, that is middle C!' And God's ravaged but believing saints know that Yahweh's kingship is a far more stubborn datum than middle C.
  - b) Remember 1 Pet. 4:19.