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The
Songs
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WORD Center Ministries
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PSALMS - The SONGS

Ten

Call from Afflicted for God to Arise because of Wicked

READ AND OBSERVE

Read through **Psalm 10** and mark every reference to the LORD, including pronouns and synonyms, with a red triangle.

Read through **Psalm 10** and mark every reference to the Lord arising, lifting up His hand, judging, etc. with a purple capital "J".

Read through **Psalm 10** and mark every reference to the afflicted, orphan, unfortunate, poor, humble, oppressed, etc., along with all pronouns and synonyms, with blue highlighting.

Read through **Psalm 10** and mark every reference to wicked, greedy, evildoer, man who is of the earth, etc., along with all pronouns and synonyms, using an orange capital "W".

Read through **Psalm 10** and mark every reference to nations with a purple flag.

Read through **Psalm 10** and mark every reference to time with a blue box.

Read through **Psalm 10** and mark every contrast with a pink diagonal line.

Read through **Psalm 10** and mark every comparison with a pink equal sign.

Read through **Psalm 10** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. The LORD is far off
2. The wicked spurns the LORD
3. The unfortunate commits himself to the LORD
4. The LORD is King forever and ever!

READ AND ANSWER

Verses 1-2

What two questions are asked?

1.

2.

Who asks the questions?

To Whom are the questions addressed?

Why does the psalmist ask his questions? What has been happening?

What are the wicked doing?



Point of Depth

The Hebrew word for “hotly pursue” is *dalaq*. It is a primitive root which means to flame (literally or figuratively). It can have the idea of burning, chasing, inflaming, kindling, or persecuting.

The Hebrew word for “afflicted” is *ani* and means depression, misery, poor, and afflicted. It has the idea of being forced into submission, being punished and inflicted with pain.

Who are the wicked pursuing?

How intense is their pursuit?

What does their pursuit stem from?

What does the psalmist want to happen to the wicked?

What have the wicked devised?



Point of Depth

The Hebrew word for “plots” is *mezimma* and means purpose, discretion, a plan (usually evil), machination, a scheme.

The Hebrew word for “devised” is *chashab*. It is a primitive root which means to plait or interpenetrate, to weave or fabricate. Figuratively, as in this case, it means to plot or contrive in a malicious sense. It has the idea of taking mental effort to accomplish.

Against whom did they devise their plots?

What does the psalmist want the LORD to do?

Verses 3-11

What is the key word in **verses 3 through 4**?

What does the wicked boast of?

What is the wicked’s heart’s desire? (Based on the context of the **Psalm**, what might it be specifically?)

Is it the same as God’s heart’s desire?

Is his heart’s desire good or evil?

How does the greedy man act toward the LORD?

1.

2.



Point of Depth

The Hebrew word for “curse” is *barak* and means to kneel, bless, praise, salute, or in this case, curse (euphemistically).

The Hebrew word for “spurns” is *naatz* and means to despise or scorn.

Do the wicked seek the LORD?

Why not?

What are the wicked man’s thoughts?

How many of his thoughts are, “There is no God.”?



Point of Depth

The Hebrew word for “thoughts” is *mezimma* and means purpose, discretion, a plan (usually evil), machination or scheme.

Notice that this word is the same word which is translated “plots” in verse 2.

Note also, what God has to say about the person who says, “There is no God.” in the two Psalms below.

Look for the similarities to Psalm 10—
the wicked (those against God’s people),
the afflicted (God’s people),
and the Lord (God’s response).

Psalm 14

*The fool has said in his heart, “There is no God.”
They are corrupt, they have committed abominable deeds;
There is no one who does good.
The LORD has looked down from heaven upon the sons of men
To see if there are any who understand, Who seek after God.*

*They have all turned aside, together they have become corrupt;
There is no one who does good, not even one.
Do all the workers of wickedness not know,
Who eat up my people as they eat bread,
And do not call upon the Lord?
There they are in great dread,
For God is with the righteous generation.
You would put to shame the counsel of the afflicted,
But the LORD is his refuge.
Oh, that the salvation of Israel would come out of Zion!
When the LORD restores His captive people,
Jacob will rejoice, Israel will be glad.*

Psalm 53

*The fool has said in his heart, "There is no God,"
They are corrupt, and have committed abominable injustice;
There is no one who does good.
God has looked down from heaven upon the sons of men
To see if there is anyone who understands,
Who seeks after God.
Every one of them has turned aside; together they have become corrupt;
There is no one who does good, not even one.
Have the workers of wickedness no knowledge,
Who eat up My people as though they ate bread
And have not called upon God?
There they were in great fear where no fear had been;
For God scattered the bones of him who encamped against you;
You put them to shame, because God had rejected them.
Oh, that the salvation of Israel would come out of Zion!
When God restores His captive people,
Let Jacob rejoice, let Israel be glad.*

What complaint does the psalmist have?

Does his complaint have merit?

Is the LORD judging the wicked presently, according to the psalmist?

What does it mean that the LORD's judgements were "out of sight"? Out of sight from whom?



Asaph, in Psalm 73, had observed the wicked and had come to the same conclusion as the psalmist in Psalm 10 (the wicked had everything go right for them instead of wrong) and he felt the same way about it (God should judge them immediately).

Asaph had the wrong perspective until he came into the sanctuary of God.
Then he perceived their end—

Once he saw things the way God did,
he came to the right conclusion—

He realized their judgment was certain...
but it would be in God's timing, not his...

He realized there was nothing...
and no one...

that he needed...
or wanted...

when he had God...

Psalm 73

*Surely God is good to Israel, to those who are pure in heart!
But as for me, my feet came close to stumbling, my steps had almost slipped.
For I was envious of the arrogant as I saw the prosperity of the wicked.*

*For there are no pains in their death, and their body is fat.
They are not in trouble as other men, nor are they plagued like mankind.
Therefore pride is their necklace; the garment of violence covers them.*

*Their eye bulges from fatness; the imaginations of their heart run riot.
They mock and wickedly speak of oppression; they speak from on high.
They have set their mouth against the heavens,
And their tongue parades through the earth.*

*Therefore his people return to this place,
And waters of abundance are drunk by them.
They say, "How does God know?
And is there knowledge with the Most High?"*

*Behold, these are the wicked; and always at ease, they have increased in wealth.
Surely in vain I have kept my heart pure and washed my hands in innocence;
For I have been stricken all day long and chastened every morning.*

*If I had said, “I will speak thus,”
Behold, I would have betrayed the generation of Your children.*

*When I pondered to understand this, it was troublesome in my sight
Until I came into the sanctuary of God;
Then I perceived their end.*

*Surely You set them in slippery places;
You cast them down to destruction.
How they are destroyed in a moment!
They are utterly swept away by sudden terrors!
Like a dream when one awakes, O Lord,
when aroused, You will despise their form.*

*When my heart was embittered and I was pierced within,
Then I was senseless and ignorant; I was like a beast before You.
Nevertheless I am continually with You;
You have taken hold of my right hand.
With Your counsel You will guide me, and afterward receive me to glory.*

*Whom have I in heaven but You?
And besides You, I desire nothing on earth.
My flesh and my heart may fail,
But God is the strength of my heart and my portion forever.
For, behold, those who are far from You will perish;
You have destroyed all those who are unfaithful to You.
But as for me, the nearness of God is my good;
I have made the Lord God my refuge,
That I may tell of all Your works.*

Does the wicked seem to have any adversaries?

If he does, how does he react?

What does the wicked say to himself?



The Hebrew word for “moved” is *mowt*
It is a primitive root that means to totter, shake, waver,
or by implication, to slip or fall.

**The Hebrew word for “adversity” is *ra*
and means bad or evil.**

Does the wicked believe he will ever be made to discontinue his evil?

Does he believe anything bad or evil will ever happen to him?

Does the wicked plan on changing his ways?

Why not?

What is in his mouth and under his tongue?

1.

2.

3.

4.

5.



Point of Depth

**The Hebrew word for “curses” is *alah*
and means to bewail or adjure, to curse or swear.
It has the idea of invoking evil.**

**The Hebrew word for “deceit” is *mirmah*
and means deceit or fraud.**

**The Hebrew word for “oppression” is *tokh*
and means to sever (in the sense of cutting to pieces).**

The Hebrew word for “mischief” is *amal* and means trouble, to toil, work severely and with irksomeness.

The Hebrew word for “wickedness” is *awen* and means trouble.

It has the idea of panting from exertion in order to achieve the outcome, (i.e. to work hard at wickedness).

Where does the wicked sit or dwell?

What are the lurking places of the villages?



Point of Depth

The Hebrew word for “lurking places” is *marav* and means an ambuscade, a place to lie in wait in order to ambush.

What does he do in the hiding places?

What do his eyes do while he is lying in wait to ambush?

Who does he stealthily watch for?



Point of Depth

The Hebrew word for “stealthily watch” is *tsaphon* and means to hide, reserve, or hoard.

The Hebrew word for “unfortunate” is *chelkah* and means to be dark (figuratively), unhappy, or a wretch.

Evidently the idea is that the wicked hides in the darkness waiting for the perfect victim.

The psalmist is drawing a pretty vivid picture of the wicked for us, but he decides to accompany his description with a word picture. What simile does he use?

In the figure of speech, what is compared to the lion's den or lair?

Who is compared to the lion?

Who would be the prey?

Who does the wicked lie in wait to catch?



Point of Depth

The Hebrew word for “catch” is *chataph* and means to clutch or seize as a prisoner.

The psalmist uses another metaphor, this time of a hunter (or possibly fisherman) catching his prey. What does the hunter use to catch his prey?

How does the hunter get the animal in his net?

Who is compared to the hunter?

Who is compared to the prey?

What is the next picture of the wicked one's attacks?

What does he do?

1.

2.

Who falls?

How?

How does the wicked assure himself that he is in no danger despite his deeds?

1.

2.

3.

What has this self-professing atheist (**verse 4**) just acknowledged?

Verses 12-15

Who does the psalmist, once again, address in prayer?

What does the psalmist plead with the LORD to do?

What does the psalmist want the LORD to do upon arising?



Point of Depth

The Hebrew word for “hand” is *yad* and means hand and indicates power.

For the LORD to lift up His hand is to put forth His power and act.

Why? What is happening? Who does the psalmist want the LORD to use His power against?

Who is being afflicted?

What has the wicked done toward God?

How has he spurned God?



Point of Depth

The Hebrew word for “spurn” is *naatz* and means to despise or scorn.

Does the wicked think He is in any danger of retaliation from God?

Why not?

What does he believe?

What does He believe God will not require?



Point of Depth

Will God require justice?

Will God require the blood of the wicked?

Oh, yes!

For those who run to the Lord for refuge
from His wrath against ungodliness and unrighteousness,
the blood of Jesus Christ, the Messiah, has paid our debt for us.

But for those who do not believe so as to be saved,
there will be a high cost to pay—their own life...

Even though Christ had offered His Own...

Contrary to the belief of the wicked, does God see their sin?

Has God been aware of the sin against the unfortunate?

What has the LORD beheld?

1.

2.

What does the unfortunate do?

What has God done for the orphan?

What does the psalmist call on God to do?



Point of Depth

**Breaking the arm of the wicked is an idiom.
It means that God will destroy the power of the wicked
so he cannot continue in his evil deeds.**

How completely and fully does the psalmist want God to eradicate wickedness from the earth?

Verses 16-18

Despite the fact that wicked men seem to get away with their evil deeds, what certainly does the psalmist choose to believe?

How long will the LORD be King?

What will happen when the LORD takes up His throne once again? (Check out **Psalm 9** as a cross-reference.)

Does he believe that his prayer has been heard and will be answered?

How does the psalmist describe himself?

How does he describe his prayer request?



The Hebrew word for “desire” is *taawah* and means a longing, and by implication, a delight.

Even as the judgment of the LORD is delayed, what is the psalmist assured of?

Who does the psalmist believe the LORD will ultimately and eventually vindicate?

1.

2.



The Hebrew word for “vindicate” is *shaphat* and means to judge, to pronounce a sentence, to vindicate, or punish.

How is the wicked identified in **verse 18**?

What has he been doing?

Once the LORD has vindicated the humble, what will be the fate of the man who is of the earth?

READ AND REASON

The following questions are ones that need to be asked while observing and studying the Psalms.

Do you think this Psalm is talking about a time in the life of David that has come and gone? Or do you think this Psalm is talking prophetically about a time that is yet future? Or both?

When you read the Psalms, be on the lookout for ones that talk about the future reign of the Lord Jesus Christ over the world! As you study the Psalms, you will find out much more about what will happen during that time.

Jesus taught us the Psalms talked about Him prophetically.

Luke 24:44-45

Now He said to them,

***"These are My words which I spoke to you while I was still with you,
that all things which are written about Me
in the Law of Moses and the Prophets and the Psalms must be fulfilled."***

Then He opened their minds to understand the Scriptures...

Many believe Psalm 9 and 10 were actually one Psalm in antiquity. Perhaps so, but this is not to say Psalm 10 does not stand alone, because it certainly does.

Either way, there can be no doubt that Psalm 10 is a prophetic Psalm which takes us into the Day of the LORD (as in Psalm 9). The requests of the psalmist will only be completely fulfilled in the coming and final great Day of the LORD.

The nations will, indeed, be judged at that time. (Psalm 9:15)

Christ will rule the earth from His throne in Jerusalem for 1,000 years. (Revelation 20:4)

The needy, the unfortunate, the orphan, is none other than Israel during the time of Jacob's Distress. And the time of trouble is none other than the Great Tribulation. (Jeremiah 30:7) During that time it will seem like God is hiding His face from His people. It will be a terrible time and they will, indeed, become the needy, the unfortunate, and the orphan.

Those who are His will be part of the righteous remnant of Israel and will survive those terrible days. They will put their trust in Him and commit their lives to Him—He will be their Helper.

We can even see the anti-Christ in view when we look at the phrase “the man of the earth”. It will seem like he is winning, because God, and His judgments, will be no

where in sight—but only for a little while... (Isaiah 26:20) In the meantime great boasts will come out of his mouth. (Daniel 7:8, 20)

But God has not forgotten His people. He will never, ever leave them or forsake them. He will send their Messiah once more to the earth, this time as the King of kings and the Lord of lords. (Revelation 19:11-16) Christ will put an end to the anti-Christ and his activity and the man who is of the earth will cause terror no more!

God will vindicate His people and their King will reign forever and ever!

~Segment by Segment

Try titling these segments yourself.
Ask God to help you.

Verses 1-2

Verses 3-11

Verses 12-15

Verses 16-18

~ Purpose of Psalm 10

Try to identify the purpose of Psalm 10.
The purpose simply states “why the Psalmist wrote the Psalm”.

~ Theme of Psalm 10

**Try giving Psalm 10 a title by identifying its theme.
The theme simply states “what the Psalm is about”.**
