

**What is an Inductive Bible Study?**

Inductive bible study is a way to study and truly understand God's Word through three (3) components: **observation, interpretation and application**

**How to use this worksheet:**

During your bible study time, jot down answers to the following questions to get a better understanding of the passage of scripture you are reading.

<p><b>Topic/ Text:</b> The Lord is King Psalm 10:12-18</p>	<p><b>Background: Psalm 10</b> Spoken Gospel - <a href="https://www.youtube.com/watch?v=UkclSoJKGfQ">https://www.youtube.com/watch?v=UkclSoJKGfQ</a> (Psalm 9-10 Summary) BibleProject - <a href="https://www.youtube.com/watch?v=i9phNEaPrv8&amp;t=7s">https://www.youtube.com/watch?v=i9phNEaPrv8&amp;t=7s</a> (Background on Psalms)</p>
<p><b>Observations:</b></p> <div style="display: flex; flex-wrap: wrap; justify-content: space-around;"> <div style="text-align: center;"> VALUE</div> <div style="text-align: center;"> LIMITATIONS</div> <div style="text-align: center;"> ORIGIN</div> <div style="text-align: center;"> PURPOSE</div> <div style="text-align: center;"> CONTEXT</div> </div> <p>What do you see?</p>	
<p><b>Interpretation:</b> What is the intended meaning of the text? What is the context?</p>	
<p><b>Application:</b> How does this apply to me? What did I hear and what will I do in moments of guilt and brokenness?</p>	

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**This Week in the Word – download the supplement for this week's lesson**

## Learning Goals:

1. To **explain** who **The Lord (Yahweh)** is and being confident and **patient** in His judgements.
2. To **discover** how other texts further points us to who Yahweh is and him being a **protector** and **vindicator**.
3. To **expound on** the importance of how to respond to injustices and wickedness. v.15-16
4. To **relate** Jesus' work and to **expecting help** from Him for ourselves and those oppressed.

**Background: Who Wrote the Psalm 10? – Psalm 9 & 10** is often evidently seen as one psalm because they are acrostic; each verse or section begins with a letter of the Hebrew alphabet in alphabetical order. In the Greek OT, they are **one** Psalm. Psalm 10 has no superscription but in Psalm 9 "according to Muth-labben" may refer to "The Death of a Son". This psalm is designed for 'God's people in all seasons of distress'.

### Context:

Since its considered one with Psalm 9 many identify the author as David but Psalm 10 on its own points to no clear author. **Psalms 10:1-18.**-Complaint to God against ungodly oppressors (**Psalms 10:1-11**); prayer that Yahweh will confute those boasting of impunity in sin (**Psalms 10:12-15**); assurance that He, as King forever, has heard, and will vindicate the oppressed humble (**Psalms 10:16-18**). The wicked man mentioned could have been in a place of God-appointed authority, such as Saul was in Israel. Perhaps this psalm was a cry of David for *God* to stop Saul, because David knew that it was not his place to lift his hand against the LORD's anointed.

### Key Themes of Psalm 10 text:

A prayer to God for protection and vindication. (v12-18)

- (12-13) A call upon God to take action.
- (14-15) Asking for God's help in view of His kindness to the helpless.
- (16-18) Confidence in God's judgments.

### Structure

This Psalm is about oppression, a common experience of human beings. LORD (Yahweh) (often rendered in all capital letters in English translations to distinguish it from other titles) **Meaning:** Jehovah **Word Origin:** Derived from the Hebrew verb הָיָה (hayah), meaning "to be" or "to exist." See **Exodus 3:15. Usage:** The name Yhvh is the personal, covenantal name of God in the Hebrew Bible. It signifies God's eternal, self-existent nature and His faithfulness to His promises. The term "melek" is used extensively throughout the Hebrew Bible to denote a king or ruler. It refers to both human monarchs and, in certain contexts, to God as the divine King. Kings were seen as divinely appointed leaders responsible for maintaining order and justice. In Israel, the monarchy began with Saul, followed by David and Solomon, and continued through the divided kingdoms of Israel and Judah. The king was expected to uphold the covenant with God and lead the people in faithfulness to the Law. The idea of God as King is a recurring theme, emphasizing His ultimate sovereignty over all creation.

### Chapter/Scripture breakdown:

1. v. 12a **Arise, O Lord.** Here the second part of the psalm begins. The prayer that suggests itself to the believer as the only resource in his perplexity at the success of sinners and the depression of the godly.
2. v. 12b **Lift up thine hand** - to vindicate thy people, and to strike the ungodly (Micah 5:9; Exodus 7:5; Isaiah 5:25). **Forget not** - show the wicked it is not as they say, "God hath forgotten" (Psalms 10:11).
3. v.13 **Why do the wicked renounce God?** Answered his own question in the next lines. The **wicked renounce God** because they say in their **heart** that God **will not require an account**.
4. v. 14a **But You have seen, for You observe trouble and grief:** Upon further reflection, the psalmist recognized that God has indeed seen, because He sees and cares about the trouble and grief of the poor and helpless. Mischief, [ `aamaal (H5999)] - literally, labour; and so the suffering of the afflicted. And spite, [ ka`ac (H3708)] - literally, indignation; i.e., the spite of the wicked against the godly (**Psalms 10:2; 1 Samuel 1:6**). **To requite is with thy hand** - literally, 'to put (or give) it in thy hand;' as we say, 'to take a case in hand.'
5. v. 15 **Break thou the arm of the wicked** - the instrument wherewith he oppressed the godly. v.16 The LORD is King forever and ever: The psalmist began with almost despair in his times of trouble; he ends with calm confidence in the reign of the LORD as an eternal King. God had long been declared the King of Israel (Exodus 15:18), even when His people rejected His rule (1 Samuel 8:7-9). If David wrote this psalm **the words the LORD is King forever and ever** would have special meaning, recognizing the reign of God even over the troubled and dysfunctional reign of Saul.
6. v. 18 **To do justice...that the man of the earth may oppress no more:** The psalmist ends with assurance of God's justice applied to the wicked. What began with a sense of despair in times of trouble has ended with calm confidence in God's justice and victory.

### Recall

- The temporary oppression in this life will be dealt with by Jesus, some in the life and all in eternity (Romans 14:10-12)!
- Jesus defends from the accusations and execute justice in his to those who are wicked (Romans 12:19-20)

### Concluding thoughts

The Psalm challenges us to not just lament to God but have confidence in Him to execute justice at the right time. This Psalm reflects the fact that with all this the heart of the Psalmist is disturbed. Our hearts are also disturbed when we see the evil people so successful from the perspective of the world. They seem to actively seek out the poor, the helpless and the weak to take advantage of them. We today know full well that people all over our world have been put into slavery to pay off debts which they will never be able to repay given the structures created for them. Women in several countries are routinely sold into brothels and used a sex slaves by those which should be helping them survive and the law enforcement agencies regularly frame and put in prison people for crimes they did not commit. But God still reigns, He is still King and he will bring to an end the mess created by the wicked in this world, both spiritually and physically. All in His time. Existence of wickedness in this world does not indicate a “weakness” in God but more so His sovereignty and His immutable character. **He dealt with evil before and he will do it again, once and for all.**

Enduring Word - <https://enduringword.com/bible-commentary/psalm-10/>

Matters of Interpretation - <https://hermeneutrix.com/2024/12/31/studying-psalm-10-1-6-12-18/>

Study light - <https://www.studylight.org/commentaries/eng/jfu/psalms-10.html>

Mission: "To develop Kingdom Minded, Spiritually Faithful, Reproductive, Imitators of Christ"