

Treasure Hunt

- What are some of the reasons that lead us to treat Psalms 9-10 as a single composition?
- What is an acrostic?
- Where is this acrostic incomplete, and why?
- What two paradoxes does David confront?
- What two kinds of enemies does he describe, and how is this significant?
- How does David's concern for the poor/humble/fatherless/oppressed differ from previous laments?
- What two facets of God's power does David describe?
- Give some characteristics by which we can recognize the wicked.
- How does the summary (10:14-17) connect back to the two paradoxes?

Parallels between 9 and 10

	Psa 9	Psa 10
The wicked one	5, 16	2, 3, 4, 13, 15
Times of trouble	9	1
The Oppressed	9	18
(Weak) man	19, 20	18
Forget	12, 17, 18	11, 12
Humble	12, 18	12, 17
Not always, never	18	11
For ever and ever	5	16
Evil backfires	16	2
Arise, O Lord	19	12

Structure of Psalm 9-10

Psalm 9-10

9:1-2: Resolution of praise

9:3-10:1: The Paradox of God's Power

9:3-18: The Lord is Powerful

- 9:12-14 the **cry** of the humble

9:19-10:1: Petition

- Arise, O Lord
- Why standest thou afar off?

3-8: God judges the **wicked and heathen** (chiasm; missing letter at center)

9-14: God cares for the **poor**

15-18: Summary: **wicked and heathen, poor**

10:2-13: The Paradox of the Wicked

10:2-11: The Wicked is Proud (*no acrostic*)

- 10:11 God ... will never **see** it

10:12-13: Petition

- Arise, O Lord
- Wherefore doth the wicked contemn God?

2-5: His Characteristics

6: He hath said in his heart...

7-10: His Conduct toward the poor

11: He hath said in his heart...

10:14-18: Summary Petition

10:14 God has **Seen** (cf. 10:11; **poor**)

10:15-16: Petition (**Wicked and Heathen**)

10:17-18 God has **Heard** (cf. 9:12; **poor**)

Chiasm in vv. 3-8: God's Universal Rule

3 ב When **mine** enemies are turned back, they shall fall and perish at thy presence.
 4 For thou hast maintained **my** right and **my** cause; thou satest in the **throne** **judging right**.

7 ו But the LORD shall endure for ever: he hath prepared his **throne** for **judgment**.
 8 And he shall **judge the world** in **righteousness**, he shall minister **judgment** to **the people[s]** in uprightness.

5 ג Thou hast rebuked the **heathen**, thou hast **destroyed** the **wicked**,
 thou hast put out their name for ever and ever.

ט?

6 ה The **enemy** are ended like perpetual ruins; and thou hast destroyed cities;
 their very memory is **perished**.