

Tehillim / Psalms 10 | ספר תהילים י

MATSATI.COM Ministry | <http://www.matsati.com>

Why do the wicked Prosper?

This week's study is from *Tehillim / Psalms 10:1-18*. David begins His Psalm stating א למה יהוה תעמדם ברחוק תעלים לעתות בצרה: *10:1 Why do You stand afar off, O Lord? Why do You hide Yourself in times of trouble?* (NASB) Pride is not the way of the righteous, pride and arrogance set themselves up against the Lord and prevents one from receiving help from the Lord. יג יראת יהוה שנאת רע גאה וגאון | *8:13 The fear of the Lord is to hate evil; Pride and arrogance and the evil way And the perverted mouth, I hate.* (NASB) David goes on to say that ב בגאות-רשע ידלק עני יתפשו | *10:2 In pride the wicked hotly pursue the afflicted; Let them be caught in the plots which they have devised.* (NASB) The wicked pursue in their pride, the wicked gives praise in the desire of his soul (הלל) and the greedy man curses and spurns the Lord (רשע על-תאות נפשו | יבצע ברך נאץ | יהוה). The reason that the wicked and greedy spurn and cruse the Lord is because in their arrogance they do not seek Him (רשע) ד רשע על-תאות נפשו (רשע על-תאות נפשו). In such people, is there any hope of mercy? David continues to describe the wicked, the wicked do not know the judgments of God (His commandments), in his pride he says *"I will not be moved throughout all generations, I will not be in adversity/evil"* (אמר בלבו בל-אמוט לדר) (וודר אשר לא-כרע). The mouth of the wicked is full of curses, deceit, and oppression and his tongue knows only mischief and wickedness. He sits in wait to attack the unsuspecting, and in hiding places to kill the innocent. His eyes watch for the unfortunate so as to lay hold of him like the lion does to his prey. The wicked cause the afflicted to fall down and is full of unspeakable acts of unrighteousness. This is possible because the wicked man says God will not see it (*10:11*), and the Lord will not require it of me (*10:13*). David calls out to the Lord saying *10:12 Arise, O Lord; O God, lift up Your hand. Do not forget the afflicted.* (NASB) David knows that the Lord has seen the afflicted and asks that the Lord would *10:15 Break the arm of the wicked and the evildoer, Seek out his wickedness until You find none.* (טו) David believes in the power of God saying *10:16 The Lord is King forever and ever; Nations have perished from His land. 10:17 O Lord, You have heard the desire of the humble; You will strengthen their heart, You will incline Your ear 10:18 To vindicate the orphan and the oppressed, So that man who is of the earth will no longer cause terror.* (NASB)

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק י</p> <p>א למה יהוה תעמדם ברחוק תעלים לעתות בצרה: ב בגאות-רשע ידלק עני יתפשו במזמות זו חשבנו: ג כ-הלל רשע על-תאות נפשו ובצע ברך נאץ יהוה: ד רשע פגבה אפו בל-ידרש אין אלהים כל-מזמותיו:</p>	<p>ספר טוביה פרק י</p> <p>א למה יהוה תקום ברחיק תטמר במדור קדישין לעידיני עקתא: ב בגסות בגות רשיעא ידלק ענייא יתאחדון בנכלותא בנבילתא דנן דנא די חשבו למיעבד: ג מטול דאשתבח רשיעא על רגרוג רגגה נפשיה דמברך גברא טלומא מרחק רחיק מימרא דיהוה: ד רשיעא בגסות רוחיה לא יתבע אלהא ויימר בליביה דלא גלין קדם יהוה כולהון מחשבתוי:</p>	<p>ΨΑΛΜΟΙ 10</p> <p>10:1 ἵνα τί κύριε ἀφέστηκας μακρόθεν ὑπερορᾶς ἐν εὐκαιρίας ἐν θλίψει 10:2 ἐν τῷ ὑπερηφανεύεσθαι τὸν ἀσεβῆ ἐμπυρίζεται ὁ πτωχός συλλαμβάνονται ἐν διαβουλίῳ οἷς διαλογίζονται 10:3 ὅτι ἐπαινεῖται ὁ ἁμαρτωλὸς ἐν ταῖς ἐπιθυμίαις τῆς ψυχῆς αὐτοῦ καὶ ὁ ἀδικῶν ἐνευλογεῖται 10:4 παρώξυνεν τὸν κύριον ὁ ἁμαρτωλὸς κατὰ τὸ πλήθος τῆς ὀργῆς αὐτοῦ οὐκ ἐκζητήσει οὐκ ἔστιν ὁ θεὸς ἐνώπιον αὐτοῦ</p>

<p>ה יחילו דרכו דרכיו ככל-עת מרום משפטיו מנגדו כל-צוררו יפית בהם: ו אמר בלבבו כל-אמוט לדר ודר אשר לא-ברע: ז אלה פיהו מלא ומרמות ותך תחת לשונו עמל ואון: ח ישוב במארב תצרים במסתרים יהרג נקי עיניו לחלכה יצפנו: ט יארב במסתר כאריה בסכה יארב לתוף עני יחטף עני במשכו ברשתו: י ודכה [ידכה] ישח ונפל בעצומו חלפאים [חיל כאים]: יא אמר בלבבו נשכח אל הסתיר פניו כל-ראה לנצח: יב קומה יהנה אל נשא ידך אל- תשפח עניים [עניים]: יג על-מה נאץ רשע אלהים אמר בלבבו לא תדרש: יד ראתה פי-אתה עמל וכעס תביט לתת בידך עליך יעזב חלכה יתום אתה היית עוזר: טו שבר זרוע רשע ורע תדרוש- רשעו כל-תמצא: טז יהנה מלך עולם ועד אבדו גוים מארצו: יז תאות עניים שמעת יהנה תכין לבם תקשיב אונם: יח לשפט יתום ודך כל-יוסיף עוד לערץ אנוש מן- הארץ:</p>	<p>ה מצלחין אורחיה בכל עידן רחיקין דינך דיניך מן קבליה בכל מעיקוי יזעוף בהון: ו יימר בלבביה בלביה לא אזוע מדר לדר מלמעבד ביש: ז מומתא לוטין פומיה מלי ניכלי ור- מיותא תחות לישניה ליאות ליעות ושקר: ח יתיב בכמני דורתיא דרתא בטומריא יקטול זכאה עינוי למסכיניא יטשון יטושון: ט יכמון בטומריא היך אריא במטלליה יכמון למיתפש עניא יתפש עניא במיגדיה במצדתיה: י ידכדך וישוח ויפול בתקוף כמנוי עניא: יא יימר בלבביה בליביה אתנשי אלהא תמר אפוי לא חמי לעלמין: יב קום יהוה אלהא קיים שבועת ידך לא תנשי עינוותני: יג מטול מה רחיק רשיעא אלהא יימר בלבביה לא תתבעי תתבע: יד גלי קדמך מטול דאנת ליאות ליעות ורגיז על רשיעא תסער אסתכל למשלם אגרא טבא לצדיקיא בידך עלך יסוברון ענייך יתם אנת את הוית סעיד: טו תבר אדרעהון דרשיעי ובישי יתבעון רשעתהון לא ישכחון: טז יהוה מליך לעלמי עלמיא אבדו יבדון עממי מארעיה: יז ריגתא רגגת דעינותני שמיע קדמך יהוה תתקין לבהון תצלי אודנך לצלותהון: יח למידן יתם ועניא ומסכן לא יוסיף עוד תוב בני נשא לאתברא מן קדם רשיעי ארעא:</p>	<p>10:5 βεβηλοῦνται αἱ ὁδοὶ αὐτοῦ ἐν παντὶ καιρῷ ἀνταναιρείται τὰ κρίματά σου ἀπὸ προσώπου αὐτοῦ πάντων τῶν ἐχθρῶν αὐτοῦ κατακυριεύσει 10:6 εἶπεν γάρ ἐν καρδία αὐτοῦ οὐ μὴ σαλευθῶ ἀπὸ γενεᾶς εἰς γενεάν ἄνευ κακοῦ 10:7 οὐ ἄρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου ὑπὸ τὴν γλῶσσαν αὐτοῦ κόπος καὶ πόνος 10:8 ἐγκάθηται ἐν ἔνδρα μετὰ πλουσίων ἐν ἀποκρύφους ἀποκτεῖναι ἄθῳ οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν 10:9 ἐνεδρεύει ἐν ἀποκρύφῳ ὡς λέων ἐν τῇ μάνδρα αὐτοῦ ἐνεδρεύει τοῦ ἀρπάσαι πτωχόν ἀρπάσαι πτωχόν ἐν τῷ ἐλκύσαι αὐτόν 10:10 ἐν τῇ παγίδι αὐτοῦ ταπεινώσει αὐτόν κύψει καὶ πεσεῖται ἐν τῷ αὐτόν κατακυριεύσαι τῶν πενήτων 10:11 εἶπεν γάρ ἐν καρδία αὐτοῦ ἐπιέλησται ὁ θεὸς ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ τοῦ μὴ βλέπειν εἰς τέλος 10:12 ἀνάστηθι κύριε ὁ θεὸς ὑψώθητω ἡ χεὶρ σου μὴ ἐπιλάθῃ τῶν πενήτων 10:13 ἔνεκεν τίνος παρώξυνεν ὁ ἄσεβῆς τὸν θεόν εἶπεν γάρ ἐν καρδία αὐτοῦ οὐκ ἐκζητήσει 10:14 βλέπεις ὅτι σὺ πόνον καὶ θυμὸν κατανοεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖράς σου σοὶ οὐκ ἐγκαταλείπεται ὁ πτωχὸς ὀρφανῷ σὺ ἦσθα βοηθῶν 10:15 συντριψον τὸν βραχίονα τοῦ ἁμαρτωλοῦ καὶ πονηροῦ ζητηθήσεται ἡ ἁμαρτία αὐτοῦ καὶ οὐ μὴ εὑρεθῇ δι' αὐτήν 10:16 βασιλεύσει κύριος εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος ἀπολεῖσθε ἔθνη ἐκ τῆς γῆς αὐτοῦ 10:17 τὴν ἐπιθυμίαν τῶν πενήτων εἰσήκουσεν κύριος τὴν ἔτοίμασιν τῆς καρδίας αὐτῶν προσέσχεν τὸ οὖς σου 10:18 κρίναι ὀρφανῷ καὶ ταπεινῷ ἵνα μὴ προσθῇ ἔτι τοῦ μεγαλαυχεῖν ἄνθρωπος ἐπὶ τῆς γῆς</p>
--	--	---

Tehillim / Psalms 10 does not begin as the previous Psalms with an introductory line that describes the purpose of the Psalm. Immediately, David begins asking the Lord למה יהנה תעמד ברחוק תעלים לעתות בצרה: א למה יהנה תעמד ברחוק תעלים לעתות בצרה: 10:1 Why do You stand afar off, O Lord? Why do You hide Yourself in times of trouble? (NASB) Why does the Lord seem to hide Himself in times of calamity (תעלים לעתות בצרה)? The Aramaic translation (Targum Pseudo Jonathan) states: א למה יהוה תקום ברחיק תטמר במדור קדישין לעידני עקתא: 10:1 Why, O Lord, will you stand afar off, hide yourself in the dwelling of the holy ones in the times of distress? (EMC) The Aramaic translation indicates that the Lord moves to and fro, remaining in the dwelling place (the Tabernacle) and leaving the dwelling place when He comes to help His people. This is similar to David's words according to Tehillim / Psalms 7:7 that states: ח 7:7 ועדת לאמים תסובבך ועליה למרום שובה: Let the assembly of the peoples encompass You, And over them return on high. (NASB) drawing a parallel to the congregation of Israel encamped surrounding the Lord in the wilderness (Bamidbar / Numbers 2). The Scriptures indicate that the congregation of people surround (תסובבך) the Lord and the Lord will return

on high (or to Heaven, לַמְרוֹם). This suggests that when the Lord helps he descends from Heaven and His presence is manifested in the midst of the people. This was the very thing that happened in the Lord manifesting Himself as a pillar of cloud during the day and fire at night. David concluded that “judgment was commanded” by God. When the Lord does not make manifest His presence, it appears that He is hiding in the tabernacle until a specified time of His choosing.

<p>Tehillim / Psalms 10 10:1 Why do You stand afar off, O Lord? Why do You hide Yourself in times of trouble? 10:2 In pride the wicked hotly pursue the afflicted; Let them be caught in the plots which they have devised. 10:3 For the wicked boasts of his heart’s desire, And the greedy man curses and spurns the Lord. 10:4 The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, ‘There is no God.’ 10:5 His ways prosper at all times; Your judgments are on high, out of his sight; As for all his adversaries, he snorts at them. 10:6 He says to himself, ‘I will not be moved; Throughout all generations I will not be in adversity.’ 10:7 His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness. 10:8 He sits in the lurking places of the villages; In the hiding places he kills the innocent; His eyes stealthily watch for the unfortunate. 10:9 He lurks in a hiding place as a lion in his lair; He lurks to catch the afflicted; He catches the afflicted when he draws him into his net. 10:10 He crouches, he bows down, And the unfortunate fall by his mighty ones. 10:11 He says to himself, ‘God has forgotten; He has hidden His face; He will never see it.’ 10:12 Arise, O Lord; O God, lift up Your hand. Do not forget the afflicted. 10:13 Why has the wicked spurned God? He has said to himself, ‘You will not require it. 10:14 You have seen it, for You have beheld mischief and vexation to take it into Your hand. The unfortunate commits himself to You; You have been the helper of the orphan. 10:15 Break the arm of the wicked and the evildoer, Seek out his wickedness until You find none. 10:16 The Lord is King forever and ever; Nations have perished from His land. 10:17 O Lord, You have heard the desire of the humble; You will strengthen their heart, You will incline Your ear 10:18 To vindicate the orphan and the oppressed, So that man who is of the earth will no longer cause terror. (NASB)</p>	<p>Toviyah / Psalms Chapter 10 10:1 Why, O Lord, will you stand afar off, hide yourself in the dwelling of the holy ones in the times of distress? 10:2 In brutality the wicked man will pursue the poor man; they will be caught in the scheme that they plotted to carry out. 10:3 For the wicked man is praised for the craving of his soul; he who blesses the violent man abhors the word of the Lord. 10:4 The wicked man in the grossness of his spirit will not seek God, and he will say in his heart that his thoughts are not manifest in the presence of the Lord. 10:5 His ways prosper at all times; your judgments are far from his sight; he will rebuke all his oppressors. 10:6 He will say in his heart, “I will not be shaken from doing evil for all generations.” 10:7 His mouth is curses, full of guile and deceit; under his tongue is misery and falsehood. 10:8 He will sit in the hiding places of the courtyards; in secret places he will kill the innocent; he will hide his eyes against the poor. 10:9 He will lie in wait in secret places like a lion in his covert; he will lie in wait to seize the poor man; he will seize the poor man when he is drawn into his trap. 10:10 The poor man will be crushed, and sink down, and he will fall into the power of his hiding places. 10:11 He will say in his heart, “God has forgotten, he has hidden his face, he does not see forever.” 10:12 Arise, O Lord, fulfill the oath of your hand, do not forget the humble. 10:13 Why has the wicked man abhorred God? He will say in his heart, “It will not be sought after.” 10:14 It is manifest in your presence, because you will inflict misery and wrath upon the wicked man; look carefully to pay a good reward to the righteous by your hand; the poor will place their hope on you; you have been a helper to the orphan. 10:15 Break the arm of the wicked; and let the evil seek their wickedness, [and] not find it. 10:16 The Lord is king forever and ever; the Gentiles have perished from his land. 10:17 The desire of the humble is heard in your presence, O Lord; strengthen their heart, incline your ear. 10:18 To judge the orphan and poor man; may the sons of men not again be shattered before the wicked of the earth. (EMC)</p>	<p>Tehillim / Psalms 10 10:1 Why standest thou afar off, O Lord? why dost thou overlook us in times of need, in affliction? 10:2 While the ungodly one acts proudly, the poor is hotly pursued: the wicked are taken in the crafty counsels which they imagine. 10:3 Because the sinner praises himself for the desires of his heart; and the unjust one blesses himself. 10:4 The sinner has provoked the Lord: according to the abundance of his pride he will not seek after him: God is not before him. 10:5 His ways are profane at all times; thy judgments are removed from before him: he will gain the mastery over all his enemies. 10:6 For he has said in his heart, I shall not be moved, continuing without evil from generation to generation. 10:7 Whose mouth is full of cursing, and bitterness, and fraud: under his tongue are trouble and pain. 10:8 He lies in wait with rich men in secret places, in order to slay the innocent: his eyes are set against the poor. 10:9 He lies in wait in secret as a lion in his den: he lies in wait to ravish the poor, to ravish the poor when he draws him after him: he will bring him down in his snare. 10:10 He will bow down and fall when he has mastered the poor. 10:11 For he has said in his heart, God has forgotten: he has turned away his face so as never to look. 10:12 Arise, O Lord God; let thy hand be lifted up: forget not the poor. 10:13 Wherefore, has the wicked provoked God? for he has said in his heart, He will not require it. 10:14 Thou seest it; for thou dost observe trouble and wrath, to deliver them into thy hands: the poor has been left to thee; thou wast a helper to the orphan. 10:15 Break thou the arm of the sinner and wicked man: his sin shall be sought for, and shall not be found. 10:16 The Lord shall reign for ever, even for ever and ever: ye Gentiles shall perish out his land. 10:17 The Lord has heard the desire of the poor: thine ear has inclined to the preparation of their heart; 10:18 to plead for the orphan and afflicted, that man may no more boast upon the earth. (LXX)</p>
---	--	--

David then states his case saying | בַּמְזֻמוֹת זֶה הִשְׁבוּ | 10:2 *In pride the wicked hotly pursue the afflicted; Let them be caught in the plots which they have devised. (NASB)* It is because of the “*pride, conceit, haughtiness, vanity, loftiness*” (בַּגְּאוֹת) of the wicked that one pursues the soul of the afflicted (יִדְלֵק עֵינֵי תִפְשׂוּ). Note that Aramaic translation states בַּגְּסוֹת בְּגוֹת רְשִׁיעָא יִדְלֵק עֵינֵי יִתְאַחֲדוֹן 10:2 *In brutality the wicked man will pursue the poor man; they*

will be caught in the scheme that they plotted to carry out. (EMC) It is in “rudeness, crudity, obscenity, lewdness, indecency, gracelessness, profanity,” (בגסות) that the wicked pursue the poor. It is in obscenity that the wicked pursue the righteous, and David says: כִּי-הִלֵּל רָשָׁע עַל-תְּאַוֹת נַפְשׁוֹ וּבִצְעַ בִּירָד נֶאֱמָר | יְהוָה: 10:3 For the wicked boasts of his heart’s desire, And the greedy man curses and spurns the Lord. (NASB) The Aramaic translation states: מְטוּל דַּאֲשַׁתְּבַח רְשִׁיעָא עַל רַגְרוּג רַגְגָּה נַפְשִׁיהָ דְּמַבְרַךְ גְּבַרָא טְלוּמָא מְרַחֵק רַחִיק 10:3 For the wicked man is praised for the craving of his soul; he who blesses the violent man abhors the word of the Lord. (EMC) According to the Aramaic translation, the one who blesses the violent man abhors the word of the Lord. The Septuagint states: 10:3 ὅτι ἐπαινεῖται ὁ ἁμαρτωλὸς ἐν ταῖς ἐπιθυμίαις τῆς ψυχῆς αὐτοῦ καὶ ὁ ἀδικῶν ἐνευλογεῖται 10:3 Because the sinner praises himself for the desires of his heart; and the unjust one blesses himself. (LXX) The unjust man blesses himself which is drawn in parallel with the praising of himself rather than God. These Scriptures indicate that the wicked “praise” (הִלֵּל) is upon the “lust/passion of his soul” (עַל-תְּאַוֹת נַפְשׁוֹ). The righteous praise the Lord whereas the wicked heap praises upon themselves in their evil deeds.

The nature of the unrighteous is that in their position they do not seek the Lord. ד רָשָׁע כְּגִבָּה אָפוּ 10:4 The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, ‘There is no God.’ (NASB) The Aramaic translation states that “he will say in his heart that his thoughts are not manifest in the presence of the Lord.” (יִימַר בְּלִיבֵיהּ דְּלֵא גְלִין קְדָם יְהוָה כּוֹלְהוֹן) (מַחְשַׁבְתּוּי אֵין). The “discretion, thought, or intent” (מְזֻמּוֹתָיו) of the wicked that says “there is no God” (אֵין אֱלֹהִים) is rooted in the pride of life. It is interesting that in 1 John 2:16, the Apostle John wrote that three things (i) the lust of the flesh, (ii) the lust of the eyes, and (iii) the boastful pride of life, are not from our Father in heaven but from the world.

1 John 2:16

2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. (NASB)

¹⁶ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ’ ἐκ τοῦ κόσμου ἐστίν.

According to *Tehillim / Psalms 10*, the wicked “boast” or “give praise” in the midst of their pride. The phrase “pride of life” is found only once in the Scriptures located here in 1 John 2:16. However, the concept of the pride of life is fully developed here in David’s Psalm. John wrote that “pride” is linked to the “lust of the eyes” and the “lust of the flesh.” This draws the connect to the Torah in the temptation of Eve in the Garden and the tree of the knowledge of good and evil (*Bereshit / Genesis 3:6*, וַתִּרְא הָאִשָּׁה כִּי טוֹב הָעֵץ: 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. NASB) This is the very same thing that Satan tempted Yeshua with in the wilderness in *Matthew 4:8-10*. The pride of life is defined as taking praise upon one’s self by the things “of the world,” this leads to “arrogance, ostentation, pride in self, presumption, and boasting (praising one’s self).” According to the Apostle John and all of Scripture is it clear that anything that produces the “pride of life” comes from a love of the world and “if anyone loves the world, the love of the Father is not in him” (1 John 2:15).

The first occurrence of the “pride of life” is found in the temptation in the Garden of Eden, where Eve (Chavah) was tempted by the serpent to disobey God and eat the forbidden fruit of the tree of knowledge of good and evil. ד וַיֹּאמֶר הַנָּחָשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמֹתוּן: הַ כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אָכַלְכֶם מִמֶּנּוּ.

3:4 *The serpent said to the woman, 'You surely will not die! 3:5 'For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'* NASB) Eve “perceived” (וַתִּרְאֶה, saw) that the fruit was “good for food” (טוב הָעֵץ לְמַאֲכָל), “pleasing to the eye” (וְכִי תִאְוָה-הוּא לְעֵינַיִם), and “desirable for gaining wisdom” (וְנִחְמַד הָעֵץ לְהַשְׁכִּיל). It is interesting to note in *Bereshit / Genesis 3:6* the text says “pleasing to the eye” (וְכִי תִאְוָה-הוּא לְעֵינַיִם). Using the same word in our *Tehillim / Psalm 10* תַּאֲוַת meaning “lust/passion of his soul” (עַל-תַּאֲוַת נַפְשׁוֹ). According to the Scripture (*Bereshit / Genesis 3:6*), Eve coveted the fruit in three ways. First, it appealed to her appetite, the “lust of the flesh,” the desire for that which satisfies the physical needs. The English translation (NASB) states that the fruit was also pleasing or delightful to the eye, but the Hebrew text indicates that this was literally the “lust or passion of the eyes.” Finally, Eve perceived that the fruit would make her wise, giving her something that she did not have before, something that would make her “like God, knowing the difference between good and evil” (*Bereshit / Genesis 3:5*). The “pride of life” therefore sets itself up against God, exactly as the Psalm is stating of the wicked who pursue the soul of the afflicted.

The very nature of the pride of life therefore is anything that exalts one above his/her station and provides the illusion of control having God-like qualities. This is where one boasts in arrogance, in worldly wisdom, and against his neighbor or brother. Eve wanted to be like God in her knowledge, not content to live in a perfect world under His (God’s) perfect design and care for her. Satan attempted to use these same three temptations on Yeshua during His 40 days in the wilderness (see *Matthew 4:1-11*). He tempted Yeshua with the lust of the flesh (i.e. *the bread for His hunger Matthew 4:2-3*), the lust of the eyes (i.e. “*all the kingdoms of the world with their splendor*” *Matthew 4:8-9*), and the pride of life (i.e. *daring Him to cast Himself from the roof of the Temple in order to prove that He was the Messiah by a display of power that was not part of the will of God or His plan for the redemption of mankind Matthew 4:5-6*). Yeshua however, though He was “*tempted in every way, just as we are*” (*Hebrews 4:15*), resisted the temptation and stood in the Word of God in victory. The Septuagint states 10:4 *παρώξυνεν τὸν κύριον ὁ ἁμαρτωλὸς κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ οὐκ ἐκζητήσει οὐκ ἔστιν ὁ θεὸς ἐνώπιον αὐτοῦ 10:4 The sinner has provoked the Lord: according to the abundance of his pride he will not seek after him: God is not before him. (LXX)* Pride will cause a person to not seek after the Lord because of the self sufficient, independence, arrogant nature of pride itself. This self sufficient, independent, arrogant nature of pride in and of itself provokes the Lord because this is the opposite of servant blessing (ברוך, See *Tehillim / Psalms 1* study).

David continues stating הַ יְהִילוּ דַרְכּוֹ | [דַּרְכּוֹ] | בְּכָל-עֵת מְרוֹם מִשְׁפָּטֶיהָ מִנְגִּדוֹ כָּל-צוּרָרָיו יִפְיֵחַ בָּהֶם: 10:5 *His ways prosper at all times; Your judgments are on high, out of his sight; As for all his adversaries, he snorts at them. (NASB)* The wicked, their ways appear to prosper at all times. Is the prosperity of the wicked attractive and desirable? The Psalmist in *Tehillim / Psalms 73* speaks of the danger of looking upon the way of the unrighteous and desiring the what they have.

ספר תהילים פרק עג

א מְזִמּוֹר לְאַסָּף אֵךְ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרִי לְבָב: ב
וְאֲנִי כְמַעַט נִטְוִי [נִטְוִי] רַגְלִי כְּאִזּוֹ שִׁפְכָה [שִׁפְכּוֹ] אֲשָׁרִי:
ג כִּי-קִנְיַאתִי בַּהוֹלְלִים שְׁלוֹם רְשָׁעִים אֲרָאָה: ד כִּי אִין
חֲרָצְבוֹת לְמוֹתָם וּבְרִיא אוֹלָם: ה בְּעַמֶּל אֲנוֹשׁ אֵינָמוּ
וְעַם-אֲדָם לֹא יִגְגְּעוּ: ו לְכֵן עֲנַקְתֶּמוּ גְאוּנָה יַעֲטָף-שִׁית
חֲמָס לְמוֹ: ז יִצָּא מִחֻלְבַּ עֵינָמוּ עֲבָרוּ מִשְׁפִּיּוֹת לְבָב:

Tehillim / Psalms 73:1-7

73:1 Surely God is good to Israel, To those who are pure in heart! 73:2 But as for me, my feet came close to stumbling, My steps had almost slipped. 73:3 For I was envious of the arrogant As I saw the prosperity of the wicked. 73:4 For there are no pains in their death, And their body is fat. 73:5 They are not in trouble as other men, Nor are they plagued like mankind. 73:6 Therefore pride is their necklace; The garment of violence covers them. 73:7 Their eye bulges from fatness; The imaginations of their heart run riot. (NASB)

The Psalmist states that he had come close to stumbling (רַגְלִי [נִטְוִי] וְאֲנִי כְמַעַט נִטְוִי) and had almost slipped because he was envious of the arrogant and saw the prosperity of the wicked. Asaf says that the life of the

wicked, they do not suffer pain in death and their bodies are fat (*a reference to being well fed and prosperous*). The wicked do not suffer loss and are not plagued like mankind. Because of these things, their pride is their necklace and the garment of violence covers them, their eyes bulge because of their prosperity and in their arrogance the imaginations of their heart runs wild. The wicked say to themselves (Tehillim / Psalms 10:6) אָמַר בְּלִבּוֹ בַל-אָמוּט לְדֹר וָדֹר אֲשֶׁר לֹא-בָרַע: 10:6 *He says to himself, 'I will not be moved; Throughout all generations I will not be in adversity.'* (NASB) He says in his heart (אָמַר בְּלִבּוֹ) that he will not be moved (בַּל-אָמוּט) From generation to generation and there will be no evil (לֹא-בָרַע). The Aramaic translation states: יִמַר בִּלְבָבִיהָ בִּלְבִיָּהּ לֹא אַזּוּע מִדָּר לְדָר מִלְמַעְבַּד בִּישׁ: 10:6 *He will say in his heart, "I will not be shaken from doing evil for all generations."* (EMC) and the Septuagint states 10:6 εἶπεν γὰρ ἐν καρδίᾳ αὐτοῦ οὐ μὴ σαλευθῶ ἀπὸ γενεᾶς εἰς γενεάν ἄνευ κακοῦ 10:6 *For he has said in his heart, I shall not be moved, continuing without evil from generation to generation.* (LXX) The rabbis who translated *Tehillim / Psalms 10:6* believe the pride of the wicked which says they will not be moved through all generations and will not see evil or adversity, is synonymous with the wicked saying in his heart that he will not be shaken from doing evil for all generations. The wicked will continue in their evil deeds from generation to generation. The wicked continue in their sin by reason of *Tehillim / Psalms 7:15* that says טַז בּוֹר פָּרַה וַיַּחֲפְרֶהּ 7:15 *He has dug a pit and hollowed it out, And has fallen into the hole which he made.* 7:16 *His mischief will return upon his own head, And his violence will descend upon his own pate.* (NASB) The wicked are unrepentant, he has trapped himself, he has dug a pit and has fallen into the hole that he has made and continues in his ways from generation to generation. This reminds us of the Ten Commandments from *Shemot / Exodus 20:5* that states ה' לֹא-תִשָּׂתַחֲוֶה לָהֶם 20:5 *You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me,* (NASB) Does the son inherit the sins of the father? Studying this Scripture, it says “*visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me.*” “Of those who hate me” suggests that the wicked man passes his nature of “unrighteousness, pride, sin, iniquity, transgressions, lies, untruths, and falsehoods” to his children. The wicked who “works or labors” (עָמַל) in sin, this trade is learned by his children who become workers and laborers in sin and then continue doing evil from generation to generation.

ז אָלָהּ פִּיהוּ 10:7 *His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness.* (NASB) The Aramaic text says that the tongue is full of misery and mischief (ז מומתא לוטין פומיה מלי ניכלי רמיותא תחות לישניה ליאות ליעות ושקר:) and the Septuagint states the mouth is full of bitterness, fraud, and in the tongue is trouble and pain (10:7 οὐ ἀράς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου ὑπὸ τὴν γλῶσσαν αὐτοῦ κόπος καὶ πόνος). This is the context that the Apostle Paul was thinking on while writing *Romans 3:10-24*.

Romans 3:10-24

3:10 as it is written, 'There is none righteous, not even one; 3:11 There is none who understands, There is none who seeks for God; 3:12 All have turned aside, together they have become useless; There is none who does good, There is not even one.' 3:13 'Their throat is an open grave, With their tongues they keep deceiving,' 'The poison of asps is under their lips'; 3:14 'Whose mouth is full of cursing and bitterness'; 3:15 'Their feet are swift to shed blood, 3:16 Destruction and misery are in their paths, 3:17 And the path of peace they have not known.' 3:18 'There is no fear of God before their eyes.' 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed

and all the world may become accountable to God; 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. 3:21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 3:22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 3:23 for all have sinned and fall short of the glory of God, 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus; (NASB)

¹⁰καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς, ¹¹οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. ¹²πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν: οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἕως ἑνός. ¹³τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, ¹⁴ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει: ¹⁵ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἶμα, ¹⁶σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, ¹⁷καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ¹⁸οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. ¹⁹Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ: ²⁰διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. ²¹Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, ²²δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας: οὐ γὰρ ἔστιν διαστολή: ²³πάντες γὰρ ἠμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, ²⁴δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ:

Paul says ¹³τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, 3:13 ‘*Their throat is an open grave, With their tongues they keep deceiving, ’ ‘The poison of asps is under their lips’;* (NASB) Sin is so powerful that with the knowledge of sin (the Torah) the works of the flesh, the “*lust/passion of his soul*” (עַל-תְּאוֹנַת נַפְשׁוֹ) increases and this is by reason of the lust of the flesh, the lust of the eyes, and the pride of life. This is why we are to seek the mercy of God and His righteousness. The Lord God Almighty sent his Son Yeshua the Messiah so that through faith we obtain the righteousness of God. God changes us on the inside (in the Spirit) so that we obey the Law of righteousness, we are enabled to live righteous before God and obey Him and His Holy word.

David continues to describe the wicked in *Tehillim / Psalm 10:8* saying of the wicked | הַיָּשׁוּב׃ :
 : יֹצֵאנוּ: בְּמַאֲרָבֵי הַחַיִּים יֹהֵג נָקִי עֵינָיו לְחַלְקֵה יִצְפְּנוּ: 10:8 *He sits in the lurking places of the villages; In the hiding places he kills the innocent; His eyes stealthily watch for the unfortunate. (NASB) | ט יֹאֲרָב בְּמַסְתָּר׃*
 : י וְדָבָה [וְדָבָה] יִשָּׁח׃ 10:9 *He lurks in a hiding place as a lion in his lair; He lurks to catch the afflicted; He catches the afflicted when he draws him into his net.*
 : [חֵיל כְּאִים]: 10:10 *He crouches, he bows down, And the unfortunate fall by his mighty ones.*
 : יׁ אֵ 10:11 *He says to himself, ‘God has forgotten; He has hidden His face; He will never see it.’* The rabbis translating the Aramaic (Targum Pseudo Jonathan) and Greek (Septuagint) equate the unfortunate ones (חֵיל כְּאִים) and the afflicted (עֲנִי) to the “*poor, miserable, pauper, wretched, destitute, needy, impecunious, almsman, humble*” man.

In *Tehillim / Psalms 10*, David speaks of only two types of people, the righteous and the wicked. These terms are antithetical and are synonymous with “godly or ungodly,” “saved or unsaved,” “sheep or goats,” “slave of righteousness or slave of sin,” “child of God or child of the devil,” or “wheat or tares.” There are many ways in which the antithetical nature of the righteous and the unrighteous are described in the Scriptures.

Aramaic (Targum Pseudo Jonathan) - Greek (Septuagint)

<p style="text-align: center;">ספר טוביה פרק י</p> <p>ח יתיב בכמני דורתא דרתא בטומריא יקטול זכאה עינוי למסכיניא יטשון יטושון: ט יכמון בטומריא היך אריא במטלליה יכמון למיתפש עניא יתפש עניא במיגדיה במצדתיה: י ידכדך וישוה ויפול בתקוף כמנוי עניא:</p> <p><i>10:8 He will sit in the hiding places of the courtyards; in secret places he will kill the innocent; he will hide his eyes against the poor. 10:9 He will lie in wait in secret places like a lion in his covert; he will lie in wait to seize the poor man; he will seize the poor man when he is drawn into his trap. 10:10 The poor man will be crushed, and sink down, and he will fall into the power of his hiding places. (EMC)</i></p>	<p style="text-align: center;">ΨΑΛΜΟΙ 10</p> <p>10:8 ἐγκάθηται ἐν ἑδρα μετὰ πλουσίων ἐν ἀποκρύφοις ἀποκτεῖναι ἄθῳ οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν 10:9 ἐνεδρεῦει ἐν ἀποκρύφῳ ὡς λέων ἐν τῇ μάνδρα αὐτοῦ ἐνεδρεῦει τοῦ ἀρπάσαι πτωχόν ἀρπάσαι πτωχόν ἐν τῷ ἐλκύσαι αὐτόν 10:10 ἐν τῇ παγίδι αὐτοῦ ταπεινώσει αὐτόν κύψει καὶ πεσεῖται ἐν τῷ αὐτόν κατακυριεῦσαι τῶν πενήτων</p> <p><i>10:8 He lies in wait with rich men in secret places, in order to slay the innocent: his eyes are set against the poor. 10:9 He lies in wait in secret as a lion in his den: he lies in wait to ravish the poor, to ravish the poor when he draws him after him: he will bring him down in his snare. 10:10 He will bow down and fall when he has mastered the poor. (LXX)</i></p>
---	---

Characteristics Of The Wicked According to Scripture

The following Scriptures provide a short survey of the Bible that illustrate and describe the nature of the wicked.

1. The Wicked are sexually immoral:

Before they had gone to bed, all the men from every part of the city of Sodom both young and old surrounded the house. They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.” (Bereshit / Genesis 19:4-5) ... and said, “No, my friends. Don’t do this wicked thing. (Bereshit / Genesis 19:7)

While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, “Bring out the man who came to your house so we can have sex with him.” (Judges 19:22)

So he left in Joseph’s care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well-built and handsome, and after a while his master’s wife took notice of Joseph and said, “Come to bed with me!” (Bereshit / Genesis 39:6-7) ... No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?” (Bereshit / Genesis 39:9)

Eli’s sons were wicked men; they had no regard for the LORD. (1 Samuel 2:12) ... Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the Tent of Meeting. So he said to them, “Why do you do such things? I hear from all the people about these wicked deeds of yours.” (1 Samuel 2:22,23)

“Don’t, my brother!” she said to him. “Don’t force me. Such a thing should not be done in Israel! Don’t do this wicked thing. (2 Samuel 13:12) ... But he refused to listen to her, and since he was stronger than she, he raped her. (2 Samuel 13:14)

It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father’s wife. (1 Corinthians 5:1) ... God will judge those outside. “Expel the wicked man from among you.” (1 Corinthians 5:13)

2. **The Wicked lie, deceive, slander, speak of violence, etc.**

Do not drag me away with the wicked, with those who do evil, who speak cordially with their neighbors but harbor malice in their hearts. (Tehillim / Psalms 28:3)

Why should I fear when evil days come, when wicked deceivers surround me (Tehillim / Psalms 49:5)

For your hands are stained with blood, your fingers with guilt. Your lips have spoken lies, and your tongue mutters wicked things. (Isaiah 59:3)

The plans of the righteous are just, but the advice of the wicked is deceitful. (Mishley / Proverbs 12:5)

The mouth of the righteous is a fountain of life, but violence overwhelms the mouth of the wicked. (Mishley / Proverbs 10:11)

Even from birth the wicked go astray; from the womb they are wayward and speak lies. (Tehillim / Psalms 58:3)

The lips of the righteous know what is fitting, but the mouth of the wicked only what is perverse. (Mishley / Proverbs 10:32)

The words of his mouth are wicked and deceitful; he has ceased to be wise and to do good. (Tehillim / Psalms 36:3)

Note, does *Tehillim / Psalms 36:3* suggests that a righteous person can become wicked or that the wicked are capable of being wise and good? The wicked can become righteous by turning from sin to the Lord God Almighty and the righteous can turn away from God to wickedness. Therefore, the righteous must guard themselves against evil and wickedness.

3. **The Wicked get drunk:**

Hannah was praying in her heart, and her lips were moving but her voice was not heard. Eli thought she was drunk and said to her, “How long will you keep on getting drunk? Get rid of your wine.” (1 Samuel 1:13,14) ... Do not take your servant for a wicked woman; I have been praying here out of my great anguish and grief.” (1 Samuel 1:16)

His name was Nabal and his wife’s name was Abigail. She was an intelligent and beautiful

woman, but her husband, a Calebite, was surly and mean in his dealings. (1 Samuel 25:3) ... Now think it over and see what you can do, because disaster is hanging over our master and his whole household. He is such a wicked man that no one can talk to him.” (1 Samuel 25:17) ... May my lord pay no attention to that wicked man Nabal. He is just like his name—his name is Fool, and folly goes with him. But as for me, your servant, I did not see the men my master sent. (1 Samuel 25:25)...When Abigail went to Nabal, he was in the house holding a banquet like that of a king. He was in high spirits and very drunk. So she told him nothing until daybreak. (1 Samuel 25:36)

But suppose that servant is wicked and says to himself, ‘My master is staying away a long time,’ and he then begins to beat his fellow servants and to eat and drink with drunkards. (Matthew 24:48,49)...He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth. (Matthew 24:51)

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Corinthians 6:9-11, NASB)

4. The Wicked oppress and scheme against others:

And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning (1 Chronicles 17:9)

1 Chronicles 17:9 is consistent with Tehillim / Psalms 10 that the wicked oppress the innocent, the poor, the afflicted, etc.

5. The wicked are violent:

O righteous God, who searches minds and hearts, bring to an end the violence of the wicked and make the righteous secure. (Tehillim / Psalms 7:9)

The LORD examines the righteous, but the wicked and those who love violence his soul hates. (Tehillim / Psalms 11:5)

The violence of the wicked will drag them away, for they refuse to do what is right. (Mishley / Proverbs 21:7)

6. The wicked sometimes exclude God and lack the fear of God:

In his pride the wicked does not seek him; in all his thoughts there is no room for God. (Tehillim / Psalms 10:4)

Why does the wicked man revile God? Why does he say to himself, “He won’t call me to ac-

count?” (Tehillim / Psalms Psa 10:13)

An oracle is within my heart concerning the sinfulness of the wicked: There is no fear of God before his eyes. (Tehillim / Psalms 36:1)

7. The wicked target the poor, weak, needy and righteous:

The wicked plot against the righteous and gnash their teeth at them; but the Lord laughs at the wicked, for he knows their day is coming. (Tehillim / Psalms 37:12-13)

The righteous detest the dishonest; the wicked detest the upright. (Mishley / Proverbs 29:27)

The wicked draw the sword and bend the bow to bring down the poor and needy, to slay those whose ways are upright. (Tehillim / Psalms 37:14)

The scoundrel’s methods are wicked, he makes up evil schemes to destroy the poor with lies, even when the plea of the needy is just. (Isaiah 32:7)

The wicked lie in wait for the righteous, seeking their very lives (Tehillim / Psalms 37:32)

The words of the wicked lie in wait for blood, but the speech of the upright rescues them. (Mishley / Proverbs 12:6)

Among my people are wicked men who lie in wait like men who snare birds and like those who set traps to catch men. (Jeremiah 5:26)

The righteous care about justice for the poor, but the wicked have no such concern. (Mishley / Proverbs 29:7)

Therefore the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted. (Habakkuk 1:4)

In his arrogance the wicked man hunts down the weak, who are caught in the schemes he devises. (Tehillim / Psalms 10:2)

8. The wicked are dishonest in dealing with money:

The wicked borrow and do not repay, but the righteous give generously; (Tehillim / Psalms 37:21)

A wicked man accepts a bribe in secret to pervert the course of justice. (Mishley / Proverbs 17:23)

9. The wicked are cruel and unforgiving:

A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel. (Mishley / Proverbs 12:10)

The wicked man craves evil; his neighbor gets no mercy from him. (Mishley / Proverbs 21:10)

I will save you from the hands of the wicked and redeem you from the grasp of the cruel.” (Jeremiah 15:21)

Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand talents was brought to him. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. The servant fell on his knees before him. “Be patient with me,” he begged, “and I will pay back everything.” The servant’s master took pity on him, canceled the debt and let him go. But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. “Pay back what you owe me!” he demanded. His fellow servant fell to his knees and begged him, “Be patient with me, and I will pay you back.” But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened. Then the master called the servant in. “You wicked servant,” he said, “I canceled all that debt of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant just as I had on you?” In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed. (Matthew 18:23-35)

10. The Wicked refuse God’s truth and serve and worship false gods:

These wicked people, who refuse to listen to my words, who follow the stubbornness of their hearts and go after other gods to serve and worship them, will be like this belt completely useless! (Jeremiah 13:10)

They perish because they refused to love the truth and so be saved. (2 Thessalonian 2:10)

11. The wicked do not serve God

Then the man who had received the one talent came. “Master,” he said, “I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.” His master replied, “You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. Take the talent from him and give it to the one who has the ten talents. For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.” (Matthew 25:24-30)

And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not. (Malachi 3:18)

One shows himself wicked (or righteous) by his words and/or his behavior (John 5:29, Romans 2:7-10, and Revelation 21:8).

Throughout the Scriptures there are only two types of people characterized as either the righteous or the wicked. There is no such thing as being in the middle or neutral. These terms, the righteous and the wicked, are antithetical meaning “*contrary, opposed, involving antithesis, being in direct and unambiguous opposition*” to one another.

Because of the wickedness of those who were coming against David, he asked the Lord saying יב : [עֲנִיִּים] : 10:12 *Arise, O Lord; O God, lift up Your hand. Do not forget the afflicted. (NASB)* David sought for the Lord to “not forget” (אֶל-תִּשְׁכַּח) the afflicted or poor (עֲנִיִּים). The Aramaic translation states: 10:12 *Arise, O Lord, fulfill the oath of your hand, do not forget the humble. (EMC)* In the covenant relationship, both parties of the covenant agrees to not harm but to protect, according to the Targum, the Rabbis translated the Lord “*bearing upon his hand the remembrance of the poor*” (אֶל נְשֹׂא יָדָךְ אֶל-תִּשְׁכַּח עֲנִיִּים) with the oath/swearing of the hand (קִיִּים שְׂבוּעַת יָדְךָ) it sounds like what David is thinking on here is the phylacteries that is commanded to be bound upon the hand in the Torah. Phylacteries are known by modern Jews as tefillin (i.e., “prayers”). Tefillin are mentioned in *Matthew 23:5* (23:5 *‘But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. NASB*). They consist of strips of parchment on which are inscribed *Shemot / Exodus 13:1-10, and 11-16, Devarim / Deuteronomy 6:4-9 and 11:18-21*, and are enclosed in a square leather case, on one side of which was inscribed the Hebrew letter shin. This case is fastened by straps to the forehead just between the eyes. The “making broad the phylacteries” refers to the enlarging of the case so as to make it conspicuous. Another form of the phylactery consisted of two rolls of parchment, on which the same texts were written, enclosed in a case of black calfskin. This was worn on the left arm near the elbow, to which it was bound by a thong. It is called “Tefillah on the arm.” It is highly likely that David is thinking upon the phylacteries asking God to remember the poor and afflicted since they are literally bound to His arm in the covenant relationship that they have together.

יג עֵל-מָה | נֶאֱמַר רְשָׁע | אֱלֹהִים אָמַר בְּלִבּוֹ לֹא תִדְרֹשׁ: יד רָאִתָּה כִּי-אָתָּה | עָמַל וְכַעַס | 10:13 *Why has the wicked spurned God? He has said to himself, ‘You will not require it. 10:14 You have seen it, for You have beheld mischief and vexation to take it into Your hand. The unfortunate commits himself to You; You have been the helper of the orphan. (NASB)* There is an asked and answered question here, the wicked spurn God because he has said within himself that the Lord God will not require his sins to be paid (לְדַרוֹשׁ, to demand; seek; look for).

טו שָׁבַר זְרוּעַ רְשָׁע וְרַע תִּדְרֹשׁ-רְשָׁעוֹ בַל-תִּמְצָא: טז יְהוָה מְלֹךְ | עוֹלָם וְעַד אָבְדוּ גוֹיִם מֵאֲרָצוֹ: יז תִּצְוֹת עֲנִיִּים שְׁמַעַתָּה יְהוָה תִּכְיֶן לָבָם תִּקְשִׁיב אָזְנוֹךָ: יח לְשֹׁפֵט יְתוֹם וְדָךְ בַּל-יִוְסִיף 10:15 *Break the arm of the wicked and the evildoer, Seek out his wickedness until You find none. 10:16 The Lord is King forever and ever; Nations have perished from His land. 10:17 O Lord, You have heard the desire of the humble; You will strengthen their heart, You will incline Your ear 10:18 To vindicate the orphan and the oppressed, So that man who is of the earth will no longer cause terror. (NASB)* The wicked do not seek the Lord, however, the Lord will seek out the wicked person and require payment for his sins.

When looking at the wicked, have you ever asked the question: “*These people are behaving so wickedly, why are they being blessed?*” The reason this question is asked is often because we equate happiness, contentment and blessing with money. Though we know true happiness and contentment cannot be bought with money. David asked why do the wicked prosper, while God’s chosen people barely escape and live?

David is not the only one who asked this question. Jeremiah and Job ask a similar thing.

Righteous are You, O Lord, when I plead with You; yet let me talk with You about Your judgments. Why does the way of the wicked prosper? Why are those happy who deal so treacherously? (Jeremiah 12:1)

Why do the wicked live and become old, yes, become mighty in power? Their descendants are established with them in their sight, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull breeds without failure; their cow calves without miscarriage. They send forth their little ones like a flock, and their children dance. They sing to the tambourine and harp, and rejoice to the sound of the flute. They spend their days in wealth, and in a moment [in peace, Moffatt] go down to the grave. (Job 21:7-13)

Just as this question pops up in the Psalms (“*Lord, how long will the wicked, how long will the wicked triumph?*” *Tehillim / Psalm 94:3*) we see this asked of many prominent men throughout the Scriptures. The prosperity of the wicked seems to offend the human sense of justice and order when the unrighteous are afflicted. We desire justice, that evil is cursed and destroyed and the good is blessed and promoted uniformly no matter what. David says that *יְהוָה מֶלֶךְ עוֹלָם וָעַד אֲבָדוּ גוֹיִם מֵאֶרֶץ: יִזְ תִּמְצוֹת עַנּוּיִים שְׁמַעַתָּה יְהוָה תִּכְבֵּן יִזְ לְעָרִץ אֲנֹשׁ מִן-הָאָרֶץ 10:16 The Lord is King forever and ever; Nations have perished from His land. 10:17 O Lord, You have heard the desire of the humble; You will strengthen their heart, You will incline Your ear 10:18 To vindicate the orphan and the oppressed, So that man who is of the earth will no longer cause terror. (NASB) The Lord is King forever, and one day the Lord will avenge the righteous. The Scriptures say literally that the Lord will “*break the seed of the wicked*” (שֶׁבֶר זְרוּעַ רָשָׁע), the seed in many instances is a reference to children, and arm of the wicked because their wicked deeds are passed down from generation to generation.*

The Lord God Almighty inspired David to write these Psalms. The Psalms show us the vileness of sin and wickedness. According to the Scriptures, it takes only one sin to be indebted to God and make one unrighteous. To be included among the wicked, one does not need to have many sins, neither does one need to be an adult. *Mishley / Proverbs 20:11* says “*Even a child is known by his doings, whether his work be pure, and whether it be right.*” To walk in unrighteousness and wickedness according to *Tehillim / Psalms 10*, one neglects the salvation of God, disobeys God, and fails to make one’s heart right in God’s sight. Those who are separated from God are called the wicked. One sin separates a person from God. The Prophet Isaiah said to the people in *Isaiah 59:2* “*Your iniquities have separated between you and your God, and your sins have hid his face from you.*” Solomon said in *Mishley / Proverbs 15:29* “*The LORD is far from the wicked.*” Since people are not punished immediately following their sin, this does not mean that God does not see and does not know about their sins. To David it appeared that God was not observing the great wickedness in the lives of these people. David talked to the Lord about the wicked and David prayed these Psalms directly to the Lord. He sought the Lord to save him, and to search his heart for any unrighteous deeds. In following David’s example, let us seek the Lord for all of our needs, to help us in our times of trouble, and to save us from our sins in Yeshua His Messiah. Let’s Pray!

Heavenly Father,

Thank You for Your mercy You show us each day. Lord, help us to search out and destroy any wickedness that may be in our lives. We ask that You would establish Your Holy Word in our hearts and lives. Thank You Lord for the words of this Psalm from David's life. Help us to trust in Yeshua and the work that He did upon the cross to make atonement for our sins. As we continue to live and dedicated our lives to You, help us to walk in righteousness, and help us to walk in freedom from sin. Fill us with Your presence Lord and thank You for revealing these truths to our hearts. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever