

## Psalm 37

- I. Psalm 37 is a beautiful Psalm of comfort for God's children. It speaks of many things, including:
  1. Exhorting the righteous to not fret because of the wicked.
  2. Trusting in God and committing our lives to Him.
  3. Waiting on the LORD.
  4. The fate of the wicked.
  5. Characteristics of a good man.
  6. The provision of God for the righteous.
  
- II. Psalm 37 verse by verse
  1. **Psa 37:1** - "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity."
    - A. There are two states of mind that need to be avoided when living among wicked people.
    - B. The first is being worried and distressed about them.
      - i. Fret *v.1 - 8. trans.* To chafe, irritate. Chiefly with regard to the mind: To annoy, distress, vex, worry. Also, *to fret oneself*; and to bring into or to (a specified condition) by worrying. Cf. *fret v.4 1*.
      - ii. The wicked men that are under consideration are evidently successful and powerful men, else there would be no reason to worry about them.
        - a. The children of this world are usually wiser than the children of God (**Luk 16:8**).
        - b. They end up becoming rich (**Psa 73:12**) and then proceed to oppress the righteousness (**Jam 2:6**).
        - c. They often end up in high positions in government in order to oppress people on a large scale (**Ecc 5:8**).
        - d. The LORD will maintain the cause of the afflicted (**Psa 140:12**).
      - iii. We must not worry about them or fear them (**Isa 51:7; Psa 56:3-4,11; Psa 118:6 c/w Rom 8:31; Heb 13:6**).
      - iv. Don't even fear if the government sends the military against us (**Psa 27:3**).
        - a. Remember that the powers that be can only do to us what God permits them to.
        - b. God will reprove kings for our sakes (**Psa 105:4-15**).
        - c. We can overcome them because the Spirit of God in us is greater than the devil that is in them (**1Jo 4:4**).
      - v. The LORD has not given us the spirit of fear (**2Ti 1:7**).
      - vi. If we trust God and obey Him, He will deliver us from those we fear (**Jer 38:19-20**).
      - vii. If we fear the wicked, we will be trapped in the prison of our own imaginations (**Pro 29:25**).
      - viii. The Lord gives the reasons for not fretting because of evildoers in the rest of Psalm 37.
    - C. The second is being envious of them.
      - i. Envious *adj.* - 1. Full of envy, affected or actuated by envy; vexed or discontented at the good fortune or qualities of another.

- ii. Envy *n.* - 1. Malignant or hostile feeling; ill-will, malice, enmity.
  - iii. Envying a good man is a grievous sin (**Pro 27:4**) -- how much more so a wicked man!
  - iv. God's children have a tendency to be jealous of the wicked who have it so good and are not chastened by God (**Job 21:7-13**).
  - v. Though the wicked reject God and get away with it for a while, they will be judged eventually (**Job 21:14-20; 1Ti 5:24-25**).
  - vi. Envying sinners must be replaced with fearing the LORD (**Pro 23:17**).
    - a. Fearing the LORD will give us wisdom which will enable us to understand that it is foolish to envy sinners (**Pro 9:10**).
    - b. Fearing the LORD will cause us to depart from evil men (**Pro 16:6**), not desire to be with them (**Pro 24:1**).
  - vii. The antidote to envying the wicked is going to church and hearing the truth preached (**Psa 73:1-17**).
  - viii. Though the wicked sometimes get away with doing evil for a long time, in the end it will not be well with them, but it will be well with the righteous (**Ecc 8:12-13**).
- D. Solomon apparently learned these two lessons from his father David who penned Psalm 37 (**Pro 24:19-20**).
2. **Psa 37:2** - "For they shall soon be cut down like the grass, and wither as the green herb."
- A. Like the grass, the wicked only flourish for a short time and then God gets out the lawnmower (**Psa 90:5-6**).
  - B. They soon wither and fade like the grass and the flowers (**Isa 40:6-8**).
  - C. They will be gathered into bundles to be burned (**Mat 3:12; Mat 13:30**).
  - D. They will be cast into the lake of fire (**Rev 20:11-15**).
  - E. They should therefore not be envied.
3. **Psa 37:3** - "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."
- A. The wicked possess lots of land (**Psa 49:11**) and have all that heart could wish (**Psa 73:7**).
  - B. But the key to dwelling in the land and being fed to the full is not by envying them (**Psa 37:1-2**).
  - C. It is rather by trusting in God and doing good.
    - i. The Christian life can be summed up in this sentence: "Trust in the LORD, and do good."
    - ii. The upright (those that do good) shall dwell in the land and the perfect shall remain in it (**Pro 2:21**), but the wicked shall be cut off and rooted out of it (**Pro 2:22**).
      - a. Righteous people will inherit the land and dwell there forever (**Psa 37:29**).
      - b. This is why Israel was disinherited of their land, because they were wicked (**Deu 11:8-9; Deu 30:15-20; Mat 21:42-44; Luk 21:24**).
    - iii. Those that trust in and fear God shall not want (lack) any good thing (**Psa 23:1; Psa 34:9-10**).

- a. Want *v.* - 1. a. *intr.* To be lacking or missing; not to exist; not to be forthcoming; to be deficient in quantity or degree. 2. a. *trans.* Not to have; to be without, to lack; to have too little of; to be destitute of, or deficient in; to fail to have, or get.
        - b. They shall never lack food (**Psa 37:25**).
      - iv. They shall be fat and flourishing (**Psa 92:12-14**).
    - D. Those that forsake all for Jesus Christ, His gospel, and His kingdom shall have lands to dwell in here on earth and a heavenly land for all eternity (**Mat 19:27-29; Mar 10:28-30; Luk 18:28-30**).
4. **Psa 37:4** - "Delight thyself also in the LORD; and he shall give thee the desires of thine heart."
  - A. Delight *v.* - 1. a. *trans.* To give great pleasure or enjoyment to; to please highly. Frequently in *pass.* (const. *with, at, †in,* or with *infin.*) 2. *intr.* (for *refl.*) To be highly pleased, take great pleasure, rejoice: a. *in* or *to do* (anything).
  - B. Having our desires is dependent on delighting ourselves in the LORD.
  - C. How then do we delight ourselves in the LORD?
    - i. If we honour God, don't do things our ways, and don't seek our own pleasure, then we will delight in the LORD and He will bless us (**Isa 58:13-14**).
    - ii. If we acquaint ourselves with Him, receive His word and lay it up in our hearts, return to Him, and put sin away from our lives, we will have delight in the Almighty (**Job 22:21-26**).
    - iii. If we delight in God's word, we delight in Him (**Psa 1:2; Psa 119:16, 47**).
      - a. If we delight in God's word, we will delight to do His will, which is delighting in Him (**Psa 40:8**).
      - b. If we delight in God's word, He will guide us by it (**Psa 119:24**).
      - c. If we delight in God's commandments, He will make us to go in their path (**Psa 119:35**).
      - d. If we delight in God's law, He will make His tender mercies come unto us (**Psa 119:77**).
  - D. If we delight ourselves in the LORD by delighting in His word, then we will have godly desires which God will grant.
    - i. God will not give us the ungodly desires of our hearts; only the desires of the righteous will be granted by God (**Pro 10:24**).
    - ii. If we ask anything according to His will, He hears us and gives us the petitions of our heart (**1Jo 5:14-15**).
5. **Psa 37:5** - "Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."
  - A. Commit *v.* - 1. a. *trans.* To give to some one to take care of, keep, or deal with; to give in charge or trust, entrust, consign to (a person, his care, judgement, etc.).
  - B. Way *n.* - III. Course of life or action, means, manner. 11. a. A path or course of life; the activities and fortunes of a person. The use is mainly of Heb. origin, and is extremely frequent in all English versions of the Bible.

- C. Per the definitions, the desires of our heart will be given to us if we give and entrust our life, actions, and activities over to God.
  - D. When we commit our works unto the LORD, our thoughts will be established, which will bring our desires inline with God's will (**Pro 16:3**).
  - E. We should not only commit our way unto the LORD, but we should also commit the keeping of our souls to God (**1Pe 4:19**).
6. **Psa 37:6** - "And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."
- A. When we delight in the LORD and commit our way unto Him, God will bring out the righteousness that He has worked in us and it will shine as a bright light for the world to see (**Mat 5:14-16; Mat 25:1-13; Mat 13:43; 2Co 4:6 c/w Php 2:12-15**).
  - B. When we delight in the LORD by studying His word and seeking His knowledge and wisdom, we will understand judgment (**Pro 1:1-5; Pro 2:1-9**).
    - i. When we commit our way to God who leads in the paths of judgment (**Pro 8:20**) we will understand it better.
    - ii. The LORD will teach us judgment because we will seek it (**Psa 119:66**), and He will guide us in it (**Psa 25:9**).
    - iii. Our mouths will then speak of judgment (**Psa 37:30**) and we will keep it (**Psa 106:3**).
    - iv. Doing judgment will then be a joy to us (**Pro 21:15**).
    - v. Our judgment will then shine bright as the noonday for all to see.
7. **Psa 37:7** - "Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."
- A. The key to not fretting because of the wicked is to do the opposite, that is to rest and wait patiently.
    - i. Fret *v.1* - 8. *trans.* To chafe, irritate. Chiefly with regard to the mind: To annoy, distress, vex, worry. Also, *to fret oneself*; and to bring into or to (a specified condition) by worrying. Cf. *fret v.4 1*.
    - ii. Rest *v.* - 1. a. To take repose by lying down, and *esp.* by going to sleep; to lie still or in slumber.
    - iii. Patiently *adv.* - In a patient manner; with patience.
    - iv. Patient *adj.* - 1. a. Bearing or enduring (pain, affliction, trouble, or evil of any kind) with composure, without discontent or complaint; having the quality or capacity of so bearing; exercising or possessing patience. c. Calmly expectant; not hasty or impetuous; quietly awaiting the course or issue of events, etc.
  - B. Fretting ourselves because of evil men who are prospering is laborious.
    - i. Rest is the remedy for fretting.
    - ii. Worrying about them will not change a thing (**Luk 12:25-26**).
    - iii. Jesus tells those who are laboring and heavy laden to come unto Him to find rest for their souls (**Mat 11:28-30**).
    - iv. Martha was *cumbered* about much serving (**Luk 10:38-40**).
      - a. Cumber *v.* - 1. *trans.* To overwhelm, overthrow, rout, destroy. *Obs.*
      - b. *pass.* To be overwhelmed and held fast, as in a slough. *Obs.*

- b. Therefore, she was *careful* and *troubled* about many things (**Luk 10:41**).
    - (i) Careful *adj.* - 1. Full of grief; mournful, sorrowful; also (of cries, etc.), expressing sorrow. *Obs.* 2. Full of care, trouble, anxiety, or concern; anxious, troubled, solicitous, concerned. arch.
    - (ii) Troubled *ppl.* - 1. Physically agitated; of the sea, sky, etc., stormy; of water, wine, etc., stirred up so as to diffuse the sediment, made thick or muddy, turbid. 2. Disturbed; disquieted; disordered; agitated; afflicted.
  - c. She needed to rest and spend time with Jesus like her sister Mary (**Luk 10:42**).
    - v. In order to rest, we must be still mentally and physically.
    - vi. When we are still, we will know that the LORD is God and He has all things under control (**Psa 46:10**).
    - vii. Rest is acquired by not worrying and casting our cares upon God (**Php 4:6-7; 1Pe 5:7; Isa 26:3**).
    - viii. Rest is acquired by thinking on wholesome and godly things (**Php 4:8**).
    - ix. When we are in a state of rest we can then wait patiently (calmly and quietly) on the LORD to judge the wicked.
    - x. God will punish the wicked who trouble us in His good time (**2Th 1:6-9**).
8. **Psa 37:8** - "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."
- A. Fretting about the wicked will lead to anger which turns into wrath.
  - B. Wrath will cause us to lose control of ourselves and do evil to try to stop the wicked or exact revenge on them.
  - C. We must be slow to wrath (**Jam 1:19; Ecc 7:9; Pro 12:16; Pro 14:29**).
  - D. We must not let anger linger and fester (**Eph 4:26-27**).
  - E. The wrath of man worketh not the righteousness of God (**Jam 1:20; Pro 29:22**).
  - F. We must let God take vengeance on the wicked and never take it into our own hands (**Rom 12:19**).
9. **Psa 37:9** - "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth."
- A. The reason to not fret because of the wicked, to cease from anger, and to not do evil is given in this verse: evildoers shall be cut off.
    - i. To be cut off means to be put to death.
      - a. Cut *v.* - 56. **cut off.** a. *trans.* To cut so as to take off; to detach by cutting (something material). d. To put to death (suddenly or prematurely), to bring to an untimely end. 1611 Bible 1 Sam. xx. 15 When the Lord hath cut off the enemies of Dauid.
      - b. The scripture defines it as such (**Gen 9:11; Exo 31:14**).
    - ii. The wicked will be cut down like the grass (**Psa 37:2; Jer 48:2**).
    - iii. The wicked will be destroyed by God (**Psa 37:38**).
    - iv. They will be brought into desolation (**Psa 73:17-19**).
  - B. But those that wait upon the LORD will inherit the earth.

- i. Whereas the wicked will be cut off from the earth, the upright shall dwell in the land (**Pro 2:21-22**).
  - ii. God will deliver the righteous from evildoers (**Jer 20:13**).
  - iii. If we wait upon the LORD, He will save us (**Pro 20:22**) and will renew our strength (**Isa 40:31; Psa 27:14**).
  - iv. If we will but wait on the LORD and keep His way, we will inherit the land and will see the wicked cut off (**Psa 37:34**).
  
- 10. **Psa 37:10** - "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."
  - A. The wicked have but a short time on this earth, and the more wicked they are, the shorter their time is likely to be.
  - B. Wicked men shall not live out half their days (**Psa 55:23; Job 36:13-14**).
  - C. Evil men are only exalted for *a little while* before they are brought low and cut off (**Job 24:13-24; Jer 51:33**).
  - D. In "a little while" we will look at the place of the wicked and it will no longer be.
  
- 11. **Psa 37:11** - "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."
  - A. Meek *adj.* - 1. a. Gentle, courteous, kind. Of a superior: Merciful, compassionate, indulgent. b. As connoting a Christian virtue: Free from haughtiness and self-will; piously humble and submissive; patient and unresentful under injury and reproach. c. Submissive, humble
  - B. Whereas the wicked will be cut off, the meek will inherit the earth (**Mat 5:5**).
    - i. They will inherit the new earth (**Rev 21:1,7; Rev 22:3-4**).
    - ii. The wicked will inherit the lake of fire (**Rev 21:8**).
  - C. The meek will delight themselves in the abundance of peace.
    - i. When we keep our minds stayed on God on not on the wicked, we will have an abundance of peace (**Isa 26:3-4**).
    - ii. When we cast our cares upon the LORD instead of fretting about the wicked, the peace of God will keep our hearts and minds (**Php 4:6-7; 1Sa 1:6,15-18**).
    - iii. The end of the upright and perfect man (the meek) is peace (**Psa 37:37**).
  
- 12. **Psa 37:12** - "The wicked plotteth against the just, and gnasheth upon him with his teeth."
  - A. There are conspiracies in this world against the righteous.
    - i. Plot *v.* - 3. a. To plan, contrive, or devise (something to be carried out or accomplished); to lay plans for. Now always in evil sense.
    - ii. The wicked devise evil against their neighbors (**Pro 3:29; Pro 14:22; Pro 16:30**).
    - iii. They lie awake at night scheming about the violence and oppression they plan to do in the morning (**Mic 2:1-2**).
    - iv. David experienced the wicked plotting against him and other innocent people (**Psa 35:19-20; Psa 41:7**).
    - v. Solomon warned his son about wicked men who plot to do evil against the innocent (**Pro 1:10-19**).

- vi. Paul had wicked men plot against him (**Act 23:12-15**).
  - vii. The chief example of the wicked plotting against the just was when the leaders of the Jews, the Romans, and the Jewish people conspired to murder the Lord Jesus Christ (**Psa 2:1-3 c/w Act 4:25-27**).
- B. The wicked gnash upon the righteous with their teeth.
- i. Gnash v. - 1. *intr.* To strike together or 'grind' the teeth, *esp.* from rage or anguish. Also with *against, on, upon*. Said also of the teeth.
  - ii. They did it to Job (**Job 16:9**).
  - iii. They did it to David (**Psa 35:16**).
  - iv. They did it to Israel (**Lam 2:16**).
  - v. They did it to Stephen (**Act 7:54**).
  - vi. One day though, they will be doing it to themselves in hell (**Psa 112:10; Mat 8:12; Mat 13:42,50; Mat 22:13; Mat 24:51; Luk 13:28**).
  - vii. "Dr. Ian Paisley, the fiery Irish cleric and politician was reported to have been preaching one Sunday on the End Times - and in particular on the Day of Judgement. As he reached the climax of his address he said that on the Day of Judgement "there would be wailing and gnashing of teeth". At which point an old woman put up her hand and said "Dr. Paisley, I have no teeth." Paisley replied "Madam, teeth will be provided" (Sermon Central)." (*Ian Paisley - "Teeth will be provided", [www.family-times.net](http://www.family-times.net)*)

13. **Psa 37:13** - "The Lord shall laugh at him: for he seeth that his day is coming."

- A. The only time the Lord is said to laugh in scripture is when He is laughing in derision at the wicked (**Psa 2:4; Psa 59:8; Pro 1:26**).
- B. The Lord laughs at the wicked because He sees that his day is coming.
  - i. "His day" is the day that the wicked will be judged (**1Sa 26:10; Job 18:16-21**).
  - ii. The Lord has appointed a day that he will punish the wicked.
    - a. For some, that day comes in this life (**1Ti 5:24**), for others it happens on judgment day (**2Co 5:10; Rev 20:11-12**).
    - b. When Jesus comes back on "His day" to judge the earth (**Luk 17:24**), for the wicked, it will be "his day" that the Lord saw coming long ago.
  - iii. Those that plot against the righteous (**Psa 37:12**) will be confounded (**Psa 35:4**).
  - iv. Confounded *ppl.* 1. Discomfited, abashed, put to shame or mental confusion; confused, disordered, etc.
  - v. God will plot to do evil against those who plot to do evil (**Mic 2:1-3**).
  - vi. When wicked men plotted to murder the Son of God, God laughed at them from the heavens and proceeded to destroy them (**Psa 2:1-9**).

14. **Psa 37:14** - "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation."

- A. The wicked prey on two types of people: the poor, and the righteous.
- B. The poor and needy

- i. The poor are hated by their neighbors, family, and friends (**Pro 14:20; Pro 19:7**).
  - ii. But never forget, it's better to be poor and righteous than rich and wicked (**Pro 28:6**).
  - iii. The wicked have no regard for the poor (**Pro 29:7**).
  - iv. The poor and needy, along with the widow, fatherless, and stranger, are a weak and easy target for the wicked (**Zec 7:10; Psa 94:4-6; Job 20:19; Job 24:1-10; Job 24:14; Psa 10:2, 8-10**).
  - v. The wicked are told to rob not the poor because they are poor (**Pro 22:22**).
  - vi. Wicked rulers often oppress the poor (**Pro 28:15**).
  - vii. It is a wicked generation who devour the poor (**Pro 30:14**).
  - viii. Those that oppress the poor to increase their riches will be made poor by God (**Pro 22:16**).
  - ix. It is especially injurious and insulting when a poor man oppresses another poor man (**Pro 28:3**).
- C. The righteous
- i. Upright *adj.* - III. *fig.* 8. a. Of persons: Adhering to or following correct moral principles; of unbending integrity or rectitude; morally just, honest, or honourable. b. Of the mind, qualities, actions, etc.: Marked or characterized by integrity or probity; having conformity or accordance with moral rectitude.
  - ii. Conversation *n.* - 1. The action of living or having one's being in a place or among persons. Also *fig.* of one's spiritual being. *Obs.*
  - iii. The just are an abomination to the wicked (**Pro 29:27**).
  - iv. The poor man who is an upright man is especially odious to the wicked (**Pro 19:1; Pro 28:6**).
  - v. The wicked focus their persecution on the righteous.
    - a. Evil rich men condemn and kill *the just* who don't resist them (**Jam 5:6**).
    - b. The wicked target the upright (**Psa 11:2**).
    - c. The strange woman hunts for the precious life (**Pro 6:26**).

15. **Psa 37:15** - "Their sword shall enter into their own heart, and their bows shall be broken."
- A. The Lord hears the cry of the poor (**Psa 69:33**).
  - B. God pays attention when they are being oppressed (**Ecc 5:8**).
  - C. The wicked will be a ransom for the upright (**Pro 21:18**).
  - D. The Lord saves the poor from the sword of the wicked by turning it back upon them (**Job 5:15-16; Psa 12:5; Psa 35:10; Psa 72:4,12-13**).
  - E. The LORD specializes in judging and punishing the wicked with their own devices (**Pro 11:5-6; Pro 26:27; Ecc 10:8; Jdg 9:52-57; Dan 6:24; Est 7:9-10**).
  - F. God will overthrow the house of the wicked and make the upright to flourish (**Pro 14:11**).
  - G. God will destroy the weapons and means that mighty, wicked men use to persecute the poor and righteous (**1Sa 2:4**).

16. **Psa 37:16** - "A little that a righteous man hath is better than the riches of many wicked."



- A. There is no shame in being poor as long as you are working hard (**Pro 14:23**).
  - B. Gain is not godliness (**1Ti 6:5; Jam 5:1-6**).
  - C. The riches of the wicked will not profit them in the day of wrath (**Pro 11:4**).
  - D. It's better to have little and be upright, than to have much and be a sinner (**Pro 28:6**).
    - i. It's better to have only a little with righteousness than great revenues without right (**Pro 16:8**).
    - ii. It's better to have only a little with the fear of the LORD than great treasure and trouble therewith (**Pro 15:16**).
    - iii. It's better to have only a handful with quietness than both hands full with vexation of spirit (**Ecc 4:6**).
    - iv. Who hath despised the day of small things? (**Zec 4:10**)
  - E. A righteous man who has little and is content with it (**1Ti 6:6-8; Heb 13:5**) is far better off than the rich man who has much which only complicates his life (**Ecc 5:11-12**) and doesn't satisfy him (**Ecc 4:8**).
  - F. My Grandpa Wagner, a poor old farmer, said, "Money is the short end of life, but everybody needs a little."
  - G. Another wise man said, "Live small and own it all."
  - H. It's more important to make a difference than a fortune.
17. **Psa 37:17** - "For the arms of the wicked shall be broken: but the LORD upholdeth the righteous."
- A. The reason above all others that the righteous poor are better off than the wicked rich is because God opposes the wicked and upholds the righteous.
  - B. The LORD will break the wicked (**Psa 2:9; 1Sa 2:10; Jer 19:11; Jer 48:38**).
    - i. The LORD will break the arms of powerful wicked kings (**Eze 30:21-26; Jer 48:25**).
    - ii. God will break the bones of the enemies of His people (**Num 24:8**).
    - iii. The LORD will break the teeth of the wicked (**Psa 3:7; Psa 58:6**).
    - iv. God will tear those in pieces who forget Him (**Psa 50:22**).
    - v. The LORD will break the yoke of wicked kings with which they have oppressed His people (**Lev 26:13; Jer 28:2,4,11; Jer 30:8; Eze 34:27**).
    - vi. God will break the bow of the wicked (**Jer 49:35; Jer 51:56**).
    - vii. The LORD will break the staff of the wicked (**Isa 14:5**).
    - viii. The LORD will break down the cities of the wicked (**Jer 4:26; Jer 51:58; Lam 2:8-9**).
    - ix. The LORD breaks the wicked by setting traps for them in His word (**Isa 28:13**).
  - C. The LORD will uphold the righteous.
    - i. God will uphold the righteous with His right hand (**Isa 41:10; Psa 63:8**).
    - ii. God upheld Jesus Christ the righteous (**Isa 42:1 c/w 1Jo 2:1**).
    - iii. The LORD will uphold us so that our enemies will not triumph against us (**Psa 41:11-12; Isa 54:17**).
    - iv. When we have fallen, we should ask God to uphold us (**Psa 51:12**).
    - v. God will not let us be utterly cast down (**Psa 37:24; Psa 145:14; Pro 24:16**).

- vi. Jesus Christ upholds all things by the word of His power, so it is a small thing for Him to uphold us (**Heb 1:3**).
- vii. God has promised in His word to uphold us, so we should pray and remind Him of it (**Psa 119:116**).

18. **Psa 37:18** - "The LORD knoweth the days of the upright: and their inheritance shall be for ever."

A. The LORD knows the days of the upright.

- i. The Lord knows them that are His (**2Ti 2:19**).
- ii. God knows the way of the righteous (**Psa 1:6; Job 23:10**).
- iii. God knows everything that's going on in our lives (**Psa 139:1-4**).
- iv. God knows our frailty (**Psa 103:14**).
- v. God knows our vain thoughts (**Psa 94:11; 1Co 3:20**).
- vi. Jesus knows our temptations (**Heb 2:17-18**).
- vii. God knows how to deliver the godly out of temptations (**2Pe 2:9**).
- viii. God knows when we have need of things (**Mat 6:31-32**).

B. Their inheritance shall be forever.

- i. God's children have an everlasting inheritance that begins here in this life and extends into eternity.
- ii. Our eternal inheritance
  - a. Our eternal inheritance is by grace alone and is not in any way dependent on our works.
    - (i) God's elect obtain this eternal inheritance through predestination (**Eph 1:11**).
    - (ii) The called (the elect - **Rom 8:28-29**) have received the promise of eternal inheritance by the death of Christ for their sins (**Heb 9:15**).
    - (iii) This eternal inheritance will be fully realized when our bodies are resurrected and enter into the eternal state of glory (**Rom 8:11,23**).
    - (iv) This inheritance is our *heavenly inheritance* (**Joh 14:1-3**).
  - b. According to **1Pe 1:4** our heavenly inheritance is:
  - c. Incorruptible
    - (i) Incorruptible *adj.* - 1. Incapable of undergoing physical corruption; that cannot decay or perish; everlasting, eternal.
    - (ii) It will never corrupt, decay, or perish.
  - d. undefiled
    - (i) undefiled *adj.* - 1. Not rendered morally foul or impure; unpolluted, untainted.
    - (ii) No sinners are allowed there (**Rev 21:27**).
  - e. It fadeth not away
    - (i) Fade *v.* - 1. *intr.* Of a flower, plant, etc.: To lose freshness and vigour; to droop, wither. 3. *trans.* To weaken; to deprive of freshness or vigour; to corrupt, taint. 6. a. *intr.* To pass away or disappear gradually; vanish, die out. Also with *away*.
    - (ii) It is an eternal inheritance (**Heb 9:15**).

- f. It is reserved for the elect
  - (i) Reserved *ppl.* - 5. a. Set or kept apart; specially retained for some person or purpose, etc. (See the verb.)
  - (ii) Reserve *v.* - 1. a. *trans.* To keep for future use or enjoyment; to store up for (†to) some time or occasion; to refrain from using or enjoying at once. 3. a. To set apart, keep (†to or) for another.
  - (iii) They obtained their inheritance by predestination (**Eph 1:11**).
- iii. Our temporal inheritance
  - a. There is also an earthly, temporal aspect of the inheritance which obedient believers possess.
  - b. This temporal inheritance is the inheritance in the kingdom of God (**Eph 5:5**) (which can be lost due to sin which Eph 5:5 is addressing), which one enters by baptism (**Luk 7:29-30 c/w Mat 21:31-32**).
  - c. The kingdom of God, in which a baptized believer obtains an inheritance, is the local church (**Luk 22:29-30 c/w Heb 12:28**).
  - d. This temporal inheritance begins when one believes the gospel and is baptized, whereby they are sealed with the Holy Spirit (**Eph 1:13-14**).
  - e. At baptism, one receives the gift of the Holy Spirit when he is added to the local church wherein He dwells (**Act 2:38,41-42 c/w 1Co 12:13**).
  - f. It is at baptism that one is sealed with the Holy Spirit (**Mat 3:16-17 c/w Joh 6:27**).
  - g. This sealing of the Holy Spirit is the *earnest* of our eternal inheritance until the redemption of our body (the purchased possession) which was purchased by Christ (**Eph 1:13-14 c/w 1Co 6:19-20**).
    - (i) Seal *v.* - I. To attest by a seal. 1. a. *trans.* To place a seal upon (a document) as evidence of genuineness, or as a mark of authoritative ratification or approval.
    - (ii) Earnest *n.* - 1. Money, or a sum of money, paid as an installment, esp. for the purpose of securing a bargain or contract. Also *fig.* A foretaste, installment, pledge, of anything afterwards to be received in greater abundance.
    - (iii) We are sealed (given a foretaste) with the Holy Spirit unto the day of redemption (**Eph 4:30**).
  - h. This temporal inheritance can be increased and enhanced as the Christian continues following God through His word (**Act 20:32**).
    - (i) In **Act 20:32**, Paul was addressing ordained elders and overseers of the church in Ephesus (**Act 20:17,28**) who obviously already had an eternal inheritance.
    - (ii) Therefore, he was not telling them how to acquire an eternal inheritance.

- i. This inheritance is experienced *among them which are sanctified* (**Act 26:18; Act 20:32**), which is a good description of a local church.
  
- 19. **Psa 37:19** - "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied."
  - A. Those that trust in the LORD will not be ashamed (**Rom 9:33; Rom 10:11**).
    - i. Ashamed *adj.* - 1. Affected with shame; abashed or put to confusion by a consciousness of guilt or error; disconcerted by a recognition that one's actions or circumstances are in any way not to one's credit.
    - ii. The righteous will not be ashamed in the evil time when they trust God to protect them because He will never let them down.
    - iii. Even when men forsake them, God will not (**2Ti 4:16-17**).
    - iv. We should never be ashamed of the gospel (**Rom 1:16; 2Ti 1:8**).
      - a. Even if we suffer for our testimony of the gospel we should never be ashamed (**2Ti 1:12; 1Pe 4:16**).
      - b. Christians can face death for Christ and yet have confidence that they will not be ashamed (**Php 1:20**).
    - v. Sin will make us ashamed (**Rom 6:21**), but hoping in God never will (**Rom 5:5**).
    - vi. If we abide in Christ we will not be ashamed at His coming (**1Jo 2:28**).
  - B. In the days of famine they shall be satisfied.
    - i. The Lord will not suffer the soul of the righteous to famish (**Pro 10:3; Isa 41:17**).
    - ii. God will save His faithful children from death in a famine (**Job 5:20**).
    - iii. He did it for the family of Jacob when he raised up Joseph to provide for them in Egypt (**Act 7:9-15**).
    - iv. The righteous will not be forsaken, nor will their seed beg for food (**Psa 37:25**).
    - v. There is no want (lack) to them that fear God (**Psa 34:9-10**).
    - vi. God will sustain those that cast their burden upon Him (**Psa 55:22**).
    - vii. God has promised to provide for all of our need through Christ (**Php 4:19**).
  
- 20. **Psa 37:20** - "But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away."
  - A. The wicked shall perish.
    - i. Whereas the righteous who are threatened by famine will be sustained, the wicked who live in luxury will perish (**Psa 1:6; Psa 49:12**).
    - ii. God's people who do wickedness shall meet the same fate (**Deu 4:25-26; Deu 8:19-20; Deu 11:16-17; Luk 13:1-5**).
  - B. God's enemies shall be consumed like the fat of lambs.
    - i. God's enemies shall perish (**Psa 9:3; Psa 92:9**).
      - a. Their desire shall perish (**Psa 112:10**).
      - b. Their thoughts shall perish (**Psa 146:4**).
      - c. Their expectation shall perish (**Pro 10:28**).
      - d. Their hope shall perish (**Pro 11:7**).

- ii. The enemies of the saints who are the enemies of the LORD shall be burned up (**Psa 106:16-18**).
  - iii. God will burn them up like stubble (**Mal 4:1; Mat 3:12**).
  - iv. Jesus Christ will destroy them with flaming fire at His appearing (**2Th 1:7-9; Psa 68:2**).
  - v. They will be cast into the lake of fire (**Rev 20:14-15**).
  - vi. The smoke of their torment will ascend up forever (**Rev 14:10-11**).
21. **Psa 37:21** - "The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth."
- A. The wicked borroweth, and payeth not again.
    - i. A characteristic a wicked person is that he doesn't pay his debts.
    - ii. We should not postpone paying debts when we have the means to pay them (**Pro 3:28**).
    - iii. Debt is slavery (**Pro 22:7**).
    - iv. Christians should stay out of debt as much as is possible (**Pro 22:7 c/w 1Co 7:23; Rom 13:8**).
    - v. Christians should establish themselves in a career and save money for a sufficient down payment on a house before purchasing one (**Pro 24:27**).
    - vi. Christians should be loaning money, not borrowing money (**Deu 15:6; Deu 28:12**).
    - vii. Part of God's curse of Israel for their wickedness was that they would be borrowing money and not lending it (**Deu 28:44**).
    - viii. If a Christian does borrow money, he should keep his word and pay it back according to the terms of the loan.
    - ix. Another way in which a man can borrow and not pay again is by not paying a man for his labor.
      - a. This could be by not paying one's employees (**Jam 5:4; Deu 24:14-15; Lev 19:13; Mal 3:5**).
      - b. This could also be by taking advantage of a neighbor or a friend by using his service and not paying him for it (**Jer 22:13**).
      - c. Outside of family and close friends, who often do favors for each other, we should offer to pay someone when he does something for us.
  - B. The righteous sheweth mercy, and giveth.
    - i. Instead of borrowing and not repaying, a righteous person shows mercy toward the needy and gives to them.
    - ii. We should not withhold help from those who need it when we are able to do it (**Pro 3:27**).
    - iii. The wicked lazy man covets all day long, but a righteous man gives liberally (**Pro 21:25-26**).
    - iv. When we give to the poor we are lending unto God and He will repay us and bless us for it (**Pro 19:17; Pro 22:9; Mat 25:34-40**).
    - v. If we give unto the poor, the LORD will make sure that we don't lack (**Pro 28:27**).

- vi. As we have opportunity, we should do good unto all men, but especially to our brethren (**Gal 6:10**).
- vii. While a good man will give or lend unto the poor, he should also do so with discretion (**Psa 112:5**).
  - a. Sometimes giving people money who are in need is more harmful than helpful.
  - b. Here are my personal recommendations.
  - c. If someone is poor due to no fault of their own, then we should give liberally to them. This would include situations such as the following:
    - (i) Serious illness that requires costly medical treatment or prevents him from working.
    - (ii) An accident that disables him or causes large medical bills.
    - (iii) Loss of a job for a prolonged period due to no fault of his own.
    - (iv) A natural disaster.
  - d. If someone is in financial trouble due to foolish choices and living beyond his means, then we should either not help him and let him suffer the consequences of his actions, or we should help him only under certain conditions.
    - (i) No job
      - 1. If the person doesn't have a job and has no family to help him, then help should be given for a limited, predefined amount of time.
      - 2. If a job is not found in that amount of time, then the aid needs to be cut off.
      - 3. If a job (any job) is offered to him and he refuses it, then the aid needs to be cut off.
    - (ii) Has a job
      - 1. If the person has a job, then help should only be given contingent on him balancing his budget.
      - 2. No money should be given to such a man until he provides a complete accounting of his income and all of his expenses.
      - 3. If his expenses exceed his income, then enough money should then be given to him to enable him to pay his bills for the current month.
      - 4. If his expenses do not exceed his income, he either doesn't need help, or he has not listed all of his expenses and he must then do so.
      - 5. We should then go through his list of expenses and start cutting everything that is not absolutely necessary and reducing those that can be.
      - 6. This could be cell phones, cable TV, subscriptions, memberships, going out to eat, entertainment, grocery expenses, car payments, rental or house payments, etc.

7. If the man cuts everything that can be cut and he still doesn't have enough to make ends meet, then his must look for a higher paying job, or for an additional job.
  8. If he is unwilling to make the cuts, then the aid should be cut off.
    - e. Helping a man in this way is truly helping him.
    - f. Helping him indiscriminately is not truly helping him, but is harming him.
22. **Psa 37:22** - "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."
- A. For such as be blessed of him shall inherit the earth.
    - i. In the context (by way of the word "for"), those that are blessed of God and shall inherit the earth are those that show mercy and give to others in need (**Psa 37:21**).
    - ii. In general, the meek, who are blessed, will inherit the earth (**Mat 5:5**).
    - iii. They are blessed because Jesus was sent to bless them (**Act 3:26; Eph 1:3**).
    - iv. They will inherit the new earth (**Rev 21:1,7; Rev 22:3-4**).
  - B. They that be cursed of him shall be cut off.
    - i. In the context (by way of the word "for"), those that are cursed of God and shall be cut off are those that borrow and don't repay their debts (**Psa 37:21**).
    - ii. In general, the wicked, who will be judged according to their works, are cursed because they have not kept the law of God (**Gal 3:10**).
    - iii. They will be cut off.
      - a. To be cut off means to be put to death.
        - (i) **Cut** v. - 56. **cut off**. a. *trans.* To cut so as to take off; to detach by cutting (something material). d. To put to death (suddenly or prematurely), to bring to an untimely end. <sup>1611</sup>  
 Bible 1 Sam. xx. 15 When the Lord hath cut off the enemies of Daud.
      - b. The scripture defines it as such (**Gen 9:11; Exo 31:14**).
      - c. The wicked will be cut off in this life (see notes on **Psa 37:9**).
      - d. But they will not only die physically for their sins, they will also die eternally for them (**Rev 20:12-15**).
    - iv. The reason that those that are blessed shall inherit the earth is because Jesus Christ became a curse for them on their behalf (**Gal 3:13**).
23. **Psa 37:23** - "The steps of a good man are ordered by the LORD: and he delighteth in his way."
- A. A good man.
    - i. The Bible gives us the following characteristics of *a good man*.
    - ii. *A good man* shows favor, lends to those in need, and guides his affairs with discretion (**Psa 112:5**).
    - iii. *A good man* obtains favor of the LORD (**Pro 12:2**).
    - iv. *A good man* leaves an inheritance to his children's children (**Pro 13:22**).
    - v. *A good man* shall be satisfied from himself (**Pro 14:14**).
    - vi. *A good man* brings good things out of the treasure of his heart (**Luk 6:45**).

- vii. A *good man* is a just man who waits for the kingdom of God (**Luk 23:50-51**).
    - a. Just *adj.* - 1. That does what is morally right, righteous. just before (with) God or, simply, just: Righteous in the sight of God; justified.
    - b. A good man is not just a nice guy, but a righteous guy.
  - viii. Jesus Christ was a *good man* (**Joh 7:12**).
  - ix. A *good man* is full of the Holy Ghost and faith (**Act 11:24**).
  - x. A *good man* is a man for whom men would die (**Rom 5:7**).
- B. The steps of a good man are ordered by the LORD.
- i. God directs the steps of a good man (**Pro 16:9**).
  - ii. The LORD does so by setting bounds and limits on his opportunities and choices in a similar way that the banks of a river bound the free-flowing water (**Pro 21:1**).
  - iii. Men have many devices in their hearts, but God's counsel always prevails (**Pro 19:21**).
  - iv. A good man's goings are of the LORD (**Pro 20:24; Jer 10:23**).
  - v. When a good man trusts in the LORD with all his heart, and not in his own understanding, God will direct his paths (**Pro 3:5-6**).
  - vi. God will instruct, teach, and guide His children in the way that they should go (**Psa 32:8**).
  - vii. A good man desires that God will direct his ways to keep His word (**Psa 119:5**).
- C. He delighteth in his way.
- i. The good man delights in God's way.
  - ii. God's way is found in God's word (**Psa 18:30; Psa 86:11 c/w Joh 17:17; Psa 119:9, 101; Pro 6:23; Pro 10:17**).
  - iii. A good man delights in God's word (**Psa 1:1-2; Psa 119:97, 143, 174; Rom 7:22**).
  - iv. Therefore, a good man delights in God's way.

24. **Psa 37:24** - "Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand."

- A. Though he fall, he shall not be utterly cast down.
- i. A good man will sometimes fall, but he will not be *utterly* cast down.
  - ii. Utterly - 1. Without reserve or extenuation; sincerely, truly, plainly; straight out, straightway. *Obs.* (last usage in 1559) 2. In a complete or utter manner; to an absolute or extreme degree; altogether, entirely, absolutely; fully, thoroughly, out and out.
  - iii. A just man will fall repeatedly and rise up again (**Pro 24:16**).
  - iv. Christians will be cast down, but not destroyed (**2Co 4:9**).
  - v. Cast *v.* - 76. **cast down**. d. To deject in spirits, disappoint, dispirit. Chiefly in pa. pple. = downcast.
  - vi. God exhorted Israel to get up and shake the dust off of themselves (**Isa 52:2**).
  - vii. The righteous can confidently say "when I fall, I shall arise" because the Lord is with him (**Mic 7:8**).



- viii. A good man will sometimes rebel against God, and He will allow him to fall; but when he calls upon the LORD, He will save him and not let him utterly fall (**Psa 107:9-13**).
  - a. If he turns away from God and defiles the temple of God (the church), God will destroy him (**1Co 3:16-17 c/w 1Co 5:5**).
  - b. If he turns from his wickedness and repents, he will not be utterly cast down (**2Co 2:6-8**).
- B. The LORD upholdeth him with his hand.
  - i. The reason that a good man will not be entirely and fully cast down is because the LORD upholds him with His hand.
  - ii. God will deliver the righteous from seven (the number of completeness) troubles (**Job 5:19**).
  - iii. Many are the afflictions of the righteous, but the LORD delivers him out of them all (**Psa 34:19**).
  - iv. God will not suffer him to be moved (**Psa 55:22**).
  - v. The enemies of the righteous will afflict him many a time, but the Lord will not allow them to prevail against him (**Psa 129:1-2; Psa 118:13**).
  - vi. No weapon that is formed against him shall prosper (**Isa 54:17**).
  - vii. God will not allow a man to be tempted beyond what he is able to endure, but will always leave him a way of escape (**1Co 10:13**).
  - viii. The Lord knows how to deliver the godly out of temptations (**2Pe 2:9**).
  - ix. Paul experienced deliverance by God when he was in desperate straits and he was confident that the Lord would continue to deliver him (**2Co 1:8-10**).
  - x. God comforts those who are cast down (**2Co 7:6**).

25. **Psa 37:25** - "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

- A. David had lived a good long life, throughout which he had not seen God forsake the righteous and not provide for his basic necessities.
- B. God doesn't promise to provide for all of our lusts, but He does promise to provide for all of our need (food, clothing, shelter) (**Php 4:19**).
- C. See notes on **Psa 37:19**.

26. **Psa 37:26** - "He is ever merciful, and lendeth; and his seed is blessed."

- A. He is ever merciful.
  - i. The righteous man is *ever merciful*.
    - a. Ever - I. Always, at all times; in all cases.
    - b. Merciful *adj.* - Of persons, their actions, attributes, etc.: Having or exercising mercy; characterized by mercy.
    - c. Mercy *n.* - 1. a. Forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness; kind and compassionate treatment in a case where severity is merited or expected.
  - ii. In other words, a righteous man always, at all times, in all cases shows kind and compassionate treatment to a man in his power who deserves and expects severity.

- iii. This is a godly characteristic in that God is known for His mercifulness (**Deu 4:31; Neh 9:17; Eph 2:4-5; Tit 3:3-5**).
- iv. The merciful man can expect God to be merciful to him (**2Sa 22:26; Mat 5:7**).

B. ...and lendeth.

- i. A righteous man is ever merciful *to the poor*, in that they are the one's who need a loan.
  - a. In the law of Moses, God required loans made to fellow Israelites to be forgiven every seven years (**Deu 15:1-2**).
  - b. If a man had a poor brother in Israel who was in need, he was to open his hand wide unto him and lend him sufficient for his need (**Deu 15:7-8**).
  - c. Even if the seventh year was right around the corner, they were still to lend to their poor brethren (**Deu 15:9-11**).
- ii. A righteous man is *ever* merciful and lends, even at times when he knows that he will not be paid back.
- iii. Jesus taught that we should lend hoping for nothing in return, which is being *merciful* (**Luk 6:34-36**).
- iv. When we do so, we will never lack (**Pro 28:27; Pro 19:17**).
- v. The righteous lends and gives to the poor, but the wicked is stingy and will not (**Pro 29:7; Jam 2:15-16; 1Jo 3:17**).

C. And his seed is blessed.

- i. The merciful man who lends to his poor brother will be blessed, and so will his seed after him (**Pro 20:7**).
- ii. His seed will not be begging bread (**Psa 37:25**).
- iii. A righteous man will be blessed abundantly and will have enough to leave an inheritance to his grandchildren (**Pro 13:22**).

27. **Psa 37:27** - "Depart from evil, and do good; and dwell for evermore."

A. Depart from evil.

- i. Depart v. - II. To go apart or away, with its derived senses. 5. *intr.* To go asunder; to part or separate from each other, to take leave of each other. 6. *intr.* To go away (from a person or place); to take one's leave. (The current sense, but chiefly in literary use; *to depart from* = to leave.) 11. *intr.* (*transf.* and *fig.* from 6.) To withdraw, turn aside, diverge, deviate; to desist (from a course of action, etc.). *to depart from*: to leave, abandon; to cease to follow, observe or practise. 1535 Coverdale Prov. iii. 7 Feare ye Lorde and departe from euell.
- ii. In other words, we need to separate ourselves from evil situations and people.
- iii. We must abandon our old life of sin and forsake it.
- iv. The motivation for departing from evil is the fear of the LORD (**Pro 3:7; Pro 16:6**).
  - a. Wise men fear God and depart from evil; fools confidently rage on toward destruction (**Pro 14:16**).
  - b. Fearing the LORD leads to departing from evil which in turn leads to departing from the snares of death which is the result of doing evil (**Pro 14:27**).

- v. The path that righteous men walk is one that leads away from evil (**Pro 16:17**).
    - a. It is the strait and narrow way that leadeth unto life (**Mat 7:14**).
    - b. All other paths head toward evil (**Mat 7:13**).
    - c. We must steer completely clear of them (**Pro 4:14-15**).
  - vi. Departing from evil is an evidence of one's election (**2Ti 1:19**).
  - vii. Not only should we depart from evil, but we should also depart from evildoers and tell them to depart from us (**Psa 6:8; Psa 101:4; Psa 119:115; Psa 139:19**).
    - a. If we don't, their wickedness will rub off on us (**1Co 15:33; Pro 13:20**).
    - b. Be aware though, that in a wicked generation, those that depart from evil make themselves a prey (**Isa 59:15**).
  - viii. Fools will not depart from evil (**Pro 13:19**).
  - ix. Even when they are punished severely, their foolishness will not depart from them (**Pro 27:22**).
  - x. If men don't depart from evil, they should not be surprised when Jesus tells them on judgment day to "depart from me, ye that work iniquity" (**Mat 7:23; Mat 25:41**).
- B. And do good.
- i. It is not enough to depart from evil; we must do good in place of it (**Psa 34:14**).
    - a. It has been said that nature hates a vacuum, and so does our human nature.
    - b. If we merely stop doing evil and don't replace it with good, we will revert to doing evil.
    - c. As they say, idle hands are the devil's workshop.
  - ii. We must put off the old man and put on the new man (**Eph 4:22-24**). We must replace evil with good. For instance:
    - a. We must not only stop lying (depart from evil), but also start being completely honest (do good) (**Eph 4:25**).
    - b. We must not only stop stealing (depart from evil), but also start working and giving to those in need (do good) (**Eph 4:28**).
    - c. We must not only stop using corrupt language (depart from evil), but also start speaking things that are edifying (do good) (**Eph 4:29**).
  - iii. We should do good to all men when we have opportunity (**Gal 6:10**).
  - iv. We must do good not only to our friends, but to our foes alike (**Mat 5:44**).
  - v. Christians are commanded to do good (**1Ti 6:18; Heb 13:16; 1Pe 3:11**).
  - vi. If we know to do good and don't do it, it is sin to us (**Jam 4:17**).
  - vii. Be aware, when you set your heart on doing good, evil will always be present with you because of your carnal nature (**Rom 7:21**).
  - viii. God will do good unto those that be good (**Psa 125:4**).
- C. And dwell for evermore.
- i. The result of departing from evil and doing good is dwelling for evermore.
  - ii. Those that depart from evil and do good have the evidence in their lives that they will dwell forever with God (**Joh 14:1-3; Rev 21:3**).

- iii. Those that depart from evil people are promised that God will dwell in them (**2Co 6:14-18**).
  - iv. Those that are evil shall not dwell with God, for God cannot dwell with evil (**Psa 5:4**).
  - v. Those that forsake evil and do good will also be blessed to dwell in the land of the living and not be cut off from the earth (**Psa 37:3,29; Pro 2:21-22**).
28. **Psa 37:28** - "For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."
- A. For the LORD loveth judgment.
    - i. **Judgment** *n.* - 1. a. The action of trying a cause in a court of justice; trial. (Now rare or merged in 3.) Also applied to trial by battle (quot. 1377: see battle *n.* 2) or ordeal (*Judgement of God*). b. Phr. *to sit in judgement*: (a) lit. to sit as judge, to preside as a judge at a trial; (b) fig. to pass judgement upon (see 6), to judge, criticize (with an assumption of superiority). 2. The trial of moral beings by God (or Christ) as Judge; *spec.* (in full, *the Last Judgement*), the final trial of the subjects of God's moral government at the end of the world: = doom *n.* 6. Often in *day of judgement*: = doomsday.
    - ii. The LORD loves passing judgment on the wicked.
      - a. God will not forsake His saints.
      - b. He will render judgment to those who trouble them (**2Th 1:4-9**).
      - c. It may take a while for God's judgment to be executed on the wicked that persecute the righteous, but it will come (**Rev 6:10**).
      - d. God will judge the wicked and cut off their seed (**Psa 37:28**).
    - iii. God loves righteousness and judgment (**Psa 33:5**) which go hand-in-hand.
    - iv. God loves justice and judgment more than sacrifices (**Pro 21:3**).
    - v. The LORD loves it when His people judge themselves (**1Co 11:31**) and depart from evil (**Psa 37:27**).
      - a. He exhorts them to love good, hate evil, and establish judgment (**Amo 5:15**).
      - b. Love abounds in judgment (**Php 1:9**).
      - c. Judgment must begin at the house of God (**1Pe 4:17**).
  - B. And forsaketh not his saints.
    - i. **Forsake** *v.* - 1. *trans.* To deny (an accusation, an alleged fact, etc.). *Obs.* b. To deny knowledge of (a person). *Obs.* 4. To abandon, leave entirely, withdraw from; *esp.* to withdraw one's presence and help or companionship from; to desert.
    - ii. God knows His saints (**Joh 10:14; Joh 10:27; 2Ti 2:19; Gal 4:9; 1Pe 1:2**) and He will never utterly deny knowing them like He will the wicked (**Mat 7:23**).
      - a. God will temporarily forsake and deny us if we forsake and deny Him (**2Ti 2:12; Mat 10:33; Luk 12:8-9; 2Ch 24:20**).
      - b. He will never utterly deny us though because to do so would be denying Himself because He purposed to save us (**2Ti 2:13**).
    - iii. God will not utterly forsake us in the sense of leaving us (**Heb 13:5; Psa 89:29-34; Isa 49:14-16; 1Sa 12:22; Psa 94:14**).

- a. God repeatedly reminds His people that He will not forsake them (**Deu 31:6; Jos 1:5**).
      - b. God will temporarily forsake us to test us (**2Ch 32:31; Isa 54:7-8**).
      - c. God will temporarily forsake us to make us return to Him (**Hos 5:15**).
      - d. God will not forsake them that seek Him (**Psa 9:10**).
    - iv. The LORD forsook His only begotten Son, Jesus Christ, so that He would never have to forsake us (**Mat 27:46**).
  - C. They are preserved for ever.
    - i. Preserved *ppl.* - 1. gen. Kept safe, protected; kept in existence, maintained, retained, etc.
    - ii. Jesus gives His saints *eternal life* which means that they will be living and protected *forever* (**Joh 10:27-29**).
    - iii. They are *preserved* in Jesus Christ (**Jud 1:1**).
    - iv. Jesus will loose none of them (**Joh 6:39**).
    - v. God will destroy the earth and the heavens, but will preserve His people (**Isa 51:6**).
    - vi. God will finish the good work that He began in His saints (**Php 1:6**).
  - D. But the seed of the wicked shall be cut off.
    - i. The LORD will cut off both the wicked and their wicked children (**Psa 21:10**).
    - ii. The wicked will be cut down as the grass (**Psa 37:2**).
    - iii. Evildoers shall be cut off (**Psa 37:9,22**).
    - iv. Their day is coming (**Psa 37:13**).
    - v. God will destroy them by their own devices (**Psa 37:15**).
    - vi. God will break their arms (**Psa 37:17**).
    - vii. The wicked shall perish in flames (**Psa 37:20**).
    - viii. The righteous will see God's judgment of the wicked (**Psa 37:34**).
    - ix. They will all be destroyed together (**Psa 37:38**).
29. **Psa 37:29** - "The righteous shall inherit the land, and dwell therein for ever."
- A. See notes on **Psa 37:3**.
  - B. The righteous will possess the kingdom of God for all eternity (**Mat 25:34; 1Th 4:17; Rev 21:3**).
30. **Psa 37:30** - "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment."
- A. The mouth of the righteous speaketh wisdom.
    - i. Righteous *adj.* - 1. a. Of persons: Just, upright, virtuous; guiltless, sinless; conforming to the standard of the divine or the moral law; acting rightly or justly.
    - ii. Wisdom *n.* - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
    - iii. In other words, a just, upright, virtuous man speaks with sound judgment and sense.
    - iv. It is therefore unbecoming of a righteous man to speak or act like a fool who makes foolish decisions.

- v. If we are to speak of wisdom, we must first meditate upon the scriptures (**Psa 49:3; 1Ti 4:15-16**).
- vi. We speak wisdom when we speak as the oracles of God (**1Pe 4:11**), which are the scriptures (**Rom 3:2**).
  - a. Oracle - 4. Divine revelation; a declaration or message expressed or delivered by divine inspiration; also, pl. the sacred scriptures (from Rom. iii. 2).
  - b. This is because the word of God (His statutes, judgments, and law) is our wisdom (**Deu 4:5-8**).
- vii. When a man speaks of the testimony of God (the scriptures), he is speaking wisdom (**1Co 2:1-7**).
- viii. A man who wants to be wiser will attain unto the righteous who speak wisdom (**Pro 1:5; Pro 13:1**).
  - a. Wise men realize that unsolicited advice is useless.
  - b. A truly wise man will not generally offer his counsel unless asked for it.
  - c. He will *speak wisdom* and feed many (**Pro 10:21**), but he will spare his words (**Pro 17:27; Pro 12:23; Pro 14:33; Jam 1:19**).
  - d. Fools, presuming to be wise men, will be quick to offer their counsel in large doses (**Ecc 5:3,7; Ecc 10:14**).
    - (i) When you find a man who is quick to offer his advice, you have probably not found a wise man.
    - (ii) There's nothing worse than a fool who thinks he's wise.
  - e. Truly wise men are not going to seek out fools to give their counsel to (**Mat 7:6; Pro 9:8; Pro 23:9; Amos 5:10**).
  - f. Only people who desire to feel important do so.
  - g. Therefore, if a man is to get truly wise counsel he must seek out wise men and draw their wisdom out of them by asking the right questions (**Pro 18:4 c/w Pro 20:5**).
  - h. Even when a wise man reproves him, he will stick close to him (**Pro 15:31**).
  - i. Those who will not go to the wise for counsel are fools and scorners who don't want to be corrected (**Pro 15:12**).
- ix. Age should equate to wisdom (**Job 12:12; Job 32:7**).
  - a. Unfortunately, this is not always the case (**Job 32:9**).
  - b. The grey head is a crown of glory *if* it is on a righteous person (**Pro 16:31**).
  - c. Sadly, many older people today who should be fountains of wisdom for the younger are themselves fools because of their ignorance and rejection of the Bible.
  - d. Sometimes young people who are well versed in the scriptures are much wiser than their parents and grandparents who are not (**Psa 119:99-100**).
  - e. Don't despise a young man who is wise because of his knowledge of the word of God and its application in his life (**1Ti 4:12**).
  - f. Better is a wise child than an old and foolish king (**Ecc 4:13**).

- g. There are few things worse than an *old fool*.
  - h. There are two people who deeply sadden and disgust me: a "dirty old man", and a foul-mouthed elderly woman.
- B. And his tongue talketh of judgment.
- i. A righteous man talks of judgment in various senses, such as:
    - a. God's word, which are His judgments (**Psa 119:43**).
    - b. God's eternal judgment of sinners (**Heb 6:2; Act 24:25**).
    - c. Civil judgment against criminals (**Deu 1:16-17**).
    - d. Forming an opinion with discernment (**1Ki 3:11**).
    - e. Sound sense (**Pro 13:23**).
  - ii. Righteous men are not afraid to talk about judgment.
  - iii. Evil men don't talk of judgment because they don't understand it (**Pro 28:5**).
31. **Psa 37:31** - "The law of his God is in his heart; none of his steps shall slide."
- A. The law of his God is in his heart.
- i. Notice first of all that for the righteous, God is *his God*.
    - a. Consider how many righteous men that it was said that God was "his God."
      - (i) The LORD was Abraham's God.
        - 1. "And the LORD appeared unto him the same night, and said, I am the God of Abraham..." (**Gen 26:24**)
      - (ii) He was Isaac's God.
        - 1. "...I am the LORD God of Abraham thy father, and the God of Isaac..." (**Gen 28:13**).
      - (iii) He was Jacob's God.
        - 1. "So that I come again to my father's house in peace; then shall the LORD be my God:" (**Gen 28:21**)
        - 2. "...I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob...." (**Exo 3:6**)
      - (iv) He was Moses' God.
        - 1. "And Moses besought the LORD his God, and said, LORD..." (**Exo 32:11**)
        - 2. "...I have taught you statutes and judgments, even as the LORD my God commanded me..." (**Deu 4:5**)
      - (v) He was Aaron's and the priests' God.
        - 1. "They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God." (**Lev 21:7**)
      - (vi) He was Phinehas' God.
        - 1. "And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." (**Num 25:13**)
      - (vii) He was Ruth's God.
        - 1. "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge:

thy people shall be my people, and thy God my God:"  
**(Ruth 1:16)**

- (viii) He was David's God.
  - 1. "And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God." **(1Sa 30:6)**
- (ix) He was Solomon's God.
  - 1. "And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly." **(2Ch 1:1)**
- (x) He was Hezekiah's God.
  - 1. "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God." **(2Ch 31:20)**
- (xi) He was Manasseh's God.
  - 1. "And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers," **(2Ch 33:12)**
- (xii) He was Ezra's God.
  - 1. "This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him." **(Ezr 7:6)**
- (xiii) He was Nehemiah's God.
  - 1. "...And the king granted me, according to the good hand of my God upon me." **(Neh 2:8)**
- (xiv) He was Daniel's God.
  - 1. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." **(Dan 6:10)**
- (xv) He was Shadrach's, Meshach's, and Abednego's God.
  - 1. "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." **(Dan 3:28)**
- (xvi) He was Jonah's God.
  - 1. "Then Jonah prayed unto the LORD his God out of the fish's belly," **(Jon 2:1)**
- (xvii) He was Jesus' God.



1. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" **(Mat 27:46)**
  - (xviii) He was Mary Magdalene's God.
    1. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." **(Joh 20:17)**
  - (xix) He was Paul's God.
    1. "But my God shall supply all your need according to his riches in glory by Christ Jesus." **(Php 4:19)**
    - b. *Our God* is the God of the OT and NT saints and patriarchs (*your* is plural) **(Joh 20:17)** and our hope is in Him **(Psa 146:5)**.
    - c. He who overcomes has the right to call God *his God* **(Rev 21:7)**.
    - d. How blessed we are to be able to call the God of heaven *my God!*
    - e. By calling God *your God*, you are setting Him apart from the gods of the other religions.
  - ii. God's law is in his heart.
    - a. It was written on his heart by God when He regenerated him and gave him a new heart **(Heb 8:10; Rom 2:15)**.
    - b. It is hidden there by continual reading and studying of the scriptures **(Pro 3:1-3; Pro 6:20-23; Pro 7:2-3; Psa 119:11)**.
- B. None of his steps shall slide.
- i. When the law of God is in one's heart, the Lord guides His steps **(Pro 3:5-6; Pro 16:9; Psa 119:105)**.
  - ii. He will stay on the strait and narrow path **(Mat 7:14)**, not turning to the right hand or the left **(Pro 4:25-27)**.
  - iii. He will pray that God will hold him up and keep him from slipping **(Psa 17:5; Psa 94:18)**.
  - iv. Those that trust in God will not slide **(Psa 26:1)**.
    - a. The Lord sits them on a firm foundation so that their feet don't slip **(2Sa 22:37)**.
    - b. We must be careful to not envy the wicked, else our feet will slip and we will fall **(Psa 73:2-3)**.
  - v. The feet of the wicked shall slide **(Deu 32:35; Jer 23:12)**.
    - a. Their way is darkness and will cause them to stumble **(Pro 4:19)**.
    - b. The Lord sets them in slippery places **(Psa 35:6; Psa 73:18)**.
    - c. They will slide back into their former sins **(Hos 4:16)**.
    - d. They will be filled with their own ways **(Pro 14:14)**.
32. **Psa 37:32** - "The wicked watcheth the righteous, and seeketh to slay him."
- A. David had first hand experience of this **(1Sa 19:11)**.
  - B. The apostle Paul did likewise **(Act 9:24)**.
  - C. The wicked love to make a man an offender for a word **(Isa 29:21)**.
    - i. They love to watch for iniquity **(Isa 29:20)**.
      - a. We must be cautious to not do this ourselves.

- b. Remember to have mercy on someone who has said an unkind word about you because you have certainly done the same thing to others (**Ecc 7:21-22**).
    - ii. They wait for the righteous to fall into sin so that they can report it to others to take revenge on him (**Jer 20:10**).
    - iii. They love to dig up evil that they can use against the righteous (**Pro 16:27**).
    - iv. We therefore should set a watch over our mouths (**Psa 141:3**).
  - D. This is what wicked men did to Jesus Christ.
    - i. They watched Him in order to accuse Him (**Mar 3:2; Luk 6:7; Luk 14:1**).
    - ii. They tried to make Him an offender for a word (**Mat 22:15; Luk 11:54; Luk 20:20**).
    - iii. And they sought to slay Him (**Joh 5:16; Joh 8:37, 40**).
    - iv. When they killed Him, they watched Him (**Mat 27:36, 54**).
    - v. They even watched Him after they killed Him (**Mat 27:65-66**).
  - E. The wicked also love to lie in wait to deceive the righteous into believing lies so they can destroy their faith (**Eph 4:14**).
    - i. Because the wicked are watching us, we must be watchful for the enemy (**Neh 4:8-9; Mat 26:41; 1Co 16:13; Eph 6:18; Col 4:2; 1Th 5:6**).
    - ii. I must watch over the church as its overseer (**2Ti 4:5; Heb 13:17**).
    - iii. The righteous man who watches at wisdom's gates is blessed (**Pro 8:34; Luk 12:37-38; Rev 16:15**).
- 33. **Psa 37:33** - "The LORD will not leave him in his hand, nor condemn him when he is judged."
  - A. God will not leave the righteous in the hand of the wicked.
    - i. Jesus Christ is the prime example of this.
      - a. God delivered Jesus from the hands of the wicked when they attempted to take Him in their hands (**Luk 4:29-30; Joh 8:59; Joh 10:31, 39**).
      - b. Once the devil thought that he finally had Jesus for good, God raised Him from the dead and delivered Him out his hand (**Act 13:27-30; Act 2:23-24; Rom 6:9**).
    - ii. Paul is a good example of this.
      - a. God delivered Paul out of the hand of the wicked many times (**Act 9:23-25; Act 14:4-6; Act 14:19-20; Act 16:19-24, 35-39; Act 18:12-16; Act 20:3; Act 21:27-35; Act 22:22-30; Act 23:10; Act 23:12-24; 2Ti 3:11**).
      - b. Paul trusted in God that He would not leave him in their hands, but would deliver him as He had in the past (**2Co 1:8-10; 2Ti 4:16-18**).
    - iii. Peter was an example of this.
      - a. God delivered Peter out of the hand of the wicked many times (**Act 4:1-3, 13-21; Act 5:17-20; Act 5:25-42; Act 12:1-11**).
      - b. Peter learned that when he suffered at the hands of men to commit the keeping of his soul to his faithful Creator (**1Pe 4:19**).
    - iv. As it was with Jesus, Paul, and Peter, God will deliver us from the hand of the wicked when He chooses to.

- a. As it was with them, God will also sometimes allow us to be taken by wicked men and even killed by them.
  - b. But even then, God will not leave us in their hand, but will deliver us from them and take us to heaven to be with Him (**Act 2:36; 2Ti 4:6-8; 2Pe 1:14 c/w Joh 21:18-19**).
- B. God will not condemn the righteous when he is judged by the wicked, but will instead take the side of the righteous and condemn the wicked (**Psa 37:12-15**).
- 34. **Psa 37:34** - "Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."
  - A. Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land (see notes on **Psa 37:9**).
  - B. When the wicked are cut off, thou shalt see it.
    - i. The wicked will be cut off: see notes on **Psa 37:9** and **Psa 37:28**.
    - ii. The righteous will see their fall (**Pro 29:16; Isa 66:24**).
- 35. **Psa 37:35** - "I have seen the wicked in great power, and spreading himself like a green bay tree."
  - A. The wicked get in positions of great power because it is in their nature to keep grabbing more power and control.
    - i. The eyes of man are never satisfied (**Pro 27:20; Ecc 1:8**).
    - ii. With power comes money, which they can also not get enough of (**Ecc 5:10**).
    - iii. Just as "the fire that saith not, It is enough" (**Pro 30:15-16**), so are those in great power.
    - iv. Haman had great power, but could not be satisfied until Mordecai was subject unto him (**Est 5:11-13**).
  - B. The spread themselves like a green bay tree.
    - i. Nebuchadnezzar, the king of the empire of Babylon, was pictured as a tree that spread forth its limbs for all the birds to lodge in (**Dan 4:19-22**).
    - ii. Babylon was condemned for its insatiable desire to heap up all nations unto itself (**Hab 2:5**).
    - iii. The armies of the Chaldeans *spread themselves* as they conquered (**Hab 1:8**).
    - iv. "Nature is content with little, grace with less, but lust with nothing." (Matthew Henry)
- 36. **Psa 37:36** - "Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."
  - A. Despite the fact that the wicked attain great power and expand their control, they still die.
  - B. At that time, people will look for them and not find them (see notes on **Psa 37:10**).
    - i. This is what happened to Nebuchadnezzar who was as a great tree spreading himself before God cut him down (**Dan 4:22-25**).
    - ii. Consider wicked Jezebel who was in great power and yet was cut down and could not be found because the dogs ate her (**2Ki 9:30-37**).
    - iii. Consider Adolf Hitler who spread himself and was cut down never to be found by those who sought him.

37. **Psa 37:37** - "Mark the perfect man, and behold the upright: for the end of that man is peace."
- A. The perfect and upright man will have peace in his soul in this life (**Mat 11:28-30; Joh 14:27; Php 4:6-7; Rom 15:13; Isa 26:3; Isa 32:17-18**).
  - B. You can *mark* that down and be assured of it.
  - C. Though he will have peace in his soul, he will not always have peace in his life (**Joh 16:33; Jam 1:2-3; 1Pe 4:12-13**).
  - D. But his *end* is peace.
    - i. He will have everlasting peace and rest in the next life (**Isa 57:1-2; Rev 14:13**).
    - ii. Better is the end thereof than the beginning (**Ecc 7:8; Jam 5:11; Job 42:12**).
38. **Psa 37:38** - "But the transgressors shall be destroyed together: the end of the wicked shall be cut off."
- A. Whereas the end of the righteous is eternal peace, the end of the wicked is eternal destruction (**2Th 1:9**), punishment (**Mat 25:46**), and death (**Rev 20:14-15**).
  - B. See notes on **Psa 37:9** and **Psa 37:28**.
39. **Psa 37:39** - "But the salvation of the righteous is of the LORD: he is their strength in the time of trouble."
- A. But the salvation of the righteous is of the LORD.
    - i. Salvation is of the LORD (**Jon 2:9**).
    - ii. Salvation belongeth unto the LORD (**Psa 3:8**).
    - iii. In other words, salvation is not dependent upon man, but upon God alone (**2Ti 1:9; Tit 3:5; Rom 9:16**).
  - B. He is their strength in the time of trouble.
    - i. God is a very present help in time of trouble (**Psa 46:1**).
    - ii. We can go boldly to God in prayer anytime that we need help (**Heb 4:15-16; Psa 60:11**).
    - iii. God will give us grace and strength to endure any trouble we face (**Isa 41:10; Isa 43:2**).
40. **Psa 37:40** - "And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him."
- A. And the LORD shall help them.
    - i. Our help comes from the LORD (**Psa 121:1-3; Psa 33:20; Psa 124:8**).
    - ii. We are blessed to have the God of Jacob for our help (**Psa 146:5**).
    - iii. God has promised to help us (**Isa 41:10; Isa 41:13-14; Isa 44:2**).
    - iv. We should therefore ask for His help and expect to receive it (**Psa 12:1; Psa 22:19; Psa 38:22; Psa 109:26; Mat 15:25; Mar 9:24**).
    - v. The Lord is our helper and therefore we should not fear the wicked (**Heb 13:6**).
  - B. And deliver them.
    - i. God is our deliverer (**Psa 70:5**).
    - ii. We should ask the LORD for help and deliverance (**Psa 40:17; Psa 70:1**).
  - C. He shall deliver them from the wicked, and save them, because they trust in him.
    - i. The LORD will help and deliver those who trust in Him (**2Ch 14:11-12; 2Ch 20:4-22**).
    - ii. Trust in the LORD for He is our help and shield (**Psa 115:9-11**).