

Psalm 37 Continued

Psalm 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."

That is, they have prepared themselves with a full purpose to destroy the righteous.

"And have bent their bow": Having put the arrow in it, in order to shoot. The former expression may design the more open, and this the more secret way of acting against the righteous. And their view in both is;

"To cast down the poor and needy": Who are so, both in a temporal and spiritual sense. To cause such to fall either into sin, or into some calamity or another.

"To slay such as be of upright conversation": Those against whom they have no quarrel, for any injury they have done them. But only for their integrity and righteousness, or because they are better than themselves, and will not comply with their wicked counsels and courses.

The wicked have always hated and wanted to destroy those who love and follow God. In the verse above, they are ready to attack and kill with their weapons; the righteous if that is the only way they can get rid of them. Evil countries with wicked rulers even today, attack the helpless and take them over. The worst condemnation on the wicked is their own conscience, when they compare themselves with the upright. They feel if they can get rid of these good people, they will feel less guilty themselves.

Psalm 37:15 "Their sword shall enter into their own heart, and their bows shall be broken."

Their purposes will recoil on themselves. Or they will themselves suffer what they had devised for others. See the same sentiment expressed in (Psalms 7:15-16; 9:15; compare Esther 7:10).

"And their bows shall be broken": The meaning is, that their efforts shall be fruitless, and their attempts in vain. The mischief they have contrived and designed for others shall fall upon themselves (see Psalm 7:15). And therefore, the saints should not be fretful and envious.

Most of the time, someone setting a trap for someone else gets caught in that very trap themselves. Someday they will learn that God fights for the righteous. The best example of this very thing is when Haman set a trap for Mordecai. He actually thought that the king would be so jealous of Mordecai worshipping God that the king would kill Mordecai and all of the Hebrews. He overlooked Esther. To read the whole story on this read Esther, Chapters 2, 3, and 4. To get to the special part, Haman was hung on the rope he prepared for Mordecai.

Psalm 37:16 "A little that a righteous man hath [is] better than the riches of many wicked."

It is the portion of the righteous, for the most part, to have but little of this world's goods. Some indeed have been rich, as Abraham, Lot, David, Joseph of Arimathea, and others. But, generally speaking, the wicked have the largest share of worldly things, and the righteous but little. And are as having nothing comparatively; and yet their little;

"Is better than the riches of many wicked": This is a fine proverb. The little of one good man is contrasted with the riches of many wicked, and so the expression is rendered the more forcible. There is more happiness in the godly dinner of herbs than in the stalled ox of profane rioters. In the original, there is an allusion to the noise of a multitude, as if to hint at the turmoil and hurly-burly of riotous wealth, and to contrast it with the quiet of the humbler portion of the godly. We would sooner hunger with John than feast with Herod. Better feed on scant fare with the prophets in Obadiah's cave than riot with the priests of Baal. A man's happiness consists not in the heaps of gold which he has in store.

Ill-gotten gain does nothing but ruin the person who gets it.

Proverbs 15:17 "Better [is] a dinner of herbs where love is, than a stalled ox and hatred therewith."

A righteous man can lay down his head and sleep at night, whereas a man who has cheated his fellow man to get his wealth is continually afraid for his life.

Ecclesiastes 5:12 "The sleep of a laboring man [is] sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep."

Psalm 37:17 "For the arms of the wicked shall be broken: but the LORD upholdeth the righteous."

"The arms of the wicked shall be broken": Their members will be shattered for grabbing and getting wealth (verse 16b; compare Job 38:15; Psalm 10:15; Jer. 48:25; Ezek. 30:21).

This is just saying to me, that the LORD is on the side of His own, the righteous. Perhaps the arms mentioned in the verse above, indicates that they not only came against the righteous, but actually in so doing, raised their arms against God.

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

This verse could be interpreted several ways: God knows every situation and takes care of His children; God knows the time of every person's death and will preserve the faithful until that time (Psalm 90:12). Or God knows that each person's days on earth are but a breath when compared to eternity (Psalm 103:14-18).

(Compare Psalm 1:6).

There is no difficulty in knowing what this means. The upright, the redeemed, the saved, the righteous, the Christians are all the same people. We KNOW where we will live forever. We will live with our LORD.

Psalm 37:19 "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied."

If they fall into adversity, it will not cause them to feel shame. They will know that they are not being punished for evil-doing, but that God is trying them and purifying them (Job 36:8-11). The idea here is, that when the times of trouble and calamity come, in seasons of famine or want, they will find their expectations, arising from confidence in God, fully met. Their wants will be supplied, and they will find him to be their friend.

"And in the days of famine they shall be satisfied": Whether it is understood figuratively of a famine of hearing the word, or literally of a proper famine of bread and water. These God will provide for them, as he did for Elijah, and they shall be sure unto them, and therefore let them not fret nor envy.

We know that the widow and her son lived through the famine. She not only fed herself and her son, but fed Elijah as well.

1 Kings 17:12-13 "And she said, [As] the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I [am] gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." "And Elijah said unto her, Fear not; go [and] do as thou hast said: but make me thereof a little cake first, and bring [it] unto me, and after make for thee and for thy son."

1 Kings 17:15-16 "And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [many] days." "[And] the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah."

Psalm 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."

In a time of famine, in an evil day, and particularly at the day of judgment. For this is to be understood, not merely of being in bodily distress and want; nor of perishing by death, common to the righteous and the wicked. Nor of being in a lost perishing condition, as all men by nature are, but of eternal perdition in hell.

"And the enemies of the Lord shall be as the fat of lambs, they shall consume": That is, either they shall consume away as the fat of lambs burnt upon the altar, which evaporates. Or as lambs fattened on purpose to be killed, and so prepared for the day of slaughter. In like manner the wicked, who have waxed fat and kicked, will be destroyed. They being the enemies of God, yea, enmity to him, to Father, Son, and Spirit, and to the Gospel and ordinances of Christ. And to his people, and will be treated as such.

"Into smoke shall they consume away": The meaning here is not that they will vanish as the fat of lambs does in sacrifice, but simply that they will pass away as smoke entirely disappears. All that there was of them, their wealth, their splendor, their power, shall utterly vanish away. This is spoken in contrast with what would be the condition of the righteous.

The fat of the lambs is totally burned up. This means then, that the enemies of the LORD will be completely done away with. The enemies of the Lord will be thrown into the lake of fire.

Psalm 37:21 "The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth."

While the wicked live, they are scandalous. They live by borrowing, which was always reckoned mean (see Deut. 28:12). And what is worse, as they borrow, they do not design to repay. They take no care nor thought about that, but live upon what they borrow. For this either expresses their incapacity that they cannot pay; or the evil disposition of their mind. Which rather seems to be the sense, that they will not pay.

"But the righteous showeth mercy, and giveth": Which not only argues capacity and ability, but a kind, merciful, and tender spirit to persons in distress. And is expressive of a generous action.

The wicked borrows with no intention of ever repaying. The wicked does not care who he might hurt by doing this. He cares for no one but himself. Not only will the wicked not pay, but he is not blessed in his evil ways, so possibly cannot pay even if he would. The righteous is not so, everything he puts his hand to prospers. The more he gives, the more blessed of God he is. He is a generous giver to those in need.

Psalm 37:22 "For [such as be] blessed of him shall inherit the earth; and [they that be] cursed of him shall be cut off."

Of the Lord, as appears both from (Psalm 37:20), where he is named. And from the nature of the thing, this being God's prerogative to bless or to curse men. And this he mentions, both as the foundation, and as the proof of the certainty of their future happiness.

"Shall inherit the earth": (See Psalm 37:9).

"And they that be cursed of him": Not of the righteous man, but of the Lord. According to the tenor of his righteous law, which they have broken.

"Shall be cut off": Out of the land of the living. Many of them in the midst of their days, and shall everlastingly perish.

This really needs no further explanation. The righteous shall reign with Jesus on the earth. The cursed are condemned.

Psalm 37:23 "The steps of a [good] man are ordered by the LORD: and he delighteth in his way."

Or "of a man"; such a man as is blessed of the Lord. The steps which he takes in life are ordered by the Lord, both with respect to things temporal and spiritual. His good conduct is not of himself, it is a blessing of the Lord, who directs and keeps the feet of his saints, and inclines them to take such steps, and pursue such methods, which he succeeds and prospers.

"And he delighteth in his way": He "knows" it (Psalm 1:6). And looks upon it with favor, and even "has pleasure" in it (Psalm 35:27).

The good man has decided to walk in the path the Lord has set for him. The good man makes Jesus not only his Savior, but his Lord as well. Each day the good man says, Lord, what would you have me to do today. The Lord is pleased with him, because he is obedient.

1 Samuel 15:22 "And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams."

When we do it God's way, we cannot fail.

Psalm 37:24 "Though he fall, he shall not be utterly cast down: for the LORD upholdeth [him with] his hand."

Into temptation, and by it into sins, and these very great ones. From a lively and comfortable exercise of grace, and a degree of steadfastness in the doctrine of grace.

"He shall not be utterly cast down": Because he is in the arms of everlasting love. And in the hands of Christ Jesus; which is on him as the sure foundation. And is kept by the power of God through faith unto salvation, and so shall not perish, but have everlasting life.

"For the Lord upholdeth him with his hand": With the right hand of his righteousness, and keeps him from falling finally and totally (see Isa. 41:10; and notes on Psalm 37:17).

For corroborations of such divine comfort (compare Psalm 145:14; Prov. 24:16; Micah 7:8).

A righteous man may fall for a moment, but he has an advocate with the Father.

1 John 2:1 "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:"

This does not mean that the child of God can go back into a sinful way of life. It does mean that you may make a mistake, and Jesus will lift you back up. The secret is what is going on in your heart. Do you have the desire in your heart to sin, or do you have the desire in your heart to please God? Troubles come to all of us. We may not always be on the mountain top. Remember, we discussed that we learn more in the valley than we do on the mountain top. Troubles come to make us strong. The more times we face a difficult task and not fail in that trial, the more near like Jesus we are.

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

It is most natural to understand this literally, and to gather from it that the psalmist, whether David or another, composed this psalm in advanced life. It has certainly all the gravity, calmness, seriousness, and tone of authority which befit a teacher of many years and much experience.

"Yet have I not seen the righteous forsaken, nor his seed begging bread": The social condition of the Israelites was very unlike that of modern European communities. Though there were rich and poor among them, there could scarcely be any that were very poor. Where there was a general obligation upon all well-disposed persons to lend to such as were in need, and no interest could be asked upon loans. And in the year of jubilee all debts were remitted, and mortgaged lands returned to their original owners or their families. Actual begging was scarcely possible, and at any rate could only be brought about by extreme and reckless misconduct (see Prov. 20:4).

God will see to the needs of His people. He will not necessarily help us with our greed. He will not let us go hungry, if we are His. Remember, how He miraculously fed Elijah twice a day by a raven bringing food to him. He also fed the rebellious Israelites 40 years in the wilderness. I can say with David, "I have been young, and now am old", but I too, have never seen God's people begging bread.

Psalm 37:26 "[He is] ever merciful, and lendeth; and his seed [is] blessed."

He sympathizes with the poor in distress, and shows mercy to miserable objects. Not only by words, but deeds. And this is his constant disposition and conduct; of which his lending, as well as giving to persons in necessity, is an instance. And which shows capacity, and is a proof of the observation of the psalmist, that such are never forsaken, nor left to beg their bread. So far from it, that they have to lend and give to others.

"And his seed is blessed": Either his seed sown, his alms deeds, which are blessed to him and his. And to them to whom he ministers, as Jarchi explains it (see 2 Cor. 9:6). Or rather his offspring, who are blessed of God with things temporal for his sake. And are blessed by men, who say of them, these are the posterity of such and such liberal persons.

The mercy of God endureth forever.

Galatians 3:16 "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

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

Depart from evil and do good. Depart from evildoers, and their evil ways. Join not with them, nor fret and be envious of them. But do acts of beneficence, and all good works; since righteous men, and their seed, are not forsaken, but blessed of God (see notes on Psalm 34:14).

"And dwell for evermore": That is, he shall dwell for evermore in heaven, and for a long time on earth (see Psalm 37:3).

The righteous must be born again. This means that we turn completely away from the old sinful life, and live a brand new life in Jesus.

Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

We live forevermore, because we have been saved by the blood of Jesus.

Psalm 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."

That is, God loves that which is right and he loves to do right. The idea is, that such a recompense as is here adverted to. That on the one hand, in rewarding with prosperity a pure and upright life, and that on the other, in cutting off the wicked and is right and proper in itself. And that as God loves to do right, these consequences respectively may be expected to follow in regard to the righteous and the wicked (compare Psalm 11:7).

"And forsaketh not his saints": His Holy Ones, who are called with a holy calling. Are created in righteousness and true holiness, and have principles of grace and holiness wrought in them. Or whom he prosecutes with his favor and goodness, with his everlasting love and mercy. With spiritual blessings. With the blessings of justification, pardon, adoption, and a right to eternal life. These he never forsakes. Not their persons, neither in life nor at death, nor at judgment. Nor does he ever forsake the work of his own hands in them. But performs it until the day of Christ. Nor will he ever so forsake them, as that they shall perish through the strength of sin, the temptations of Satan, or the snares of the world.

"They are preserved for ever": From the dominion and damning power of sin and from being devoured by Satan. From a total and final falling away, and from being hurt of the second death. They are preserved in Christ; in whose hands they are. And by the power of God, safe to his kingdom and glory, into which they shall have an abundant entrance.

"But the seed of the wicked shall be cut off": Out of the earth, in the midst of their days, like withered branches; and be cast into everlasting burnings.

This verse is showing the difference in heaven and hell. Jesus Christ is the Judge of all the world. He will separate all people into 2 classes: His sheep will be on His right side, and the goats on the left side. The sheep live eternally in heaven with Jesus, and the goats are doomed to the lake of fire.

Psalm 37:29 "The righteous shall inherit the land, and dwell therein for ever."

(See Psalm 37:3). The word "inherit" suggests the idea that they are heirs, and that God will treat them as His children.

"And dwell therein forever": (Psalm 37:3; 37:18; 37:27).

This land is the Promised Land (Heaven). Read Revelation chapter 22 to understand more about heaven.

Psalm 37:30 "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment."

That is, it is a characteristic of the righteous to speak "wise things;" and not to utter folly. His conversation is serious, earnest, true, and pure. And his words are faithful, kind, and just. This, as a part of human conduct, is one of the reasons why God will bless him with prosperity and length of days.

"And his tongue talketh of judgment": i.e. utters only what is morally right, and, in accordance with truth and goodness. "Out of the abundance of the heart the mouth speaketh." A good man out of the good treasure of his heart can only bring forth good things (Matt. 12:34-35).

Wisdom is a gift from God, the mouth speaks the fountain of the heart. The heart of a Christian is stayed upon God. Then the wisdom that God has given the Christian comes out his mouth in speech. Christians will be helping Jesus judge on this earth during the thousand year reign. Jesus will be the Supreme court, the last word on every issue.

Psalm 37:31 "The law of his God [is] in his heart; none of his steps shall slide."

The law of God is the extension of God's nature and expression of God's will in His creation. God's law is expressed in different forms, relating to different areas of His creation. The physical law of God includes the laws of nature which govern the continuous physical existence of this world (Gen. 8:22; Col. 1:17). The moral law, also called "the perfect law of liberty" (James 1:25), governs the immaterial issues of life (2 Tim. 3:17). The social law of God affects interpersonal relationships and can be summarized by "the royal law" (James 2:8). The spiritual law deals with a man's relationship with God. It is summarized in "the first and great commandment" (Matt. 22:37-38). The purpose of the law is to reveal the sovereignty of God (Exodus 20:2), to place a restraint on the sinner (Psalm 68:7-8), to show the greatness and reality of sin (Rom. 3:19-20), and to lead the sinner to Christ (Gal. 3:24). The purpose of the law did not change with the gospel. When the Judaizers in Galatia sought to teach their erroneous view of the law, they failed to realize that the law has never been able to save anyone. As Christians, we should be concerned to live decently and orderly (Gen. 2:17; Rom. 7:7-14; Exodus 3:13).

"The law of his God is in his heart": On God's internalized instruction (compare Deut. 6:6; Psalms 40:8; 119 (throughout); Jer. 31:33; Isa. 51:7).

This following verse of Scripture tells exactly what God does for those who choose to follow Him.

"Hebrews 10:16 This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;"

With our innermost being stayed upon the things of God, we will be better able to make the right decisions, and therefore will not backslide.

Psalm 37:32 "The wicked watcheth the righteous, and seeketh to slay him."

Observes closely and looks out for him. Has his eye on him, seeking an opportunity to slay him (see notes at Psalm 10:8-9). The sense is, that the wicked are the enemies of the righteous, and seek to do them wrong. It is a characteristic of the wicked that they seek to destroy the righteous. This was manifested in the case of the prophets; in the case of the apostles; and in the case of the Savior. And it has been so manifest in the deaths of the martyrs, and all the persecutions which the Church has suffered. As to justify the general declaration that it is one of the characteristics of a wicked world that it desires to do this.

Part of the reason that the wicked would like to destroy the righteous is because the righteous make them feel guilty of sin. They would like to get this daily reminder of how far short they have fallen in pleasing God. The wicked think, if they could just get rid of the righteous, they could freely do whatever they want to do without feeling guilty.

Psalm 37:33 "The LORD will not leave him in his hand, nor condemn him when he is judged."

God, as a general rule, does not allow the wicked man to work his will upon the righteous. He interposes one cheek or another, and saves the righteous man from destruction.

"Nor condemn him when he is judged": i.e., nor will he allow him to be condemned when the wicked man brings an accusation against him, and seeks to have him sentenced to death by an ignorant or unjust judge. These promises are not universal nor absolute, since many good men have been assassinated by their enemies. As Abel by Cain; and many have been wrongfully condemned to death and executed, as Naboth at the instigation of Jezebel.

I see in this, Stephen, who was stoned to death by the evil ones. The wonderful thing about this was that even as they were stoning Stephen to death, he saw heaven open and the Lord Jesus Christ standing to welcome Stephen home. They may kill our body, but praise God! We will be in heaven with Jesus.

Psalm 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]."

In the way of his appointments and ordinances. Where may be learned the design of his providences, and of the prosperity of the wicked and their end (Psalm 73:16). And in a

providential way, for the performance of his promises, in which he never fails. And patiently bear whatever he is pleased to lay upon them. Waiting for a deliverance out of every affliction, which will be in his own time. The Chaldee paraphrase "trust in the word of the Lord."

"And keep his way": Or, walk in the path which He commands. Do not turn from and do not allow any temptation, or any opposition, to cause you to swerve from that path.

"And he shall exalt thee to inherit the land": That is, shall raise out of a low and uncomfortable situation of life to a more comfortable one. Or however, hereafter, to dwell in the new heavens and new earth. To reign with Christ upon his throne, and to enjoy the eternal inheritance.

"When the wicked are cut off" (as in Psalm 37:9).

"Thou shall see it": With joy and pleasure. Not as exulting: in the destruction of the wicked, simply considered. But as the glory of divine justice is displayed therein (see Psalm 52:5).

It may appear to the natural eye that the wicked are winning the battle, but what will they be doing when the righteous of God answer the trumpet call and go to be with our Lord? They will be left to face the wrath of God. What a horrible fate for anyone.

Psalm 37:35 "I have seen the wicked in great power, and spreading himself like a green bay tree."

Meaning some particular person invested with great power, in great authority among men, one of the spiritual immorality in high places. Such a man as Haman in Ahasuerus's court; and though the psalmist does not choose to mention his name, he doubtless had him in his mind. As either Saul, or Doeg the Edomite, or Ahithophel, or some such man, who was in an exalted station of life. And it may be when he himself was in low and distressed circumstances. The word used signifies one formidable and terrible, striking terror to all around. Of whom others are afraid, as Aben Ezra interprets it (Isa. 29:20).

"And spreading himself like a green bay tree": The metaphor denotes an increase of riches and honor, and a seemingly settled state in the enjoyment of such outward happiness. so Jarchi interprets it "taking root"; as well as such a man's glorying in and boasting of his affluence and fullness (see Psalm 73:12). It denotes a man in great authority and esteem, as a man crowned with laurels, and in a very exalted and triumphant state.

Psalm 37:36 "Yet he passed away, and, lo, he [was] not: yea, I sought him, but he could not be found."

At once, all of a sudden. Either his riches and honor, which, in one hour, came to nought, by one providence or another. Or he himself by death; in the midst of all his prosperity, and while blessing himself in it, his soul was required of him.

"Yea, I sought him, but he could not be found": The sudden disappearance of an imposing personality astonishes and confuses us. We cannot believe that one who has played so prominent

a part in our drama of life is gone altogether. We look about for him; we expect him to reappear at any moment. We cannot realize the fact that he is vanished for ever. We ask ourselves, "Where is he?" (Job 20:7).

When I see this verse, it reminds me of the words of a song that says: I searched all over heaven for you and you were not there. We go out of this world, as we came into the world. We can take none of the things we have accumulated here. We stand before the Lord empty handed. The wicked will not just be empty handed, but naked and ashamed. They have not deposited anything in heaven. They have thought of just self. They may have been big and important here on the earth, but could not enter the heavenly gate. What a fate. I sought for you, and you were not in heaven.

Psalm 37:37 "Mark the perfect [man], and behold the upright: for the end of [that] man [is] peace."

Behold now a very different character, a man who is upright before God, who sincerely desires and endeavors to please and glorify him, and therefore makes it his care to walk in his ordinances and commandments blameless. Mark him, keep your eye upon him, and observe the issue of his course and conversation.

"And behold the upright": The man that is upright in heart and conversation, who has a right spirit renewed in him, and the uprightness of Christ showed unto him. Or, in other words, who has the truth of grace within him, and the righteousness of Christ upon him. Such men are to be marked, observed, viewed, and considered, as rare and uncommon men. And to be imitated and followed in the exercise of grace and discharge of duty. And especially the end of such persons is to be marked and beheld, as follows.

"For the end of that man is peace": Such a man now enjoys a conscience peace, which passes the understanding of worldly men. And which he possesses in Christ, and from him, amidst a variety of tribulations, arising from a view of interest in his blood and righteousness. And, generally speaking, goes off the stage of life, if not triumphing, yet resigned to the will of God, and in a serene and tranquil frame of spirit. And even desiring to be gone, and to be with Christ, and to have leave, with good old Simeon, to depart in peace. And as soon as they are departed they enter into peace, into the joy of their Lord, into his presence, where is fullness of joy, and pleasures for evermore (see Num. 23:10).

Who is the perfect man? No one can claim that except Jesus. We Christians are the upright, because Jesus has made us upright with His blood. The grace of God brings the righteous peace. Jesus is the King of peace. If we have Him, we are filled with peace.

Psalm 37:38 "But the transgressors shall be destroyed together: the end of the wicked shall be cut off."

By reason of the hidings of God's face, the temptations of Satan, the prevalence of corruptions, the weakness of grace, and the many afflictions that befall them from God and men. The Lord he is their strong hold and munition of rocks, whither they, betake themselves, and find help,

protection, and safety. He puts underneath everlasting arms, bears them up, and upholds them with the right hand of his righteousness; and is the strength of their hearts, of their lives, and of their salvation.

“Cut off”: On this truth of judgment (compare verses 9, 22, 28, 34, and Psalm 109:13). For a positive presentation in reference to the faithful (compare Prov. 23:18; 24:14, 20).

When this says transgressors, it means those who die in their transgressions, those who have not repented and sought forgiveness for their sins. There is only one way to heaven and eternal life, it is in Jesus. Those who reject Jesus shall be cut off. He is the Way. He is Life.

Psalm 37:39 "But the salvation of the righteous [is] of the LORD: [he is] their strength in the time of trouble."

He shows that the patient hope of the godly is never in vain, but in the end, has good success. Though for a time God proves them by various temptations. Since salvation belongs to Him (Psalm 3:8). He is the perennial Source of it (compare Psalm 62:1-2).

“He is their strength in the time of trouble”: By reason of the hidings of God's face, the temptations of Satan, the prevalence of corruptions, the weakness of grace, and the many afflictions that befall them from God and men. The Lord he is their strong hold and munition of rocks, whither they, betake themselves, and find help, protection, and safety. He puts underneath everlasting arms, bears them up, and upholds them with the right hand of his righteousness; and is the strength of their hearts, of their lives, and of their salvation.

Psalm 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."

In their distress, and out of their troubles, when none else can, and they themselves cannot. And that seasonably, and sometimes with means, and sometimes without.

"And deliver them": Out of all their afflictions, which he does sooner or later. If not in life, yet at death.

"He shall deliver them from the wicked": This is repeated both for confirmation and explanation sake. Showing who they are the Lord will deliver his people from, even from wicked and unreasonable men. He will not leave them in their hands now to do with them as they shall think fit; and he will free them from them to all eternity in the other world, where they shall cease from giving them any trouble.

"And save them, because they trust in him. Not that there is any saving virtue in faith, or in trusting in the Lord; the saving virtue is in the Lord, the object of faith and trust. But inasmuch as the Lord has appointed salvation to be through faith, or has made that the means of receiving and enjoying salvation and the blessings of it. And has declared that he that believeth shall be saved, he does accordingly save all such persons. Wherefore blessed are they that trust in him. The Chaldee paraphrase is, "he shall redeem them because they trust in his Word."

Everything that we have studied in the book of Psalms has been giving us the secret to eternal life. That life is hid in Jesus. Those who trust in the Lord Jesus Christ as their Savior and Lord have life eternal. Believe on the Lord Jesus Christ and thou shalt be saved.

Psalm 37 Continued Questions

1. Who have the wicked always hated and wanted to destroy?
2. Who do evil rulers attack today?
3. What is the worst condemnation of the wicked?
4. When someone sets a trap, who usually get caught in the trap?
5. Who is a really good example of that in the book of Esther?
6. A _____ that a righteous man has is better than the _____ of many wicked.
7. What one word describes the sleep of a righteous man?
8. The days of the upright are for how long?
9. What is a good example of someone being fed in a famine found in the book of 1 Kings?
10. Who was the prophet of God that was fed by this widow?
11. What happened to the fat of the lamb?
12. What will happen to the enemies of God?
13. Who borrows and does not repay?
14. When you are free hearted and give to the needy, what happens to you?
15. The steps of a good man are ordered by the _____.
16. Where do we find the Scripture that says, we have an advocate with the Father?
17. Where do we grow the most, on the mountain or in the valley?
18. What is the determining factor of whether we will be forgiven or not?
19. How did God miraculously feed Elijah?

20. Who is the seed in verse 26?
21. What does being born again really mean?
22. Verse 28 shows us the difference in what?
23. What 2 classes does Jesus separate the people into?
24. The mouth of the righteous speaketh _____.
25. Where does the Christian have the law of God?
26. Who does the author relate verse 33 to?
27. What is the wicked compared to in verse 35?
28. Who is the perfect man?
29. Who is the upright?
30. What is transgressors referring to in verse 38?
31. Who is the strength of the righteous?