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If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *“Believe on the Lord Jesus, and you will be saved.”* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”* Romans 10:9,10 *“For, “Everyone who calls on the name of the Lord will be saved.”* Romans 10:13 *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.”* Romans 5:1

Psalms 37

Intro:

This Psalm deals with wise living in a crooked generation, or applying biblical principles to what is going on around us when living in a nation that has turned from God. Evil men may get their way and move up the ladder of success; they may gain power and prestige; they may abuse their power causing the suffering of others; they may live sinful lives and strut their arrogance, all without any apparent divine retribution, but God is watching and he judges in righteousness. Therefore the believer is to walk humbly with God living by his precepts and principles.

A. Don't fret. v.1

Psalm 1:1, “*A Psalm of David. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.*” - לְדָוִד: אֵל-תִּתְחַר בַּמְרָעִים; אֵל-תִּקְנֵא, בְּעֲשֵׂי עֲוֹנָה.

1. “*Fret not thyself because of evildoers,*” - *ledawid al-tithchar bamre'iyim*. First of all, this is an acrostic poem where each stanza begins with a successive letter of the Hebrew alphabet from *aleph* to *toth*, like from A to Z. It shows that the writer has a thorough grasp of the language and the subject.

Secondly it was written by David, *ledawid*, or of David, and its theme is **doctrinal living in the midst of a crooked and evil generation**. Or, how to maintain one's spiritual life and walk with God; how to retain one's peace of mind and mental stability, during a time of general apostasy by believers and a deteriorating social condition in one's country.

In this we will find a series of negative prohibitions; things that we are to avoid; we will find positive commands; things that we are to employ, or to continue doing so if we are already doing them. Along with these commands we will find various explanations as to what's going on, what God will do, why he will do it, etc..

This is done because we are all so prone to being **influenced** by our surrounding social condition and by other people, whether good or bad. And when a society begins to deteriorate; believers are **tempted** to leave the path that God has put them on to join in with the crowd. But on the other hand, believers who are walking with the Lord are also tempted to **emotionally react** to what they see going on thus ruining their mental attitudes.

So Psalms 37 was a poem written by David to doctrinal, grace believers instructing them how to avoid all these pitfalls so they can continue to maintain their walk with the Lord. Now if this was true in normal times, how much more at the end of the age! Believers tend to have an idealized view on David and his kingdom, but he was surrounded by wickedness in his own kingdom and as he walked the streets of Jerusalem all he saw was blatant evil.

The first thing he begins with is a negative prohibition concerning the believer's mental attitude, “*Fret not thyself because of evildoers*”, to stay away from anger. Now anger can be aroused when one doesn't get his way, but it can also be aroused when one's righteous soul is being offended by the evil around them. Either way one is angry and that opens up a whole can of worms, as we say. Either way our souls are now under the control of the emotional complex of the soul.

If we are already “fretting”, that is, being angry, then we're to confess it, apply doctrine to it and move on with the Lord. But if we're not angry, then it's a prohibitive command not to get into it at all! So this is a command to protect the soul by staying away from anger.

The word for **fret** is *chârâh* in the hithpael, which is both intensive and reflexive and it means to be **angry**. The **reflexive** tells us that the believer gets himself angry, that he **reacts** to something he sees going on around him here in our passage. The **intensive** tells us how **strong** this anger is; it takes the idea of anger up to the next level, or he becomes **very angry!**

It means to burn with anger, to fly into passionate anger. One can become angered over being insulted, or degraded, or displeased, or over injustice, or for a variety of reasons. One can get angry out of their pride when they don't get to do what they want to do, or having to do what they don't want to do, or they can become angry when they are surrounded by sin, evil, or unrighteous behavior. But it doesn't matter if they're angry because of evil in their country, or out of some sense of injustice, or out of the negative volition of their pride, they're still angry and that's the problem.

Charah in the hithpael stem is used only 4 times in the OT: Psalms 37:1,7,8 and Proverbs 24:19 and all these are in the divine negative prohibition, and interestingly enough, all of them are used in conjunction with the words and actions of evil men! So what we have here is a command to avoid this burning, passionate form of anger over wickedness, that is, the actions of evil people.

“*Evildoers*”, *râ'a'*, is found in the qal participle, with be prefixed to it, is to tell us **why we get angry and that's because of the actions of evil men, or evildoers**. These are people, (believers or unbelievers), who are caught up in the activities of the flesh nature, and/or their involvement of the world system, and/or the things of Satan. The qal participle tells us that they are caught up in it and they practice it as a part of their lives. The results of which is that their actions are not only evil, but also destructive to other people, as well as to the divine institutions that God has established on earth: freedom, nationalism, traditional marriage and the family unit.

We have looked at another word for **evil men, or ungodly men**, *râshâ'*, רָשָׁעִים. This looks at the believer, who has departed from the spiritual life dynamic that God has supplied to them, and is now experiencing a ruination of their soul, (personality), over a period of time, and now manifests this destruction of his/her soul in their surroundings: in their home, religion, politics, criminality, lust patterns. Basically they end up destroying those things they come into contact with; the result of which is a deterioration and then destruction of their society in general!

“*Evildoers*”, *râ'a'*, as we have here, is very similar, but it looks at it from a different perspective. It looks at one who is not only morally evil, but also injurious to others and the societies people live in. The marked feature of evil doers is that they go around doing what is evil and destructive in itself, but seeks to destroy the good in society.

If you have a good government in place, which doesn't imply it's perfect, (only God's government is perfect), they will go about seeking to destroy it. This is what communism does, or more accurately this is what communists do, who are all evildoers.

If you have a good Pastor in a church, he's not perfect, but he's the man God has placed there; evildoers will try to get him removed from the pulpit. They pick at the faults in society so as to destroy it, all the while deceiving people that they're doing a good thing! His words and actions break up and destroy what is good and desirable in man and the society man lives in.

If you want to see a classic example of what evildoers can do to a society take the case of America of what it was like 40-50 years ago and what it has become today. See the modest homes and settled families, see the divorce rate back then; see the children growing, playful and protected; see how safe the streets in our communities were; see our schools where the children actually learned and played and prayed and read the Bible; see how our churches were back then, and what our entertainment was; see

what kind of men led our nation back then and see it today! See our homes where the men were heads of the house and the women stayed home and raised their children, see when there was no pornography and women were held in high esteem. See when there were no drugs, when the children had manners and were polite, when there was very little cursing by anyone, now women and children are worse than the men were. See when babies were loved and cherished now over 55 million have been aborted by their own mothers.

How did this come to be? Was it overnight? Was it by chance? No! It was done by evil men and women, who captured positions of power in the legislatures, courts and schools infusing their evil into American society where America has become a pariah to the world! These people have destroyed families; they have destroyed people's souls and they have destroyed the nation. America is certainly ripe for judgment.

Obviously this angers men and women who still have a sense of righteousness and integrity, not only because their actions are wrong, but also because it is destroying the things they hold dear to their heart, our country, our Constitution, our children, our churches, our families and to society as a whole. They started it back in the 60's with the Hippy movement and drugs and it has been morphing into more and more evil things. America used to be a nation of virtuous people, which is what made us great, now it has become a nation of bloated evil beasts and the culprits behind all this are the evildoers at work in our country. But God is watching and God judges evil.

2. *“Neither be thou envious against the workers of iniquity.”* - *al-teqannea be'osey awlah*, We have another divine prohibition here against envy or jealousy; the first one was against anger. So we see right off the bat the reacting believer to all this is going to have a problem with emotions. In the **anger** complex we run into things such as: resentment, bitterness, anger, competition, revenge tactics, etc.. In the emotion of **envy**, jealousy we run into things such as: comparison, self doubt, competition against and self pity. **Envious** is the hithpael stem of qānā', which is reflexive and intensive also.

Wicked and evil do prosper, this is still the devil's world and if you follow his path you will have more of these world's goods. They move up in society; they make more money; they are able to have nice things; they gain power and prestige; and they often flaunt all these things in their towns and communities. They may even abuse their positions and power to harm themselves and others. And sometimes believers become envious of all they have, as was the case with Asaph in Psalms 73. *“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.”* Luke 4:5,6

“The workers of iniquity.” is the qal participle of *‘āśâh*, which is to manufacture, or make something out of existing materials. Here the **evildoer** manufactures evil out of the evil of his/her own evil soul and introduces it into society. One can only create what is in their soul. If their soul is evil, then they can only create human evil and they can even pass it off as human good. While God, on the other hand, because he is righteous, good and holy can only create that which is a reflection of him. The participle tells us that this is their way of life.

But because these people often have many of the world's goods, the Christian will become jealous of them, which makes for a real trial in our lives. To keep from getting outside the spiritual life and our occupation with God, we have to avoid being envious of them and angry over what they have. It can be quite easy to fall into envy, jealousy, anger and resentment when they have so many things, but go on without punishment, when we suffer so much at the same time.

To keep ourselves from getting outside the spiritual life dynamic of the doctrinal life the believer is to not only totally avoid this intense anger because of evil people and their actions, but also to avoid this intense jealousy of them and what they have. They need to realize that God rules from heaven, that he rules in righteousness and justice, and that he has placed his Son, Jesus Christ, as Lord not only over heaven, but the earth as well.

And in God's kingdom, under his just and sovereign will, the wicked may thrive like plants in the field; they will not stand up under his judgment, but quickly fade away, or be cut off. They will either wither and die off, or they will be taken out early in judgment. So the doctrinal believer must keep all things in perspective, rather than destroying themselves with anger and jealousy. For these two things will immediately throw the believer outside his fellowship with God and come under the control of the old sin nature. They will destroy his experience of love, joy, peace and everything else. So the prohibition against anger and jealousy is very strong.

B. The evildoer's end. v.2

Psalms 37:2, "For they shall soon be cut down like the grass, and wither as the green herb." -

כִּי כְחֻצִיר, מְהֵרָה יִמָּלוּ; וּכְיֶרֶק דָּשָׂא, יִבֹּלוּ.

1. "For they shall soon be cut down like the grass," - *kiy kechatsiyr mecharah yimmalu*. The passage begins with the Hebrew word *kiy*, (pronounced like the English key) and it answers the question **why**? David is telling us not to get angry of evildoers, or be jealous of them, then he goes on to explain **why**? For they will soon be cut down like the grass or wither as the green herb.

The word for **soon** is *m^ehêrâh* and it has the ideas of soon, shortly, quickly and it is used with the cutting down of grass. When the word **grass** is used it's to denote the idea of transitoriness, that is, something isn't going to be here for a long time, as versus the case of trees. Trees are planted to last decades, while grass lasts only for a short while. The word for **cut down** is the qal future of *nâmal*, which had the idea of clipping, such as, circumcision, lopping off of branches or harvesting a field. It says that the wicked take root, shoot up for a while, but then are **cut down in judgment**.

2. "And wither as the green herb." - *ukyereq deshe' yibolun*. There are two endings for the evildoer, either they will be cut down by God's judgment on them in due time meaning they will not live out their days, their days will be cut short, or they will wither away and die. To **wither** is the qal future of *nâbêl*. This word tells us that the wicked will grow and prosper for awhile, but begin to lose their life force, which is the idea of withering, and then they die.

The **green herbs** of the field, after the rains come, spring up quickly out in the fields, as we see so much of around Redding in the springtime; they grow up quickly and proudly so, but like overseas, the rain stops, the hot summer winds blow, then they wither up and die. So the evildoers are; they come to life and grow up quickly, but when the harsh winds of adversity blow their way they begin to wither and then die. So the outcome of God's judgment on the evildoer can be one of two things: 1) he can take them out of this life in judgment, they die at an earlier age, (cut down); 2) or they die slowly and miserably over a long period of time never attaining to what they could have been.

It takes knowledge and patience to understand all this. *Yahweh* is the God of heaven and earth and he rules and judges over all his creation. We get so impatient when surrounded by so many wicked people and we wonder why doesn't God do anything about it? He does, but not in a way that we think he should. This passage is telling us how he deals with the wicked.

The evildoer may shoot up quickly to power and wealth; they may go about destroying what is good in society; they may even open their mouths to boast in their arrogance, but their day is coming. Like the green grass in the fields springs up quickly after the rains is mowed down and no longer is there. Or the herbs way out in the countryside also shoot up quickly, but then wither and dies, so shall their end be. They are here, then they are gone; one day you see them, the next day you look around and they are gone. So the believer needs patience to cope with them when living in a crooked generation because God is still on his throne and he judges all evildoers!

C. We're to trust in the Lord. v.3

Psalms 37:3, “Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.” - בְּטַח בַּיהוָה, וַעֲשֵׂה-טוֹב; שָׁכֵן-אֶרֶץ, וּרְעֵה אֲמוֹנָה -

1. “Trust in the LORD, and do good;” - *betach bayhwah wa'aseh-tob*. To **trust** is the gal imperative of *batach*. The first two commands were negative in that God is prohibiting us from doing something, or to stay away from something, namely, that we are to guard our mental attitudes from reacting with anger against those who are evil and create evil in society, especially when our society continues to go downhill. Added to that is becoming envious over the money and things they have.

But he also tells us of their end, in that, they will be cut off in judgment, or wither up and die before their time. The believer must allow in his thinking for the judgment of God against them to take place. God will deal with them and they will be judged. God is the sovereign of this universe and knows how to deal with these types and he does!

So the believer must learn to relax and faith rest the whole matter and not allow himself to get angry over the whole business. Then he goes on into a whole string of positive commands that we are to be implementing in our lives and living by them enabling us to retain our PMA.

Everyone wants to “feel” safe and secure in life and we go to great lengths to try to establish security, but there are always those niggling doubts that something can come along and threaten our security. This is where *batach* faith comes in for when you are exercising it by trusting in the Lord that faith will give you a sense of comfort and security.

The first positive command we have is to **trust** the Lord using the gal imperative of *batach*, which, as we can see, is a command. The others were commands **not** to do something, but here we have a command to **start** doing something, which is trust the Lord. It meant to be unconcerned, to trust, to rely upon, to have confidence in, to be like the infant that lies unconcerned on its mother's breast.

We're to be unconcerned about: our lives, how we will get by, money, our health, the environment, the government, the NWO, the deterioration of society, paying the bills, anything and everything that makes up a part of our existence here on earth. This potential for anxiety will intensify in the Last Days. Luke 21:34, “Be careful, or your hearts will be weighed down with carousing, drunkenness and the **anxieties of life**, and that day will close on you suddenly like a trap.”

The word for **life** is *biotikos* and it refers to one's life with a view towards the means of life, or maintaining one's life. What are we going to eat? Where are we going to live? What shall we wear? What happens if we have a medical problem? Where are we going to come up with the money? What about our rent, our bills, food? It's anxiety over making end's meet. **Drunkenness** and its resultant **dissipation** become **stress coping devices** to deal with pressure and the mounting insecurity of living in those days. But the solution for us is to stay in the Word, stay in the faith rest life, believe God's promises, and apply the doctrines of prophecy we know to what's going on around us in life.

To **trust** in *Yahweh* means that you believe he will take care of you; it's faith in what God said **he** would do! God said that he would take care of us and he said that he will take care of the evildoer. He will deal with us in grace and he will deal with them in judgment. Therefore we are to no longer be concerned about the evildoers in life; their time is short and he will deal with them. Our focus must switch from them unto our occupation with Christ through his Word. We must learn to focus on our own spiritual life and not on those who have rejected theirs.

We must go from being envious of them or angry at them and what they are doing to one of being **unconcerned**. One day they're here the next day they're gone now it's no longer a matter of concern to us for we know God will deal with them in his justice. What we need to do is focus on living in the spiritual life dynamic found in the faith rest dynamic.

And that's why *batach* is so important for we are to trust the Lord! When the word was used among men, whether neighbors, or friends, or even nations it was used in the context of a covenant existing between the two parties and because of that the two parties lived in a trustful unconcerned state. The covenant established the basis for trusting one another and thereby creating a sense of unconcerned sense of security between the two. And so it is with God, who has covenanted himself with us, thus creating this state of security between the two of us where he will take care of us where are we have to do is trust him to keep his Word and we will keep our peace!

The people of God are commanded **not** to trust in the flesh, whether ours, or others, or the government, or the cops, or the military, or the banks, or the corporations we work for. We are **not** to trust in our abilities, or our knowledge, or our strength, nor in the abilities, knowledge, or strength of others. Instead we are to trust in the Lord. Jeremiah 17:5, “*Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.*” Believers who are trusting in the flesh, or the institutions that the flesh has created their hearts have already departed from the Lord because they are not living in the faith rest dynamic.

Now among the covenants between men they are what we call bi-lateral covenants where each party is responsible to do certain things required in the covenant relationship. But with God and his people his covenant is uni-lateral where all responsibility to perform is on his shoulders not ours. **All we are to do is trust him to do what he said he would do!**

We are to **trust** in our “covenant friend” to do what he promised us he would do because: 1) he cannot lie, 2) he is eternal and omnipresent, 3) he has perfect integrity, 4) because he always keeps his Word, 5) because he has the power to do what he said he would do! Then there is that electing love of his that brought us into this eternal covenant bond with him; he chose to bond himself to us and us to him.

And do good - *wa'aseh-tob* tells us what the believer is to be doing, instead of being caught up in the emotions of anger and jealousy. It's found in the qal imperative of *asah*, which is a command and it's a command to start producing divine good in life, instead of going around in anger, jealousy and self pity.

Asah was to make, manufacture, or produce something out of existing materials, and the existing materials we have to work from is the doctrinal content of our souls while we are in fellowship. The word for **good** is *tob* and it speaks of that which is good in the eyes of God, not what we think is good, which is human good. Of course we can add ideas of doing things that are practical and beneficial to others in this matter, but, for us, it's to produce: love, joy, peace, gentleness, goodness, meekness, temperance, faith a life of tranquility found in the filling of the Holy Spirit.

What qualifies as being good is that which is compatible with God's holy nature. A glass of water is simply a glass of water neither good or bad, but when we give it to someone who is thirsty, then that

becomes a good thing! A man works at his bench at home making some item out of wood, which can be relaxing and keep him from going out drinking and getting into trouble and that's a good thing. But when he gives it to someone that can help them in life, then that's a good thing.

That which is good affects all areas of life: law, economics, social norms, family life, etc., so the Christian is to take his walk with the Lord consisting of faith, prayer and the filling of the Holy Spirit and introduce, or produce that which is good in the eyes of God. There is no task light or small that does not come under this, but the most important production of good is in the spiritual dynamic.

As the believer confesses his sins to God, recovers the filling of the Holy Spirit, lives the faith rest life, occupies himself with the Word of God, that will change him, and, as he is changed inside, his actions will show it on the outside and he will start having a positive, productive life; he will be producing divine good in life. It is the production of this divine good that God has ordained us to. Ephesians 2:10, *“For we are his workmanship, **created in Christ Jesus unto good works**, which God hath before ordained that we should walk in them.”*

There will always be evil and wicked men on earth until Christ returns. These evildoers will have their time and they will grow more wicked and prosperous, at least for awhile. We cannot allow them to disrupt our living in the spiritual life dynamic, instead we must overcome them with good. Romans 12:21, *“Be not overcome of evil, but **overcome evil with good.**”*

2. *“So shalt thou dwell in the land, and verily thou shalt be fed.”* - *shekan-erets ur'eh emunah*. Here we have two more positive commands both in the qal imperative, which are to: 1) dwell in the land, and 2) thou shalt be fed. Only in the second one there are several other ideas found in it. One is to enjoy safe pasture, another is to feed on his faithfulness plus a dozen other ideas.

To **dwell in the land** is the qal imperative of *shâkan*, which meant to inhabit, to dwell, to settle down and make someplace your home, or to possess the land quietly. Doctrinally speaking it's to settle down in one's right geographical location. This is along the ideas of what Psalms 1:1 teaches. *“And he shall be like **a tree planted by the rivers of water**, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”*

Obviously, if one is not in their right geographical location, then they need to find out where it's at and move there. But if they are already there, like these believers who were living in Israel, then they are to remain there. We have to go to the context to understand what is going on. This is a poem of instruction for doctrinal believers on how to live and maintain their spiritual walk with God while in the midst of living in a crooked generation!

When evildoers begin to multiply in society, as we see here in America, then everything begins to be thrown into: turmoil, confusion, destabilization, fragmentation and chaos, which are the production of what is going on in their souls. They create chaos so they can destabilize society to take it over with the goal of destroying society along the lines of their destroyed souls.

The problem is that doctrinal believers see, or at least sense, what is going on and they, too, begin to be shaken in their own moorings. They too begin to be destabilized by the evil chaos going on around them, so they react with anger, or they can start being envious of these evildoers thinking what's the point of walking with God, I might as well go after the wampum of life too!

And what are our moorings? They're Bible Doctrine, our faith spiritual walk with God, our homes, our family, our communities, our country, our churches, these are what God gave to us and we can not let thee evildoers take these things from us, or pull us away from them. They and we need to remember that God brought us into our right geographical areas because God has a plan for our lives in them!

To dwell in the land is to settle down in one area and make it your home, to settle down permanently in your right geographical location. And what is entailed in settling down? 1) Getting married and having children, as a principle. 2) Working the land, or working in the land. 3) Living quietly and minding your own business. 4) Taking care of your own responsibilities in life. 5) Daily occupying yourself with God through his Word. 6) Going to church. 7) Living by faith with faith objectives.

So **dwelling in the land** means to be busy with these things so that they fill up your days and not allow yourself to emotionally react to what you see going on around you. 1 Thessalonians 4:11, “*And to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you,*”

“*And verily thou shalt be fed.*” - is *ur'eh emunah*. Our fourth command is **thou shalt be fed** and is the qal imperative of *râ'âh*, which meant to pasture a flock, to feed. What we need to see here in context is that we have sheep, there is a shepherd, and there is the land and pasture. The shepherd leads the sheep from pasture to pasture so they might graze and feed off the land for their nourishment.

And what do we have here? We have *Yahweh*, who is the Shepherd of Israel, who brought them into the land that he gave them in grace. This was the place he chose for them to live in, so they could feed on his faithfulness. The word **verily** here is *'ēmûnâh* in the Hebrew and it meant faithfulness. They and we are to feed on the faithfulness of God. Faithful to what? Faithful to his promises; faithful to his promise to bless them, protect them and provide for them. And so are we today! We are being fed, kept alive, sustained and functioning in the devil's world by the faithfulness of God to his Word! It is the Word of God that strengthens us, nourishes us in our spiritual life.

God not only loves, but he also has a plan for our lives. He has also promised that he would provide everything that we need for our temporal existence here on earth. Deuteronomy 31:6, “*Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, (râphâh), nor forsake thee.*” 2 Corinthians 9:8, “*And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.*” Hebrews 13:5, “*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*” So **feeding on his faithfulness** his trusting God to do what he said he would do! Telling us that we're to dwell in the place that he has put us and live the faith rest life.

D. Delighting in *Yahweh*. v.4

Psalm 37:4, “*Delight thyself also in the LORD; and he shall give thee the desires of thine heart.*” -

וְהִתְעַנַּג עַל-יְהוָה; וַיִּתְּן-לִי, מִשְׂאֵלֹת לֶבָי.

1. “*Delight thyself also in the LORD;*” - *wehitha'nrag 'al-yehwah*. To **delight** is the hithpael imperative of *'ânag*, which is both intensive and reflexive, as well as being a command. The reflexive tells us that we alone are the ones who will have to do this and the intensity of this tells us that we will have to really put ourselves out in application to delight ourselves in the Lord; *'ânag* meant to enjoy something, to take pleasure in it.

Eliphaz talked about this in Job 22:21-26 where he says for us to: 1) submit to God and be under his authority, 2) be at peace with him, 3) accept instruction from him (doctrinal teaching), lay up his Words in our hearts, the memorization and metabolization of Bible Doctrine, 4) stay away from wickedness and carnality, then *Yahweh* will be our treasure and our **delight** will be in him.

Isaiah is very clear about what this is talking about in 55:22 where we have the admonition to come to the waters, to buy wine, milk and bread without money, which is an admonition to receive the free teaching of Bible Doctrine, this is what brings the soul delight. **Delighting** yourself in the Lord speaks of delighting the soul, which is only accomplished by the Word of God.

One needs to remember that *Yahweh* is the God of Doctrine and if anyone is going to know him, or delight himself in him, then he must realize that all of these things are connected to doctrine! In Isaiah 58 we see that all of these things are tied in to obedience, as we even have here by the use of the imperative mood of command.

Compassion, mercy, justice, submission to God, the obedience of his commands were all there in Israel delighting itself in *Yahweh*, who is the God of doctrine. Instead there was hypocrisy, legalism, self-righteousness, cold-heartedness toward others, exploitation of their employees and the poor, fighting, quarreling, fist fights, gossiping, finger pointing, injustice and idolatry. They manifested the outward signs of walking with the Lord, but their hearts were far from him. So to **delight** oneself in the Lord begins with sitting under the teaching of his Word, believing it, then applying it to one's life.

2. “*And he shall give thee the desires of thine heart.*” - *weyiten-leka mishaloth libbeka*. To **give** is the qal future of *nâthan*. The future of this expresses absolute certainty; God will give us the desires of our heart, if we delight our souls in God!

The word for **desire** is *mish'âlâh*, which is found in the plural *mish'aloth*, which means prayer, petition, or request. Even in the Greek it's not translated as desire, but request. It comes from *sheal* and it meant to ask for something, to inquire, or to petition. So it has the idea of granting our petition, which is expressed to God through prayer. And he will grant the prayers of our hearts.

The **heart** is central here for this is not stating that God will grant our lusts, but the desires of our hearts that we have petitioned him for. (If one was delighting himself in the Lord, he would not be asking God to grant his lusts). This is a conditional sentence that has a promise; it's also a command, which tells us that God really wants to do things for us.

The condition is based upon **delighting** oneself in the Lord, which, as we have seen, is sitting under the teaching of his Word, believing it and applying it to one's life. This takes us into the areas of the heart, which will be transformed as one metabolizes the Word of God by faith. Now that this condition has been met, then God will grant the requests of our hearts.

E. *Yahweh* handles our lives. v.5

Psalm 37:5, “*Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*” -

גִּלְעַל-יְהוָה דַּרְכֶּךָ; וּבִטַח עָלֶיךָ, וְהוּא יַעֲשֶׂה.

1. “*Commit thy way unto the LORD*;- *gol 'al-yehwah darkeka*. To **commit** is the qal imperative of *gâlal*. Even though it is the 5th verse in our Bibles it is the beginning of the 3rd stanza and starts with the 3rd letter of the Hebrew alphabet: aleph, beth and gimel.

It begins with a positive command to do something, “*commit your way to the Lord*”, which is the 6th positive command along with the 2 negative commands; all designed by God to enable the doctrinal believer to maintain his/her walk with the Lord in the midst of a crooked society. This would also apply living in a time of apostasy, national deterioration, or the end times.

Galal meant to roll away and was used for circular objects that were too big to carry, such as, the rolling of the stone over the Lord's tomb. With the use of '*al*' it's to transfer from one person over to

another whatever is in view here. What is in view here is our “way”, *derek*, which is a reference to one's life, the way one lives his life, the way one chooses to follow in life.

Now the idea of rolling something over has to do with a heavy weight, a weight that is so heavy one cannot pick it up and carry it, like a heavy rock, so he rolls it along. The idea fits very well because the whole matter of our lives is such a heavy weight by itself, and then combine that with all the heavy burdens in our lives it's too much for one man or woman to carry, so we commit it to the Lord.

Another concept involved in *galal* is that when one rolls something along, like a stone or wheel, then it's going to leave a track in the ground going from point A to point B, which gets into the idea of being connected. A is connected to B because of the decision to roll the object over from point A to point B. What this tells us that our decision to commit our way, our problems and our decisions over to the Lord has results for us down the road.

So what this is telling us is not to worry, or be concerned about our lives and the things in our lives: what to do, where to go, how will we make it, or in our passage here of getting anxious and angry over the evildoers in society; and roll the whole of our life and times over onto the Lord. There are so many things we struggle with in life, so much weight that has been placed on our shoulders, that they are too big to even carry over to the Lord, so we're to simply roll it all over to him.

This is another reference to the faith rest life, but looks at it from a different perspective. Also it isn't looking at just one problem we are dealing with in our lives and trusting the Lord to handle it, but looking at the whole of our life here on earth! **We are to take the whole of our life and roll it over on the Lord with a view of how our lives will turn out for doing so!**

In context here it's dealing with the evildoers living in Israel. Now believers can become angry over the principle of the thing, which they were, but they can also become anxious of the destructive effect these evildoers will have on their country, as in America today. Their effects of evildoing can destroy their lives and families, thus impacting them greatly. It was a big deal, so big of a deal that they couldn't handle it in their own strengths or abilities, so they were to roll all that over on the Lord.

This word was used of David and later on the Lord in Psalms 22:8, “*He trusted (galal), on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.*” They both had trusted in the Father committing their way in life unto him, and as we saw with the Lord, the “stone” rolled right along ending up with him on the cross! This ended up in the Lord having to endure the ridicule over evildoers over his decision. They derided him saying, He trusted in *Yahweh* that *Yahweh* would deliver him, well then let *Yahweh* deliver him!

But the Lord's “stone” was not though rolling. It was going to keep on rolling past his death and descent into Hades, past Hades and his resurrection from the dead, past his resurrection unto his ascent into heaven, past that to when he comes to earth to raise the dead and judge the wicked and on into eternity! Remember how galal connects point A to point B? Well here we see that the Lord's decision to commit his life and times here onto the Father **accomplished things for all eternity** that we cannot imagine, and our decision to commit our way to the Lord will do that for us today!

2. “*Trust also in him; and he shall bring it to pass.*” - *ubtach 'alayw wehua ya'aseh*.

Here we have another command, the 7th, to trust in *Yahweh*. To **trust** is the qal imperative of *batach*, which has the waw conversive, the word for and, attached to the front of *batach*, which connects it to the idea of committing your way over to the Lord. So what it's telling us is that we're to commit our way unto the Lord **and** trust in him!

Once the individual commits the whole of his life over to the Lord, then from that point forward he is to trust the Lord for it to all work out. This trusting in the Lord is accomplished through living by the faith rest dynamic of leaning on his promises and the doctrines of the Word of God, even in the midst of suffering. 1 Peter 4:19, “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

Verse 4 is a command followed by a promise, and so is verse 5, it has two commands followed by a promise. Verse 4 is a command to delight ourselves in the Lord, with the promise he will give us the petitioned desires of our hearts. Verse 5 has two commands, to commit our way to the Lord and trust in him, with the promise that he will bring it to pass. God will take charge of our lives here on earth and bring to pass his perfect will for them.

We have an extra **he** here in the passage, *hû'*, which puts emphasis into the passage, “and **he** (God) he shall bring it to pass” to emphasize that once the believer commits the whole of his life here on earth over to the Lord and trusts in him, then God himself will be the one to bring it to pass. And this is in the context of the believer living in a nation that had become evil. Bring what to pass? The desires of our hearts that we have formed into prayer requests to him.

F. Establishing our righteousness. v.6

Psalm 37:6, “And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.”-

וְהוֹצִיא כְּאוֹר צְדָקָה; וּמִשְׁפָּטָה, כְּצַהָרִים.

1. “And he shall bring forth thy righteousness as the light,” - *wehotsiya kaor tsidqeka*. The word for **bring forth** is the hophal preterite of *yâtsâ'*, which is both causative and passive and it meant to be brought forth, or to be brought out. As in God brought Israel out of Egypt. This is contrasted with the injustice and unrighteousness of the evildoers around them in society, and God will be the one doing it.

The word for **light** is *ôr*, which is light reflected, or the light of day, while *meor* is the luminary itself that produces the light. The sun produces light, while *ôr* is the light it produces. The **light** here is the light of the new day that dispels the darkness before one sees the sun. During the night everything is covered in darkness, but when the new day comes and there is that moment in time of the dawn of the new day revealed by diffused light before the sun peeks above the horizon. Righteousness is put here as light, and as God brings forth the new day, so he will bring forth these believer's righteousness.

What we have here is a crooked generation made up of believers and nonbelievers alike living in wickedness. Believers too because they reject Bible Doctrine and start living by their old sin nature trends and following the ways of the world system. In doing so they end up being no different than the unbelievers around them. This creates a society that is very difficult to live in, especially for those believers who are trying to walk on their spiritual path.

But it is these doctrinal believers that God will bring forth their righteousness to shine like the dawn of a new day. What this is saying is that these doctrinal believers, who stay with the doctrinal life in the midst of a perverse and crooked generation, will stand out like the dawning of a new day. Remember that the dawn of day dispels the darkness of the night, even though it is not as bright as the sun.

God's Word in us is the luminary that causes diffused light to shine around us in life. Even diffused light sheds light that repels that darkness. Noah was the light in his generation among a wicked generation. After it was all over the world only remembers the light of Noah, not the darkness of countless people walking the earth. The same can be said for Jeremiah and all the other prophets, after

it was all over, we remember them as the light bearers of God, not the darkness of the wicked.

2. “*And thy judgment as the noonday*” - *umishpateka katstsaaharayim*. The word **noonday** here is *tsôhar*, which is in the dual referring to the sun at high noon when it is at its brightest. We have: 1) metabolized doctrine, and 2) application of doctrine denoted by the metaphor of sun and light. 1) The Word equals the sun. 2) Metabolized doctrine in the soul by faith in the Word equals the light of dawn. 3) Doctrine applied to life equals the bright light at noon.

Thy judgment is *mishpât* is the believer trying to do what is right in life by making the right decisions based upon Bible Doctrine, which becomes more difficult living in a wicked generation. Paul said that it will be difficult living in the Last Days, that is, difficult to apply the doctrine believers know, because people will be selfish, lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, unforgiving, without natural affection, brutal, without self-control, treacherous, rash, conceited, lovers of pleasure rather than lovers of God. 2 Timothy 3:1-5.

Darkness is a metaphor for spiritual wickedness, which is the state of those who abandon or outright reject the teachings of God's Word. Light is a metaphor of one who continues to walk in the Word. John 3:19-21, “*And this is the condemnation, that **light** is come into the world, and men loved **darkness** rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the **light**, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*”

Believers who continue to walk in the light will be met with fierce opposition by Satan and the people of the world system. But God will bring forth their righteousness as the dawning of a new day and their doctrinal walk as the light of the noon day sun. What we have to do is keep our eyes focused on the Lord and not be distracted by them. Isaiah 54:17, “*No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.*”

G. Wait For The Lord. v.7

Psalms 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.*” -

דָּוָם, לִיְהוָה-- וְהִתְחַוֵּל לֵל-לוֹ

אֶל-תִּתְחַר, בְּמַצְלִיחַ דְּרַכּוֹ; בְּאִישׁ, עֹשֶׂה מְזִמּוֹת

1. “*Rest in the LORD, and wait patiently for him:*” - *dom layhwah wehithcholel*. We now come to our 10th commandment and a positive one, to rest in the Lord, or be still before the Lord. It is the gal imperative of *dâmam*, which meant to be still, unable to speak, therefore to be silent or quiet. After the believer has presented his petition to the Lord he is now to be quiet. The Lord has heard his petition and will answer it, therefore there is no need to keep going on if you understand what is happening.

Damam is a function of faith where one is totally confident that God is going to answer his prayer, so, because he is so confident that God has heard his prayer and is going to answer it, he is now quiet need to just shut up and quit talking about something and wait on the Lord. We prayed to God about it; we put it in his hands, now we need to stop going on about it and wait on the Lord. When a subject went before his king with his request, he didn't keep going on asking him over and over but left the matter before the king and kept quiet. The same thing with God; we put our requests before him, believe he will do it and wait quietly for him. Praying over and over can be indicative that one isn't really

believing that God will grant the request.

But if one really believed and had no doubts; they would have the confidence to approach God with his request; state the request and then be quiet for he knew absolutely that God had heard it the first time and now he was simply waiting on the Lord to do it.

Damam also has the idea of a quiet soul; no doubts, no fear, just a quiet heart full of assurance knowing that he has taken his requests before God, as God had told him to do, and knowing that God had heard him the first time and that he would grant them. Daniel 10:12, "Then said he unto me, Fear not, Daniel: for from the **first day** that thou didst set thine heart to understand, and to chasten thyself before thy God, **thy words were heard**, and I am come for thy words."

"And wait patiently for him:" - *wehithholel*. **Wait patiently** is the hithpolel imperative of *chûl*, which began with the root idea of to turn, to twist, to twirl, such as to writhe in pain, but in the hithpolel it's to wait patiently. There can be the idea of agony in there, but not necessarily so. It simply means to wait for the Lord to come through for you.

It ties into the idea of the command to be still before the Lord. The believer has submitted his requests to God now he is to be quiet. This silence is the quietness of mind that rests on God. It has renounced all self help and resigned itself to the will of God in the matter. And so there is the waiting, in patience yes, but more so the idea of waiting for a quick and positive reply.

One example that would help explain it would be like the guy waiting in the waiting room for his wife to deliver a baby. He can't do anything about it; it's out of his hands entirely. He knows what he wants; he wants a healthy baby and wife; he wants both of them to come through the ordeal alive and healthy, but there is absolutely nothing he can do about it - but wait!

This is one of the aspects of the Christian life that we don't like, along with suffering, especially when we're really in a desperate situation, such as, health, finances, etc., where we desperately need help and we need it fast! So we go to God and pray asking him to help us, but now we have to wait, and wait, and wait. And all during this time we're under pressure, hurting, suffering and afraid.

One can see the more intense idea of *chul* being used here in the hithpolel stem, which is reflexive and intensive. **An intense situation, plus a time factor, calls for intensive waiting**. It isn't an easy thing to go through, but it's all we can do and that is to wait patiently on the Lord. The intensive use plus the reflexive of *chul* is why it is translated as wait **patiently**! And with the imperative mood we see that we're **commanded** to wait patiently on the Lord.

1) Don't be angry at evildoers. 2) Don't be jealous of wicked people. 3) Trust the Lord. 4) Manufacture divine good out of the doctrinal content of your soul. 5) Settle down and be actively involved in the plan of God for your life. 6) Feed on God's covenant faithfulness to you. 7) By faith metabolize Bible Doctrine and live the faith rest life. 8) Realizing that God will grant our requests. 9) Commit the whole of your life to God. 10) Trust the Lord. 11) Be quiet in your soul before the Lord. 12) Wait patiently for him to come through for you.

2. "Fret not thyself because of him who prospereth in his way," - Again we return to another negative prohibition against **anger**. Here we have the hithpael future of *charah*, which meant to burn with anger, or to be very angry, as we had in verse 1. In verse 1 it was getting angry because of evildoers and here it's getting angry over those who succeed in their ways.

The hithpael is both reflexive and intensive, which tells us we're talking about a very intense form of anger, and because of the reflexive mood, it's getting ourselves all worked up. Remember anger ensues

due to our reaction over something. Once we react then the anger starts building up from there. Angry because they are successful in business, politics, the community, or financially.

The word for **prospereth** is the hiphil participle of *tsâlach*, which came from the idea of to go over, or to go through like water from there it had the idea of being **unimpeded** in life, to go on in life without any big problems or obstacles. There are those who have to fight every inch of the way just to make it in life and success and prosperity are nothing but words to them. Then there are those who seem to have no hindrances, or obstacles to speak of, and they go on making money hand over fist, or being successful in one area to go on to success in other areas.

Like water running unimpeded over the ground and around every rock in its way, so these people slide on up the corporate ladder of success, or they advance up the scales of government, or money seems to flow to them. They go on in life with their "way" unimpeded; their way being the path in life that they have chosen for themselves, whether finance, business, government, etc..

Their way is *darko*. Now *derek* is the word for path, or the path that one has chosen in life, with the plural suffix it becomes **their way**. Now we're still talking about the wicked, or the evildoers in society and all of them have chosen a path for their lives that they wanted to live. In may be banking or finance, it may be in the educational field, it may be in politics, and it may be in the corporate world. Whatever it is that is "*their way*". And they become successful in it because they are **unimpeded!**

3. "*Because of the man who bringeth wicked devices to pass.*" - *beish 'aseh mezimmoth*. Here it's telling us what we can get angry over by the use of the word *be*, *beish*, because of the man who brings wicked schemes to pass. The word for **bringeth** is *asah*, which is to manufacture something out of existing materials. It's to manufacture evil and the substance **their evil comes from is their evil souls!** In the participial form it tells us that they do this as their way of life.

The word for **wicked devices** is *m^ezimmâh*, which comes from *zammam*, which refers to thinking, planning, or plotting and is used here in the plural denoting many schemes or plots. They constantly plot to do evil and it is their way of life. Sometimes their evil is directed at someone in mind, other times it's evil in general.

The **evil man**, *râ'a'*, is always self-centered and evil-centered. Everything he does is to benefit him self and gratify his lusts. But the evil man goes beyond that because his plans and action, whether conscious or not, destroys other people and the institutions of society. He attacks national sovereignty, family values, our homes, our culture, our economy and everything else that God has established. America is overrun with these types today and ar actively involved in destroying our country and culture!

So here we have the command again of not getting angry over these types. Don't allow ourselves to get angry over the success that they're having in their wicked activities, which is what "*bringeth wicked devices to pass*" is about, and don't get angry because they are prosperous! These types, remember, rise to positions of power in education, the government, and money and because so they are able to influence how a country goes, while the decent men and women of God suffer as the result. It can be hard for believes to go through because of our tendency to react with anger and jealousy, so to combat that the Christian has to keep his eyes on the Lord and Bible Doctrine.

H. Anger leads to evil. v.8

Psalms 37:8, "*Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.*" -

הִרְרָה מְאֹד, וְעָזַב חִמָּה; אַל-תִּתְחַר, אֶדְ-לְהָרֵעַ.

1. "Cease from anger, and forsake wrath" - *hereph meaph wa'azob chemah*. The word for **cease** is the hiphil imperative of *râphâh*, which meant to cease from doing something, to desist, to stop doing something. And in the imperative mood it's commanded.

The word here for **anger** is *aph*, which came from the idea of blowing or breathing hard, to blow air from the nose like a bull. Even cartoon characters show anger as air being blown hard from the nose. The preposition *min* is attached to it denoting the idea of separation. We are to not only stop being angry, but **we are to separate ourselves from any and all personal anger**.

We saw that *raphah* was used in Deuteronomy 31:6, "*Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.*" to tell us that God will not fail us, he will not stop providing everything we need in life.

To **forsake** is the gal imperative of *'âzab*, which meant to forsake or to abandon. In the imperative mood it's a command for us to do that and if God commands us to do something we not only are to do it, but we also can do it. **Wrath** here is *chêmâh*, which meant to be warm, or to be hot with anger. Anger is put as a fire often where you strike the flint to make a spark, which in turn kindles a fire, then from there the flame is fanned into a roaring fire. This describes how anger works using an analogy.

The Septuagint prefers to translate the first clause as, "*pausai apo orges*", which meant to stop, to make an end to, to give it a rest, to take a rest from anger. It also defines **anger** as *orges*, which is the more pronounced vindictive anger where one tries to get even. The second clause it translates as, *engkatalipe thumon*" which means to abandon, or leave behind wrath defining wrath as that inner, burning, seething form of anger which is still inside and has not yet outwardly manifested itself.

Here we have phases two and three of the anger complex being mentioned with bitterness being the first one. Bitterness is our reaction to something unwanted, hurtful, or unjust. Once bitterness is activated it quickly becomes an internal seething in the emotions, then from there it becomes more pronounced outwardly manifesting itself in vengeance.

Here we have two ways mentioned of handling anger. The first one is to drop it: drop the anger, let it go; and the second one is to take a rest from it. Cease from anger and forsake wrath. Why? Because it leads only to evil. And at the very least anger keeps outside the spiritual life dynamic. None of us are qualified to handle injustice, so the best thing for us to do is turn it over to God and he will deal with it.

2. "Fret not thyself in any wise to do evil" - *al-tithchar ak-leharea'*.

Again we have another command, a prohibition against **anger**, *charah*. *Charah* is found in the hithpael stem, which is both reflexive and intensive showing that the believer is getting himself angry. What this describes our **reaction** to something, which is what bitterness is about, then from there it develops into anger and can get into intense anger.

So we have to be on the watch for ourselves getting angry over what we see going on around us in society, especially if the society that we are living in has become wicked with evil men prospering all over the place, as we see here in America. Asaph went through it when he saw the prosperity of the wicked living around him; he reacted, got angry and became "out of it" for a long time.

Basically there are three major areas that believers get angry over: 1) Not getting their way. This is the selfish, childish believer who gets angry when he doesn't get their way. It starts out by them reacting to not getting their way, then they start to seethe on the inside; they get angry and start to think of ways that they can get even; they become vindictive, then gets into arguments and name-calling and finally into some form of violence towards others or society in general.

2) Going through a trial, or some other unpleasant, unwanted experience. The mental attitude reaction pattern remains the same, but its overt forms usually are in the areas of: self pity, blaming others, being mad at God and lots of complaining.

3) Injustices. When being surrounded by injustice in life people often become very angry and seek to get things right. The problem is their anger clouds their judgment and they usually end up doing wrong, or doing right things in the wrong way. And if they are the recipients of injustice, then they not only have the same anger pattern, (the pattern for anger is always the same regardless of the reasons behind the anger), then the desire for vengeance becomes very strong.

The thought behind **vengeance** is, "Someone is going to pay!" Oftentimes people will make a life-long career out of making somebody pay: society, their friends, their family, coworkers, neighbors, husband, wife, children, etc.. **Implacability** is often found in these types; they were hurt in the past, maybe their childhood, they became bitter, angry and implacable even rejecting all the wonderful things God is trying to do them in their present life. In this case, **they are the one's paying!**

Some of our anger is unwarranted, such as, not getting our way. Some of it is warranted, such as, in the case of being the subject of injustice. And some of it is understandable, such as, when going through a painful ordeal. But none of them are justified! We may have reacted in anger to something that has happened to us, but once that has happened we need to get rid of the anger as fast as we can. If we don't that anger can ruin the rest of our lives and those around us as well!

How we do that is: forgive, forget, let it go, grace them out, cease from it, forsake it, confess it to God, take it to the Lord in prayer and let God handle it, but just get rid of it! Anger in any form keeps outside of the spiritual life that God has for us, which is a life of peace. It may have initially been an emotional reaction, but if retained it now becomes a spiritual problem!

We must forget the past and forgive all wrongdoings done to us, so that we can enjoy the present and all the things God is doing for us now! But if one holds on to anger, then he will not be filled with the Holy Spirit and there will be no joy, no love and no peace. So the believer must forgive all those who have hurt them, let the anger go and turn the matter over to God's Supreme Court of heaven, who will handle all these cases.

If we remain angry and do not appropriate God's spiritual grace provision to recover from anger, then we will be under the continual control of the sin nature resulting in the well being of our souls to go continually downhill and we, then, will start to get into various forms of evildoing ourselves! Which is what the passage is warning about. And if we allow ourselves to get into evil doing, *râ'a'*, then God's justice will deal with us! And this could have been avoided by living in the spiritual life.

I. Temporal end for the righteous and the wicked. v.9

Psalms 37:9, "*For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.*" - כִּי-מַרְעִים, יִכָּרְתוּן; וְלִנְיָ יְהוָה, הַמָּה יִירְשׁוּ-אֶרֶץ.

1. "*For evildoers shall be cut off*" - *kiy mere'iyim yikahrethun*. Here it's explaining to us why we are to avoid anger altogether and not allow ourselves to get caught up into evildoing, like the people we get so angry about, and it tells us by the use of the word *kîy*, which is the word for because. Don't get angry over evil doers, don't be envious of those who are the workers of iniquity, cease from anger, forsake wrath and don't get caught up into doing what's wrong. Why? Because, if we do, then we will end up like them under the judgment of God's justice ourselves! God is no respecter of any person and his justice applies to all, so we need to keep our eyes on him and not the evildoers in society.

The word **cut off** is the nihil stem of *kârath* can be thought of in either a middle or passive sense, either way it shows that the wicked believer has brought this upon himself by his own neglect of the Word, or his refusal to follow the way of God in this matter. The result is that they have brought themselves into being cursed by their own hands. *Karath* meant to be cut off, to be cut down, sometimes even to be killed or destroyed. It meant to be cut off from one's own people, to be driven into exile; the context determines what it is. Here the context is the Land. Those who hope in the Lord will inherit the land, but those who go into evil will be cut off from the land.

Basically "*the land*" is a metaphor for the blessing package that God has for each and everyone of his his children here on earth. These blessings, which run all the way up to and through maturity, are bestowed progressively on the believer as he continues to walk in the spiritual life of the doctrinal life. But if he departs from this, (the definition of the **wicked**), and gets into evil, as we see here, by succumbing to anger, (hence the command to avoid it), then he will find himself operating outside the divine plan and provision, which enables us to avoid anger and all other OSN concepts, and he will find himself cut off from enjoying God's blessings for him here on earth.

As we know **anger has 6 progressions** in it. 1) Is bitterness, which is our initial volitional reaction to something unwanted, or unpleasant, or unjust. 2) Stage 2 is wrath, which is a building up of the anger on the inside, much like water that is being heated turns into steam. 3) Anger is the more pronounced vindictive form of anger that wants to hurt people or get even. 4) Stage 4 is where the person gets into arguments. 5) Is where arguments break out into a more violent form getting into the areas of screaming, hollering, name calling and a general trying to hurt the other person with words. 6) Is physical violence where anger has now reached the place of damaging property or hurting people.

2. "*But those that wait upon the LORD, they shall inherit the earth.*" - *weqoney yewah hemmah yiyrshu-arets*. To **hope** is the qal active participle of *qâvâh*. And to **inherit** is the qal future of *yârash*. And the word **they** is found here twice, once in the root of the verb **they shall inherit** and here in *hêmmâh*. By finding it twice we have emphasis that those who are hoping in *Yahweh*, **they**, they are the ones who will be inheriting the land, or the blessing package *Yahweh* has for them!

It begins with the waw conversive, which shows that this category of believers now mentioned will not be cut off from the land, but inherit it. Without the definite article "*the*" it's not inherit *the* land, but to **inherit land**! Israel had already inherited the land by a land grant granting them the position of being tenant farmers, but possession of the land was based upon obedience.

"*Inheriting land*" is a reference to the individual blessing package that God has for each believer; it is his allotment from God, just like the land was divided up into lots for each believer or family, but it was conditioned up the individual's obedience to the divine protocol. In the Church Age the divine protocol is a life based upon sitting under Bible Doctrine and living the faith rest life.

The condition for inheriting the land is stated here in the passage and it's "*waiting on the Lord*"! The word for **wait** is the qal active participle of *qavah*. In the participial form we see that waiting is to become the practice of their lives. Each day, every day, they are living the faith rest life and waiting on *Yahweh*. The active voice tells us that only **they**, the individual believer, can do this.

Qavah has the idea of twisting, binding, stretching, then the idea of tension in waiting on someone. **You are enduring an unwanted situation, while you are waiting on someone**. Translated by the Greek, *hupomone*, which means to endure a bad situation. But as we have seen with *hupomone*, which we simply translate as **abiding under a trial**; it really speaks of **the believer exercising his faith in the promises of God, while he is in a bad situation. He utilizes the various provisions of grace, while he awaits the deliverance of the Lord.**

The ideas of waiting, faith, endurance and expectation are all in *qavah*, which is **usually translated as waiting for the Lord**. But it also has the ideas of: **1)** that the believer is in a bad situation that causes him pain, discomfort, fear, threat, or some other pressure; **2)** he can't get out of it, or resolve it in his own strength; **3)** he looks to God, or goes to God in prayer asking him to solve the problem, or get him out of it; **4)** he now must **wait** upon the Lord to do it, which, obviously, introduces a **time factor**; **5)** while he is waiting, he must **endure** the unpleasant situation; **6)** in the meantime, he must learn and utilize, all the many grace provisions that God has supplied to him (and all believers) to sustain him while he is waiting on the Lord: faith in the promises, prayer, the Word, fellowship with God, with other believers, confessing his sins to God, going to Church, the filling of the Holy Spirit, etc.; and, **7) expectation**, which is the confidence that the believer has that God will answer his prayers, help him, deliver him, etc.. **The seven points of qavah**. This is probably one of the more difficult concepts of faith, because it implies that the believer is in a bad situation, health, or some other problem, and he must wait in faith, sometimes for months, for God to come through for him.

David said that he was lonely and afflicted; that the troubles of his heart had multiplied; that he was in anguish; and that he had many enemies who hated him. So he appealed to *Yahweh* for help, for mercy and for deliverance. He said that he "*lifted up his soul to Yahweh*", (the only one who can help our distressed souls); that he **trusted** in *Yahweh* (*batach*), and that he was **waiting** on him. Psalms 25:1-3. **Waiting** is in the participial form showing a **continual daily practice** for David. David had to wait every day, every hour, until God solved the situation for him, with David having to apply the seven points of *qavah*. "*No one whose hope (qavah – participle) is in you will ever be put to shame, but they will be put to shame who are treacherous without excuse.*" Psalms 25:3

Qavah is taken from the idea of twisting strands of fiber together to make a rope. One strand is added to another strand and so forth, until you have a rope so strong you can't break it. And so it is in explaining how our faith gets stronger and stronger. Every time we are thrown into a test or trial and we apply faith in the Word to it, we are adding one strand of faith to another.

The word **they** here, "*they shall inherit the earth*", is the personal plural pronoun *hëmmâh* to draw our attention to a certain category of believer, which is stated at the beginning of the clause, "*those that wait upon the LORD*". It is **those** believers, who are waiting on the Lord as their way of life, it is **those** believers who will inherit land, that is, they will inherit the blessing package God has for them.

In eternity past God determined that he would bless each and everyone of us with our own grace package of blessings. Grace because all the merit, credit and glory goes back to him and at the same time rejecting all of our human works. These blessings were uniquely designed for each individual believer in Christ and were to be dispensed over our lifetimes. And because these blessing packages come from the grace of God God's grace protocol to receive them must be followed.

The word for **inherit** is the qal future of *yârash*, which meant to take possession of something, whether property or something else; up until that time it is merely potential. In the future it is certain that the believer will wake possession of that which God has for him, but the clause in the sentence tells us that the taking possession of what God has put into the trust of our blessing package is based upon the faith rest life of "waiting on the Lord".

Our blessing package has been put in a trust, which is dispensed to us by Jesus Christ, as we have the capacity and integrity to handle them. It's the same thing as trusts are used to dispense money, homes businesses and property to one's children.

Whatever God does for us, or gives to us, as to be in compliance with his righteous nature, therefore everything he has for us in our blessing package has to comply with that, meaning that he has designed how we are to receive these blessings, which we call the grace protocol of God. His justice rejects all human sin and all human good, therefore there is nothing we can do in our strength, or merit to get them; they must be all of grace or not of grace at all. Romans 11:6, "*And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*"

This takes us down to the aspect of faith. There is no merit in faith, as there is no merit in grace, at least on our part. In **grace** it is God doing all the work, therefore all the merit goes to him. There is no merit in **faith**, or the exercising of faith for all the merit in faith is in the **object** of faith! And that's what we have here in, "*those that wait upon the LORD*". Waiting on the Lord is faith in the Lord.

So in grace God sends us his Word, which is something to believe and has given us the ability to believe it, for as he has said in Psalms 138:2, "*I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*" So our trusting the Lord, our waiting on the Lord, is our believing the words he has spoken to us.

The NT grace protocol for believers in Christ is: living our lives in the new nature, not the old; living in the true filling of the true Holy Spirit; being under the teaching of a doctrinal Pastor-Teacher out of some local church; living a separated lifestyle; living your life by faith in the Lord and his Word; the daily meditation on his Word; prayer; confession of sin to God, if necessary; choosing to follow the Father's will for your life.

J. God will handle the wicked. v.10

Psalms 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.*" - עוֹד מְעַט, וְאֵין רְשָׁע; וְהִתְבּוֹנְנָתָ עַל-מְקוֹמוֹ וְאֵינְנוּ.

1. "*For yet a little while, and the wicked shall not be:*" - 'od me'at weeyn rasha'. me'at meant in a short time, in a little while; 'ayin meant nothing, or be no more as it is found here. Unbelievers do not believe that God intervenes in the affairs of men and many Christians don't as well, but this passage clearly teaches that he does. Proverbs 15:25, "*The LORD will destroy the house of the proud: but he will establish the border of the widow.*" Isaiah 2:12, "*For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:*"

2. "*Yea, thou shalt diligently consider his place, and it shall not be*" - wehithbonanetha 'l-meqomo weeynenu. To look is the hithpael preterite of *biyn*, which has its roots the seeing of the mind. It has the ideas of as you think about them, look for them, wonder what ever happened to them, those sorts of ideas, you won't find them.

It goes back to the **evildoer**, the arrogant, the ones who are prospering, which, at the time, was very aggravating to the believer, like David and Asaph at one time. We see them going and growing and prospering and wonder is not God a God of justice? Then why doesn't he take care of them? And, like Asaph, many believers have gotten out of sorts over the matter.

The hithpael stem is both intensive and reflexive so it's saying is that if you really make yourself think about these evildoers and wonder what happened to them, and even if you look for them, you'll find out that they're no more; they came to nothing. they may have been in the spotlight for awhile; they may have acquired much of these world's riches, but now they're gone. So the moral of the story is keep our eyes on God and let him handle these types.

K. The future of the meek. v.11

Psalm 37:11, "*But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*" - וַעֲנוּיִם יִירְשׁוּ-אֶרֶץ; וְהִתְעַנְּגוּ, עַל-רֹב שְׁלוֹם.

1. "*But the meek shall inherit the earth;*" - *wa'anawiyim yiyrrshu-erets*. The word for **meek** is 'ânâyv and the root idea of *anawim* meant to be afflicted, or to suffer. In the Greek *praus* is used, which spoke of an inner disposition of the soul towards God, in that, it accepts God's dealings with us without murmuring or complaining, without arguing or resisting, because the soul believes that God is fair and merciful, even if suffering is involved.

The mental attitude of **meekness**, *prautes*, is to be the Christian's **perspective** directed toward God's dealings with us, in that we accept his dealings with us as being wise, fair, loving, etc., and we do so without murmurings, arguments, resistance, complaining, or resentment. It takes in the idea of having an understanding that you were saved by the unmerited, unearned, undeserved grace of God, (which he didn't have to do). It realizes that God forgave our sins and has promised to give us a new body to live with him and his Son throughout eternity. It also is the perspective that whatever God does for you, whatever he supplies to you, whatever he gives to you, whatever his provisions are for you, are simply his gift to you out of his grace and we should be thankful for them and not be complaining about what we don't have! **It's how we look at things and at God's dealing with us.**

The food he provides; whether steak and potatoes, or beans and corn bread; the Christian friends we have, or don't have; our transportation, be it by car, foot, or bus; the clothes he provides, whether they are expensive, or from thrift shops; our home, be it a trailer, tent, apartment, or mansion on the hill; a wife, husband, or being single; children, or not; the church he provides for you, the pastor he provides to you; everything we have now as believers in Christ is not only his direct will for us, but also is a gift of his grace to us! Therefore we should be thankful and content for all of it. That's meekness.

This sentence begins with the waw conversive to connect and contrast this sentence with the preceding one. Like we have in Psalm 37:9, "*For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.*" Evildoers will be cut off from the land, that is, from God's grace blessing package, but those who wait on the Lord will inherit God's grace blessing package for them (land).

In verse 10 we have a believer looking for the wicked's place on the land, "*For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.*", but won't find them. And in v.11 we have a waw conversive, which connects and contrasts it with v.10, "*But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*" So the waw conversive, used for conversations, is used here to connect one idea to another and at the same time contrast them, so we have the end of the evildoer contrasted with the end of the humble believer.

2. "*And shall delight themselves in the abundance of peace*" - *wehith'annegu 'al-rob shalom*. The word for **delight** is the hithpael imperative of 'ânag, which meant to delight oneself in something, or to enjoy it. The imperative mood tells us that God not only gives us blessings, but he wants us to enjoy them and even commands us to enjoy them.

The word for **peace** here is *shalom* and should be taken in the sense of prosperity. A man settles down on his property, he has a wife and family, soil to grow his food on, herbs and spices, they enjoy good health, he goes to Temple to take in God's Word and meditates on it, so now his soul is blessed; he now is prosperous in every sense of the word, even though he isn't rich with money, or wears expensive clothing. That's what biblical prosperity is about.

L. The wicked hate the righteous. v.12

Psalm 37:12, "*The wicked plotteth against the just, and gnasheth upon him with his teeth.*" -

זָמַם רָשָׁע, לְצַדִּיק; וְחָרַק עָלָיו שָׁנָיו.

1. "*The wicked plotteth against the just,*" - *zomem rasha' latstsaddiyq*. As we had seen in v.7 *zâmam* is the thinking or planning done in the mind by wicked people. When used of wicked people it meant to scheme to plot, to plan or devise evil. The nature of the content of their minds is evil, their plans are evil, and the results of their plans are evil and destructive.

The qal participle tells us that this is the way of life for these people; they cannot rest; they cannot leave well enough alone, but are always thinking up some evil plan against the righteous. These are those who stir up strife, and they are well known as being agitators in nations. Over the years the communists were well known as being "communist agitators".

They are wicked and evil and therefore hate righteousness. They hate righteousness; they hate the God of righteousness; and they hate righteous people! Their lives are devoted to attacking these three things, and no wonder because their God, the devil, hates righteousness as well. So they plot against doctrinal righteous people, directly or indirectly, to destroy their lives, their jobs, their families, their freedom, their government, their nation and their laws to bring them down.

One of the first things they target is the governments of decent people to seek to change it, either by getting control of kings, or by getting control of legislatures and passing laws that reflect their evil, which has been going on in America for years. and by getting control of the courts. They did that in Germany and Russia and they're doing it here. The wicked do this by capturing the robes; the robes referring to the churches, the teachers and the courts.

They've been doing it for thousands of years and are still at it today, even Solomon was influenced by these types, that's why he strayed from the path for many years. Today the final result of this is the NWO and the New Age movement where the entire world will be brought under the control of evil people, which they have accomplished by hundreds of interlocking organizations.

Movements such as Gay rights organizations, abortion, the women's lib movement, the loss of millions of American jobs, tyrannical government, massive debt, the changing of laws, the suppression of freedom, the suppression of common decency and the vaunting of what's immoral and evil, international control of our country, the attacks against the Bible and Bible churches, the flooding of our nation with some of the most base people on earth, unhealthy food, vaccinations, the dumbing down of American children, pornography, violence, the brain-washing of people, etc..

Today America is experiencing evil like no other time in its history. The increase of the wicked and their rise to power is being seen all over the country, yet very few people are able to see it, so thorough their brainwashing has become. We have become a nation obsessed with evil and violence, and at the same time what is decent and good is mocked by most.

2. "*And gnasheth upon him with his teeth*" - *wechoreq 'alay shinnyaw*. Gnashing one's teeth is a figure of speech to denote intense anger, vitriolic hatred, which tells us a lot about those who are wicked. We tend to think that those of that persuasion are in simple disagreement with us, or maybe they don't like us, but the truth is they hate the righteous! It tells us that they hate the true God, who is righteous, they hate those who are righteous, or try to live righteous lives, and they hate the principle of righteousness. Gnashing of teeth is what the unbelievers will do, when they are thrown into the lake of fire.

Being negative to the principles of grace faith and truth; rejecting of Bible Doctrine, rejection of Jesus Christ; rejection of the spiritual life dynamic that God provides, puts the individual outside of the spiritual life and under the control of the flesh nature. Now the wicked don't mind that because they love what is evil, but it is a problem for God's people for there is no peace and joy.

We have to understand how all this works. God's protection for our souls is the spiritual life dynamic, which is composed of the filling of the Holy Spirit, living in the new nature and the metabolization of Bible Doctrine by faith. If any of those are not present, then we will be living outside of the spiritual life and be under the control of the flesh nature and the influence of the world system.

The effect of all that is that our souls will start to go downhill; stress will be ever present, we will have one problem after another with the 7 feelings of the flesh's emotional complex; scar tissue is formed, false doctrine comes into play; then demonic influence in an ever downward spiral. Over a period of time the condition of the soul can so deteriorate that the individual will develop psychological disorders. This can go on to the place that the individual may have to come under a doctor's care and have drugs administered to him. He, or she, may have to be institutionalized.

If the individual is an unbeliever over a period of time they will develop a deep hatred that gets worse as they get older, which will manifest itself in an entrenched hatred for God, his Son, his Word, his people, his Laws and all the other things pertaining to God, namely righteousness in this passage. This hatred of God will also manifest itself in ways they can undo all that God has done, which is what Satan has been trying to do since the beginning - undo what God has done.

We see these types behind the movements to destroy the divine institute of marriage, family, freedom and nationalism. They are the ones behind the gay movement, transgenderism, homosexuality, abortion, taking away personal rights and freedom, unjust laws, tyranny, numbering of individuals, giving God and his Son the glory in our schools, homes and businesses, etc..

Wicked people plot against the righteous and they gnash their teeth at them. Why? Because they are the visible manifestation of God and what pertains to God here on earth and they take out the rage they have for God and what he stands for on them. Just like their master, the devil, does, this fallen angel of great rage! Revelation 12:12,13, "*Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.*"

This is why we're seeing the things going on here in America and around the world. There now is a pathological hatred for the 12 tribes of Israel, for Christians, even for white people in general for they reflect a Christian Western culture. Our laws, our constitution, our institutions, our culture, basically everything that is associated with western culture!

As the Lord said in John 3:20, "*For every one that doeth evil **hateth the light**, neither cometh to the light, lest his deeds should be reprov'd.*"; John 15:18, "*If the **world hate you**, ye know that it hated me before it **hated you**.*"; John 15:19, "*If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the **world hateth you**.*" John 15:23,24, "*He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and **hated both me and my Father**.*" John 17:14, "*I have given them thy word; and the **world hath hated them**, because they are not of the world, even as I am not of the world.*" We don't always experience the wicked's hatred for us on a personal basis, but it is still there evidenced by their destructive plots against what we stand for.

M. God laughs at them. v.13

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

אֲדֹנָי יִשְׁחַק-לוֹ: כִּי-רָאָה, כִּי-יָבֵא יוֹמוֹ.

1. "The Lord shall laugh at him:" - *adonai yischaq-lo*. The word *sâchaq* meant to laugh, which is the root word for Isaac's name, but when followed by lo, at them, it meant to laugh at anyone in contempt, which is closer to our idea of to scoff at them. This is not a friendly, jovial laughter where one sees the humor in something, but a laughing at someone in contempt, scorn, derision, especially at someone who threatens to do much, but is able to do nothing, as in Psalms 2:4, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

There is no humor here, this is a very serious matter for an attack against the righteous is considered by God as an attack on himself. Hatred for and an attack on grace, doctrine, his Word is an attack on his character. Hatred of and attacking his children is an attack on his children. How would you feel if there was an attack on your children's lives?

Laughing at them in scorn speaks of utter contempt for the wicked. It also tells us that the one laughing has supreme confidence in the matter; he has absolute power and control over the matter, so much so, that he laughs at them in confidence. One king comes up against another king's kingdom with his mighty army boasting about how he's going to slaughter them all. Well the besieged king destroys his army and all that is left is the boasting king standing there alone with a noose around his neck, but he's still bragging about what he's going to do to them, to which the victorious king laughs at him.

If someone is threatened fear is activated, then anger follows, that's why many people go out to meet the threat full of anger. But if you know that you absolutely have the upper hand, that you are able to defeat them and that there is no way they can win, then you are no longer afraid, or even angry, instead you laugh at them, scoff at them, because what can they do?

2. "For he seeth that his day is coming." - *kiy raah kiy yabo yomo*.

To see is the qal future of *râ'âh*, which means to see, or to know. The day of judgment for the wicked has already been determined by God, so he knows what is going to happen to them and when it will happen at some point in time in the future.

So rage on if they will; plot their wicked schemes if that's what they think they're going to do, but they should know tis that they are going up against the sovereign creator of the universe and their days are numbered; their death and destruction is drawing nigh, then what will they do?

The word **coming** is the qal future of *bo*, which denotes the idea of movement directed toward a certain goal in space and time. What is the goal? The judgment and destruction of those plotting evil. **His day** refers to what is going to happen to these evildoers on that day and that is their judgment.

The Almighty God sits on his throne in heaven and decrees what is going to happen to these people and when it will happen. The one's who are going to execute his judgments are destroying angels. And who is going to stop them? These puny mortals, who cannot add one day to their life spans? What are they going to do, hence *Yahweh* laughing at them, scoffing at them.

As we have seen, the wicked are plotting against the righteous to destroy them and everything connected to them; their anger toward the righteous knows no bounds. And yes, oftentimes the righteous worry about such things, but God says that he scoffs at the wicked for he knows their end. He has appointed a time when they will be judged.

N. The tyranny of the wicked. v.14.

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." -

חֶרֶב, פָּתְחוּ רִשְׁעִים-- וְדָרְכוּ קִשְׁתָּם;
לְהַפִּיל, עָנִי וְאֶבְיוֹן; לְטָבוֹת, יִשְׂרָיִל-דָּרוּ.

1. "The wicked have drawn out the sword, and have bent their bow," - *chereb pathecho resh'iyim wedarko qashetam*. To **draw** is the qal future of *pâthach* and to **bend** is the qal preterite of *dâarak*.

The word *pathach* meant to unsheathe a sword or to draw a sword out. There were two types of sword: 1) a long single-edged sword used for executions, 2) and a double-edged sword used for fighting. There were 3 functions for swords: 1) is the butchering of meat, 2) the sword of justice, 3) military weapon. Here we have the **sword** mentioned to show that the wicked have control over the government, therefore, they have control over the police and military.

To **bend the bow** comes from *dâarak*, which denoted the idea of to tread with the feet, or to trample. Used in the context with the bow it tells us that the bow is so large and strong one had to stand on it with the feet to string it. This tells us that we are **using a bow used in military applications**. This tells us that the wicked have become so strong and powerful that they not only have control of government, but also of the military, as we presently see going on in America. It also tells us that the wicked are using the military to put down the poor and needy.

The wicked rule by tyranny and abuse their power. There are either no laws to speak of in these nations, or laws that favor the ruling party, or the nation is in anarchy ruled by the military. Or, there are so many laws that they choke the life's breath out of people. They rule by the power of the military, or a militarized police force and abuse those under them. And it shows that their rule of abuse is directed towards a certain group of people - the poor and needy.

2. "To cast down the poor and needy," - *lehapiyl 'aniy weebeyon*. To **cast down** is the hiphil infinitive construct of *nâphal*, which shows us by the infinitive that this is their purpose, to bring down the poor and needy. *Naphal* is to fall, but in the hiphil stem, which is what we have here, means to cause to fall to bring down to a lower level. But **this is not accidental but intentional**, as the infinitive brings out.

The wicked have gained positions of power in a nation to the place where they can oppress the people under them. The word **oppress** means to keep (someone) in subservience and hardship, especially by the unjust exercise of authority. **Oppression** can refer to an authoritarian regime controlling its citizens via state control of politics, the monetary system, media, and the military; thereby denying people any meaningful human or civil rights, which is what is going on in America today.

These people not only control the politics of a nation with its laws, and its religion, and the police force, but they also control the money supply and the ability to levy taxes. The result of which means that the individual will have to work harder for less money. The people are oppressed by their rules and laws, by their taxes and by their nonsensical regulations resulting in having to work hard in an uphill battle and having nothing to show for it. Sound familiar?

The word for **poor** is *'ânîy* and it meant to be poor, or afflicted, hard labor, usually referring to the ones being oppressed by the rich and powerful and the word is often connected to the condition of oppression found in the lives of believers in Christ who are trying to live doctrinal lives.

The **needy** is 'ebyôn, or the needy one, denoted one who is financially strapped as a way of life; one who was lacking what was necessary, one who lived below the financial curve of society. In those days they were often sold off into slavery to pay off their debts, which were usually small, and they were constantly in this condition because of inflation, a departure from gold and silver standards, unjust weights and measurements, boosting the prices and usury, which God forbade.

There are many references to the poor and needy in both the OT and the NT; the problem with that is the public perception as to how they view these people. People tend to look at them as being dead-beats, slothful, lazy, losers, drug addicts, drunkards, etc.. Although there are some who fit that description the truth is that many of them have come to this place in the economic structure because the government has passed laws that benefit the rich and powerful and it has also passed laws that are almost impossible, or unaffordable to comply with.

But in all these OT and NT passages God pictures himself as the champion of the poor. He sees that they're destitute, homeless, doing without; lacking proper food, clothing and shelter; deprived of justice in the courts and oppressed, because the rich and powerful use them for their own benefit and agendas to further their own selfish ends.

He also has many warnings against those Israelites who mistreat them and deny them justice, such as, Amos 8:4, "Hear this, you who trample the needy and do away with the poor of the land," The poor and needy are associated with the upright, with those who are trying to please God with their lives. They are deprived of justice and having a decent livelihood.

At one time America was the greatest manufacturing nation in the history of the world. We grew and made everything we needed at the hands of America people and virtually everyone could have a job and carve out a little life for them and their families in this great nation. But the bankers and the corporations in bed with the politicians created laws where these rich fat cats could buy out companies, send the goods overseas to be made by slave labor and brought back into America making huge profits for themselves, but putting tens of millions of Americans out of work.

These are the ones we see walking the streets of our country; the rest of them are living with families and friends. There are Christians walking the streets of America today because there is no meaningful labor, or no jobs at all, because foreigners have taken their jobs; and there are Christians working in slave labor camps in China making the goods Christians in America are buying!

3. *"And to slay such as be of upright conversation" - litbocha yishrey-derek.*

To **slay** is the gal infinitive construct of *tâbach*, which meant to kill, or to slay, often with the idea of just slaughtering. Of course the way Babylon does this today is through wars. Millions of soldiers have lost their lives killing tens of millions of innocent people around the world. Revelation 18:24, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." It is the war machine that enriches the wicked regardless of what nation they live in.

The word for **upright** is *yâshâr*; which referred to human conduct; conduct that is right, straight; conduct that does not go out of bounds. Proverbs 21:8, "The way of a guilty man is crooked, But as for the pure, his conduct is upright." NASB

God's Laws, his decrees, his doctrines express the will of God as the guide as to how we're to live our lives. They are the **straight** path for us to follow, and if we do not deviate to the left or the right, then our path through life will be a straight one, it will be an **upright** path. The upright were the doctrinal believers who studied God's Word and applied it to their lives.

But, as we have seen in 2 Timothy 3:12, "*Yea, and all that will live **godly** in Christ Jesus shall suffer persecution.*". A godly life is applying Bible Doctrine to your life, the result of which can often lead to becoming poor and needy and that's why these doctrinal types were called the poor and needy. These believers are often rich in faith because they turn to God.

Serving the Lord by doing the Father's will often results in the sacrificing of goals for personal gain, which can leave the believer open for financial hardship and being exploited by others; and all that in addition to debt, taxation, usury, injustice and persecution. The evildoers, those workers of iniquity, weren't doing the Lord's work and were oppressing those who were.

This was the problem with Nehemiah and the workers who were trying to rebuild the temple and its walls in Jerusalem after the Babylonian captivity. They put their places up for mortgage; they had to borrow money to pay the king's taxes; some even sold their sons and daughters into slavery because of their debts so they could continue the Lord's work. The problem was corrected, but we can see the principle at work here.

Often believers, who are trying to serve the Lord in their lives, end up struggling to make ends meet. Hard work, low wages, interest payments, low paying jobs, etc., make it extremely difficult for these believers to just get by. Then add to that the problem of wicked people in government makes it even that much harder. But God is watching and will handle it.

BB. The results of doctrinal living. v.27

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

סוּר מִרָע, וַעֲשֵׂה-טוֹב; וּשְׁכֵן לְעוֹלָם

1. "*Depart from evil, and do good;*" - *sur mera' wa'aseh tob*. To **depart** from is the qal imperative of *śûr* and to **do good** is the qal imperative of *'âsâh*, which we can see are both in the mood of command, so we are commanded to do both things; to depart from evil and to do good.

Verses 15-26 instruct us on what will happen to the wicked, and also what will happen to the wicked who try to harm the righteous. It also tells us how the Lord provides for the righteous and will continue to do so even to their old age. Also there are some insights into the gracious character of the righteous. Now David goes on into two more commands so that we may stay on the course of doctrinal living, "*Depart from evil, and do good*", which, if applied and followed, will not only benefit them, but also their children to follow.

To **turn from** is the qal imperative of *sur*, which meant to turn aside from something, to depart from it, to go away from it, to totally separate oneself from something. If followed by *min*, it meant to turn away from a path that is being followed, or from certain types of people. With *min* it tells us that there has to be a complete break and separation from evil and evil people.

There are two paths we can follow in life; the path of **evil**, entailing OSN activity, the world system, and/or the things of Satan, or the path of **righteousness**, which entails the spiritual dynamic of the doctrinal life, the filling of the Holy Spirit, prayer, living in the new man, doctrine metabolized in the soul by faith, etc.. The one path is the path of **darkness**; the other is the path of **light**! One has to understand that to walk with God in the path in he has ordained for us in life there has to be a complete **separation from evil**. 1 Thessalonians 5:22, "*Abstain from all **appearance** of evil.*" Most Christians today seem to fail at this by their involvement in the world system and sin nature activity.

"And do good" - *wa'seh-tob*. As we have seen the word **do**, *asah*, is to produce something out of existing materials; the existing material is the doctrinal content of the believer's soul. When a believer takes in the Word of God and then applies it to their life, then that is the producing of divine good. The word **good** here denotes that which God considers good, which we call **divine good**, not what man considers good, which we call **human good**.

2. "And dwell for evermore" - *ushkok le'olam*. The word for **forever** is *'ôlâm* and it can mean in some passages forevermore, but the word actually meant a long time, or length of days; it could mean many many days, or many centuries, or the rest of your life, which is how we take it here. What it's telling us here is if we turn from evil in our lives and apply Bible Doctrine to our surroundings and situations. then we will be blessed and prospered and live a long time!

The word for **dwell** is *shakan* and it meant to settle down and be at home, to reside permanently, or sometimes semi-permanently in an area or two over your lifetime. This gets into the area of right pastor, right church, right geographical area, settling down and making a life centered around the Lord. Here we have a command and a promise, which ends up being a blessing for us, if we do them.

CC. Grace believers. v.28

Psalms 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." -

כִּי יְהוָה, אֱהָב מִשְׁפָּט, וְלֹא-יַעֲזֹב אֶת-הַסְּדִיּוֹ, לְעוֹלָם נִשְׁמְרוּ
וְזָרַע רְשָׁעִים נִכְרַת.

1. "For the LORD loveth judgment" - *kiy yehwah oheb mishpat*. The word *kiy* tells us **why** the believer will dwell securely in the land for a long time and that's because the Lord loves the just. The word for just, or justice here, is *mishpat* and it can refer to the principle of justice, but because of the parallelism of the passage many have interpreted this to mean the Just, either way the Lord loves justice as well.

The NIV translates this as the Just, *Psalms 37:28, "For the LORD loves the just and will not forsake his faithful ones."* and the same thing in *Proverbs 2:8, "For he guards the course of the just and protects the way of his faithful ones."* The word **loveth** is the qal participle of *'âhab*.

A king's love for his people and the people's love for their king were two different matters. The people's love for their king was manifested in loyalty, fidelity and obedience. While the king's love for his people was manifested in his faithfulness to his covenants with them, his protecting them, providing for them and watching out for their best interests.

The word for **love** here, *ahab*, was more defined and expressed in actions, rather than an inner disposition of feelings. Romantic love, or erotic love, contrary to what people today think of as being love, was not in view. *Ahab* can also be taken in the sense of being a friend, a covenant friend with someone. Being a friend of God, though, one whom God loved as a friend was applied only to a very few people. Abraham was known as a "friend of God", even though there were millions of people who were saved.

2. "And forsaketh not his saints" - *welo-ya'azob eth chasiydayw*. Here we have an emphatic statement; God loves the Just; he loves who take in his Word and applies it to their life, those who do what is right in life. They love what is right, as he does, and that's one of the reasons he loves them. And here he says that he will not forsake his saints, or godly ones.

The word for **forsake** is the qal future of 'âzab, which meant to abandon someone, to leave them in the lurch, to totally withdraw all support from them, moral support, financial support, spiritual support, protection, provision, etc., and leave them alone to fend for themselves.

The word for **saints** here is *châsîyd* and is also translated as the faithful ones. *Chasiyd* comes from the root *chesed*, which is the word for grace. In the plural it's the grace ones, or the grace-oriented believer. It refers to those believers who have not only received God's grace in salvation, but also live by the principle of grace themselves, not only in their understanding of God and how he deals with them, but also in how they interact with other people.

Grace believers are those who have not only believed on Jesus Christ as their Savior, but have also seen that God deals with them all on the basis of grace. They understand that it is not who **they** are that counts, but who **God** is! They know that what God does for them is a gift out of his grace and that it is unmerited, undeserved and unearned. They also know that grace is the only way that God deals with them for blessings, so they seek to live their lives in a manner determined by grace, so they follow what the Scriptures have to say in these matters. They trust him; they live by faith; they obey him; they pray to him; they study his Word; they metabolize it by faith and apply it to their lives. So to these believers, grace has become the most important and central thing in their lives, and so they have been given the nomenclature of being "the grace ones" and God will not abandon them.

3. "They are preserved for ever:" - *le'olam nishmaru*. The word for **preserved** is the niphil future of *shâmar*, which meant to guard, to protect, to watch over, but in the passive sense it's to be kept, preserved, or protected. It was what *Yahweh* told Abraham in Genesis 15:1, "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy **shield**, and thy exceeding great reward." When he used the word shield, he was telling Abraham that he was going to protect him.

God promised his protection to **Jacob** all his life. Deuteronomy 28:15, "Genesis 28:15, "And, behold, **I am with ('im) thee**, and will **keep thee** in all places whither thou goest, and will **bring thee** again into this land; for **I will not leave thee ('azab)**, until I have done that which I have spoken to thee of." This promise applies to all believers, but especially so to those who are grace believers.

Yahweh, as the eternal God, promised Jacob that he would: **be with ('im) him**, and will **keep him** (*shamar* – to guard, to protect, to hedge about), *in all places whither thou goest, and will bring him again into this land; and that he would not leave him ('azab)*. Now if we are the children of Abraham, because of our faith in Christ, and we are, then we need to see this faith in action.

In the preterite, *they will*, **they** will be preserved forever, we have another promise from *Yahweh* for the grace believer and that is, not only will God never forsake us, but he will be watching over us to protect us! Psalms 91:7,8, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

We see God in action in this matter when he stated in Psalms 105:12-15, "*When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, he reprov'd kings for their sakes; Saying, **Touch not mine anointed, and do my prophets no harm.***"

The word **forever** is 'ôlâm and it does mean forever, but it actually speaks of a very long time. It could speak of a length time that is beyond our ability to grasp it concerning our lives here here on earth; it could speak of all of our lives, and it could speak of forever.

4. "*But the seed of the wicked shall be cut off.*" - *wezer'a resha'iym nikrath*. Psalm 37 is doctrinal instruction on how to maintain our spiritual life dynamic as we live the faith rest life in Bible Doctrine, while living in a time of apostasy and evil; and in a time when believers are turning away from doctrine to join the crowd of evildoers.

The passage tells us what will happen to those who depart from doctrine and to those who stay with it. The ones who stay with it will get the desires of their hearts; they will feed on the faithfulness of God to them; we will take possession of God's grace blessing package for us; we will have an abundance of peace and prosperity; we will have God's protection; we will have plenty even in a time of famine.

The **evildoer**, the wicked, on the other hand: they will have their life span cut short, or wither away to nothing; they will be cut off; they will be rendered ineffective; and not only will they be cut off, but their seed as well as we have here!

If a believer is really serious about his walk with the Lord, not only to maintain his spiritual fellowship with him each day, and to avoid divine discipline, but to ensure that he receives all the grace blessings God has for him or her, then they need to take the notes on this passage, understand them, and apply them in their daily life, especially living in a time when their nation has become evil and the believers living in it have become apostate. That is, when believers depart from humility, the faith rest dynamic and occupation with God through his Word.

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