



Psalm 37:12–26

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12 The wicked plots against the just,
And gnashes at him with his teeth.
13 The Lord laughs at him,
For He sees that his day is coming.
14 The wicked have drawn the sword
And have bent their bow,
To cast down the poor and needy,
To slay those who are of upright conduct.
15 Their sword shall enter their own heart,
And their bows shall be broken.
16 A little that a righteous man has
Is better than the riches of many wicked.
17 For the arms of the wicked shall be broken,
But the LORD upholds the righteous.
18 The LORD knows the days of the upright,
And their inheritance shall be forever.
19 They shall not be ashamed in the evil time,
And in the days of famine they shall be satisfied.

20 But the wicked shall perish;
And the enemies of the LORD,
Like the splendor of the meadows, shall vanish.
Into smoke they shall vanish away.
21 The wicked borrows and does not repay,
But the righteous shows mercy and gives.
22 For those blessed by Him shall inherit the earth,
But those cursed by Him shall be cut off.
23 The steps of a good man are ordered by the LORD,
And He delights in his way.
24 Though he fall, he shall not be utterly cast down;
For the LORD upholds him with His hand.
25 I have been young, and now am old;
Yet I have not seen the righteous forsaken,
Nor his descendants begging bread.
26 He is ever merciful, and lends;
And his descendants are blessed.

v1–11, The disease of envying the wicked and the remedy of enjoying God
v12–26, The distinction between the conduct/end of the wicked and the conduct/end of the righteous
v27–40, The directions for coming out on the correct side of this distinction

Main idea: The contrast in character between the wicked and the righteous genuinely corresponds to the contrast in destiny between the wicked and the righteous

Introduction: Acrostic Psalm; echoes of Psalm 2, Psalm 11, Psalm 73... this must be a big part of the believer's life in this world.

1. The Conduct and End of the Wicked

a. The conduct of the wicked (v12, 14, 21a)

- i. Hateful thought: plots against, v12a (cf. Ps 2:1)
- ii. Hateful feeling: almost unconscious hatred and malice, v12b
- iii. Overflow from hateful thought and feeling into hateful action, v14 (cf. Ps 11:2)
- iv. Utter selfishness that takes what can get and gives only when forced, v21a

b. The end of the wicked (v13, 15, 17a, 20, 22b)

- i. "His day" is coming, v13 (cf. Ps 2:4)
- ii. Congruous retribution, v15 (frightening when you remember that sin is primarily against God!, cf. v20b)
- iii. Failure to achieve any of his aims, v17a, 20c–d
- iv. Discovers that God is his enemy, v20a–b

2. The End and Conduct of the Righteous

a. The end of righteous (v16, 17a, 18–19, 22a, 24–25, 26b)

- i. Extreme and eternal extension of every good in this life, v16a, 22a
- ii. Perseverance until that time, v17b, 24b (cf. Ps 73:23)
- iii. Exactly what is necessary in this life (v18a, 25a–b) to be brought into perfect blessedness in the next (v18b, cf. 1Pet 1:4–5)
- iv. Therefore, the hardest times are still blessed to them, v19, 24a
- v. Covenantal blessing (v25c, 26b)... blessed to be a blessing

b. The conduct of the righteous (v21b, 23, 26a)

- i. Merciful, open-handed generosity, v21b ... his path to incalculable wealth is marked by generosity, not greed
- ii. Providentially sustained (v23a, cf. Eph 2:10) godliness (v23b)

Conclusion: Let us seek grace to be godly from Him Who has given us all good things in Christ!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Psalms 37, you'll remember from last week. Hopefully is an acrostic Psalm that has the same theme as its anagram. Psalm 73, not envy the wicked, but to rejoice in the Lord to have him as our treasure now and therefore whatever else we have on earth, The Lord himself is more than all for.

He is the heavenliness of heaven and we may have him already now in any circumstance. Whatsoever. So we began last week by hearing about that disease of which we are warned envying the wicked or fretting over the wicked becoming anxious over. What they do panicking or flying into a rash of anger that is being controlled by our flesh and the way we respond to the presence and the plans and the apparent success and prosperity of the wicked.

And then the remedy to that fretting, was to have God as our help and God, as our hope, and God as our happiness. And if he is your help and your hope and your happiness, then who can take any of those things away from you, You are never without help you are never without hope and even you are never without happiness.

Even in the midst of grief, You can have that beautiful mixture that only a believer can have morning or perhaps morning with those who mourn and yet still rejoicing in the Lord. Always, well, that brings us this week to the middle section of the Psalm, where it turns apart from addressing the believer and the command to fret not, and to avoid this disease of envying, the wicked.

And now we have the distinction, the distinction, between the way, the wicked lives and dies. And the way the righteous lives and dies. So let's pay attention for those things. As we hear Psalm, 37 verses 12 through 26, paying careful attention. Because these are the words of God. The wicked plots against the just and nashes him with his teeth.

The Lord laughs him for. He sees that his day is coming, The wicked have drawn, the sword and have bent their bow to cast down the poor and needy to slay, those who are of upright conduct. The sword shall enter their own heart and their bows shall be broken.

A little that a righteous man has is better than the riches of many wicked. For the arms of the wicked shall be broken. But you always upholds, the righteous Yahweh knows the days of the upright, and there inheritance shall be forever. They shall not be ashamed in the evil time, and in the days of famine, they shall be satisfied.

But the wicked shall perish and the enemies of Yahweh, like the splendor of the meadows shall vanish and to smoke. They shall all vanish away. The wicked borrows does not repay But the righteous shows mercy and gifts for those blessed by Him shall inherit the earth but those cursed by Him shall be cut off The steps of a good man are ordered by Yahweh and he delights in his way Though.

He fall, he shall not be utterly. Cast down for Yahweh, upholds. Him with his hand, I have been young. And now I'm old Yet. I have not seen the righteous forsaken, nor his descendants begging bread. He has ever merciful and his descendants are blessed. So far the reading of Gods inspired and inerrant work.

So mentioned just a few moments ago and last week, this isn't acrostic Psalm, which is like some of the poetry that some of you children may have written for your parents at some point. I know at least. I and my brothers did when we were little and we would start every line of the of the poem with another letter sequentially, maybe using the alphabet or the word love, or mother, or whatever.

But this generally follows the Hebrew alphabet, I believe, if I remember correctly, one letter is missing, one has three. Most of them have two lines and there are a couple that there just have one line But it isn't acrostic poem. And why does the Lord do that for us in Psalms like 25 or 37 or 119?

Well, one of them reasons is very obvious. It's easier to remember how many of you have been trying to remember a memory verse and just needed that first word to get you started on the next line. Well, now you have an advantage because the first words are all in alphabetical order And this is also, this is related to one of the reasons why the Lord gives you songs in his word to begin with.

Do you remember that from last week's study in Colossians? If you've been doing the hopeful at home that he wants his words to dwell in us richly, That's how the peace of God comes to rule your heart. You know, you've got the theology that you have peace with God through the Lord Jesus Christ.

So why don't you just go through life enjoying peace all the time uninterrupted? Nothing can phase you. Well, it's because his word is not dwelling in us as richly as we would like it to. And so he says let the peace of God rule in your heart, The word of Christ dwelling in you or the word of Christ dwelling and you richly admonishing one.

Another in Psalms and hymns and spiritual songs, You see, God knows what you middle-aged people know that that song from junior high or high school. Just a few notes. I was going to say measures but it doesn't even take measures just a few notes in a row and the whole set of those horribly awful or maybe good.

If you were better than some lyrics from your junior high or high school memory, it all comes flooding back and if you're not careful, you may sing under your breath and your children may hear it and even they may pick it up over the half dozen times over their entire childhood.

That they that they hear it. God gives us songs because he wants his word. Penetrating our hearts sticking to our minds like that stuff on the pans. That always seems to be there when it's your turn to watch the dishes and you just can't get it out. You're his word is supposed to be like that for you.

And so, not just a song now, but an acrostic song And one of the things that we are going to see as we consider the portion before it's this evening is that we can hear echoes of Psalm 2 and Psalm 11. And we already mentioned, Psalm 73 and Psalm 37.

The wicked seeming to prosper in this life and yet, God in control in glory, bringing them at last to a sudden and miserable end and the believer in this life, whatever he has being something, he has with God and therefore, being a foretaste of that glory, that he will enjoy forever and ever.

And so if God has given us an ac Psalm, and if he and if he hits this topic or this theme over and over again, in the Psalms, then we can conclude, this must be a big part of the believer's life in this world that third going to be many occasions on which we do not seem to be prospering, at least in the way that the world would consider prospering or that our flesh would like to prosper.

Like ASAP wanted to in the first half of Psalm 73 and wasn't and said, I was like a beast towards God. When I was thinking that way comforting I think that you may be a believer. And yet at times act like a beast towards God who's just interested in receiving, whatever it is that we crave and yet much more comforting that God doesn't leave believers that way.

He brings us to worship. He brings us to his word, He brings us to portions of his word like what's before us tonight in Psalm 37. And he sets our end and the wicked and before us so that we will take the Council of the commands from last week and look to God as our help as our hope as our happiness and realize that the wicked have nothing, whatever else they seem to have in this world truly they have nothing and worse than nothing.

They have God himself as an enemy and so we have basically two big things before us and the portion of Scripture that we read The first is the life of the wicked and the death of the wicked or as you have it and you're outlined the conduct of the wicked and the end of the wicked.

How do they live? And how what does it like for them in the end? And then we have a little bit in reverse order. But remember in an acrostic Psalm, it doesn't follow the usual pattern of Hebrew, poetry where you have the main idea in the middle and kind of corresponding parallel congruent and elegus ideas at the ends and then one step in.

So those of you who have done your poetry units and homeschool it would be like ABCD CBA. We don't do that in English. We usually do like A B C. A1 B and see one, you know, stuff like that, but we shouldn't expect that. It's going to have the same kind of thematic flower, which is real easy for the preacher.

He could say, you know, this this is the theme of versus 12 through 14 and then this is versus 15 through 17. And, and so on it, it doesn't work quite like that. But we do have the life of the wicked and the death of the wicked and then the death of the righteous and the life of the righteous.

So first, how does the wicked live? This is very important for us to see because we want to avoid living this way. And we rejoice to know that God sees it and God judges it and even if It seems like the world doesn't care that this wickedness is happening.

God cares. And he will judge. So how does the wicked live? Well, first of all, he has hateful thoughts. The wicked plots against the just and not just wicked thoughts, but wicked feelings. Like he almost can't help himself. He's lacks self-control and nashes at him with his teeth, or grinds his teeth atom.

Now that happens in cartoons because the person producing the cartoon wants, you obviously to see that the wicked is plotting. But here's the wicked, who's plotting? Here's a hint. If you want to get away with an evil plan, don't grind your teeth or at people or they'll know that you're making evil plans.

And so the the picture in verse 12 is of of the wicked, who are not just evil in their thoughts and their plans, but they're, they're overcome with their hostility and their bitterness, They can't help themselves. And one of the things that we're going to, especially when we get to verse 20 is that this is because their hostility is against the Lord.

It's from their fallen nature. So they they cannot restrain for themselves. It's a mercy of God, restrains it for them, but they cannot restrain for themselves. They're hostility towards God and therefore their hostility towards those made in his image, especially the poor, the poor would be an easy target because they wouldn't have influence.

They wouldn't have someone to stick up for them. You're more likely to get away with doing it to a poor person But then, especially also the righteous because the righteous isn't just made in the image of God.

The way all people are but has been reborn into the image of God in the Lord Jesus in the Lord Jesus Christ.

And so he is salt and light and the the image of God that has been dark obscured and hidden by sin. And bipolarness is starting to be reproduced. We're recovered in in the godly. So he really attacks the poor and the needy verse 14, and those who are upright in conduct.

So, don't just have hateful thought, the wicked plots against the just and you you have in the back of your mind. Of course, the echo of Psalm 2, why do the nation's rage and kings and people's plucked in vain against the Lord and his Christ, but not just hateful thoughts, but over, but hearts full of hatred and bitterness which, of course the thought.

And the feeling then overflow into action versus 14, the wicked have drawn, the sword and bent, their bow, that last line in particular, again, Psalm 11. Remember what my my hope is in the Lord, how can you say to me, fly like a bird to the mountains, the wicked bends, the bow, and when the foundations are destroyed, what can the right?

Just try. But the Lord is sitting in heaven, and he's looking at everything, and even if we can't see him seeing everything, we know that he is and so art. Our trust is in the Lord. So it's it's a reality in this life that there are oftentimes where the wicked have the bow bent.

Everything has lined up just like they have planned it and it seems like they are they are successful or even going to be successful or even that they are successful. So there's hateful, thought, hateful, feeling, and overflows into hateful action. They want to cast down the poor in the needy enslave those who are of upright of upright conduct.

Then the last place that we see the the character or the conduct or the life of the wicked. In this portion is verse 21A, The Wicked borrows and does not repay. He's glad to take advantage of whoever will lend to him, But as soon as he has it, you can kiss that goodbye.

He is not going to give it back unless, you know, without being forcefully compelled. He is his chief end is to glorify himself and enjoy himself forever, and he doesn't care if he hates God, with all his heart, soul, mind, and strength, and hates his neighbor for the sake of himself, in order to carry out his chief end, as the heart, apart, from the grace of Jesus.

Christ is exactly opposite. What it is by the grace of Jesus Christ. Even if out of self-interest, it comes to the same conclusion concluding action for its own praise or to gain, or to feel good about itself. It operates from hostility towards God and not love towards God and neighbor.

So, that's the conduct of the wicked. And it's, it's pretty horrible. We're, we're kind of like Habakkuk saying. Don't you see how horrible, the sins of the people are, Lord, aren't you going to do something about it? Of course, in Habakkuk. God's answer was like, yes I'm, I'm raising up Babylon and I'm going to use them to judge, judge Judah and have access is what they're worse than we are.

How can you whose eyes are too? Holy to look upon evil. Be willing to do that. And the Lord brings Habakkuk by the end of his little book to the same conclusion that the Lord is wise. The Lord is in his holy temple, he's on the throne of everything he permits.

He gives the wicked leash for a while to accomplish His good purposes, but he is going to judge them and that's why Habakkuk ends that little book ends with a song. Very similar to the theme of Psalm 37 or the theme of Psalm 73. Even if everything goes wrong and nothing produces and I don't see any other benefit whatsoever.

I will praise the Lord and we praise the Lord, because he is our hope, he is our help. He is our happiness. So what end is coming to the wicked? Well, verse verse 13, points us to that end, the Lord laughs at him. For he sees that his day is coming Again.

We hear an echo of Psalm 2, don't we? He who sits in the heavens laughs, Why? Because he's already said everything apart. He's already designated it for his son, the Christ, he's going to inherit it, all all of this raging and plotting and it's it's a bunch of people fighting over something that Jesus is going to get.

And everyone with him who trusts in the Lord will be, blessed are all who trust in him and and that song. So, the Lord is in again, he's in heaven laughing, the Lord laughs at him verse 13, for he sees that his day is coming. The end of the wicked is going to be very big words here on your outline congruous retribution That means payback that really fits the crime.

In fact, we see several times in the Psalms the Lord putting into our hearts putting into our mouths, the prayer or the song, you know, the pit that they dug, let them fall in it, The snare that they have laid, let it entrap, let it snap on them and and grab them.

Well, here You see, something very similar in verse 15, their sword shall enter their own heart. It's It's a picture of the wicked thinks he's going to get the righteous or the poor, the needy and yet it's coming down upon him because God is a just judge. And because all evil will be repaid.

He harms himself by attempting to harm others. So vengeance belongs to God and we actually increase that vengeance. Romans chapter 12 by doing good to the wicked. So they're wicked wickedness, becomes even more guilty and more heinous before him or they get converted and heaps, as it were burning holes upon his head, You may have heard that interpreted at the end of Romans 12, as making him feel ashamed of himself.

Well, praise God. If God is gracious, enough to make the wicked feel ashamed of himself, But that's not what Romans 12 is saying. It's saying that when you do good to the wicked, the burning coals of the vengeance, the wrath of God that has just been described in the context.

There are increased against the wickedness of the wicked and that's because all the evil they do. Ultimately ultimately harms them to use the word picture of the their sword entering their own heart kids, if you watch sci-fi stuff, some of you, I know like that stuff. It's like God opens an interdimensional portal and they thrust the sword.

And the end of the portal is right behind them. There. And they stabbed themselves in the heart from behind. The. They're both shall break. They've got the bow already already bent and they're gonna let it go. But what happens? These are strong guys with stiff bows. Yeah, this isn't your your fancy little compound bow with all the pulleys, you know, giving you the mechanical advantage.

These these bows would have been many many pounds for if you're familiar with that and when that bow breaks, so does the one holding it. And in this case in particular, it actually says verse 17, the arms of the wicked shall be broken. He won't be able to accomplish his ends.

Ultimately, he will fail to achieve his aim. In fact, he'll discover to his horror when he perishes verse 20. But the wicked shall perish and the enemies of Yahweh, like the splendor of the Meadows shall vanish and to smoke, they shall vanish away. The fool says in his heart.

What He says in his heart that there is no God. You know, when he won't get to say that as soon the moment he departs from this light, There are no atheists in eternity and the most horrible thing that happens to the wicked. As far as their end in the passage, before us this evening, is that he discovers that he Yahweh has been his enemy all along.

He has made himself an enemy of God, by all of his sin. That should be a strong help. To those of you who are fighting against sin by the grace of the Lord. Jesus Christ. There are many things that the Bible tells you about sin to help you hate it.

Many things that the Bible tells you about God, and righteousness to help you by the spirit's work, and your new nature to help you love him and to help you to do, right? Well, here's something to put in your arsenal against sin. Sin is enmity, enmity. With God, we don't want to be enemies of him who has loved us and even from a self-preservation standpoint.

You cannot do worse than to make God your enemy. So that's the life of the wicked and the death of the wicked. Well, what about the end of the righteous? Or the death of the righteous and the life of the righteous. Well, the life of the righteous may have just a little bit.

That is good verse 16, a little that a righteous man has is better than the riches of many wicked. Why? Because the righteous has the Lord and whatever. Good. He enjoys is good from his Lord and is a foretaste of what he will enjoy forever and ever. It's not going to be taken away from him.

He the little that he has is the worst it's ever going to get, whereas, for the wicked, whatever he has is the best that it's ever ever going to get for him. So every good in this life is an opportunity to taste just in a in a creation. God's good creation and providence God's good.

Providence way a little bit of the smile of God, the wisdom of God, the goodness of God, that we will enjoy to the extreme forever and ever, in a new heavens, and a new earth with glorified bodies and glorified minds and perfected hearts that now, see nothing. But His goodness.

And every good thing and when you enjoy, you know, I don't know what's the most blend thing. You can think of cottage cheese, you know, without the fruit or any of that stuff for breakfast. And yet, you know, there's there's good things about cottage, I love, cottage cheese, all the cottage cheese defenders, don't come down on me.

It's a something good in this illustration But even a spoon of cottage cheese. If you enjoy the goodness of your God in it, you're having a fortaste of what it will be like forever and ever because you already have him and he is as we were thinking about last week, he is our happiness.

So the end of the righteous is like the best most sanctified moment that you have had enjoying him and his goodness and any one of his good things and yet multiplied more than URI can imagine. The Lord, doesn't just give us good along the way He also gives us perseverance the arms of the wicked shall be broken verse 17.

But Yahweh upholds, the righteous. So he gives us perseverance again. Verse 24, though, he fall, he shall not be utterly, cast down for Yahweh, upholds him with his hand. This is something that in Psalm 73 Asap

had also said, nevertheless, you are. I am continually with you. You take me by the hand, you guide me by your counsel and afterward you will receive me into glory God, who is as preparing us for glory is going to preserve us.

He is going to get us through. Therefore, we can be sure that we are receiving exactly. What is necessary to bring us to that end. Yahweh knows the days of the upright verse 18 and their inheritance shall be forever. It's not like all of the days planned for you were written in the Lord's book before one of them came to be and you're having, you know, all the days that were written for you in his book and then suddenly, you have that horrible.

Terri no good bad day, And everything goes wrong. Like, it may have for you for the last 22 and a half hours and you're chastened. Even while you proclaim the text Everything seems to be going wrong. That one was written in his book, too. He had planned that one.

Too. Why? Because that was one of the days in his perfect plan for coming into your inheritance, your eternal inheritance with him. So the believer knows that God knows exactly the route, by which he's going to get you from point A, to point, eternal infinite blessedness and happiness, and the circumstance that you are in right now.

If you are, a believer, is one of those days that he knows. And he doesn't know it. Like, he studied it. And he's like, oh, that one's gonna be tough for them. He knows it because he planned it, he knows it because he ordained it, and he has given himself to you, to have fellowship with him.

As you go through it, He is your shepherd. Even, even if you even when you walk through the valley of the darkest shadow and yes, we memorize Valley. It's death shadow. So we were memorized Valley of the shadow of death, but it applies to all of the darkest points of life, The word there is not exclusive to death in Psalm 23.

So, the Lord knows exactly what is necessary for us in this life to bring us into perfect blessedness in the next life. Therefore, the hardest times are blessed to us. They shall not be ashamed in the evil time. In the days of famine. They shall be blessed or sorry.

They shall be satisfied. Now, think about and we've heard this a few times recently, think about it. There's no food anywhere. Everyone else is hungry but the righteous is like, that's all right, I'm full. What's the righteous full of the same thing that Jesus was full of after? Not eating for 40 days and 40 nights in the devil says to him.

If you are the Son of God, tell these stones to become bread. Why is Jesus satisfied? Why is he content? Why is he not overcome by how ravenously hungry? He is because he has every word that proceeds from his father's mouth. God himself is satisfying and that's a satisfaction.

That cannot be taken away. So God has given us to, even in days of famine to be satisfied. The hardest of times are blessed to us. Verse 24a, though he fall, he shall not be utterly honorably, utterly cast down And so the end of the righteous in this actually starts to transition us to the life of the righteous is not just to be a blessing to himself.

But to be a blessing to others, notice the inclusion of the descendants in verse 25 and verse 28, the the good that God does the righteous in this world does not end when they leave this world. Yes, he's going to do the righteous good forever and ever but there are so many promises and so many statements about how God for your sake will deal with your descendants.

You know, that Egypt at one point in time, very early on, in the history of the church, was one of the most Christian places on the planet. And then, the Muslims came in and, and as a matter, as a matter of history, the number of Christians became very small.

And the sort of Christianity became very superstitious. And yet I have ancestors, I'm Coptic not Arabic. My grandma was really earnest about that, I have ancestors who walked with the Lord and who trusted in him and the Lord was keeping covenant covenantal promises. He was exercising, covenant faithfulness to them when northern US and Scottish missionaries, came to Cairo in the late 1800s and started evangelizing.

And you know, They were Presbyterian and reformed and the Lord is not done blessing. The righteous in this world, when they leave this world. He keeps, he keeps faithfulness. Well, what do the righteous live? Like there's actually not that much ink spilled on them and they're at least their character here.

Merciful open-handed, generosity verse 21b, the righteous shows mercy and gives he doesn't need to be continuously trying to grab for himself and seek his own interests. The Lord is taking care of him. What he needs to do is whatever the Lord says, it's so happens that if you work hard and you don't indulge yourself, you do accumulate and yet you accumulate for what to serve the Lord and to give to others, Let the thief no longer steal.

But let him work with his hands. Why not? Just so that he can feed himself, but so the he may have something to give to others in their time of need. And so, this merciful open-handed generosity. It's it's like Christ, isn't it? Isn't that? What Philippians 2 is describing where Jesus did not consider equality with God, something to be grasped, but he was willing to give himself.

He was willing to become a creature to be found to become a bond slave and be found in appearance as a man and suffer, even death, and the death, and the death of the cross. When you have an opportunity to be generous, instead of greedy, you have an opportunity to to put on great Christlikeness, just like when you have an opportunity to forgive an offense.

Well, the the righteous are godly but their godly because they're providentially sustained in their godliness. The steps of a good man are ordered to established by the Lord verse 23A and he that is the Lord delights in his way. It's God, who prepares the good works beforehand for believers to walk in The good that you are doing.

It's not something that you came up with to do for God. It's something God came up with for you to do that. He sustains you in and then he's pleased with the thing that you did. Do you see the generosity of God in your own? Good works. Dear Christian, He planned it, he upholds you.

It and then he rewards you for his miles upon you. And he rewards you for it. And the flash of course wants to do our good works. And feel like, oh, man, I'm doing good as a Christian today. But we read the scripture and we see how it's the generosity and goodness of God from start to finish and then, aren't you incentivized to do good.

Works that you may enjoy that generosity and enjoy that. Goodness, what an opportunity to enjoy the goodness of your God to you, when you have an opportunity to be generous and good to others. So let us seek grace to be godly from him who has given us all good things and especially even the godliness.

And then the end that we can expect to have perfect enjoyment of him and fellowship with him forever. Well with that having warmed up our hearts towards God, let us come to our time of prayer together.