

“29 The righteous shall inherit the land, and dwell therein forever. 30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. 31 The law of his God *is* in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him. 33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*. 35 I have seen the wicked in great power, and spreading himself like a green bay tree. 36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace. 38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off. 39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble. 40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.” (Ps 37:29-40)

God does not have to repeat what He has said. His word is forever settled in heaven, and the Scripture cannot be broken. You might say that the theme of Psalm 37 is this: the good and the righteous inherit the land, or inherit the earth. In some form this promise is repeated at least seven times specifically and implied many other times. At least another seven times the Lord speaks of eternal inheritance, salvation, deliverance or such of the just or righteous.

If God does not NEED to repeat Himself, then why does He do so? I think it is because of our weakness. We are prone to despise the promises of God and rely upon our own thoughts and senses. We have a wrong view of ourselves, of the world, our inheritance, and the nature of God. Of ourselves, we think that the things we can see can satisfy the soul, as if we were no more than the beasts of the field. Of the world, we think that it's treasures are all there is, that there are no treasures in heaven. Of our inheritance, we are too much like Esau, who sold his birthright for a mess of pottage, and we sacrifice the things to come for present desires. We become double minded, thinking we can love the world and love God in the same way; this is impossible, for God is a spirit and they that worship Him must worship Him in spirit and in truth. The love of the world is deceitful and seems right to a man, but the ways thereof are the ways of death. John commands us not to love the world, neither the things that are in the world: 1 John 2:15-17:

15 ... If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

The things of the world are not sinful in themselves; the sin is in ourselves. The world will pass away, and the sinful lust that resides in our hearts; but he that doeth the will of God abideth forever.

The first half of Psalm 37 speaks of inheriting the land or the earth. Verse 18 is perhaps transitional, and makes the inheritance eternal. From verses 19-36 combines the idea of inheriting the land with eternity [especially vs 29], the Psalm closes with a great four-fold assurance of eternal salvation and eternal peace for he is delivered from the time of trouble. But let us look at the conclusion of this Psalm: verses 30-40

By Way of Introduction: the Description of the Righteous: vs. 30-31

1. Righteous in Word: His mouth speaks of wisdom and judgment. This is the language of the Old Covenant; the New is built upon it: “If thou shalt confess with thy mouth the Lord Jesus—What the law promised, the church realizes in the Lord Jesus. He honors the Son as the only way to God.
2. Righteous in Heart: His heart embraces the law of God. Thou shalt love the Lord thy God.... This is also realized in the New Covenant in Christ: “...and believe in thine heart that God has raised him from the dead.” He honors the Father by loving Him for vindicating His only Begotten Son.
3. Righteous in Way. None of his ways shall slide. He walks in the way of righteousness. He honors the Holy Spirit by giving himself up to Him: does not grieve; does not quench; does not resist; but walks in the way of righteousness.

So now that the righteous man has been defined, let us consider the promises given to Him.

- I. The righteous man is **PROTECTED** from the power of the wicked.
 - A. God allows the wicked to prosper for a time, to test the righteous and to prepare them for eternal inheritance.
 - B. The wicked watch the righteous and envy him. As Cain did Abel. As his brothers did Joseph. As the Pharisees did the Lord Jesus. God prospers and blessed the righteous, and they are envied by the ungodly. Communism and all brands of socialism are based upon the premise that there is no difference between people; that God does NOT bless the righteous and curse the ungodly. Vs. 22.
 - C. The Lord protects the righteous:
 1. From physical harm, as it suits His purposes. Daniel, but not Stephen. But Stephen went to his eternal reward, so death was a deliverance for him.
 2. From condemnation and slander, as it suits His purposes. Joseph, but not Naboth. But Naboth also went to his eternal reward, so death was a deliverance for him also.
- II. The righteous man is **PATIENT** in the day of wicked power. Vs. 32,32
 - A. He waits. God has a time for everything, and the righteous man does not seek revenge, but waits on the Lord.
 - B. The earth must ripen until the time of the harvest.

1. Abraham and his seed waited 400 years. Many more years passed until the Temple was build.
 2. Abraham saw his inheritance afar off, for he looked for a city that has foundations, whose builder and maker is God.
 3. Sodom was NOT Abrahams inheritance; it was destroyed and still Abraham had to wait. Here we have no continuing city, but we seek one which is to come.
- C. The wicked are like a great tree that spreads itself; they are as Nebuchadnezzar; Caesar; Genghis Khan; Napoleon; Stalin, etc. YET....they pass away. They go to their reward, the flames and fires of Hell, if they do not repent and humble themselves and seek an eternal inheritance. As Paul said to King Agrippa, that he, Paul, was sent by the Lord Jesus to the Gentiles, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

III. Finally, The righteous man **PERSEVERES** to the end, his eternal inheritance. Vs. 37-40

A. Note [Mark, Consider] the contrast between the end of the wicked and the end of the righteous

1. We noted this before in Psalm 73:17,18 set table, and read.
2. The wicked, together, with all their combinations, alliances, conspiracies, plots, and schemes [see verse 7: “wicked devices], are cut off and destroyed. See also verse 32. “watcheth the righteous.” “seeks to slay” as they did the Lord Jesus.
3. The wicked have no faith, hope, charity; they pretend and spin their spider’s webs of deceit, but there is no hope in their death; no love for God; no charity toward men; no faith in the Lord Jesus. They are corrupted and perverse in all that they do. They only have a caricature of faith, of hope, of charity.
4. The end of the righteous is peace: peace with God; peace in his heart from guilt; peace in life as God enables him, for he seeks it; finally eternal rest in the presence of the Lord.

B. God is the God of the righteous.

1. God is their salvation.
2. God is their strength in time of trouble
3. God is their help and deliverance
4. God is the object of their trust. Vs. 40

Conclusion and application:

1. The righteous man cannot ultimate slide and fall, because God is His God and the righteousness of the righteous is of God, and not of himself.
 - a. The power of the Father, Son, and Holy Spirit preserves and protects him.
 - b. God is their salvation, their strength, their help and deliverance.
 - c. The only man who completely matches the description of this Psalm is the Lord Jesus Christ, but our inheritance is in Christ, as Paul told Agrippa.
 - d. It is Christ who is made unto us, wisdom and righteousness, sanctification and redemption.
2. Number one of the catechism:

Question: What is your only comfort in life and in death?

Answer: That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Savior Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; indeed, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready from now on to live unto Him.

May God bless you. Amen and Amen