

Psa 37:1-9

vs 1 -

① Psa 37 is another wisdom Psalm - it is one of 3 (v 49, 73) dealing w/ the ever-puzzling problem of the prosperity of the wicked. The key to the Psalm is its opening injunction, "Fret not."

The Psalmist throughout this section (vs 1-11) addresses himself to the righteous soul perplexed by the inequities of life. His key thought is that commitment to God contributes to contentment & serenity even in the face of the contradictions of experience.

(Beeson)

- ② This Psalm has been called a mirror of Providence, & an antidote to murmuring. (Epworth)
- ③ There is no finer exposition of the 3rd Beatitude (Matt 5:5) than this psalm, from which it is drawn (vs 11). It is a wisdom psalm: it speaks to man, not God, ~~but~~ bone — the righteous man's security is the central topic here.

The advice, Fret not thyself, or in terms of the Hebrew verb, "do not get heated," is virtually the refrain of the opening passage. As a law command it would be of little use, so it is reinforced by various encouragements (Tyndale)

④ This Psalm offers instruction for the purpose of comfort. It is often enough to irritate any man to see that the evil over thrives & no punishment seems to overtake him.

(x) What does the psalm instruct a man to do when divine governance seems to fail to adjust things that seem to cry out for intervention? Basic is the directive that recurs repeatedly in the psalm, "Trust in the Lord" (v. 3, 4, 5, 7, 34, 39). Coupled w/ this is the reminder that ethical responsibility is as binding as ever on all true followers of the Lord (v. 3, 27). [no matter what happens, how difficult, disturbing & discouraging things may be, we are never exempt from doing right. "Be not weary in well-doing".]

IV If this is added the counsel of patience, bearing up under the strain of what looks like divine inaction. Two other reminders are clearly stressed: one is that the godly are in due season blessed by the Lord in obvious ways; the other, that punishment will overtake the wicked.

The first two verses present both the problem + a summary solution - The rest of the psalm implies that it is the prosperity of the wicked & the seeming inaction of God that are the issues that give rise to the fretting that is discouraged.

(Leupold)

⑤ Fret not let, "Heart not thyself" Be not envious:

do not grieve," the word idea being that of becoming fiery red. The one word expresses the kindling emotion, the other the visible sign in the flushed face.

There is nothing in the matter in hand worth getting into a heat about, for the prosperity in question is short lived. His leading conviction moulds the whole psalm, & is half of the refrain. (EB)

Verse 3. cover of fretting

I O Here are things a man must leave in the hands of D while he himself performs his normal duties. The second half of the third verse might suggest that men were tempted to flee the land because of the persecution that the wicked were conducting.

Dwell in the land = Stay in the place where D has put you & fulfil your duty there.

(Jenpsd)

② The "land" is throughout this Psalm = the promised possession, the land of Jehovah's presence: "enjoy the quiet sure habitation which D gives thee, & diligently cultivate the virtue of faithfulness.

(Keil & D)

③ an obsession w/ enemies & trials cannot be simply switched off, but it can be ousted by a new focus of attention; then note the preoccupation w/ the Lord ^(*)
yourselves, expressed in the four phases that contain
this name here (v.3-7). It includes a deliberate
~~reduced~~ redirection of one's emotions (v.4a - delight of Paul &
Silas in psalm, singing as well as praying), & an
entrusting of one's career (you may v.5) & reputation
(your vindications 6) to Him. This is a liberation.

Do good: it is both theological & psychological
wisdom, not mg. because the ^① aggrieved person is no
longer turned in on himself, but because Our own
way is to overcome evil by good.

Dwell in the land - "Enjoy security" is a possible
translation. (Jpondale)

verse 4

II D whereas the vexation that has been referred to
could take all the joy out of life, the further
positive suggestion is to "take delight" in the
Lord, let Him be your joy, for He is wont to give
~~those~~ those that have all issues in His hands
such things as are good for them & "their heart
desires." (Lengold)