

In Secure

Psalm 37:3-8

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I. Sense of Security v. 3

- a. Trust - to feel secure *security, stability, sure of safety*
 - i. Do Good – labor toil
 1. David called for trust despite the presence **of evil men**
- b. Dwell - repose quietly.
 - i. Cultivate Faithfulness
 1. Cultivate - feed securely, feed on his faithfulness render *feed in security, strive after*
 2. *Enjoy security* is one of several possible translations of two Hebrew words, both of which have more than one meaning. *Enjoy* could mean ‘tend’ (as a shepherd), ‘feed (on)’ (as a sheep, etc.), ‘be friends with’, ‘strive after’ (assumed from the noun in Eccl. 1:14).
 3. *Security* most often means ‘faithfulness’, but also ‘faith’ (Hab. 2:4), and, adverbially, ‘certainly’. ‘Keep upright in heart (lit. “Tend faithfulness”)’ gives a parallel with ‘do good’ in the first line

II. Heart’s Delight v. 4

- a. Delight - to **take one’s pleasure in** Dt. 28:56; (2) *take exquisite delight in*; Ps. 37:4, 11 *על*, so Is. 58:14; 66:11; Jb. 22:26
 - i. He will Give
 1. Desires of your Heart
 - a. Rather one should **trust in the LORD** who can answer prayers of the heart (vv. 3–4). The promise, **He will give you the desires of your heart**, is based on the condition, **delight yourself in the LORD**. One who delights in Him will have righteous desires. If a person trusts in **the LORD** (cf. v. 3) God will gloriously vindicate him (vv. 5–6).

III. Trust Issues vs. 5-6

- a. Commit - to **roll away**, to God: a need, distress
 1. *commit* is lit. ‘roll’, as though getting rid of a burden (cf. Josh. 5:9). But it comes to be used simply as a synonym for ‘entrust’ (Prov. 16:3) or ‘trust’; cf. 22:8 (Heb. 9).

- ii. Your Way
- iii. Trust
 - 1. He will Do it
 - 2. He will Bring
 - a. Righteousness to Light
 - i. The conviction expressed in v 6 is that setbacks are temporary, like clouds obscuring the sun, but that eventually God will move the clouds away to let the true light appear.
 - ii. The acts of commitment and trust function like a trigger, releasing God’s capacity to act. But it is not always evident that God acts in response to faith, and consequently the “righteousness” and “justice” of the faithful may often be veiled
 - b. Judgement to Noonday
 - i. *midday, noon*: as time of prayer 55:18; as time of full heat 91:6; as full sunshine
 - ii. Isa 62:1, “until her justice shine [*yēṣē*] like the sun and her vindication burn like a torch.”

IV. Patience Problems vs. 7-8

- a. Rest – Be Still, to be silent *Be still* is basically ‘be silent’, as in 62:5 (Heb. 6). It is the stillness of waiting, not
- b. Wait
 - i. Wait- to **writhe with fear**
 - 1. of resting. The Hebrew root underlying *wait patiently* is probably, not *ḥûl* ‘to writhe’ ‘wait longingly’), which suggests an anxiety foreign to the context, but *yāḥal* akin to *yāhal*, ‘to wait’, as e.g. 31:24 (Heb. 25).
 - ii. Patiently
 - 1. This proverb advocates patience, not to be achieved by observing the instant-success schemes of this world, but by learning to wait patiently for God’s appropriate time
- c. Do Not Fret
 - i. Fret
 - 1. Therefore the righteous should **not** envy or **fret** (cf. v. 1; Prov. 24:19) **when** the wicked **succeed**. Fretting **leads only to evil**, including **anger** (Ps. 37:7–8)
 - ii. Him who prospers
 - iii. Wicked Schemes
 - 1. advocating not envy of the wicked, but *trust* in the Lord (cf. Ps. 4:6). Whereas the wicked live for themselves and by themselves,

the righteous trust in God and receive from God their legitimate desires.

d. Cease

i. Cease

1. Cease - of the person or of the thing, to **abandon, desert, leave in the lurch** Dt 4:31 31:6, 8 Jos 1:5 Ps 138:8 Neh 6:3 1C 28:20; to **let loose** Jb 7:19 27:6 Song 3:4—b. with to **release from release from hand**

2. Anger

ii. Forsake Wrath

1. Forsake – to abandon

iii. Leads to evil doing

Word Studies

Trust- to feel secure *security, stability,*

Good-

Dwell *feed as a flock; follow after*

Cultivate- feed securely, feed on his faithfulness render *feed in security*

Faithfulness

Delight *habit* Dt. 28:56; (2) *take exquisite delight in*; Ps. 37:4, 11 c לֵעַ, so Is. 58:14; 66:11; Jb. 22:26 to **take one's pleasure in**

Desires

Heart

Commit- to **roll away**, to God: a need, distress¹

¹ Ludwig Koehler et al., [*The Hebrew and Aramaic Lexicon of the Old Testament*](#) (Leiden: E.J. Brill, 1994–2000), 193.

4–37:3) ב). The second proverb contains a contrast to the first, advocating not envy of the wicked, but *trust* in the Lord (cf. Ps. 4:6). Whereas the wicked live for themselves and by themselves, the righteous trust in God and receive from God their legitimate desires.

6–37:5) ג). See also Prov 16:3. The essence of living faith is concisely described. The acts of commitment and trust function like a trigger, releasing God’s capacity to act. But it is not always evident that God acts in response to faith, and consequently the “righteousness” and “justice” of the faithful may often be veiled. The conviction expressed in v 6 is that setbacks are temporary, like clouds obscuring the sun, but that eventually God will move the clouds away to let the true light appear.

37:7) ד). This proverb advocates patience, not to be achieved by observing the instant-success schemes of this world, but by learning to wait patiently for God’s appropriate time.

9–37:8) ה) The type of “anger” against which this warning is issued is almost certainly “anger against God;” it arises from the experience of trouble in a world where the wicked are evidently trouble-free, and as a consequence all of human experience seems to be grossly unfair. Again, patience is required, partly because such anger is futile, bringing only grief, and partly because the evil will eventually be cut-off (as the Canaanites were before them) and the faithful will eventually inherit the land (as their predecessors did²

אמונה] syn³. with ירש ארץ⁴. 9. Most ancient Vrss⁵. give רעה the usual mng⁶. of *feed* as a flock; but many moderns think of רעה either as another stem or as another mang. of same stem, and render as syn⁷. דף *follow after*, as (בעה), De⁸., Moll., Hu.^{9 103}, RV¹¹., Dr¹²., Kirk¹³., *cherish*

² Peter C. Craigie, *Psalms 1–50*, 2nd ed., vol. 19, Word Biblical Commentary (Nashville, TN: Nelson Reference & Electronic, 2004), 297.

³syn. synonymous.

⁴v. verse.

⁵Vrss. Versions, usually ancient.

⁶mng. meaning.

⁷syn. synonymous.

⁸De. Franz Delitzsch.

⊗ The Syriac Peshitto Version.

⁹Hu. *Psalmen*³ ed. Nowack.

¹⁰³ *Psalmen*³ ed. Nowack.

¹¹RV. The Revised Version.

¹²Dr. S. R. Driver, Parallel Psalter.

¹³Kirk. A. F. Kirkpatrick.

¹⁴BDB¹⁵.; but the older view is preferable (*v*¹⁶. *v*¹⁷. 11). אֲמוּנָה adv¹⁸. acc¹⁹. *in confidence* (*v*²⁰. 33:4). Secker, Horsley, Ew²¹., B²²ä, make אֲמוּנָה²³= *security, stability*, as Is. 33:6²⁴= אֲמַת Is. 39:8, and render *feed in security*. has ἐπὶ τῷ πλοῦτῳ αὐτῆς or תַּמִּינָה *v*²⁵. 16, so Hare, Houb²⁶., Lowth.—4. וַיִּהְיֶינָה (so *v*²⁷. 11) Hithp²⁸. 29†³⁰[עַנְדָּה³¹] vb³². Pu³³. *be daintily bred* Je. 6:2. Hithp³⁴. (1) *be of dainty habit* Dt. 28:56; (2) *take exquisite delight in*; Ps. 37:4, 11 c³⁵. עַל, so Is. 58:14; 66:11; Jb. 22:26; 27:10; c³⁶. ב. rei Is. 55:2; (3) *make merry over*: c³⁷. עַל Is. 57:4.—5. גִּוֹל דְּרָקָה fully written for גַּל from גַּלל *roll*, c³⁸. עַל; cf³⁹. 22:9; Pr. 16:3, both אָל for דַּרְכָּךְ. עַל is explan. gl⁴⁰., not in other passages; Ps. 22 certainly oldest of the three. has גָּלַה *uncover*, manifestly wrong.—בָּטָה בְּעַלְיָי as 31:15, possibly with meaning 4:6 אַל, variation of בַּטָּה *v*⁴¹. 3.—6. 43†

¹⁴B Hebrew and English Lexicon of the OT., edited by F. Brown, S. R. Driver, C. A. Briggs. The editor specially referred to is designated by BDB. F. Brown, BDB. S. R. Driver.

¹⁵DB. Hebrew and English Lexicon of the OT., edited by F. Brown, S. R. Driver, C. A. Briggs. The editor specially referred to is designated by BDB. F. Brown, BDB. S. R. Driver.

¹⁶v. *vide*, see.

¹⁷v. verse.

¹⁸adv. adverb.

¹⁹acc. accusative.

²⁰v. *vide*, see.

²¹Ew. H. Ewald.

²²Bä F. Baethgen.

²³= equivalent, equals.

²⁴= equivalent, equals.

²⁵v. verse.

⌘ Greek Septuagint Version.

²⁶Houb. C. F. Houbigant.

²⁷v. verse.

²⁸Hithp. Hithpael of verb.

²⁹† prefixed indicates all passages cited.

³⁰[indicates that the form enclosed is not in the Hebrew, so far as known.

³¹] indicates that the form enclosed is not in the Hebrew, so far as known.

³²vb. verb.

³³Pu. Pual of verb.

³⁴Hithp. Hithpael of verb.

³⁵c. *circa*, about; also *cum*, with.

³⁶c. *circa*, about; also *cum*, with.

³⁷c. *circa*, about; also *cum*, with.

³⁸c. *circa*, about; also *cum*, with.

³⁹cf. confer, compare.

⁴⁰gl. gloss, glossator.

⁴¹v. verse.

⁴²emph. emphasis, emphatic.

⁴³† prefixed indicates all passages in ψ cited.

צְהָרִים⁴⁴. [m⁴⁵.] only pl⁴⁶. *midday, noon*: as time of prayer 55:18; as time of full heat 91:6; as full sunshine, and so sim⁴⁷. of greatest blessing, here as Is. 58:10.—7. הִתְחַלֵּל Hithp⁴⁸. *wait longingly*; α.λ.⁴⁹. in this sense, cf⁵⁰. Polel Jb. 35:14 (Elihu) (v⁵¹. 29:8), prob⁵². both a different vb⁵³., a variation of 31:25) יהל (יהל). has ἰκέτευσον, Aq⁵⁴. ἀποπαρὰδοκᾶει, *expecta*.—[אל-תתחר] as v⁵⁵. 1; we should either prefix I to get separate accent, or supply במרעים as v⁵⁶. 1, cf⁵⁷. v⁵⁸. 8 לחרע; in the latter case we should insert, from v⁵⁹. 1, באיש—, [אל תקגא, באיש] is unnecessary, except for measure.—8. אָה Dr⁶⁰. “only to do evil.” has only ὥσδε⁶¹= אך ל. is gl⁶². of intensification.—[לְהַרְעֵ] Hiph⁶³. inf⁶⁴. cstr⁶⁵. רעע with ל, either gerundive as interpreted by אך, or better as v⁶⁶. 1, 8 *at the doing of evil*. It is not necessary with Gr⁶⁷. to rd⁶⁸. למרע.—⁶⁹

3. *in the land*. I.e., Palestine; cf. Deut 11:1–32.

⁴⁴n. noun.

⁴⁵m. masculine.

⁴⁶pl. plural.

⁴⁷sim. simile.

⁴⁸Hithp. Hithpael of verb.

⁴⁹α.λ. ἀπαξ λεγόμενον, word or phr. used once.

⁵⁰cf. confer, compare.

⁵¹v. *vide*, see.

⁵²prob. probable.

⁵³vb. verb.

⁵⁴Aq. Version of Aquila.

⁵⁵v. verse.

⁵⁶v. verse.

⁵⁷cf. confer, compare.

⁵⁸v. verse.

⁵⁹v. verse.

⁶⁰Dr. S. R. Driver, *Parallel Psalter*.

⁶¹= equivalent, equals.

⁶²gl. gloss, glossator.

⁶³Hiph. Hiphil of verb.

⁶⁴inf. infinitive.

⁶⁵cstr. construct.

⁶⁶v. verse.

⁶⁷Gr. Grätz.

⁶⁸rd. read.

⁶⁹Charles A. Briggs and Emilie Grace Briggs, [*A Critical and Exegetical Commentary on the Book of Psalms*](#), International Critical Commentary (New York: C. Scribner's Sons, 1906–1907), 333.

its riches. LX⁷⁰X reads *plóútō*, “riches.” This is semantically and grammatically more fitting than traditional “feed in security.” Hence I must postulate a substantive *’āmōn*, followed by the feminine singular suffix *-āh*, “riches,” related to vs. 16, *hāmōn*, with the same signification. Notice that *hāmōn* in 2 Kings 25:11 appears as *’āmōn* in the doublet of Jer 52:15. For cognate phraseology, cf. Prov 10:21, *šiptē šaddīq yir’ū rabbīm*, “The lips of the just will feed on wealth.” Both *hāmōn* and *’āmōn* are kin to Ps 2:8, *māmōn*, “riches”; note the wordplay in Luke 16:11, “So if you were not reliable (*’mn*) in using your ill-gotten wealth (*mmn*), who will trust (*’mn*) you with true riches?”

5. *your destiny.* This sense of *derek* is touched upon in the NOTES on Pss 35:6 and 49:14. A cognate usage is found in vs. 7.

he will act. Compare the absolute use of *’āšāh* in Pss 39:10 and 118:24, “This is the day Yahweh acted.”

6. *shine like the sun.* S. Esh in V⁷¹T 4 (1954), 307, has identified the true force of *hōšr’* in the present context. On this meaning, see NOTE on Ps 17:2, and for a closely allied sentiment, Isa 62:1, “until her justice shine [*yēšē’*] like the sun and her vindication burn like a torch.”

Though the standard Hebrew lexicons usually cite only Job 31:26 for *’ōr* “sun,” progress in Northwest Semitic philology uncovers this meaning in Hab 3:4; Job 37:11, 21, 41:10, and possibly in U⁷²T, *’nt:iii:3*, *pdry bt ar*, “Pidrayu, daughter of the sun.” A hitherto unknown goddess of Canaanite mythology is named *phlt bt špš*, “Phlt, the daughter of the sun”; C. F. A. Schaeffer in *Annales archéologiques de Syrie* 13 (1963), 131.⁷³

Psalm 37

This psalm of David seems to build on the previous one. Here he instructed the righteous not to be disturbed over the prosperity of the wicked who reject God, for divine justice will yet be granted. Using a series of proverbial expressions, the psalmist exhorted the righteous to trust in the Lord continually and not fret about evil people who are about to be cast down. The message is similar to that in Psalms 49 and 73, as well as the Book of Job.

A. *Trust and fret not (37:1–8)*

37:1–8. In this first section of the psalm David called for trust despite the presence of **evil men**. One should not be **envious of** sinful people and their prosperity (cf. vv. 7–8; cf. Prov. 23:17; 24:1) because they will wither **like the grass** (cf. Pss. 90:5; 102:4, 11; 103:15–16; Isa. 40:6–8; 1 Peter 1:24) and **will soon die** (Ps. 37:1–2). Rather one should **trust in the Lord** who can answer prayers of the heart (vv. 3–4). The promise, **He will give you the desires of your heart**, is based on the condition, **delight yourself in the Lord**. One who delights in Him will have

⁷⁰LXX The Septuagint

⁷¹VT Vetus Testamentum

⁷²UT *Ugaritic Textbook*, 4th ed., 1965, of C. H. Gordon’s *Ugaritic Grammar*

⁷³Mitchell Dahood S.J., *Psalms I: 1-50: Introduction, Translation, and Notes*, vol. 16, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 228.

righteous desires. If a person trusts in **the Lord** (cf. v. 3) God will gloriously vindicate him (vv. 5–6).

Therefore the righteous should **not** envy or **fret** (cf. v. 1; Prov. 24:19) **when** the wicked **succeed**. Fretting **leads only to evil**, including **anger** (Ps. 37:7–8).⁷⁴

⁷⁴ Allen P. Ross, "[Psalms](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 821–822.