"Love Lifted Me Recovery Ministries"

Favorite Psalms Bible Study - Part 1 Psalm 37:1-7 Lesson #11

INSTRUCTIONS: **Read the entire section of Scripture in Psalms before starting to look up the other Scripture verses and filling in the blanks. Pray and ask the Holy Spirit to give you understanding as you read God's word. Most Scriptures are from the New King James Version.

	OT FRET beca						NIQUITY. For
-							; my steps had
	nearly slipped	d. For I was ₋		of t	he boastful, w		
		of the		"			
	●Isaiah 57:20)-21 "But	t the		are like the tr	oubled	, when it
	cannot rest, w God, 'for the	vhose waters	cast up mire a	and dirt.	'There is no		,' says my
Definition:	"Do NOT FRE	ET because o	of EVILDOERS	S, nor be	ENVIOUS of	the WORKE	RS of
INIQUITY"	- The word of	God uses the	terms "evildo	ers" and	"the wicked"	and "ungodly"	' to describe
people who	are far away fro	om God, and	who are sinnir	ng consta	antly, and have	e no desire to	know God.
These UNBE	ELIEVERS may	/ seem to be (getting along i	n life, and	d many of the	m even prosp	ering
financially ar	nd seeming to l	ce without tro	ubles in life.	However	r, God promise	es that they w	ill be JUDGED
for their work	ks and their evi	I deeds, and f	they will ultin	nately be	thrown into	hell for ever	asting
punishment	t, if they do not	repent and tu	ırn to God. 1	This is w	hat David me	ant when he	said he came
into the hou	ise of God and	d REALIZED	what their EN	ID would	d be. At first,	he was envio	ous of them
and their live	es, and wonder	ed why he eve	en bothered to	o follow G	God, but then I	ne realized wh	nat their eternal
	be, and he wa s						
•Psal	lm 73:12-14	"Behold, th	nese are the $_$, wł	no are always	at ease; they
							in vain, and
washe morni	ed my hands in ng."	innocence.	For all day lo	ng I have	been plague	d, and chaste	ned every
•Psal	lm 73:16-20	"When I th	ought	to		this, it was	too painful for
me -	– until l	into the		_ of	; then I _		their
	Surely yo						
		. Oh, how th	ey are		_ to	, a	s in a moment!
They	are utterly con	nsumed with _		As a	a dream when	one awakes.	So, Lord,
	You awake, You						
•Prov	verbs 23:17-18	3 "Do	let your	heart			, but in
the	of t	he	_ continue all	day long.	. For	there	is a hereafter
(an af	ter life: heaver	and hell), an	d your hope w	ill not be	cut off."		
Definition:	"They shall S	OON be CUT	Γ DOWN like t	the grass	s " – We kno	w that God pr	omises to
PUNISH SIN	l and JUDGE t	he evildoers c	of this world, b	ut His tim	ning is not our	timing. Wha	at seems like
					•	•	od is mercifu
		• •		•			uld perish and
							will not end up
	es 1:9-11	"Let the lowly	brother alory	in his exa	altation, but th	e	in his
		•			he will		

	no sooner has the	sun risen with a burni	ng heat than it	the	; its
		beautiful appearance			
	awa	ıy in his			
	Psalm 90:5-6	"You carry them aw	ay like a flood; the	y are like a sleep.	In the morning they
		which grows up;			
	•II Peter 3:8-9	"But beloved, do no	t forget this one thi	ng, that with the Lo	ord one is
	as a	years, and a _		years as one	The Lord is
	slack (slov	v, lazy) concerning His	S	, as some count s	lackness, but is
	longsuffering towa	rd us,"	that	any should	, but that all
	should come to				
		"For this is			
	Savior, who		men to be		_ and to come to the
		of the	·"		
	●John 3:16 "	For God so	the world	I that He	His only
		whoever believes in I	Him should not	but h	nave
	●Luke 24:46-47	"Then He said to t	hem, 'Thus it is wri	tten, and thus it wa	as necessary for
		to			
		and rem		lld be preached in	His to
	nations, l	beginning at Jerusaler	n.'"		
OISO Chris	BEDIENCE is sin or tians is UNFORGIVI •Matthew 18:32-3 se you not also have	33 "Then his ervant! I had	ne form of wickedn , after you all that d on your fellow s	ess that is COMMo He had called him lebt because you b servant, just as I ha	ON among even , said to him, You pegged Me. Should ad pity on you?"
		ING that any should re that God does not \	•		
	· ·	N of His only way of s	, ,		•
Here	=	7 "And the Spirit			
		!' And			
	nears say,	desires,	him take the wat	ter of life	"
	• Fzekiel 33:11	"Say to them, 'As	nim take the war I live ' savs the	God	 'I have
	LZCKICI 33.11	in the	of the	wicked but that the	- mave e wicked [should] turn
	from his way and	in the Turn	turn from your ev	il	tarri For why should
	you die, O house o		i, tarri morni yodi ov	"	. To Wily Siloula
	you die, o nouse (71 101001.			
3-5	Trust in the Lord. a	and do good; dwell in t	the land, and feed	on His faithfulness	DELIGHT
		he LORD, and He sha			
	-	rd, trust also in Him, a	_	_	
		3:5-6 "			r .
	and lean	on your own		; in vo	our ways
		ge Him, and He shall d		J	•
		For then you w		in th	ne
		, and lift up yo			
					

	words, the most in the most in the worlds.				e kingdom of	, and His
		_, and t	hese	shall b	e added unto y	, and His rou."
		-, <u></u>			,	
Definition:	: "He shall BRII	NG it to PASS'	' - "Bring it to	pass" is sort o	of an old fashio	ned way to say
	IAPPEN. But wh					
•	Lord", and that m					
	alm 55:22 "				;	, and He shall
	ain you; He shall	•	•			
						that He may exalt
			casting	your care	(worry, anxiety,	, fear) upon Him,
	ause He cares for	•				
	overbs 16:3		your wo	rks to the	, and y	our thoughts will
be e	established."					
ا ا	shall bring farth se	aur DICUTEOL	ICNESS on th	a LICUT and	VALUE ILICTICE	' aa tha naanday
6 He						as the noonday.
	tongue which	ino weap	on ioimed		_ you shall pro:	sper, and every
	This is the her	rises ritage of the	you i	of the Lord (you sin	all condemin.
		is	from	_ Of the Lolu, o	and then 1 "	
	for all [who he	long to Him] wh	n are onnress		and	
	•Isaiah 58:8			shall break	forth like the	
		, your he				
	•Psalm 97:11	, your n	ie env	un for the	ally.	, and gladness
	for the upright	of heart "	13 30 v	vii ioi tiic		, and gladiness
	ioi tiio aprigiit	or mourt.				
Definition:	: "He shall brin	a forth vour R	IGHTEOUSNE	SS as the LIG	GHT" - In the	Bible, light always
						This was true of
						o are believers in
						f the world" and if
	Him, we will NOT					
•Jo	hn 12:35-36	"Then Jesus s	said to them, "/	A little while lor	nger the	is with
you.	Walk while you	u have the	, lest		overtake	you; he who
wall	ks in	does	know		he is going.	While you have
wair		believe in the		, that you may	become sons	of
the		_,				
the	.,,	•Ephesians 5	:8 "For yo	ou were once _		, but now you
the .	"	Ephesians 5	:8 "For yo	ou were once _		, but now you
the are		•Ephesians 5 in the Lord.	:8	ou were once _ s children of _		, but now you "
the are	"	•Ephesians 5 in the Lord 4-5 "But ye	:8 "For your cou, brethren, a	ou were once _ s children of _ are not in		, but now you " , so that this
are of the different terms of the different	hessalonians 5: should overtake We a	• Ephesians 5 in the Lord 4-5 "But you as a thief. re not of the	:8 "For your country to the second se	ou were once _ s children of _ are not in ons of _ nor of	and	, but now you", so that this sons of the"
are of the different terms of the different	hessalonians 5: should overtake We a	• Ephesians 5 in the Lord 4-5 "But you as a thief. re not of the	:8 "For your country to the second se	ou were once _ s children of _ are not in ons of _ nor of	and	, but now you", so that this sons of the"
are •I T Day •Jo	hessalonians 5: should overtake We as hn 8:12 "Th who follows	•Ephesians 5 in the Lord 4-5 "But you as a thief. re not of the en Jesus spoke shall	:8 "For you are all so to them again	ou were once _ s children of _ are not in ons of nor of n, saying, 'I am	and :	, but now you " , so that this sons of the " of the world.
are of the Day	hessalonians 5: should overtake We as hn 8:12 "Th who follows of	• Ephesians 5 in the Lord 4-5 "But you as a thief. re not of the ten Jesus spoke shall'"	:8 "For you and a second a second are all a seco	ou were once _ s children of _ are not in ons of nor of _ n, saying, 'I am	and : the, but have	, but now you", so that this sons of the" of the world.
are •I T Day •Jo He	hessalonians 5: should overtake We a hn 8:12 "Th	• Ephesians 5 in the Lord	:8 "For you are all so walk in walk in	ou were once _ s children of _ are not in ons of _ nor of n, saying, 'I am	and : the, but have	, but now you", so that this sons of the" of the world.

	ST in the LORD, a OSPERS in HIS V					
					_; be of good cou	
				y, on the		
					alone, fo	r my expectation
	is from	"				
	•Psalm 40:1	"		patiently for the	; and	d He inclined to
	me, and heard	my cry."		-		
Definition	n: "REST in the I	LORD, and W	/AIT PATIEN	TLY for HIM" -	To "rest in the Lo	ord" means that
we put ou	r complete trust in	Him and stop	trying to run	around and figur	e out or fix everyt	hing by
-	. One of the hard	-				~ .
	nswer our prayers	•				
	t we want, and we					
	, and we must lear					
	ely, but other times					
	not give us an imm					
	nd "lean on" God.					•
-	trust and lean or					-
	n the Lord is an ac					
	to have its perfect					
•	urgery, cutting out		•	•		•
•	arn to obey God w				•	
	ng for other option	•	•	` •		•
5:18).			3 , 1		•	
∙Ja	ames 1:2-4	"My brethren,	count it all	when yo	ou fall into various	S,
	owing that the					
	ve its perfect work,					
•P	roverbs 3:5		in the Lore	d with all your he	art, and do not le	an on your own
und	derstanding."			•		•
•P:	salm 25:3-5 "l	ndeed, let no	one who	on _	be ash	amed; let those
be	ashamed who dea	ıl treacherous	ly without cau	se. Show me Y	our ways, O Lord	d; teach me You
	hs. Lead me in Y					
	all the _	"				
•P:	salm 37:34	(on the	, and kee	p His way, and H	e shall exalt you
to i	nherit the land"					
•P	hilippians 4:6 oplication with	"Be	for r	othing, but in ev	erything by praye	er and
sup	oplication with		, let your	be	made	to God."
·			-			
Definition	n: "Do NOT FRE	T because of	him who PR	OSPERS in HIS	WAY" - As in v	verse 1 above,
the psalm	ist is telling us not	to fret (worry,	get upset) ab	out evil people v	vho seem to be p	rospering (doing
well in this	s life). God will ta	ke care of the	em and judge	them for their ev	il ways when the	time comes.
• J	eremiah 12:1	"Righteous a	are You, O Loi	d, when I plead	with You; yet let r	ne talk with You
	out Your judgments					
	wh					•
	omans 12:19			enge yourselves,	but rather give p	lace to wrath
	od's anger against					
, – ,		,,	,			<u>_,</u>

_____." says the _____."