

God's Promise of Blessing

9/12/82

PSALM 1

Jeremiah seems to have been acquainted with this Psalm. Cf. Jer. 17:7, 8.

So also the writer of Psa. 92:12-14. Cf. Prov. 11:28

Psalm 1, 2 form an ~~and~~ introduction to all the OT since the 1st Psalm has to do with the Law; the second with the Prophets.

The Psalm emphasizes what the blessed man does, how he lives, who his companions are, and especially, how he regards the Word of God.

We are told, first of all, what he does not do, then what he does!

The Psalm clearly shows God's concern for the happiness of his people.

The blessed man, ^{or the righteous man} is described first (or the godly man), then the ungodly.

V. 1 negatively.

There is a progressive degeneration.

"Ungodly" are those who have no place for God in their lives; they do not fear Him, nor are they concerned with pleasing Him.

"Counsel" points to his way of thinking, the way he is determined to go + feels others should go.

"Sinners" - those who live openly in sin.

"Way" = conduct, way of acting and living.

"The scornful" - the most vicious of all, those who scoff at the things of God, at anything that is holy.

"Seat" These are those who are confirmed in their sin. It can mean an assembly of people for a particular purpose -- the purpose here being to scorn the things of God.

The many ways of saying the same thing is for emphasis.
1)
2)
3) Degradation is gradual in stages.

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" . . . no man can be duly animated to the fear and service of God, and to the study of his law, until he is firmly persuaded that all the ungodly are miserable, and that they^{who} do not withdraw from their company shall be involved in the same destruction with them" (Vol. IV, pp. 2, 3).^x

Commencing with a declaration of his abhorrence of the wicked, he (the Psalmist) teaches us how impossible it is for any one to apply his mind to meditation upon God's law, who has not first withdrawn and separated himself from the society of the ungodly

(Calvin, Vol. 4, p. 2).

Later on on the same page Calvin added, "... the first step to living well is to renounce the company of the ungodly, otherwise it is sure to infect us with its own pollution."

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V. 2 - Instead, the man who would be happy now and hereafter gives priority to the Word of God.

Think of what it would mean if all you had was the Torah! And yet how rich that section of God's word is in its revelation of God, its prophecies of Christ, its type, its doctrine, its practical teaching (promises and warnings).

"His delight" means that which he firmly adheres to. He is more concerned about pleasing God than he is anything else. He loves it because it is "the law of the Lord."

Consequently he meditates in it continually, "day and night"; not just occasionally. He is always reading it, thinking about it, inquiring into it, searching it through and through.

V. 3 For the person who regularly does this there will be:

- 1) Stability - "like a tree planted," so as not to be moved around by those influences which come along.
- 2) Vitality -
 - a) It is being nourished from an inexhaustible supply - "by rivers of living water."
 - b) "Fruit."
 - c) "Its leaf also shall not wither."

The outward profession is consistent with its inner life.

d) "Whatsoever he doeth shall prosper."

Listen to what Delitzsch (I, pp. 86, 87) has to say about this:

(See the next page.)

What a richly flowing brook is to the tree that is planted on its bank, such is the word of God to him who devotes himself to it: it makes him, according to his position and calling, ever fruitful in good and well-timed deeds and keeps him fresh in his inner and outward life, and whatsoever such an one undertakes, he brings to a successful issue, for the might of the word and of the blessing of God is in his actions.

This is what the Lord told Joshua. Cf. Josh. 1:8.
~~This is also what Paul told Timothy.~~

Do we not recognize that our main problem is that we do not give the attention to the Word that we should, and heed to give to it.

V. 4-6 The contrast: the ungodly man.

V. 4 - The first thing you can say about him is, "The ungodly are not so."
 He has no place for God, no time for the Word, and so none of the results are there.

Instead of a tree, he is like worthless chaff. He does not stand up under any trials or testings. He has neither roots nor fruit nor living leaves. Chaff is dead!
 This has to do with this life.

V. 5 - neither shall he stand in the judgment. All of his life will come up for review.
 Note how the ungodly and sinners are placed together.

"The congregation of the righteous" here, following judgment, seems to point to the assembling of the people of God in glory.
 Cf. 1 Tim 4:8.

V. 6 - The reason for all that has been said.

It is all in the Lord's hands.

"The Lord knoweth the way of the righteous."

The word knoweth is very rich in its meaning. It not only means to be acquainted with, but to choose, to plan, to oversee, to carry through to completion.

See Gen. 18:19; ~~Isa~~ Psa. 31:7; 37:18

So it is more than the omniscience of God. It is the sovereignty of God.

"Way" = the life.

Thus, there are six reasons for the blessedness of the godly man.

- 1) He seeks to please God.
- 2) He delights in the Word.
- 3) He stays away from sin and from sinners.
- 4) He is a blessing and help to others (implied).
- 5) He knows that he is secure regarding the future, the day of judgment.
- 6) He recognizes the plan of His sovereign God.