

# PSALM 1

## I. TEXT

**1** *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 4 The ungodly are not so: but are like the chaff which the wind driveth away. 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. 6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*

### THE MESSAGE

**1** *How well God must like you—you don't hang out at Sin Saloon, you don't slink along Dead-End Road, you don't go to Smart-Mouth College. 2 Instead you thrill to GOD's Word, you chew on Scripture day and night. 3 You're a tree replanted in Eden, bearing fresh fruit every month, Never dropping a leaf, always in blossom. 4 You're not at all like the wicked, who are mere windblown dust, 5 Without defense in court, unfit company for innocent people. 6 GOD charts the road you take. The road they take is Skid Row.*

## II. EXPOSITION

### 1 Blessed is the man

**Blessed**—**esher** = happy

Parallel to 'beatitudes' (Mt 5)—blessed = μακαρισσ

Purpose: blessed not just for self—but to share blessing with others

A key concept in Psalms

Used 45 times in OT—28 times in Psalms (62%)—2 out of 3 times

that walketh not in the counsel of the ungodly

NIV = *who does not walk in step with the wicked*

**Ungodly**—**rasha** = hostile to God—criminal—unrighteous/immoral—'wicked'

nor standeth in the way of sinners

**Sinners**—**chata** = wrong-doer who causes harm/loss—offender—condemned

nor sitteth in the seat of the scornful

**Scornful**—**luwts** = one who ‘mouths off’—mockers—boaster

**NOTE: Poetic device—synonymous parallelism**

- Repetitive descriptions of ‘wicked’ people
- Three different postures—and three similar behaviors—describe ‘wicked’ people
- Postures move from active—to stationary—to sedentary
- Behaviors move from general character—to specific action

**NOTE: Irony**

**The One Truly Righteous Man—Jesus—was accounted as such a ‘wicked’ person**

1. He was crucified between thieves who were
  - o ‘Ungodly’ = criminals
  - o ‘Sinners’ = condemned
  - o ‘Scornful’ = who mocked Him
2. He was numbered among the ‘transgressors’—**Is 53:12**
3. He was assigned a grave with the ‘wicked’—**Is 53:9**
4. He—*became* sin for us—**II Cor 5:21**

The reason:

**II Cor 5:21—*He Made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him***

## 2 **But his delight is in the law of the Lord**

**Delight**—**chephets** = pleasure—desire

**Law of the Lord**—**torah** = instruction—direction—legal directives

OT context—technically the *Pentateuch*

NT context—the law of God *both* in the Bible—and written on our *hearts*—**Jer 31**

The purposes of God’s Law

To direct/teach us how to please Him and do His will

For our own good—and prosperity

**Josh 1:8—*This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.***

Wisdom tells us—the person who keeps the law—is truly happy—**blessed**

**Pr 29:18—*Where there is not vision, the people perish; but happy is he who keeps the law.***

Here—‘happy’—is the same ‘blessed’— **esher**—here in this Psalm—**verse 1**

*and in his law doth he meditate day and night.*

**Meditate**—**hagah** = groan/moan—muse—devise/plot

Not just deep reflection—but also *applying* those musings to our everyday life and future plans

Reflects a true *love* for God’s word

**Ps 119:96**—*O how I love Your law! It is my meditation all the day.*

Reflects love and respect for the Lawgiver Himself

**Ps 63:6**—*When I remember You on my bed, I meditate on You in the night watches*

**3** *And he shall be like a tree planted by the rivers of water*

NASB—*He will be like a tree firmly planted by streams of water*

OT context—River flowing through Eden—**Gen 2**

Which then divided into four rivers—Pishon, Gihon, Tigris, Euphrates

NT promise—River of Life

**Rev 22:1-2**—*Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of the street.*

**Planted**—**shathal** = can also mean **transplanted**

The righteous man is not good by self-virtue—but by God’s planting him—and tending him!

*that bringeth forth his fruit in his season*

Parallels to **John 15**

The mark of a true Christ-follower = fruit-bearing

That which glorifies the Father = fruit bearing

Those who do not bear fruit are ‘taken away’

Parallels to NT promise and judgment

John the Baptist—**Mt 3**

*every tree that does not bear good fruit will be cut down and thrown into the fire*

Jesus—Sermon on Mount—**Mt 7**

○ *A good tree bears good fruit—and a bad tree bears bad fruit*

○ *Every tree that does not bear good fruit will be cut down and thrown into the fire*

*his leaf also shall not wither;*

**Wither**—**nabel** = fade—sink—droop

Obvious parallels to OT and NT

OT context—tree of life—in the Garden of Eden—**Gen 2**

NT context—tree of life—in Heaven—**Rev 22**

**Rev 22:2**—*On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.*

*and whatsoever he doeth shall prosper*

**Prosper**—**tsalach** = profitable—successful—advance

**4** *The ungodly are not so:*

*but are like the chaff which the wind driveth away*

**Chaff**—**mots** = husks—in OT always wind-blown

- Superficial covering of seed
- With no life in itself
- No lasting value
- Contrast—with fruitfulness of righteous man

**5** *Therefore the ungodly shall not stand in the judgment*

**Not stand**—**quwm** = stand up—rise/arise

LXX and Vulgate translate—will not ‘rise up’

Implication—the wicked will not be resurrected

Problem—all will be resurrected for judgment!

*nor sinners in the congregation of the righteous*

**Congregation**—**edah** = assembly—multitude—company—family

**Congregation of the righteous**

**OT context**—**Israel**

Could mean *all* Israel—assuming all were righteous

Problem: later prophets indicate that not all Israel were ‘true Israel’

Or could mean only those among Israel—who were the ‘true Israel’

Only those who are truly righteous—will be vindicated at judgment

**NT context—the Church—the Kingdom of God/Heaven**

Church militant—on earth

Is mixed with ‘righteous’ and ‘unrighteous’

Jesus’ parable of Wheat and Tares—**Mt 13:24-30**

Church triumphant—in heaven

Only the redeemed who truly believe—will pass judgment

**6 For the LORD knoweth the way of the righteous**

**NIV—For the Lord watches over the way of the righteous**

**Knoweth—yada** = can also mean **acknowledge—recognize** [in an affirming way]

Here the equation is finally made

The ‘**blessed**’ person who follows the law = the ‘**righteous**’ person

Righteousness is not just obedience to the law—but being *approved* by God

The only way this is possible

The Only Righteous Person—Christ—became sin for us

So that we—who are wicked/ungodly/condemned—might be approved as righteous by God

***but the way of the ungodly shall perish.***

**Way—derek** = manner—path—course—direction

**Perish—abad** = exterminated—vanish—lost [forever]

Not only will the ungodly *persons* perish—but their *way of life*—godlessness—will disappear

In the kingdom of God—the ‘**way** of the ungodly’—will not be admitted at all

**Rev 21:26-27—and they will bring the glory and the honor of the nations into it; and nothing Unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the lamb’s book of life.**