

# The Path of the Righteous vs The Wicked

Series 1-15

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## **Introduction to The Path of the Righteous vs. the Wicked**

When I first sat down with the Psalms again, I was stirred by the simple, sharp contrast that God lays out right at the doorway of this great book. Psalm 1 and Psalm 2 are like the threshold to the entire Psalter. They tell us that all of life boils down to two paths — the path of the righteous and the path of the wicked. And then they tell us that over every path, every nation, every person, there is one King: God’s Anointed Son.

I’ve always enjoyed Spurgeon’s *Treasury of David*. It’s a rich well of commentary and devotion, and I often draw from it. But what I wanted to do here is something more personal. This series is my own walk through these opening psalms, my own “treasury” of lessons and insights, as I see them flowing out of God’s Word. I’m not trying to compete with Spurgeon; I’m simply adding my voice, sharing what the Lord has shown me, and hopefully giving you something to chew on, meditate on, and apply.

*The Path of the Righteous vs. the Wicked* is about choices, directions, and destinies. Psalm 1 shows the blessed man who delights in God’s Word, planted like a tree by rivers of water, bearing fruit, prospering under God’s watchful eye. Right alongside, it shows the wicked — rootless as chaff, driven by the wind, perishing in the end. Psalm 2 expands the picture from individuals to nations. The rulers of this world rage and plot against the Lord and His Christ, but heaven’s throne is unmoved. God laughs at rebellion, sets His Son on Zion’s hill, and calls the world to kiss the Son and trust Him before it’s too late.

That’s what this series is about: the way of the righteous and the way of the wicked. One is blessed, fruitful, and known by God. The other is rootless, empty, and doomed to perish. My goal is to walk through these psalms with you, showing how relevant they still are — not only for ancient Israel, not only in Spurgeon’s day, but for us right now. These are not just old songs; they are living truths, calling us to choose wisely which path we walk and Who we trust.

So, this is the beginning of my own *Treasury of David* series — starting where God starts, with the path of the righteous versus the path of the wicked.

## **1 of 15: The Path of the Righteous vs. the Wicked – Oh, the Blessednesses! The Man Who Delights in God**

### **Oh, the Blessednesses! The Man Who Delights in God**

*(Psalm 1:1–2)*

#### **Introduction: The Psalm that Sets the Tone**

The opening lines of the Psalms are no accident. God’s hymnbook for His people begins not with lamentation, nor with prophetic warning, nor even with a call to arms, but with a **benediction**: “*Blessed is the man...*” (Psalm 1:1). Before the melody of worship, before the cries of anguish, before the trumpet of prophecy, God teaches His people that the true foundation of life is found in **blessedness** — a life lived under His favor and in His delight.

The Hebrew word translated “*blessed*” in Psalm 1 is actually plural: *ashrei* — “Oh, the blessednesses!” It is a word bursting with abundance, joy upon joy, favor upon favor. This is no thin, fleeting happiness, but the **overflow of covenant life with God**. The psalmist shouts it at the very threshold: to walk with God is to enter into multiplied blessing.

Spurgeon observed that just as the Sermon on the Mount opens with blessings, so too does the Book of Psalms. This is the Old Testament’s Beatitudes — the “Blessed is the man” who knows God, walks in His ways, and delights in His law. From the very beginning, the Psalms divide all of humanity into two roads: the righteous and the wicked. One path is blessedness; the other, perishing.

In this first essay of our series, we will dig deep into Psalm 1:1–2 and consider **the man who delights in God**. We will explore:

1. The nature of true blessedness.
2. The separation from the way of sinners.
3. The delight in the law of the Lord.
4. The fruit of meditation day and night.

This essay will unfold how the Psalmist paints the portrait of the godly man, and why this picture must be the starting point of all true worship, doctrine, and devotion.

## Section 1: The Plurality of Blessedness

When the psalmist declares, *“Blessed is the man,”* he uses a plural form — *ashrei*. This indicates not one blessing, but an overflowing multitude. The Christian is not blessed with a single favor, but with a **cascade of mercies** that surround him daily.

Paul echoes this in Ephesians 1:3: *“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”* Not one blessing, but “all spiritual blessings.” The believer stands under a Niagara of grace, drenched with mercies innumerable.

Spurgeon comments that the word could be translated, “Oh, the happinesses!” But this is more than emotion. It is a condition of life that flows from God’s hand. It is objective — rooted not in fleeting feelings but in the settled reality of God’s covenant favor.

The world pursues happiness in wealth, in power, in fame. But the blessedness of Psalm 1 is **different in kind**. It does not fade when riches fail, when health declines, or when friends depart. It is a happiness untouched by circumstance, because it is anchored in God Himself.

Jesus echoes this blessedness in His Beatitudes: *“Blessed are the poor in spirit... blessed are they that mourn... blessed are the meek...”* (Matthew 5:3–5). The world cannot comprehend such paradoxes — blessed in poverty? Blessed in mourning? Yet in God’s kingdom, it is the paradox of grace: those who cling to Him are truly blessed, no matter their outward condition.

## Section 2: The Negatives of Blessedness – Separation from Sin

Verse 1 continues: *“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.”*

Notice the downward progression:

- Walk → Stand → Sit.
- Counsel → Way → Seat.
- Ungodly → Sinners → Scornful.

The psalmist exposes the spiral of sin. At first, the man is merely walking in the advice of the ungodly — listening to worldly wisdom, dabbling in its counsel. Soon he is standing in the path of sinners — identifying with them, participating in their way of life. Finally, he is

sitting in the seat of the scornful — hardened, comfortable in rebellion, mocking righteousness.

Sin is never static. It moves by degrees, from casual exposure to settled identity. To be blessed, the man of God must **separate himself** from this spiral. He must refuse ungodly counsel, avoid the sinner's path, and shun the scorner's fellowship.

This is not isolation from the world — Jesus Himself prayed, *“I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil”* (John 17:15). Rather, it is **moral separation** — to be in the world but not of it. The blessed man guards his associations, his influences, and his allegiances.

The Apostle Paul warns, *“Be not deceived: evil communications corrupt good manners”* (1 Corinthians 15:33). To walk with sinners is to risk learning their ways. To linger in their path is to join their rebellion. To sit in their seat is to partake in their judgment.

The blessed man turns his feet away. He is marked not only by what he pursues, but also by what he rejects.

### **Section 3: The Positive of Blessedness – Delight in the Law**

If the first verse describes the **negative separation**, the second verse gives the **positive pursuit**:

*“But his delight is in the law of the LORD; and in his law doth he meditate day and night.”*

Blessedness is not simply avoiding sin. It is actively delighting in God's Word. This is no grudging duty, no cold obligation. The blessed man finds **delight** — joy, satisfaction, pleasure — in the law of the Lord.

The Hebrew word for “law” (*torah*) means instruction, teaching. It is not limited to the Ten Commandments or the Mosaic code. It includes the whole revealed will of God. For David, it was the Torah of Moses. For us, it is the completed canon of Scripture, the Old and New Testaments.

The blessed man is not merely a student of the Word, but a lover of it. His delight is not in the counsel of the ungodly but in the counsel of God. The world feasts on entertainment, gossip, and novelty. The man of God feasts on Scripture.

Jeremiah echoes this joy: *“Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart”* (Jeremiah 15:16). The Christian who delights in the Word finds it sweeter than honey, more precious than gold.

To delight in the law is to treasure it, to savor it, to desire it. It is to say with the psalmist in Psalm 119:97: *“O how love I Thy law! it is my meditation all the day.”*

#### **Section 4: Meditation Day and Night**

The blessed man not only delights, but also **meditates**: *“in His law doth he meditate day and night.”*

Meditation is not emptying the mind, as in pagan mysticism. It is filling the mind with Scripture, turning it over, chewing it, pondering its meaning, applying it to the heart. The Hebrew word suggests murmuring — reciting softly, muttering the Word to oneself.

The blessed man is never far from the Scriptures. By day, in the busyness of labor, the Word is his guide. By night, in the quiet of darkness, the Word is his comfort. Morning prayer, evening reflection, constant recall — this is the rhythm of his life.

Joshua 1:8 echoes this: *“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night... for then thou shalt make thy way prosperous, and then thou shalt have good success.”*

Meditation is the bridge between knowledge and obedience. Without meditation, the Word remains abstract. With meditation, it becomes **incarnate in the life**. It saturates the mind, shapes the affections, directs the will.

The ungodly man feeds his mind on vanity, violence, and vice. The godly man feeds on the Word of God continually.

#### **Section 5: The Fruit of Delighting in God**

Though verse 3 belongs to the next section, it flows naturally: *“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season...”*

The blessed man becomes fruitful. Delighting in God’s Word leads to stability, nourishment, and productivity. He is no wild shrub, but a tree planted — chosen, cared for, sustained. His roots sink deep into rivers of living water. His leaves do not wither. His fruit comes in due season.

In contrast, the ungodly are like chaff — weightless, rootless, lifeless, blown away by the wind. The man who delights in God is substantial, stable, and enduring.

The fruit he bears may be patience in trial, faith in testing, joy in prosperity, or love in service. Each season brings its fruit, because the Word supplies the root.

### **Section 6: Christ, the Blessed Man**

Ultimately, Psalm 1 points to **Christ Himself**. He alone perfectly fulfilled this description. He never walked in the counsel of the ungodly. He never stood in the way of sinners. He never sat in the seat of the scornful. His delight was always in the law of His Father. He meditated on it perfectly, lived it out perfectly, embodied it perfectly.

Jesus is the truly Blessed Man — and by union with Him, His blessedness becomes ours.

As believers, we fall short. We sometimes dabble in ungodly counsel, stumble into sinful ways, or even sit in scornful attitudes. Our delight in the Word is often weak, our meditation shallow. But in Christ, we are counted righteous. His obedience is imputed to us. His blessedness is shared with us.

Thus Psalm 1 is not only a call to imitation, but a pointer to **our Savior**, the Blessed Man who secures our blessedness.

### **Section 7: Application for Today**

1. **Guard Your Influences.** Who speaks into your life? Are you walking in worldly counsel? Standing in sinful paths? Sitting in scornful seats? Separation is not optional — it is essential to blessedness.
2. **Delight in the Word.** Is Scripture your joy, your feast, your delight? Or is it an afterthought? True blessedness flows not from mere duty but from desire for God's truth.
3. **Meditate Day and Night.** Are you saturating your mind with the Word? Carry a verse in your heart throughout the day. Whisper it in prayer at night. Let meditation reshape your soul.
4. **Find Blessedness in Christ.** Ultimately, your security is not in your performance but in Christ, the Blessed Man. Rest in Him, and live out His life in you.

### **Conclusion: The Gateway Psalm**

Psalm 1 is the **gateway** to the Psalms. It declares at the outset that there are two paths — the path of the righteous and the path of the wicked. One leads to blessedness, the other to perishing. The blessed man is marked not by worldly success but by **delight in God’s Word**.

“Oh, the blessednesses!” It is plural because God’s favor is abundant. It is plural because His mercies are new every morning. It is plural because His grace abounds to the chief of sinners.

The man who delights in God is truly blessed — in life, in death, and in eternity.

## **2 of 15: The Path of the Righteous vs. the Wicked – The Counsel of the Ungodly: Where Sinful Advice Leads**

### **The Counsel of the Ungodly: Where Sinful Advice Leads**

*(Psalm 1:1)*

#### **Introduction: The Power of Counsel**

Every man is shaped, not only by his own desires and choices, but also by the **voices he listens to**. Advice, counsel, influence — these things quietly direct the course of life. We live in a world where every moment we are bombarded with counsel. The question is not whether we receive counsel, but **whose counsel we heed**.

Psalm 1 opens with a portrait of the blessed man by describing what he avoids: *“Blessed is the man that walketh not in the counsel of the ungodly.”* This first negative sets the tone. The man who knows true blessedness does not allow the advice of the ungodly to shape his steps. He recognizes the subtle danger of influence, and he separates himself from its poison.

This essay will explore the danger of **ungodly counsel** in four movements:

1. What is the counsel of the ungodly?
2. Why is it so alluring?
3. Where does it lead?

#### 4. How does the blessed man resist it?

Along the way, we will draw from Scripture, the wisdom of Spurgeon's *Treasury of David*, and the testimony of the saints to understand the subtlety of influence and the need for vigilance.

### **Section 1: What Is the Counsel of the Ungodly?**

The Hebrew word translated *counsel* (*etzah*) means advice, guidance, a plan or purpose. The ungodly (*rasha*) refers to those who live without reverence for God, who disregard His law, who may be outwardly respectable but are inwardly rebellious.

Thus the counsel of the ungodly is any worldview, philosophy, or advice that originates apart from God and His Word. It may be:

- The counsel of the skeptic who denies God's existence.
- The counsel of the sensual who prioritizes pleasure.
- The counsel of the ambitious who exalts self.
- The counsel of the worldly wise who trusts human reason above revelation.

Ungodly counsel is not always blatantly wicked. It often comes clothed in plausibility, coated with respectability. It may sound practical, clever, even compassionate. But at its core, it leaves God out of the equation.

Spurgeon remarked that this first verse is "a negative description of the godly man." He does not walk in ungodly counsel, and by avoiding it, he preserves his steps from destruction. Counsel is the steering rudder of life; take the wrong advice, and the whole voyage is wrecked.

The danger is not only in bad company, but in bad counsel. One may live outwardly moral but inwardly be guided by principles that deny God. To walk in that counsel is to begin a journey that ends in ruin.

### **Section 2: Why Is Ungodly Counsel So Alluring?**

If ungodly counsel were always obvious, few would follow it. Its power lies in its subtlety. Let us consider why it is so attractive.

#### **1. It Appeals to Pride.**

Ungodly counsel whispers: *“You know best. Trust yourself.”* This was the serpent’s counsel to Eve: *“Ye shall be as gods, knowing good and evil”* (Genesis 3:5). Pride loves independence. Advice that strokes self-rule is appealing to the fallen heart.

## **2. It Offers Quick Solutions.**

God’s way often involves patience, faith, and waiting. Ungodly counsel offers shortcuts. It promises immediate relief, quick gain, easy success. Remember Satan’s offer to Christ: *“All these things will I give thee, if thou wilt fall down and worship me”* (Matthew 4:9).

## **3. It Sounds Reasonable.**

The ungodly often cloak their advice in logic and common sense. But Proverbs warns: *“There is a way which seemeth right unto a man, but the end thereof are the ways of death”* (Proverbs 14:12). Reason apart from revelation leads astray.

## **4. It Flatters Desires.**

Counsel that affirms what we already want is easy to accept. If my heart longs for wealth, the world will gladly offer counsel to pursue it at any cost. If I long for revenge, ungodly voices will cheer me on.

## **5. It Is Popular.**

Most people follow the broad way. When many voices say the same thing, it feels safe to agree. Yet Jesus warns that the wide gate leads to destruction (Matthew 7:13–14).

The blessed man discerns that popularity does not equal truth. He resists the lure of worldly counsel, no matter how attractive.

## **Section 3: Where Does Ungodly Counsel Lead?**

The verse shows a progression: walking in counsel → standing in the way of sinners → sitting in the seat of the scornful. The counsel of the ungodly is the **first step** in a downward spiral.

### **1. It Leads to Compromise.**

Walking in ungodly counsel means letting worldly advice guide your daily steps. At first it may be small: *“It’s okay to shade the truth; everyone does it.”* *“It’s fine to compromise here; it’s practical.”* But compromise leads further down.

### **2. It Leads to Conformity.**

Standing in the way of sinners means identifying with their path. What began as listening now becomes participating. The person begins to adopt the attitudes, habits, and worldview of sinners.

### **3. It Leads to Contempt.**

Finally, one sits in the seat of the scornful. Here the person is not merely influenced but entrenched, hardened, mocking righteousness, despising holiness, scorning God.

Spurgeon noted: “Men are first influenced by the ungodly, then associated with them, and at last hardened in their ways.” Counsel shapes character; character shapes destiny.

The end of ungodly counsel is destruction: “*The way of the ungodly shall perish*” (Psalm 1:6). What seemed clever advice proves to be poison.

## **Section 4: Biblical Examples of Ungodly Counsel**

Scripture is filled with warnings of those who followed ungodly advice.

- **Eve** listened to the serpent’s counsel and plunged humanity into sin (Genesis 3).
- **Lot** pitched his tent toward Sodom, likely heeding counsel of prosperity, and it led to ruin (Genesis 13).
- **Rehoboam** forsook the wise counsel of elders and followed the foolish advice of young men; the kingdom was divided (1 Kings 12).
- **Ahithophel’s counsel** was like an oracle, yet when he sided against David, his advice led to his own destruction (2 Samuel 17).
- **Herod** listened to the counsel of Herodias’ daughter and beheaded John the Baptist (Mark 6).

Each example shows the power of influence. Wrong voices lead to tragic outcomes.

## **Section 5: How the Blessed Man Resists**

The psalmist describes the blessed man as one who **does not walk** in such counsel. His blessedness is rooted in deliberate resistance. How does he resist?

### **1. By Delighting in the Word.**

Verse 2 gives the key: his delight is in the law of the Lord. When God's Word is sweet, the counsel of the ungodly is bitter by comparison. Delight crowds out deception.

## **2. By Testing Every Spirit.**

The believer must weigh counsel by the Word. As 1 John 4:1 says: "*Beloved, believe not every spirit, but try the spirits whether they are of God.*" Does this advice align with Scripture? Does it honor Christ?

## **3. By Seeking Godly Counsel.**

Proverbs 11:14 says: "*In the multitude of counsellors there is safety.*" But they must be godly counsellors — men and women of prayer, Scripture, and proven character.

## **4. By Walking in the Spirit.**

Galatians 5:16: "*Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*" The Spirit gives discernment to detect the subtle poison of ungodly influence.

## **5. By Remembering the End.**

Ungodly counsel leads to ruin. The blessed man sees beyond the moment to the eternal consequences. He lives in light of judgment.

## **Section 6: Christ, the Wisdom of God**

Ultimately, this verse points us to Christ. He is the Blessed Man who never once walked in ungodly counsel. Satan offered Him advice in the wilderness — stones into bread, leap from the temple, bow for the kingdoms of the world — but Jesus resisted with Scripture. He refused the counsel of the ungodly and chose the counsel of His Father.

Christ is Himself the Wisdom of God (1 Corinthians 1:24). To follow Him is to reject ungodly counsel and embrace divine wisdom. In Him, we find the perfect model and the enabling power to resist.

## **Section 7: Application for Today**

1. **Discern Media Counsel.** Every film, song, podcast, or article carries counsel. Is it godly or ungodly? Test it.
2. **Guard Your Friends.** Who are your advisers? Are they leading you nearer to God or away?

3. **Beware the Subtlety.** Ungodly counsel may appear practical or compassionate but must be tested by God's Word.
4. **Cling to Scripture.** The sure antidote to bad advice is constant delight in God's law.
5. **Seek the Blessed Path.** True happiness is found not in following the world's wisdom but in trusting Christ's.

### **Conclusion: Voices and Choices**

Psalms 1 begins with a warning because influence is powerful. The counsel of the ungodly is the gateway to the way of sinners and the seat of the scornful. But the man who resists this counsel and delights instead in the Word of God is blessed beyond measure.

Every day we face a multitude of voices. The question is simple: whose counsel shapes our walk? The world's — leading to perishing? Or God's — leading to blessedness?

The Psalmist shouts the answer: *"Blessed is the man that walketh not in the counsel of the ungodly."*

Choose carefully, for counsel shapes destiny.

### **3 of 15: The Path of the Righteous vs. the Wicked – From Walking to Sitting: The Gradation of Wickedness**

#### **From Walking to Sitting: The Gradation of Wickedness**

*(Psalm 1:1)*

#### **Introduction: The Subtle Slide**

Psalm 1:1 paints a vivid picture of the downward course of sin:

*"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."*

Here we see a **gradual progression**: from walking, to standing, to sitting. Sin rarely conquers in one sudden leap. It advances step by step, degree by degree, until the soul is ensnared.

The psalmist is not merely describing random movements, but the subtle, almost imperceptible **entrenchment of wickedness** in a person's life. First, we flirt with ungodly counsel. Then we adopt sinful ways. Finally, we mock holiness altogether.

In this essay, we will examine this gradation in detail:

1. The progression of sin's grip.
2. The psychology of compromise.
3. Biblical examples of this descent.
4. The warning it carries for believers.
5. The remedy found in Christ.

By the end, we will see why the blessed man must resist even the **first step** — walking in ungodly counsel — for it sets the course for the entire downward spiral.

### **Section 1: The Gradual Nature of Sin**

The psalmist uses three verbs — walk, stand, sit — to capture the stages of sin's deepening hold.

- **Walking** suggests motion, curiosity, casual association. One walks alongside, taking in advice, observing, experimenting.
- **Standing** suggests lingering, identification, greater comfort. The person now halts and dwells with sinners.
- **Sitting** suggests settled residence, belonging, commitment. The person has now taken his seat among the scornful, at home in rebellion.

Notice the downward slope: from activity to passivity, from curiosity to comfort, from dabbling to dwelling. Sin is a master of slow conquest.

Spurgeon commented: “When men are living in sin they go from bad to worse. At first they merely walk in the counsel of the ungodly; next they become habituated to evil, and they stand in the way of sinners; and if let alone, they go one step further, and become

themselves pestilent teachers and tempters of others, and thus they sit in the seat of the scornful.”

The devil rarely demands a giant leap at once. He is content with inches, for inches become miles. The danger lies in small beginnings.

## **Section 2: Walking in the Counsel of the Ungodly**

Walking in ungodly counsel is the **first step**. It is not yet open rebellion, but it is exposure to influence.

Here the person is listening, considering, experimenting with advice that leaves God out. It might be a friend’s practical but godless wisdom, the media’s moral relativism, or culture’s celebration of sin. It seems harmless: “Just a walk. Just listening.” But this is the entry point of corruption.

The walk may feel casual, but it sets the feet on a road that leads away from God. Proverbs 4:14–15 warns: *“Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.”*

Walking in ungodly counsel is dangerous because it desensitizes. We begin to normalize sin by hearing its counsel repeated. Once we walk long enough, the next stage is inevitable: standing.

## **Section 3: Standing in the Way of Sinners**

The second stage is more serious: *“nor standeth in the way of sinners.”*

To stand in their way is to linger, to pause, to join in. The Hebrew word *way* (*derek*) means manner, conduct, lifestyle. At this stage, the person has moved beyond listening to ungodly advice; he is now **adopting the lifestyle of sinners**.

No longer curious, he is now comfortable. He participates in their practices, shares their pleasures, excuses their sins. He may not yet be hardened, but he is already conformed.

This is why Proverbs 1:10 warns: *“My son, if sinners entice thee, consent thou not.”* Once you stand in their way, enticement becomes entrapment.

This stage is particularly dangerous because it feels stable. The man thinks, “I’m just standing here. I’m not that deep into sin.” But in reality, he has already crossed the threshold into participation.

#### **Section 4: Sitting in the Seat of the Scornful**

The final stage is the most tragic: *“nor sitteth in the seat of the scornful.”*

Here the man is no longer merely influenced or participating. He is entrenched. He sits. He belongs. He is now among the scornful — those who mock holiness, ridicule righteousness, and despise God.

The “scornful” (*letsim* in Hebrew) are the hardened scoffers. Proverbs speaks of them often: *“Surely he scorneth the scorers: but he giveth grace unto the lowly”* (Proverbs 3:34). To sit in their seat is to adopt their contempt, to relish their mockery, to become one of them.

This is the final stage of sin: not only doing evil, but laughing at good. Romans 1:32 describes it: *“Who knowing the judgment of God... not only do the same, but have pleasure in them that do them.”*

Once a person sits, he is at rest in sin, at home in rebellion, hardened against conviction. This is why Psalm 1 warns us to resist from the very start.

#### **Section 5: The Psychology of Compromise**

Why does sin progress this way? Because the human heart adjusts little by little.

1. **Exposure** – Walking in ungodly counsel brings constant exposure to sinful ideas. Repetition breeds acceptance.
2. **Participation** – Standing in the way of sinners brings practice. What was once shocking becomes normal.
3. **Identity** – Sitting in the seat of the scornful brings belonging. The sinner now identifies with rebellion and mocks holiness.

This progression mirrors how habits form. A thought becomes an action. An action becomes a habit. A habit becomes a character.

Satan knows this psychology well. He whispers, “Just walk. Just listen. Just dabble.” But each step hardens the heart further.

#### **Section 6: Biblical Examples of the Gradation**

The Bible offers sobering examples of this downward path.

- **Lot** – First he pitched his tent toward Sodom (walking). Then he dwelt in the city (standing). Finally, he sat in the gate of Sodom as a leader (sitting) (Genesis 13:12; 19:1).
- **Peter** – He followed afar off (walking). Then he stood warming himself with Christ’s enemies (standing). Finally, he sat among them and denied his Lord (sitting) (Luke 22:54–60).
- **The prodigal son** – He first desired ungodly counsel (walking). Then he lived riotously with sinners (standing). Finally, he sat among swine, hardened in misery (sitting) (Luke 15:13–16).

Each example shows how small beginnings lead to great falls.

### **Section 7: The Warning for Believers**

Psalm 1 is not merely descriptive but prescriptive. It warns us: do not even begin this descent.

- Do not walk with ungodly counsel, no matter how practical it seems.
- Do not stand with sinners, no matter how popular they are.
- Do not sit with scorners, no matter how entertaining their mockery appears.

James 4:4 makes it plain: *“Whosoever therefore will be a friend of the world is the enemy of God.”* To flirt with sin is to declare enmity with God.

Believers must recognize that **neutrality is impossible**. You are either moving toward God or away from Him. Walking leads to standing. Standing leads to sitting. To halt the descent, you must turn away at the very first step.

### **Section 8: The Remedy in Christ**

The good news is that Christ delivers us from this descent.

He never once walked in ungodly counsel, stood in sinful ways, or sat among scorners. He resisted the devil’s temptations with Scripture. He walked always in His Father’s will.

Through union with Him, we receive power to resist. Romans 6:11 tells us: *“Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”*

When tempted to walk in ungodly counsel, we look to Christ our Wisdom. When tempted to stand with sinners, we remember that Christ stood in our place at Calvary. When tempted to sit among scorners, we remember that Christ is seated at the right hand of God — and by faith, we are seated with Him in heavenly places (Ephesians 2:6).

The cure for sin's gradation is Christ's exaltation.

### **Section 9: Practical Applications**

1. **Guard Your Ear.** Refuse ungodly counsel, whether from friends, media, or culture. Saturate your ear with Scripture.
2. **Guard Your Feet.** Do not linger in sinful paths. Turn aside quickly. Flee youthful lusts. Run from temptation.
3. **Guard Your Seat.** Refuse to join the scornful in mocking holiness. Stand boldly for Christ, even if mocked.
4. **Seek Godly Counsel.** Surround yourself with believers who will point you to truth.
5. **Delight in the Word.** The surest prevention of compromise is a heart satisfied with God's Word.

### **Section 10: Conclusion: Blessed by Separation**

The blessed man is marked as much by what he avoids as by what he pursues. He does not walk in ungodly counsel. He does not stand in sinful ways. He does not sit among scorners.

Instead, his delight is in the law of the Lord. He chooses a different path. He resists the subtle slide and stands firm in righteousness.

The progression of wickedness warns us all. But the promise of Psalm 1 holds fast: blessedness belongs to the man who separates from this descent and delights in God instead.

The world invites you to walk, then stand, then sit. But Christ calls you to rise, to run, to soar. The choice is before you every day. Which seat will you take?

## **4 of 15: The Path of the Righteous vs. the Wicked – His Delight Is in the Law of the Lord**

### **His Delight Is in the Law of the Lord**

*(Psalm 1:2)*

#### **Introduction: The Positive Side of Blessedness**

Psalm 1 begins with three negatives — the blessed man does **not** walk in ungodly counsel, does **not** stand in the way of sinners, and does **not** sit in the seat of the scornful. But true holiness is never merely negative. Separation from sin is essential, but it is not the whole picture. The Christian life is not defined only by what we reject, but by what we embrace.

Therefore, verse 2 shifts to the positive: *“But his delight is in the law of the LORD; and in his law doth he meditate day and night.”*

Here lies the secret of blessedness. Not in stoic avoidance, not in forced restraint, but in **delight** — a heart that loves God’s Word, savors it, feeds on it, and finds joy in it.

This essay will explore the depth of this phrase: *“His delight is in the law of the Lord.”* We will consider:

1. What it means to delight in God’s law.
2. Why delight, not mere duty, is the mark of true godliness.
3. How meditation fuels delight.
4. Biblical examples of those who delighted in God’s Word.
5. How Christ embodies this delight.
6. How believers today can cultivate it.

#### **Section 1: The Meaning of Delight**

The Hebrew word for *delight* (*chephets*) conveys pleasure, longing, desire. It speaks not of cold obligation but of warm affection. To delight is to find joy and satisfaction in a thing.

The blessed man delights in the *law of the Lord*. The word *law* (*torah*) means instruction, teaching, revelation. While it includes the commands of God, it is broader than just the Ten

Commandments or Mosaic legislation. It refers to the entirety of God's revealed will in Scripture.

Thus, to delight in the law of the Lord is to find **pleasure, desire, and joy** in God's revealed Word. It is not merely to read it as duty, but to treasure it as treasure.

This is a crucial distinction. Many read the Bible. Few delight in it. Many endure it. Few enjoy it. But the blessed man loves it. He does not approach Scripture like a chore but like a feast.

## **Section 2: Why Delight, Not Duty, Defines True Blessedness**

Delight is the mark of true godliness because it flows from the heart. Outward obedience without inward delight is hollow.

### **1. Duty without delight is legalism.**

To read Scripture only from obligation, without joy, is to reduce God's Word to a checklist. It produces Pharisees who honor God with their lips while their hearts are far from Him (Matthew 15:8).

### **2. Delight without duty is hypocrisy.**

To claim delight but never discipline is self-deception. True delight expresses itself in action — in reading, meditating, obeying.

### **3. Delight with duty is true devotion.**

When duty is fueled by delight, the believer gladly disciplines himself in the Word because his heart desires it.

The blessed man delights in God's law because he loves the God of the law. The commandments are not burdensome to him (1 John 5:3). He sees them not as chains but as guides, not as restrictions but as liberations.

## **Section 3: Meditation – The Practice that Sustains Delight**

The second half of verse 2 explains how delight expresses itself: *“and in his law doth he meditate day and night.”*

Meditation is the means by which delight deepens.

The Hebrew word for meditate (*hagah*) suggests murmuring, muttering, chewing over, pondering. It implies speaking the Word softly to oneself, repeating it, turning it over in the mind.

Just as a cow chews the cud, bringing it up again and again until every nutrient is absorbed, so the believer chews on Scripture until its truths saturate his soul.

This is more than casual reading. Meditation requires time, focus, reflection, prayer. It is the difference between fast food and a slow feast.

And it is continual: *day and night*. The blessed man keeps Scripture ever before him — in the morning to guide his steps, at night to comfort his soul, throughout the day to shape his thoughts.

Joshua 1:8 echoes this: *“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night... for then thou shalt make thy way prosperous, and then thou shalt have good success.”*

Delight feeds meditation, and meditation fuels delight. The more we savor the Word, the more we long for it. The more we meditate, the deeper our joy.

#### **Section 4: Biblical Testimonies of Delighting in God’s Word**

The Scriptures abound with examples of saints who delighted in God’s law.

- **David** – In Psalm 119, David pours out his love for the Word: *“O how love I thy law! it is my meditation all the day”* (Psalm 119:97). He describes the Word as sweeter than honey (v. 103), more precious than gold (v. 127). His delight was deep and constant.
- **Jeremiah** – *“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart”* (Jeremiah 15:16).
- **The Early Church** – Acts 2:42 says they *“continued steadfastly in the apostles’ doctrine.”* Their joy overflowed as they fed on God’s truth.
- **Paul** – He rejoiced that Timothy had known the Scriptures from childhood, calling them able to make one wise unto salvation (2 Timothy 3:15).

From patriarchs to prophets to apostles, the hallmark of godly men has been their delight in God’s Word.

## Section 5: Christ, the True Blessed Man

Psalms 1 ultimately points to Christ, who perfectly embodied this delight.

As a boy, He sat among the teachers in the temple, astonishing them with His understanding of Scripture (Luke 2:46–47). He answered every temptation of Satan in the wilderness with “*It is written*” (Matthew 4:4, 7, 10). He declared, “*My meat is to do the will of Him that sent me*” (John 4:34).

He loved His Father’s law with perfect delight and obeyed it perfectly. Where Adam failed in Eden, where Israel failed in the wilderness, where we fail daily, Christ succeeded.

Thus He is the ultimate Blessed Man. By faith in Him, His righteousness is credited to us. Through union with Him, His delight becomes ours. We delight in the Word because He first delighted in it.

## Section 6: Why Many Struggle to Delight

If delight in God’s Word is the mark of blessedness, why do so many struggle?

1. **A dull appetite.** Just as unhealthy junk food kills hunger for healthy meals, constant consumption of the world’s media dulls desire for the Word.
2. **A distracted mind.** Meditation requires focus. In our age of distraction, silence and reflection feel unnatural.
3. **A deceived heart.** Sin blinds us to the sweetness of God’s Word. We may find it bitter because our hearts love other things.
4. **A shallow reading.** Skimming Scripture without meditation robs it of flavor. Depth comes only through lingering.

The problem is not with the Word but with our hearts. We must pray for renewed hunger: “*Open thou mine eyes, that I may behold wondrous things out of thy law*” (Psalm 119:18).

## Section 7: Cultivating Delight Today

How can we, like the blessed man, delight in God’s Word?

### 1. Pray for Desire.

Delight is a gift of grace. Ask God to incline your heart to His testimonies (Psalm 119:36).

## **2. Read Slowly.**

Do not rush. Linger over phrases. Ask questions. Let the Word soak.

## **3. Meditate Consistently.**

Take a verse with you through the day. Repeat it. Ponder it. Pray it.

## **4. Memorize.**

Hiding the Word in our hearts (Psalm 119:11) fuels delight by making it readily available.

## **5. Apply.**

Delight grows when Scripture becomes lived reality. Taste and see that the Lord is good (Psalm 34:8).

## **6. Fellowship.**

Discuss Scripture with others. Shared delight multiplies joy.

## **7. Remove Rivals.**

Fast from worldly influences that dull appetite. Replace them with Scripture.

Delight is cultivated, not accidental. It grows by habit, prayer, and the Spirit's work.

## **Section 8: The Fruit of Delighting in God's Word**

What happens when we truly delight in the law of the Lord?

- **Strength in trials.** The Word sustains us when life collapses (Psalm 119:50).
- **Wisdom in choices.** The Word lights our path (Psalm 119:105).
- **Purity in conduct.** The Word cleanses our way (Psalm 119:9).
- **Joy in sorrow.** The Word revives our hearts (Psalm 19:8).
- **Hope in death.** The Word secures our eternal future (Psalm 119:49).

Delight in the Word transforms not only our emotions but our entire being. It roots us in stability, shapes us in wisdom, fills us with joy, and directs us toward eternity.

## **Section 9: Contrast with the Wicked**

Psalm 1 contrasts the blessed man with the wicked. While the righteous delight in the law of the Lord, the wicked despise it.

Proverbs 1:7: *“Fools despise wisdom and instruction.”*

Jeremiah 6:10: *“The word of the LORD is unto them a reproach; they have no delight in it.”*

The wicked prefer their own counsel, their own desires, their own ways. They find God’s Word restrictive, boring, offensive. Thus they are rootless chaff, blown away in judgment.

The difference between the righteous and the wicked lies not merely in outward conduct, but in **inward delight**.

### **Section 10: Application for Believers**

1. **Check Your Heart.** Do you merely read Scripture, or do you delight in it? Ask God to kindle desire.
2. **Make Time.** Delight requires unhurried meditation. Create space for lingering in the Word.
3. **Prioritize.** What do you run to when weary — entertainment or Scripture? Let your default be God’s Word.
4. **Speak It.** Talk about Scripture with others. The more we share delight, the deeper it becomes.
5. **See Christ in It.** Delight ultimately flows from seeing Christ in the Word. Every page whispers His name.

### **Conclusion: The Blessedness of Delighting**

Psalm 1 sets forth the dividing line of humanity. The ungodly walk in counsel that excludes God. The righteous delight in God’s law. This is the essence of blessedness.

To delight in the Word is to delight in God Himself. To meditate day and night is to live in constant fellowship with Him. This is not drudgery but joy, not burden but blessing.

The world may laugh, but the saint knows: nothing is sweeter than God’s Word. Nothing is more satisfying than His truth. Nothing is more stabilizing than His promises.

Thus the psalmist exclaims in Psalm 119:162: *“I rejoice at thy word, as one that findeth great spoil.”*

The blessed man is the one who says daily: *“His delight is in the law of the LORD.”*

## **5 of 15: The Path of the Righteous vs. the Wicked – The Tree Planted by Rivers of Water**

### **The Tree Planted by Rivers of Water**

*(Psalm 1:3)*

#### **Introduction: The Picture of the Righteous**

Psalm 1 is a gallery of contrasts. The wicked are pictured as chaff, rootless and worthless, blown away by the wind. But the righteous are likened to a **tree planted by rivers of water** — alive, fruitful, enduring, unshaken.

This verse provides one of the most beautiful and instructive metaphors in all Scripture. In one image, God paints the blessed man’s stability, nourishment, fruitfulness, and prosperity. This is not the wild shrub of the desert, but a carefully planted tree beside abundant waters, flourishing in every season.

The purpose of this essay is to explore this metaphor in its richness. We will examine:

1. The planting of the tree.
2. The rivers of water that sustain it.
3. The fruit it bears in due season.
4. The evergreen nature of its leaf.
5. The prosperity promised to its path.
6. The contrast with the chaff.
7. The ultimate fulfillment in Christ.
8. The application to believers today.

#### **Section 1: The Planting of the Tree**

*“And he shall be like a tree planted...”*

Notice: the tree is **planted**, not wild. This suggests intentionality, care, purpose. It has been set in its place by a divine hand.

The righteous man is not self-made. He is not a random accident of nature. He is chosen, planted, and tended by God Himself.

Jeremiah 17:7–8 echoes this imagery: *“Blessed is the man that trusteth in the LORD... For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river...”*

Planting implies ownership. The believer belongs to the Lord who has planted him. Just as a gardener chooses the best spot for his tree, so God has sovereignly placed His children where they can thrive.

This rebukes pride. The righteous are not flourishing because of natural superiority. They are flourishing because they have been planted. Salvation is God’s work from beginning to end.

Spurgeon noted: “The godly man is a tree; not a log, dead and without life, but a tree, living and full of sap, with the principle of life within.” A tree planted means stability, life, rootedness.

## **Section 2: By Rivers of Water**

The tree is planted *“by the rivers of water.”* Literally, the Hebrew suggests channels or irrigation canals. The image is of deliberate placement near abundant, constant supply.

Water in Scripture often symbolizes the Word of God (Ephesians 5:26), the Spirit of God (John 7:37–39), and the life of God Himself (Jeremiah 2:13). The believer thrives because he is nourished by these streams.

### **1. The Word as Water.**

God’s Word cleanses, refreshes, and sustains the soul. Just as water washes and revives, Scripture renews the inner man daily.

### **2. The Spirit as Water.**

Jesus promised rivers of living water flowing from within those who believe (John 7:38). The Spirit indwells and sustains the believer like a constant spring.

### **3. God Himself as the Fountain.**

Jeremiah 2:13 calls God “*the fountain of living waters.*” To be planted by rivers of water is to be rooted in God Himself, the eternal source of life.

The rivers plural suggest abundance. The believer is not limited to one stream but has multiple channels of grace: Word, Spirit, prayer, fellowship, sacraments. He is not dependent on the changing weather of circumstance, but on the steady flow of God’s provision.

### **Section 3: Bringing Forth Fruit in Season**

“...*that bringeth forth his fruit in his season.*”

Fruit is the natural result of life. A living tree bears fruit. A believer rooted in God’s Word and Spirit will inevitably produce spiritual fruit.

Galatians 5:22–23 describes the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These are not manufactured but produced by abiding in Christ.

Notice: *his fruit*. Each believer has unique fruit according to his gifts, calling, and season. Not all trees bear the same fruit, but each bears what God appointed.

Also notice: *in his season*. Fruit is not constant, but seasonal. There are times of growth, times of pruning, times of waiting, and times of harvest. The believer must be patient, trusting God’s timing.

Spurgeon said: “Fruit is expected, seasonable fruit, much fruit, abiding fruit.” God does not expect constant blossoms, but He does expect fruit in season.

The ungodly may boast of works, but their fruit is rotten. The righteous, rooted in Christ, bear genuine fruit that glorifies God and blesses others.

### **Section 4: His Leaf Shall Not Wither**

“...*his leaf also shall not wither.*”

The leaf is the outward testimony, the visible expression of life. For the righteous man, his leaf is evergreen.

This speaks of perseverance. In drought, in storm, in winter, his leaf does not wither because his roots draw from constant rivers.

Jeremiah 17:8 again confirms: *“and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought.”*

The believer may face trials, but his testimony remains fresh. Outwardly, he may be wasting away, but inwardly he is renewed day by day (2 Corinthians 4:16).

Unlike the temporary greenness of the wicked, which soon fades, the believer’s leaf endures because it is nourished by eternal life.

### **Section 5: Whatsoever He Doeth Shall Prosper**

*“...and whatsoever he doeth shall prosper.”*

This is not prosperity-gospel triumphalism. It is not a guarantee of earthly riches or constant success in worldly terms. Rather, it is the assurance that God’s purposes will prosper in the believer’s life.

Romans 8:28 assures: *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”*

Joseph’s life illustrates this. Betrayed, enslaved, imprisoned, yet God prospered him in every situation, turning evil to good (Genesis 50:20).

True prosperity is fruitfulness in God’s plan, success in God’s eyes, endurance in God’s purpose. The blessed man prospers because his roots are in God, not in the shifting sands of circumstance.

### **Section 6: The Contrast with the Chaff**

Verse 4 contrasts sharply: *“The ungodly are not so: but are like the chaff which the wind driveth away.”*

Chaff is rootless, weightless, fruitless, lifeless. It is worthless husk, blown by the wind, destined for fire.

The righteous are trees — rooted, fruitful, enduring. The wicked are chaff — unstable, unprofitable, soon gone.

The comparison is stark: stability vs. instability, fruit vs. emptiness, life vs. death, permanence vs. perishableness.

The blessed man is a tree. The wicked man is chaff. There is no middle ground.

## **Section 7: Christ as the True Tree**

Ultimately, this imagery points to Christ Himself. He is the Blessed Man of Psalm 1.

Isaiah 11:1 describes Him as a branch from Jesse's root. Isaiah 53:2 says He grew up as a root out of dry ground. Yet He is the true Tree of Life, whose leaves are for the healing of the nations (Revelation 22:2).

Christ delighted perfectly in His Father's law, was planted by streams of the Spirit, bore fruit in season, and His leaf never withered. His prosperity was the accomplishment of redemption.

By union with Him, believers share His life. We are grafted into Him as branches into the true Vine (John 15:5). Our fruit comes only by abiding in Him.

## **Section 8: Applications for Believers**

### **1. Be Rooted.**

Are your roots in God's Word and Spirit? A tree without deep roots topples in storm.

### **2. Stay Near the River.**

Do not wander from the streams. Keep close to Scripture, prayer, fellowship.

### **3. Expect Seasons.**

Do not despair in winter. Fruit will come in season. Trust God's timing.

### **4. Guard Your Leaf.**

Your testimony matters. Let your leaf remain green even in drought.

### **5. Redefine Prosperity.**

Do not measure by worldly success. True prosperity is fulfilling God's purpose.

### **6. Contrast Your Path.**

Remember the alternative: chaff. Choose stability, not rootlessness.

## **Section 9: The Daily Practice of the Tree**

To live as this tree, believers must practice:

- **Daily meditation.** Drawing nourishment from Scripture.
- **Constant prayer.** Drinking deeply from the Spirit.
- **Obedience.** Bearing fruit through action.
- **Fellowship.** Standing with other trees in the grove of the church.
- **Witness.** Displaying leaves that testify of Christ.

The tree's health depends on daily intake. Starved roots produce weak trees. Nourished roots produce strong, fruitful believers.

### **Section 10: Conclusion: Flourishing in the Rivers of Grace**

Psalm 1 offers two destinies: chaff or tree. One is blown away. The other is rooted by rivers. One perishes. The other prospers.

The blessed man is not blessed by chance but by placement — planted by God, nourished by His Word, sustained by His Spirit, rooted in Christ.

In a world of instability, he is stable. In a world of emptiness, he is fruitful. In a world of fading leaves, he is evergreen. In a world of failure, he prospers in God's plan.

This is the destiny of the righteous: *"He shall be like a tree planted by the rivers of water."*

Let us then delight in the law of the Lord, meditate day and night, and draw from the rivers of grace. For in Christ, we are that tree — alive, fruitful, and flourishing forever.

### **6 of 15: The Path of the Righteous vs. the Wicked – The Chaff Which the Wind Drives Away**

#### **The Chaff Which the Wind Drives Away**

*(Psalm 1:4)*

#### **Introduction: The Great Contrast**

The Psalms open with a contrast so sharp that it slices humanity in two. Psalm 1 does not permit shades of gray. There are only two paths: the righteous, pictured as a tree planted by rivers of water, and the wicked, likened to **chaff which the wind drives away**.

The imagery is striking. A tree is rooted, fruitful, enduring. Chaff is rootless, fruitless, worthless, and destined for destruction. The difference is not merely in degree but in kind.

This essay will explore the metaphor of chaff and its solemn meaning. We will consider:

1. The agricultural picture of chaff.
2. The spiritual condition it represents.
3. The instability of the wicked.
4. The emptiness and worthlessness of their lives.
5. The certainty of their judgment.
6. Biblical examples of chaff-like lives.
7. The contrast with the righteous.
8. The hope of deliverance in Christ.

Psalm 1:4 is a warning: reject the counsel of the ungodly, forsake the way of sinners, avoid the seat of the scornful — for the destiny of the wicked is to be driven away as chaff.

### **Section 1: The Agricultural Picture**

To understand the metaphor, we must picture ancient threshing floors. After harvest, grain was beaten or threshed to separate the kernels from the husks. Then, using winnowing forks, farmers tossed the mixture into the air. The wind carried away the light, worthless husks, while the heavy grain fell back to the ground.

Chaff was the dry, papery covering of the grain — useless, weightless, discarded. It was not food, not nourishment, not valuable. It was burned or blown away.

Thus chaff became a symbol of what is **rootless, unsubstantial, useless, and destined for destruction**. The wicked, no matter their apparent power or prosperity, are ultimately like chaff — husks without substance, carried away by God's judgment.

### **Section 2: The Spiritual Condition of the Wicked**

By calling the ungodly “chaff,” the psalmist describes their inner reality. Outwardly, they may appear impressive. Inwardly, they are empty.

### **1. Rootless.**

Unlike the tree, the wicked have no roots in God. They may flourish for a time, but without depth, they cannot endure. Jesus described them in the parable of the sower: seed on stony ground that springs up quickly but withers for lack of root (Matthew 13:6).

### **2. Fruitless.**

Chaff produces nothing. It carries no grain, bears no fruit. The wicked may boast of achievements, but in eternal value, their works are barren.

### **3. Worthless.**

Chaff has no lasting use. It is the refuse of the harvest. The wicked, having rejected God, render themselves spiritually worthless — not in terms of human dignity, but in terms of eternal usefulness to His kingdom.

### **4. Dead.**

Chaff is separated from life. Once part of the stalk, it is now detached, lifeless, decaying. The wicked, separated from God, are spiritually dead (Ephesians 2:1).

This is the solemn reality. Without Christ, men are chaff — no matter their wealth, status, or influence.

## **Section 3: The Instability of the Wicked**

*“...which the wind driveth away.”*

Chaff is unstable. It cannot resist the wind. A breeze is enough to scatter it. So too the wicked are without stability.

- They are blown about by circumstances, lacking anchor.
- They are blown about by doctrines, lacking truth (Ephesians 4:14).
- They are blown about by passions, lacking self-control.

Unlike the rooted tree, the wicked have no firmness. Their lives are directed by external forces — peer pressure, cultural trends, fleeting desires.

The instability of the wicked contrasts sharply with the stability of the righteous. The believer, rooted in God's Word, can withstand storms. The wicked, like chaff, are carried away by the lightest breeze.

#### **Section 4: The Emptiness and Worthlessness of Chaff**

Chaff is not only unstable but worthless. Farmers did not gather it for food. It had no nourishment, no value. It was swept away as trash.

The wicked may appear successful, but in God's eyes, their lives are empty husks. Jesus asked, *"For what is a man profited, if he shall gain the whole world, and lose his own soul?"* (Matthew 16:26). What value is wealth, power, fame, if in eternity it is all chaff?

Ecclesiastes calls worldly pursuits "vanity of vanities." Apart from God, all is emptiness. A life without Christ is like a husk without grain. It may have form, but no substance.

#### **Section 5: The Certainty of Judgment**

The phrase "driveth away" points not only to instability but to divine judgment. The wind in Scripture often symbolizes God's judgment sweeping away the wicked.

Hosea 13:3 says: *"Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."*

John the Baptist used this imagery of Christ: *"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire"* (Matthew 3:12).

Thus Psalm 1:4 is not merely poetic but prophetic. The ungodly will be blown away in judgment. They will not stand in the day of God's wrath (Psalm 1:5).

#### **Section 6: Biblical Examples of Chaff-Like Lives**

The Bible provides numerous examples of men who lived as chaff — impressive for a moment, but driven away.

- **Pharaoh** — powerful in Egypt, but destroyed in the Red Sea, his army blown away like husks.

- **Saul** — anointed king, yet disobedience reduced him to rejection, his crown driven to another.
- **Nebuchadnezzar** — boasting of his power, but humbled to eat grass like cattle until he acknowledged God.
- **Herod Agrippa** — arrayed in royal apparel, yet struck down and eaten by worms (Acts 12:23).
- **Judas Iscariot** — once among the twelve, yet sold the Lord for silver and perished in despair.

Each illustrates the truth: the ungodly are not so. They are like chaff, rootless and ruined.

### **Section 7: The Contrast with the Righteous**

Psalms 1 is structured around contrasts.

- The righteous are trees; the wicked are chaff.
- The righteous are rooted; the wicked are rootless.
- The righteous are fruitful; the wicked are barren.
- The righteous endure; the wicked perish.

The image of chaff intensifies the difference. There is no middle ground. Every person is either tree or chaff, fruitful or fruitless, enduring or perishing.

This demands self-examination. Which am I? Rooted in Christ, or blown about as chaff?

### **Section 8: Christ and the Winnowing**

Ultimately, this imagery points to Christ the Judge. John the Baptist declared that Jesus would separate wheat from chaff. The winnowing fork is in His hand. He will gather His wheat — the righteous, rooted in Him — into His barn. But the chaff He will burn with unquenchable fire (Matthew 3:12).

Christ is also the Savior. He can transform chaff into wheat by the miracle of new birth. The worthless husk can be made fruitful by grace. Paul confessed that he was once a blasphemer and persecutor, yet by mercy he became fruitful.

But for those who persist in rejecting Christ, their destiny is certain: they will be driven away as chaff in the final judgment.

### **Section 9: Applications for Believers**

1. **Do not envy the wicked.** Their prosperity is temporary. They are chaff. Psalm 37:1: *“Fret not thyself because of evildoers.”*
2. **Examine your fruit.** Are you rooted and fruitful, or barren husk? Test your heart by Scripture.
3. **Avoid empty pursuits.** Do not waste life on vanity. Invest in eternal things.
4. **Trust Christ for stability.** Only He can root you by living waters.
5. **Warn others.** The imagery of chaff is sobering. Share the gospel urgently.

### **Section 10: Conclusion: Rooted or Driven Away**

Psalm 1:4 stands as a solemn warning. The ungodly are not trees but chaff. They have no roots, no fruit, no weight, no future. They are driven away by the wind of God’s judgment.

The question presses upon every soul: am I tree or chaff? Rooted in Christ or rootless in sin? Fruitful in righteousness or barren in vanity? Enduring in life or destined for destruction?

The blessed man is a tree planted by rivers of water. The ungodly are like chaff which the wind drives away. There is no middle ground.

Therefore, flee from ungodly counsel, forsake the sinner’s way, avoid the scorner’s seat. Delight in the law of the Lord, meditate day and night, and be rooted in Christ.

For in Him alone can we escape the fate of chaff and become trees of righteousness, the planting of the Lord, that He may be glorified (Isaiah 61:3).

### **7 of 15: The Path of the Righteous vs. the Wicked – The Lord Knows the Way of the Righteous**

## The Lord Knows the Way of the Righteous

(Psalm 1:6)

### Introduction: The Divine Divide

Psalm 1 opens with blessing and closes with judgment. Its first word is “Blessed,” and its last word is “Perish.” Between those two words lies the destiny of all humanity. Verse 6 is the climactic summary:

*“For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.”*

Here is the great divide. On the one hand, the Lord knows the way of the righteous — intimately, lovingly, protectively. On the other hand, the way of the ungodly ends in ruin.

This essay will focus on the first half of the verse: *“The LORD knoweth the way of the righteous.”* This phrase is rich with truth. The Hebrew word “knoweth” (*yada*) means more than awareness. It speaks of intimate knowledge, watchful care, covenant relationship. The righteous are not merely observed by God but **known, loved, and kept**.

We will explore this truth in eight movements:

1. What it means that the Lord “knows.”
2. The way of the righteous defined.
3. The intimacy of God’s knowledge.
4. The guidance of God’s knowledge.
5. The protection of God’s knowledge.
6. The judgment implied by His knowledge.
7. Biblical examples of the Lord knowing His own.
8. Applications for the believer today.

By the end, we will see that the security of the righteous lies not in their strength but in being known by God.

### Section 1: What Does It Mean That the Lord Knows?

When Scripture says “the Lord knoweth the way of the righteous,” it does not mean He is simply aware. God knows everything, including the ungodly. His omniscience is universal.

But here “know” means something more personal. In Hebrew thought, to know is to love, to approve, to acknowledge with favor. Genesis 4:1 says, “*Adam knew Eve his wife; and she conceived.*” The word denotes intimacy and relationship.

Thus, God “knowing” the way of the righteous means:

- He watches over their path with care.
- He approves of their course as aligned with His will.
- He is personally involved, guiding and keeping them.

Nahum 1:7 echoes this: “*The LORD is good, a stronghold in the day of trouble; and he knoweth them that trust in him.*”

To be known by God is to be secure. This is covenant language: “*I am the good shepherd, and know my sheep, and am known of mine*” (John 10:14).

## **Section 2: The Way of the Righteous**

The verse does not say the Lord knows the righteous man merely, but “*the way of the righteous.*” God’s knowledge encompasses their path, their journey, their direction in life.

The “way” (*derek*) means manner of life, conduct, trajectory. It is not a moment but a course. The righteous walk in the way of faith, obedience, holiness, repentance. Their way is narrow, but it leads to life (Matthew 7:14).

This way is marked by:

- **Delight in the Word** (Psalm 1:2).
- **Rootedness in God** (Psalm 1:3).
- **Separation from sin** (Psalm 1:1).
- **Fruitfulness and perseverance** (Psalm 1:3).

The way of the righteous is not sinless perfection but Godward direction. It is a life shaped by grace, moving steadily toward God.

The Lord knows this way. He ordained it, oversees it, and approves it.

### Section 3: The Intimacy of God's Knowledge

God's knowledge of the righteous is **personal and intimate**.

- **He knows their struggles.** Psalm 103:14: *"For he knoweth our frame; he remembereth that we are dust."* He understands weakness.
- **He knows their sorrows.** Exodus 3:7: *"I have surely seen the affliction of my people... for I know their sorrows."* He shares their pain.
- **He knows their desires.** Psalm 37:4: *"Delight thyself also in the LORD; and he shall give thee the desires of thine heart."* He reads their longings.
- **He knows their prayers.** Matthew 6:8: *"Your Father knoweth what things ye have need of, before ye ask him."* He anticipates their needs.

This knowledge is not distant or mechanical but compassionate and participatory. God's eye is never off His children. His heart is never indifferent.

Spurgeon wrote: "It is not road merely that is known, but the way — the whole condition, character, and conduct of the righteous."

### Section 4: The Guidance of God's Knowledge

Because the Lord knows the way of the righteous, He guides them. His knowledge is not passive but active.

Psalm 32:8: *"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."*

This guidance is constant: *"In all thy ways acknowledge him, and he shall direct thy paths"* (Proverbs 3:6).

The believer does not walk blindly. He is shepherded. The Lord knows the terrain ahead, the pitfalls, the dangers. His providence arranges circumstances, His Word lights the path, His Spirit whispers directions.

This guidance may sometimes lead through valleys, storms, and trials. But the Lord knows the way — He is never surprised, never lost, never mistaken.

### Section 5: The Protection of God's Knowledge

God's knowledge is also protective. Because He knows the way, He shields the righteous from ultimate harm.

Psalm 121:7–8: *“The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.”*

The believer may stumble, but he will not fall headlong, for the Lord upholds him (Psalm 37:24). The winds may blow, but the tree will not topple, for its roots are in God.

The ungodly are like chaff, driven by every breeze. The righteous are kept, for God knows their way. His knowledge is their fortress.

### **Section 6: The Judgment Implied by God's Knowledge**

The phrase also carries judicial weight. For God to “know” the way of the righteous is to approve it. By contrast, He does not “know” the wicked in this saving sense.

Jesus declared: *“Then will I profess unto them, I never knew you: depart from me, ye that work iniquity”* (Matthew 7:23). To be unknown by God is to be eternally lost.

Thus Psalm 1:6 sets the stage for judgment: the righteous are known, their way preserved. The wicked are unknown, their way perishing.

This is not mere observation but final verdict. God's knowledge is acceptance. His ignorance is rejection.

### **Section 7: Biblical Examples of God Knowing His Own**

Scripture abounds with examples of God knowing, guiding, and preserving the way of His righteous ones.

- **Noah** – God knew his way in a corrupt generation and preserved him in the ark (Genesis 6:9).
- **Abraham** – God said, *“For I know him, that he will command his children”* (Genesis 18:19). God knew Abraham's way and led him into covenant blessing.
- **Moses** – Psalm 103:7: *“He made known his ways unto Moses, his acts unto the children of Israel.”* Moses was intimately known and guided.

- **Job** – Amid suffering, Job confessed: *“He knoweth the way that I take: when he hath tried me, I shall come forth as gold”* (Job 23:10).
- **David** – Hunted by Saul, David rested in God’s knowledge: *“When my spirit was overwhelmed within me, then thou knewest my path”* (Psalm 142:3).
- **Paul** – Surrounded by persecution, Paul declared: *“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his”* (2 Timothy 2:19).

Each testimony affirms: God knows, and therefore His people are safe.

## **Section 8: Application for Believers Today**

What does it mean for us today that the Lord knows the way of the righteous?

### **1. Assurance in Uncertainty.**

When you do not know your way, God does. Trust Him. The path may twist, but He sees the end from the beginning.

### **2. Comfort in Suffering.**

When sorrows overwhelm, remember: God knows your pain, your tears, your burdens. He is not indifferent.

### **3. Motivation for Holiness.**

God knows your way — your hidden thoughts, your private steps. Live with integrity, for His eye is upon you.

### **4. Encouragement in Obscurity.**

When the world forgets you, God does not. He knows your faithfulness, your labor, your prayers. Nothing is unseen.

### **5. Warning to the Hypocrite.**

Do not presume on outward appearance. God knows the true way of your heart.

### **6. Rest in Christ.**

Ultimately, our way is secure because we are united to Christ, the Way, the Truth, and the Life (John 14:6). God knows us in Him.

## **Conclusion: Known and Kept**

Psalm 1 begins with blessedness and ends with division. The ungodly perish. But the righteous are known by the Lord. This knowledge is covenantal, intimate, protective, and approving.

To be known by God is the greatest security. Fame may forget us. Friends may forsake us. Our own memory may fade. But God knows. He knows our way, from beginning to end, from dust to glory.

This is the essence of blessedness: *“The Lord knoweth the way of the righteous.”* Not merely that He sees, but that He knows — with love, with care, with eternal commitment.

And because He knows, we can rest. For our way is not aimless, not uncertain, not forgotten. It is guided, guarded, and glorified by the Lord Himself.

## **8 of 15: The Path of the Righteous vs. the Wicked – The Way of the Ungodly Shall Perish**

### **The Way of the Ungodly Shall Perish**

*(Psalm 1:6)*

### **Introduction: Two Roads, Two Destinies**

Psalm 1, the gateway into the Psalter, presents life in stark simplicity. There are only two paths: the way of the righteous and the way of the ungodly. One is blessed and known by the Lord. The other is doomed and destined for destruction.

The psalm closes with chilling finality: *“But the way of the ungodly shall perish.”*

This is more than poetry. It is prophecy. It is not suggestion but certainty. It declares the ultimate destiny of all who walk apart from God. The ungodly may appear strong for a season, but their way is doomed. Their path is not progress but perdition.

This essay will unfold the weight of this phrase. We will consider:

1. Who are the ungodly?
2. What is meant by “their way”?

3. How their way seems prosperous now.
4. Why their way shall perish.
5. The certainty of judgment.
6. Biblical examples of perishing ways.
7. The eternal contrast with the righteous.
8. The hope offered in Christ.
9. Applications for believers today.

### **Section 1: Who Are the Ungodly?**

The Hebrew word for “ungodly” (*rasha*) describes those who are lawless, irreverent, living without reference to God. They may not be openly vile. They may even appear moral or religious. But they live **without God as their center**.

- The atheist who denies God is ungodly.
- The hypocrite who honors Him with lips but not heart is ungodly.
- The moral man who trusts his works instead of God’s grace is ungodly.
- The sinner who lives for pleasure, wealth, or self is ungodly.

Romans 1:18 declares: *“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.”*

Ungodliness is not merely the absence of goodness but the active rejection of God’s authority. It is practical atheism — living as if God does not matter.

### **Section 2: What Is Their Way?**

*“The way of the ungodly”* refers not just to individual acts but to their entire course of life. It is their worldview, habits, pursuits, and direction.

- It begins by walking in ungodly counsel (Psalm 1:1).
- It progresses to standing in sinful ways.
- It ends in sitting with scorners.

Their way is characterized by self-rule, rebellion, pride, unbelief. Proverbs 14:12 warns: *“There is a way which seemeth right unto a man, but the end thereof are the ways of death.”*

This way may look attractive, sophisticated, successful. But beneath the surface it is the broad road leading to destruction (Matthew 7:13).

### **Section 3: How Their Way Seems Prosperous Now**

The ungodly often seem to thrive. Psalm 73 wrestles with this: *“For I was envious at the foolish, when I saw the prosperity of the wicked”* (v. 3). They are strong, wealthy, untroubled.

Jeremiah asked: *“Wherefore doth the way of the wicked prosper?”* (Jeremiah 12:1).

Indeed, the ungodly may enjoy success, influence, pleasure. Their way may seem smooth compared to the righteous who suffer. But appearances deceive. Their prosperity is temporary. Their path ends abruptly.

Psalm 37:35–36: *“I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not.”*

Their way may glitter, but it is gilded ruin.

### **Section 4: Why Their Way Shall Perish**

The psalmist does not say their way might perish but that it **shall**. Why?

#### **1. Because It Is Rootless.**

The ungodly have no root in God. They are like chaff, unstable, without substance (Psalm 1:4). A rootless way cannot endure.

#### **2. Because It Is Fruitless.**

Their works, however grand, are barren in God’s sight. Jesus said, *“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire”* (Matthew 7:19).

#### **3. Because It Is Godless.**

A way that leaves God out cannot stand, for God is the foundation of reality. To reject Him is to reject life itself.

#### **4. Because God Judges Sin.**

The holy God cannot allow wickedness to continue unpunished. His justice demands judgment. The way of the ungodly shall perish because the Judge of all the earth shall do right (Genesis 18:25).

### **Section 5: The Certainty of Judgment**

The word “perish” is stark. It means to be destroyed, ruined, undone. It is not annihilation but separation from God’s blessing and exposure to His wrath.

John 3:16 contrasts the two destinies: *“that whosoever believeth in him should not perish, but have everlasting life.”*

The ungodly shall perish in three ways:

- **In this life.** Their plans collapse, their joys sour, their lives end in emptiness.
- **At death.** They face judgment, stripped of wealth and pride.
- **In eternity.** They perish in hell, eternally separated from God, under His wrath.

2 Thessalonians 1:9: *“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”*

The certainty is absolute. God has decreed it. The ungodly shall perish.

### **Section 6: Biblical Examples of Perishing Ways**

Scripture gives vivid illustrations of this truth.

- **The world in Noah’s day** — living in ungodliness, swept away by the flood (Genesis 6–7).
- **Sodom and Gomorrah** — prosperous cities, consumed by fire for their sin (Genesis 19).
- **Pharaoh’s army** — mighty in power, drowned in the Red Sea (Exodus 14).
- **Korah and his company** — rebellious against God’s order, swallowed by the earth (Numbers 16).
- **Haman** — plotting against God’s people, hanged on his own gallows (Esther 7).
- **Ananias and Sapphira** — lying to the Spirit, struck dead in the early church (Acts 5).

Each illustrates the sobering truth: *“the way of the ungodly shall perish.”*

### **Section 7: The Eternal Contrast with the Righteous**

The psalmist contrasts the ungodly with the righteous.

- The righteous are trees; the ungodly are chaff.
- The righteous prosper; the ungodly perish.
- The righteous are known by the Lord; the ungodly are forgotten.

The way of the righteous leads to life everlasting. The way of the ungodly ends in ruin. There is no middle way. Every soul is on one of these two roads.

### **Section 8: The Hope Offered in Christ**

Though the way of the ungodly shall perish, there is hope. For Christ came to save the ungodly.

Romans 5:6: *“For when we were yet without strength, in due time Christ died for the ungodly.”*

This is the miracle of grace. The very ones destined for perishing can be rescued. The ungodly can be justified by faith, clothed in Christ’s righteousness, and planted as trees of righteousness (Isaiah 61:3).

Without Christ, we are all ungodly. With Christ, we are made righteous. The gospel is God’s power to pluck men off the road of perishing and set them on the path of life.

### **Section 9: Applications for Believers**

#### **1. Flee the Way of the Ungodly.**

Do not envy their prosperity or imitate their path. Remember their end.

#### **2. Warn Others.**

Speak plainly: the way of the ungodly shall perish. Evangelism is rescue work from a doomed road.

#### **3. Rest in God’s Justice.**

When evil prospers, trust that God will judge. Do not fret. Their way shall perish.

#### **4. Rejoice in Salvation.**

We were once ungodly, but Christ saved us. Let gratitude fuel worship and obedience.

#### **5. Live as Trees, Not Chaff.**

Sink roots deep in God's Word, bear fruit in season, stand firm in storms. Be the opposite of chaff.

### **Conclusion: The Final Word**

Psalm 1 begins with blessing and ends with doom. The final word is solemn: "*perish.*"

The ungodly may walk proudly now, but their way is doomed. The road without God is a dead end. The counsel of the ungodly, the way of sinners, the seat of the scornful — all lead to perishing.

But the righteous, known by the Lord, shall stand. Their way endures, their fruit abides, their destiny is life.

The choice is clear. Two ways, two destinies. One known, one perishing. One tree, one chaff. One blessed, one ruined.

The Lord has spoken. "*The way of the ungodly shall perish.*" Let us therefore flee to Christ, the true Blessed Man, and walk in His way — the way everlasting.

### **9 of 15: The Path of the Righteous vs. the Wicked – Why Do the Heathen Rage? The Futility of Rebellion**

#### **Why Do the Heathen Rage? The Futility of Rebellion**

*(Psalm 2:1–3)*

#### **Introduction: The World Against God**

Psalm 2 opens with thunder. After the quiet contrast of Psalm 1 — tree versus chaff, righteous versus wicked — the second psalm widens the scope. We are no longer looking at individuals but at **nations and rulers**, the collective powers of humanity, shaking their fists at heaven.

*“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.”*

Here is rebellion on a global scale. The heathen rage. The people plot. The kings conspire. The rulers unite. And the object of their rebellion is not another nation, not some ideology, but **the LORD Himself and His Christ**.

The psalmist begins with a question: *Why?* Why this futile rage? Why this mad defiance? Why attempt the impossible — rebellion against the Almighty?

This essay will explore the futility of man’s rebellion against God. We will consider:

1. The reality of the heathen’s rage.
2. The vanity of their imagination.
3. The unity of rulers in rebellion.
4. The desire to break God’s bands.
5. The futility of resisting God.
6. Biblical examples of raging nations.
7. The prophetic significance of this psalm.
8. The contrast with the righteous.
9. The hope of Christ’s victory.

## **Section 1: The Reality of the Heathen’s Rage**

*“Why do the heathen rage...?”*

The word *rage* (*ragash* in Hebrew) conveys noisy tumult, restless agitation, commotion like a mob in uproar. It is the picture of nations in a frenzy, stirred with hostility against God.

History confirms this. From Babel to Rome, from Pharaoh to modern regimes, the nations rage against God's rule. They cannot bear His sovereignty. They chafe at His authority. They rail against His Christ.

This rage is not occasional but continual. Revelation 11:18 says: "*And the nations were angry, and thy wrath is come.*" Humanity's default posture is rebellion.

Why? Because the carnal mind is enmity against God (Romans 8:7). Fallen man despises God's authority. He would rather rage than repent.

## **Section 2: The Vanity of Their Imagination**

*"...and the people imagine a vain thing?"*

The word *imagine* (*hagah*) is the same as in Psalm 1:2, where the righteous meditate on God's law. The righteous mutter Scripture day and night; the wicked mutter rebellion. One meditates on truth; the other plots vanity.

But what they imagine is *vain* — empty, futile, worthless. To rebel against God is the ultimate exercise in vanity. It cannot succeed. It is like clay rebelling against the potter, waves rebelling against the shore, darkness rebelling against the sun.

The psalmist's question drips with incredulity: *Why? Why waste imagination on futility? Why plan what cannot prosper? Why rage against the invincible?*

Yet such is sin. It blinds men to reality. They imagine independence, but they are slaves to sin. They imagine freedom, but they are captive to lust. They imagine victory, but their rebellion is already doomed.

## **Section 3: The Unity of Rulers in Rebellion**

*"The kings of the earth set themselves, and the rulers take counsel together..."*

Rebellion unites. Normally divided by ambition, nations and rulers find common cause when opposing God.

Herod and Pilate were enemies until united against Christ (Luke 23:12). Jews and Gentiles, normally hostile, conspired together to crucify Him (Acts 4:27). The nations of the last days will unite under Antichrist to oppose the Lamb (Revelation 17:14).

This coalition is impressive in scope — kings, rulers, peoples. But it is united in futility. Their counsel is against the LORD and His Christ. No matter their numbers or power, they face certain defeat.

Psalm 33:10 declares: *“The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.”*

#### **Section 4: The Desire to Break God’s Bands**

The content of their rebellion is revealed: *“Let us break their bands asunder, and cast away their cords from us.”*

The ungodly view God’s rule as bondage. His law, His authority, His moral standards — they call them bands, cords, chains. They want to be free of His restraint.

This is the essence of sin: lawlessness, the refusal to be ruled. From Eden onward, man has resented God’s “bands.” Eve saw the forbidden tree as desirable precisely because it promised autonomy.

Yet God’s bands are not cruel chains but protective boundaries. His law is not bondage but liberty. Psalm 119:45: *“And I will walk at liberty: for I seek thy precepts.”*

Still, the nations rage: *“We will not have this man to reign over us”* (Luke 19:14). They cry for freedom, but it is slavery to sin. True freedom is submission to Christ.

#### **Section 5: The Futility of Resisting God**

The question remains: *Why?* Why attempt the impossible?

Psalm 2 will go on to show God’s reaction: He laughs. He mocks their rebellion. He sets His King upon Zion regardless of their rage.

The futility is total:

- God is omnipotent. Finite creatures cannot overthrow the Infinite.
- God is sovereign. His decrees stand unaltered by man’s schemes.
- God is wise. Their plots cannot outwit His providence.
- God is patient. Their rage only heaps judgment for the day of wrath.

Isaiah 8:10 sums it up: *“Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.”*

Rebellion against God is like a moth fighting a flame — suicidal, inevitable, and futile.

## **Section 6: Biblical Examples of Raging Nations**

Scripture gives case studies of nations raging against God.

- **Babel (Genesis 11):** Men united to build a tower to heaven, defying God’s command. God scattered them with a word.
- **Egypt (Exodus):** Pharaoh resisted God’s command through Moses. Plague after plague proved his impotence until the Red Sea buried his army.
- **Canaanites (Joshua):** Nations united to resist Israel. They fell one by one before God’s hand.
- **Philistines (1 Samuel 4–6):** They captured the ark, rejoicing in victory, until Dagon fell and plagues struck.
- **Assyria (2 Kings 18–19):** Sennacherib mocked the Lord, only to see his army destroyed by one angel.
- **Rome (Acts 4):** Herod, Pontius Pilate, Gentiles, and Jews conspired against Christ. Yet through their rage, God accomplished redemption.

Every rebellion ends the same: futility, defeat, perishing.

## **Section 7: The Prophetic Significance**

Psalm 2 is not only historical but prophetic. It points forward to the final rebellion of nations under Antichrist.

Revelation 19 shows kings and armies gathered to make war against Christ at His return. Their rage climaxes at Armageddon. Yet with a sword from His mouth, the Lord Jesus destroys them.

Psalm 2 is quoted repeatedly in the New Testament to describe Christ’s exaltation. Acts 4:25–26 applies it to the crucifixion. Revelation 2:27 applies it to Christ’s rule. Hebrews 1:5 applies it to His Sonship.

Thus Psalm 2 frames all of history: man's rebellion against God and God's certain victory in Christ.

### **Section 8: The Contrast with the Righteous**

Psalm 1 ended with two ways: the righteous known by God, the ungodly perishing. Psalm 2 expands the contrast: nations raging versus God enthroned.

The righteous delight in God's law. The ungodly despise it as bands. The righteous prosper like trees. The ungodly perish like chaff. The righteous submit to the Son (Psalm 2:12). The ungodly rage against Him.

The contrast is absolute. The choice is stark. There is no neutrality. Every soul is either tree or chaff, worshipper or rebel, blessed or perishing.

### **Section 9: The Hope of Christ's Victory**

Though nations rage, though rulers conspire, the outcome is sure. God has set His King on Zion. Christ reigns.

Rebellion is futile. Submission is blessed. The psalm ends with the invitation: "*Kiss the Son, lest he be angry, and ye perish from the way... Blessed are all they that put their trust in him*" (Psalm 2:12).

This is the gospel: rebels can become worshippers. Enemies can become sons. Those raging can find peace by surrender.

Christ died for the ungodly. He bore the wrath that rebels deserve. By faith, the raging heathen can be transformed into righteous trees, rooted and fruitful.

### **Section 10: Applications for Today**

1. **Do not be surprised by rebellion.** The nations will rage until Christ returns. Expect hostility to God.
2. **Do not envy the rebels.** Their rage is vanity. Their power is fleeting. Their counsel will fail.
3. **Do not fear their plots.** God laughs at their rebellion. His plan stands unshaken.

4. **Proclaim the gospel boldly.** Rebels can be reconciled. The heathen can be disciplined (Psalm 2:8; Matthew 28:19).
5. **Submit personally to Christ.** Do not harbor hidden rebellion. Kiss the Son in faith and obedience.
6. **Rest in God's sovereignty.** No rage can overthrow His King or thwart His purpose.

### **Conclusion: The Madness of Rebellion**

Psalm 2 begins with a question that reverberates through history: *“Why do the heathen rage?”* Why rage against omnipotence? Why imagine vanity? Why attempt the impossible?

The answer is sin — proud, foolish, self-destructive. Yet the outcome is certain. Their rage is futile. Their rebellion is doomed.

The lesson is clear. Do not join the raging heathen. Do not envy their counsel. Do not sit in their seat. Instead, delight in God's law, trust His Son, and find blessing.

For the raging nations will perish, but the righteous will stand. The conspiracies of kings will crumble, but the decree of God remains: *“Yet have I set my King upon my holy hill of Zion”* (Psalm 2:6).

Rebellion is vanity. Christ is victory. Blessed are all who trust in Him.

### **10 of 15: The Path of the Righteous vs. the Wicked – The Kings of the Earth Set Themselves Against the Lord**

#### **The Kings of the Earth Set Themselves Against the Lord**

*(Psalm 2:2)*

#### **Introduction: Thrones in Revolt**

Psalm 2 is one of the most vivid and prophetic psalms in the entire Psalter. It pulls back the curtain on history and shows us what lies beneath the political movements, wars, and

cultural revolutions of the nations. It is not merely about Babylon, Rome, or any single empire — it is about the entire course of human history in rebellion against God.

Verse 2 says: *“The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed.”*

Here we are introduced to rebellion at the highest level. Not only do the people rage in general (v. 1), but their leaders deliberately align themselves against heaven. This is not ignorance but intent. The kings set themselves — they take their stand. The rulers counsel together — they conspire in unity. And their target is God and His Messiah.

In this essay, we will examine the meaning and implications of this verse under nine movements:

1. The identity of the kings of the earth.
2. What it means that they “set themselves.”
3. The unity of rulers in rebellion.
4. The object of their hostility: the LORD and His Christ.
5. The historical manifestations of this rebellion.
6. The prophetic fulfillment in the end times.
7. The futility of their resistance.
8. The contrast with the righteous.
9. The believer’s response to earthly thrones in revolt.

### **Section 1: The Kings of the Earth**

Who are “the kings of the earth”? In its immediate sense, it refers to the rulers and authorities of nations. But in a broader sense, it includes all earthly powers — political, military, cultural, and spiritual leaders — who oppose God’s reign.

- In ancient Israel’s day, it meant surrounding kings like the Philistines, Ammonites, Moabites, Assyrians.
- In the New Testament, it meant Herod, Pilate, and Caesar.
- In church history, it has meant emperors, dictators, philosophers, regimes that oppose Christ.

- In prophecy, it refers to the coalition of kings who will unite under Antichrist against the Lord at Armageddon (Revelation 17:12–14).

“The kings of the earth” represent humanity’s leadership in organized rebellion against God. Where rulers should serve under God’s authority (Romans 13:1–4), they instead exalt themselves above Him.

## **Section 2: They Set Themselves**

The Hebrew word translated “*set themselves*” (*yatsab*) means to take a stand, to station oneself firmly, to present oneself defiantly.

This is not passive drifting but active rebellion. These kings are not victims of ignorance. They are conscious rebels. They deliberately position themselves against God’s authority.

It is a picture of stubbornness. Like Pharaoh hardening his heart against God’s command. Like Nebuchadnezzar erecting his golden image in defiance of heaven. Like Herod slaughtering the innocents in an attempt to destroy Christ.

The kings of the earth are not neutral. They set themselves. They take sides. They choose war against God.

## **Section 3: The Unity of Rulers**

*“...and the rulers take counsel together...”*

Ordinarily, rulers are divided. Nations war against nations. Kings jealously guard power. Yet when it comes to opposing God, they find common cause.

Acts 4:27–28 applies this verse directly: *“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.”*

Jews and Gentiles, Herod and Pilate, enemies by nature, found unity in crucifying Christ.

This unity is prophetic as well. Revelation 17:13 says of the kings of the earth: *“These have one mind, and shall give their power and strength unto the beast.”* Ultimately, the rulers of the world will unite in a last-ditch coalition against Christ at His return.

Thus, Psalm 2 reveals a principle: when it comes to rebellion against God, the rulers of the earth will suppress differences to unite against Him.

#### **Section 4: The Object of Their Hostility**

The rebellion is not random. It is *“against the LORD, and against his anointed.”*

The word “LORD” (Yahweh) refers to God the Father. The “anointed” (*mashiach*) refers ultimately to Christ, the Messiah.

Thus, all rebellion is ultimately Christological. The kings of the earth are not merely opposing religion, morals, or values — they are opposing Christ Himself.

This was true at the cross, when rulers conspired against the Lord’s Anointed. It is true today, when nations reject Christ’s lordship. And it will be climactic at the end, when the world unites to make war against the Lamb.

Jesus is the dividing line of history. He is the stone the builders rejected (Psalm 118:22). To oppose Him is to stumble and be broken.

#### **Section 5: Historical Manifestations**

Throughout history, rulers have set themselves against the Lord.

- **Pharaoh** resisted God’s command, saying, *“Who is the LORD, that I should obey his voice?”* (Exodus 5:2). His defiance ended in ruin.
- **Nebuchadnezzar** demanded worship of his golden image, throwing God’s servants into fire. God delivered them and humbled the king.
- **Herod** tried to kill the Christ-child, slaughtering infants in Bethlehem.
- **Pilate and Herod** conspired in Christ’s trial, condemning the Innocent One.
- **Roman emperors** demanded worship, persecuting Christians, burning them in arenas.
- **Modern regimes** — from atheistic communism to secular governments — often legislate against God’s authority and Christ’s lordship.

Each is a manifestation of Psalm 2: rulers taking their stand against God and His Anointed.

#### **Section 6: Prophetic Fulfillment**

Psalm 2 is also prophetic, pointing to the last days. Revelation 19 describes the final gathering of kings and armies against Christ at Armageddon.

Revelation 17:14: *“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings.”*

Psalm 2 thus stretches from David’s day through Christ’s crucifixion to the end of history. The kings set themselves, but the outcome is foreordained: Christ will reign.

### **Section 7: The Futility of Resistance**

Though rulers set themselves, though nations rage, though coalitions form — their rebellion is vain.

- **God laughs.** Psalm 2:4: *“He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”* Their conspiracies are comical to the Almighty.
- **God decrees.** Psalm 2:6: *“Yet have I set my king upon my holy hill of Zion.”* Human rebellion cannot overthrow divine appointment.
- **God judges.** Psalm 2:9: *“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”* Resistance ends in ruin.

The futility is absolute. Kings may set themselves, but they cannot unset God’s King. They may conspire, but they cannot cancel His decree. They may resist, but they cannot prevail.

### **Section 8: The Contrast with the Righteous**

Psalm 1 contrasts two ways: righteous and ungodly. Psalm 2 continues: rulers in rebellion versus saints in submission.

The righteous delight in the law of the Lord. The kings despise it as bands. The righteous prosper as trees. The kings perish in rebellion. The righteous are known by the Lord. The kings are broken by His rod.

The difference is allegiance. The righteous submit to the Son. The rulers resist Him. The righteous find blessing. The rulers face judgment.

### **Section 9: The Believer’s Response**

What should believers do in light of rulers setting themselves against the Lord?

1. **Do not fear.** God laughs at their rebellion. His plan is unshaken.
2. **Do not envy.** Their power is temporary. Their end is destruction.
3. **Pray for rulers.** 1 Timothy 2:2 commands intercession for kings, that they may be saved and govern justly.
4. **Submit where possible.** Romans 13 calls us to honor lawful authority — unless it directly contradicts God’s Word.
5. **Stand firm.** When rulers command disobedience to God, say with Peter: *“We ought to obey God rather than men”* (Acts 5:29).
6. **Proclaim Christ.** Our task is not political domination but gospel proclamation — calling kings and commoners alike to “kiss the Son” (Psalm 2:12).

### **Conclusion: Thrones Will Fall, Christ Will Reign**

Psalm 2:2 is as relevant today as when first written. The nations still rage. The kings still set themselves. The rulers still conspire. From ancient empires to modern governments, humanity resists God’s reign.

Yet the psalm does not tremble. It declares their futility. God has set His King on Zion. Christ reigns. His kingdom cannot be shaken.

The call is urgent: do not align with the raging nations. Do not follow the rebellious rulers. Instead, bow to Christ, the Lord’s Anointed. For in Him is blessing; against Him is ruin.

The kings of the earth may set themselves, but the King of kings is already set. He reigns. And one day, every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

### **11 of 15: The Path of the Righteous vs. the Wicked – He That Sits in the Heavens Shall Laugh**

#### **He That Sits in the Heavens Shall Laugh**

*(Psalm 2:4)*

## Introduction: The Divine Response to Human Rebellion

Psalms 2 paints a dramatic scene. The nations rage, the people plot vanity, the kings and rulers conspire against God and His Christ. The noise of rebellion rises from earth like a storm. Then suddenly, the psalm shifts its gaze upward.

*“He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”*

This is one of the most arresting verses in all of Scripture. God laughs. He mocks the raging of nations. From His heavenly throne, He is neither shaken nor threatened. He regards their rebellion as absurd, their conspiracies as ridiculous.

This essay will explore the meaning and weight of this divine laughter. We will consider:

1. The One who sits in the heavens.
2. The posture of sitting — sovereignty and calm.
3. The meaning of divine laughter.
4. The derision of God toward rebels.
5. The contrast between heaven’s calm and earth’s chaos.
6. Biblical echoes of God’s laughter.
7. The prophetic significance of this verse.
8. The comfort it brings to the righteous.
9. The warning it gives to the wicked.
10. The Christ-centered fulfillment of this truth.

## Section 1: The One Who Sits in the Heavens

The verse begins with God’s position: *“He that sitteth in the heavens.”*

This title emphasizes:

- **Transcendence.** God is above. He dwells in the heavens, far above the chaos of earth. His throne is unshaken by human schemes.
- **Authority.** To sit on a throne is to rule. God reigns as sovereign King. The nations rage, but He governs.

- **Permanence.** He sits. Not pacing in anxiety, not standing in fear, but seated in serene authority.

Isaiah 40:22 declares: *“It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.”*

The kings of earth may exalt themselves, but they are grasshoppers before the enthroned God.

## **Section 2: The Posture of Sitting**

The posture of God in this verse is significant. He sits. This conveys:

- **Calm.** He is not alarmed by rebellion. He is unmoved by conspiracies.
- **Control.** He reigns sovereignly. To sit is to rule with authority.
- **Completion.** His decrees are already settled. His King is already appointed (Psalm 2:6).

By contrast, the kings of the earth are standing (Psalm 2:2). They set themselves in defiance. But God sits. Their agitation meets His calm. Their fury meets His serenity.

Spurgeon observed: “How contemptible is the rage of man when God Himself laughs at it!”

## **Section 3: The Meaning of Divine Laughter**

*“He... shall laugh.”*

God’s laughter is not the laughter of amusement but of derision. It is the laughter of One who sees the absurdity of rebellion.

Human rulers think they can dethrone the Almighty. They think they can cast off His cords, cancel His Christ, erase His decrees. God laughs.

This is not cruel laughter but sovereign scorn. It is the holy mockery of omnipotence at the folly of impotence. Like ants shaking their fists at the sun, rebels provoke not fear but ridicule.

Job 9:12 asks: *“Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?”* To resist God is insanity. To imagine success is laughable.

#### **Section 4: The Lord Shall Have Them in Derision**

The second phrase intensifies the first: *“The Lord shall have them in derision.”*

Derision means ridicule, scorn, mockery. God not only laughs but exposes their folly. He holds their pride in contempt.

This is divine satire. The mighty of earth are revealed as fools before heaven. Their plans are ridiculed as vain. Their power is shown to be hollow.

Isaiah 14 portrays Lucifer’s fall, and the nations that once feared him saying: *“Is this the man that made the earth to tremble?”* (v. 16). So too the kings who resist God will be exposed as weak, mocked by heaven.

#### **Section 5: Heaven’s Calm vs. Earth’s Chaos**

The contrast is striking. On earth, there is rage, plotting, conspiracy. In heaven, there is calm, laughter, derision.

Earth trembles with rebellion. Heaven laughs in sovereignty. Earth conspires. Heaven sits. Earth plots vanity. Heaven decrees victory.

This contrast comforts believers. The chaos of history is real, but it is not ultimate. Above the noise sits a laughing King.

Psalm 46:6–7: *“The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us.”*

#### **Section 6: Biblical Echoes of God’s Laughter**

This theme appears elsewhere in Scripture.

- **Psalm 37:12–13:** *“The wicked plotteth against the just... The Lord shall laugh at him: for he seeth that his day is coming.”*
- **Proverbs 1:26:** Wisdom says: *“I also will laugh at your calamity; I will mock when your fear cometh.”*
- **Isaiah 40:23:** *“That bringeth the princes to nothing; he maketh the judges of the earth as vanity.”*

God’s laughter is His declaration that rebellion is doomed. He mocks because He knows the end. The day of the wicked is coming.

## Section 7: Prophetic Significance

Psalm 2 is often called a Messianic psalm. This laughter has prophetic significance.

It looks forward to the ultimate rebellion of nations at the end of the age, when kings unite under Antichrist. Revelation 19 shows armies gathered against Christ. And how does the battle end? With the Word of His mouth. The rebellion collapses instantly.

Thus, God laughs now because He sees the end already secured. Christ's victory is decreed. The nations may rage, but Zion's King is set.

## Section 8: Comfort for the Righteous

For the righteous, this verse is immense comfort.

1. **God is not threatened.** No matter the rage of nations, His throne is unshaken.
2. **God is not anxious.** He sits. He laughs. He is not wringing hands but ruling in peace.
3. **God is not defeated.** The outcome is certain. His King reigns.

When believers face persecution, when governments oppose Christ, when culture mocks the gospel, we can rest in this truth: God laughs. The rebellion is doomed. The future is secure.

Acts 4 records the church praying Psalm 2 when persecuted. They found strength in God's laughter. We can too.

## Section 9: Warning to the Wicked

But for the wicked, this verse is terrifying. To be laughed at by God is no light matter.

God's laughter means their rebellion is ridiculous. His derision means their power is empty. His calm means their end is certain.

This laughter is followed by wrath. Psalm 2:5: *"Then shall he speak unto them in his wrath, and vex them in his sore displeasure."*

Rebels should tremble. Better to bow now than be laughed at then. Better to kiss the Son than to perish.

## Section 10: Christ the Fulfillment

Ultimately, this verse points to Christ. He is the Anointed against whom kings conspire. He is the King God sets on Zion.

At the cross, rulers mocked Him. They thought they triumphed. But God laughed. Through their rebellion, He accomplished redemption. What looked like defeat was victory.

At the second coming, rulers will again unite against Him. But God will laugh. The Lamb will conquer. What looks like rebellion will end in ruin.

Thus Christ embodies the triumph behind God's laughter. He is the reason rebellion is vain and submission is blessed.

## Section 11: Applications for Today

1. **Take heart in turmoil.** The nations rage, but God laughs. Rest in His sovereignty.
2. **Reject fear of man.** Rulers may oppose Christ, but their rebellion is futile. Fear God, not man.
3. **Preach boldly.** The gospel is not in jeopardy. Christ reigns. God laughs.
4. **Live in submission.** Do not join the rebels. Kiss the Son. Delight in His law.
5. **Anticipate victory.** History ends not with rebellion prevailing but with Christ reigning.

## Conclusion: The Last Laugh

The world laughs at God now. It mocks His Word, His Son, His people. But Psalm 2 declares that God will have the last laugh. His laughter is not cruel but sovereign. It is the holy derision of the Almighty at the folly of rebellion.

The kings set themselves, but the King sits. The nations rage, but God laughs. The rulers conspire, but Christ reigns.

The lesson is clear: do not align with the rebels. Do not envy their rage. Instead, join the laughter of heaven by bowing to the Son. For the laughter of God is the ruin of rebels but the comfort of saints.

*“He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”*

## **12 of 15: The Path of the Righteous vs. the Wicked – Yet Have I Set My King Upon My Holy Hill**

### **Yet Have I Set My King Upon My Holy Hill**

*(Psalm 2:6)*

#### **Introduction: The Divine Decree Amidst Rebellion**

Psalm 2 begins with rebellion on earth. Nations rage. Peoples plot vanity. Kings set themselves. Rulers conspire. They rise together against the Lord and His Christ, declaring their desire to break His bands and cast off His cords.

But heaven answers with calm authority. God laughs. He mocks their futile rage. He declares His settled decree:

*“Yet have I set my king upon my holy hill of Zion.”*

The word “yet” is crucial. It is the divine nevertheless. Despite human rebellion, despite conspiracies and plots, despite armies and nations — yet God’s plan stands. His King is enthroned. His decree is unshaken.

This verse is one of the most pivotal in Scripture. It points to Christ, the Messiah, enthroned on God’s holy hill. It assures believers of God’s sovereignty, Christ’s reign, and the futility of rebellion.

In this essay, we will explore the depth of this verse in ten movements:

1. The contrast between man’s rebellion and God’s decree.
2. The certainty of God’s enthronement.
3. The identity of the King.
4. The meaning of Zion, God’s holy hill.
5. The historical anticipation of this reign.
6. The present reality of Christ’s kingship.
7. The future fulfillment in the millennial reign.
8. The comfort for the righteous.

9. The warning for the wicked.
10. The application for the church today.

### **Section 1: The Contrast Between Man's Rebellion and God's Decree**

The structure of Psalm 2 is deliberate. Verses 1–3 describe earth's rebellion. Verse 4–5 describe heaven's laughter and wrath. Then verse 6 declares God's decree.

The raging nations cry: *"Let us break their bands!"* God responds: *"Yet have I set my King!"*

This contrast is absolute. Human rebellion cannot overturn divine purpose. Kings may plot, rulers may conspire, but God's decree stands immutable.

The message is clear: rebellion is futile, for God's King is enthroned.

### **Section 2: The Certainty of God's Enthronement**

*"Yet have I set my king..."*

The word "set" (*nacak* in Hebrew) can mean to install, to establish, to anoint. God declares not a plan but a fact. His King is already set.

This enthronement is not contingent on human approval. It is not subject to earthly votes or international treaties. It is the sovereign act of God.

- **It is certain.** "Yet" declares unshaken certainty.
- **It is sovereign.** God Himself does the setting.
- **It is unchangeable.** No rebellion can undo it.

Daniel 4:35 declares: *"He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand."*

Thus, Christ's reign is not hypothetical but inevitable.

### **Section 3: The Identity of the King**

Who is this King? The psalm will go on to reveal: *"Thou art my Son; this day have I begotten thee"* (v. 7). This is clearly Messianic, fulfilled in Christ.

The King is Jesus, the Son of God, the Messiah, the Anointed. He is the true heir of David's throne, the promised ruler of Israel, the King of kings and Lord of lords.

- At His baptism, God declared Him His beloved Son (Matthew 3:17).
- At His resurrection, He was declared Son of God with power (Romans 1:4).
- At His ascension, He sat at the right hand of the Majesty on high (Hebrews 1:3).

The King of Psalm 2 is Christ. Earthly kings rage, but God has installed His King — Jesus the Messiah.

#### **Section 4: The Meaning of Zion, God's Holy Hill**

*"...upon my holy hill of Zion."*

Zion is the hill in Jerusalem where David established his throne and where Solomon built the temple. It became symbolic of God's dwelling, His kingdom, His presence among His people.

- Historically, Zion was the political and spiritual center of Israel.
- Theologically, Zion represents God's chosen place of rule.
- Prophetically, Zion points to Christ's reign from Jerusalem in the millennial kingdom.

By calling it "my holy hill," God claims ownership. Zion is His. The throne belongs to Him. The King is His anointed.

Hebrews 12:22–23 applies Zion spiritually to the church: *"Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem."*

Thus Zion has multiple dimensions: historic Jerusalem, prophetic millennial kingdom, and spiritual heavenly Jerusalem. All converge in Christ.

#### **Section 5: The Historical Anticipation of This Reign**

In the Old Testament, kingship in Israel foreshadowed this greater reign.

- David was anointed king in Zion, a type of Christ.
- Solomon built the temple in Zion, pointing to Christ's greater temple.

- Prophets foretold a King from David’s line who would reign forever (Isaiah 9:6–7; Jeremiah 23:5).

Israel’s history anticipated this decree: God setting His King on Zion. Every king, every throne, every prophecy pointed forward to Christ.

### **Section 6: The Present Reality of Christ’s Kingship**

Though Psalm 2 looks forward prophetically, it also has present reality. Christ is already enthroned in heaven.

Acts 2:33–36 declares that Jesus, raised and exalted, is seated at God’s right hand and made both Lord and Christ. Hebrews 10:12 says He has sat down at the right hand of God, waiting until His enemies are made His footstool.

Thus, Christ’s kingship is already inaugurated. He reigns spiritually now over His church. He rules in the midst of His enemies (Psalm 110:2).

Believers live under His kingship now, submitting to His authority, proclaiming His gospel, advancing His kingdom.

### **Section 7: The Future Fulfillment in the Millennial Reign**

Yet the fullness of Psalm 2 awaits future fulfillment. Christ is not only King in heaven but will one day reign visibly on earth.

Revelation 20 describes the millennial reign of Christ, when He will rule the nations with a rod of iron, fulfilling Psalm 2:9. Zechariah 14 foretells His reign from Jerusalem. Isaiah 2 says the law will go forth from Zion.

Thus, “Yet have I set my King upon my holy hill of Zion” looks ultimately to Christ’s return and earthly reign. Then all nations will see what is already true: Christ is King.

### **Section 8: Comfort for the Righteous**

For believers, this verse is immense comfort.

- **In a world of rebellion, Christ reigns.** Though nations rage, His throne is secure.
- **In a world of instability, Christ is set.** His kingship is not shaken by politics or wars.

- **In a world of persecution, Christ is King.** He rules even now, and His reign will be revealed fully.

When governments oppose Christ, when cultures reject Him, when rulers conspire — believers can rest in this decree: *Yet have I set my King.*

### **Section 9: Warning for the Wicked**

For the wicked, this verse is a warning. Rebellion is futile. The King is already set.

- To oppose Him is to fight against inevitability.
- To resist Him is to guarantee judgment.
- To ignore Him is to invite ruin.

Psalm 2 will go on to warn: “*Kiss the Son, lest he be angry, and ye perish from the way*” (v. 12). The only wise response is submission to the King.

### **Section 10: Application for the Church Today**

1. **Proclaim Christ boldly.** He is already King. The world must be told.
2. **Live under His authority.** Submit daily to His lordship.
3. **Do not fear the nations.** Their rage cannot unset Christ.
4. **Long for His return.** Pray, “*Thy kingdom come.*”
5. **Rejoice in hope.** The decree is sure: Christ is King, set on Zion.

### **Conclusion: The Immutable Decree**

Psalm 2:6 is God’s answer to rebellion. Nations may rage, rulers may conspire, kings may set themselves. But God’s decree stands:

*“Yet have I set my King upon my holy hill of Zion.”*

This verse proclaims the futility of rebellion, the certainty of Christ’s reign, the comfort of believers, and the warning to rebels.

The question is not whether Christ is King — He is. The question is whether we bow now in faith or face Him later in judgment.

The nations may rage, but God has spoken. The King is set. The throne is occupied. Zion belongs to Christ. History is sealed with this decree.

Therefore, let us submit, rejoice, and proclaim: Christ reigns. His throne is unshaken. His kingdom is sure.

*“Yet have I set my King upon my holy hill of Zion.”*

### **13 of 15: The Path of the Righteous vs. the Wicked – Thou Art My Son; This Day Have I Begotten Thee**

#### **Thou Art My Son; This Day Have I Begotten Thee**

*(Psalm 2:7)*

#### **Introduction: The Divine Decree**

In Psalm 2, the psalmist lifts our eyes from the raging nations to the eternal throne. The kings conspire, the peoples imagine vanity, and the rulers align themselves against God and His Christ. But heaven’s answer is not anxiety. It is decree.

Verse 7 is the heart of that decree:

*“I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.”*

Here we move from divine laughter to divine proclamation. From heaven’s derision to heaven’s declaration. God Himself speaks, and His words reveal the unique relationship between the Father and the Son.

This verse is one of the most profound statements in all of Scripture, touching on the eternal Sonship of Christ, the incarnation, the resurrection, and His Messianic kingship. It has been quoted repeatedly in the New Testament to affirm Christ’s identity and mission.

This essay will explore the depth of this decree in ten movements:

1. The nature of the decree.
2. The speaker and the spoken.

3. The meaning of “Thou art my Son.”
4. The eternal Sonship of Christ.
5. The phrase “This day have I begotten thee.”
6. Its fulfillment in the incarnation.
7. Its confirmation in the resurrection.
8. Its application to Christ’s kingship.
9. The comfort it gives to believers.
10. The warning it issues to rebels.

### **Section 1: The Nature of the Decree**

*“I will declare the decree.”*

The psalmist is not inventing but declaring. He is heralding what God has decreed. A decree is an official, sovereign order — unchangeable, irrevocable.

This decree is not subject to repeal or amendment. It is the eternal counsel of God, spoken into history. What follows is not opinion but divine proclamation.

Thus, the statement “Thou art my Son” is not suggestion but decree. Christ’s Sonship is not a human title but a divine declaration, rooted in God’s eternal will.

### **Section 2: The Speaker and the Spoken**

The verse reveals two voices: the LORD (Yahweh) and His Anointed (Messiah). The Father speaks to the Son.

- The psalmist declares what he has heard: *“The LORD hath said unto me...”*
- The “me” is the Messiah, the Christ.
- The LORD (the Father) speaks: *“Thou art my Son; this day have I begotten thee.”*

Thus the verse brings us into the inner dialogue of the Trinity. We overhear the eternal Father speaking to the eternal Son.

### **Section 3: The Meaning of “Thou Art My Son”**

The heart of the decree is the statement: *“Thou art my Son.”*

This affirms the unique Sonship of Christ. Not Son by creation (as angels are), nor Son by adoption (as believers are), but Son by nature — eternally begotten of the Father.

- It denotes equality of essence. The Son shares the Father’s nature, glory, and attributes.
- It denotes intimacy of relationship. The Father loves the Son with eternal affection.
- It denotes uniqueness. Christ is the only begotten Son — unique, unparalleled.

When God says, “Thou art my Son,” He is declaring Christ’s divine identity. He is not merely a prophet or king. He is the eternal Son of God.

### **Section 4: The Eternal Sonship of Christ**

The doctrine of Christ’s eternal Sonship is vital. He did not become the Son at Bethlehem or at His baptism. He has always been the Son, eternally begotten of the Father.

John 1:1–2: *“In the beginning was the Word, and the Word was with God, and the Word was God.”* Verse 14: *“And the Word was made flesh... the glory as of the only begotten of the Father.”*

The Sonship is eternal, not temporal. The Nicene Creed affirms: “Begotten of the Father before all worlds, God of God, Light of Light, very God of very God.”

Thus, Psalm 2:7 is not creating Sonship but declaring it. The decree reveals what has always been true: Christ is the Son of God.

### **Section 5: “This Day Have I Begotten Thee”**

The phrase “this day have I begotten thee” has sparked much discussion. It does not mean that Christ was created or that His Sonship had a beginning. Rather, it refers to the public manifestation of His eternal Sonship in time.

There are three key moments where this phrase finds fulfillment:

1. **The Incarnation.** At Bethlehem, the eternal Son was begotten in time — not in His divine nature but in His human nature. Luke 1:35: *“That holy thing which shall be born of thee shall be called the Son of God.”*

2. **The Baptism.** At the Jordan, the Father declared: *“This is my beloved Son, in whom I am well pleased”* (Matthew 3:17). This was a public acknowledgment of His Sonship.
3. **The Resurrection.** Acts 13:33 quotes Psalm 2:7 and applies it to the resurrection: *“God hath fulfilled... in that he hath raised up Jesus again; as it is also written... Thou art my Son, this day have I begotten thee.”*

Thus the “this day” is not about origin but manifestation. The eternal Son is revealed in history — at His birth, baptism, and resurrection.

### **Section 6: Fulfillment in the Incarnation**

At the incarnation, the eternal Son took on human flesh. The Word was made flesh and dwelt among us.

Hebrews 1:5 quotes Psalm 2:7 in reference to Christ’s superiority over angels: *“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?”*

This was not the creation of Sonship but the revelation of it. The Son, who eternally existed with the Father, entered human history as the begotten Son in flesh.

The incarnation is thus a fulfillment of Psalm 2:7. The eternal decree was manifested in time: God’s Son born in Bethlehem.

### **Section 7: Confirmation in the Resurrection**

The resurrection is the climactic fulfillment of Psalm 2:7.

Acts 13:33: Paul preaches that the resurrection fulfilled the decree: *“God hath raised up Jesus again; as it is also written... Thou art my Son, this day have I begotten thee.”*

Romans 1:4 echoes this: *“Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”*

The resurrection was God’s public declaration that Jesus is His Son, enthroned and vindicated. The decree of Psalm 2:7 was resoundingly confirmed at the empty tomb.

### **Section 8: Application to Christ’s Kingship**

Psalm 2 is a royal psalm. The decree of Sonship is tied to kingship. The Son is the King whom God has set on Zion.

- Sonship establishes His right to reign. As the only begotten Son, He is heir of all things (Hebrews 1:2).
- Sonship assures the success of His reign. God's decree cannot fail.
- Sonship secures the nations as His inheritance (Psalm 2:8).

Thus, Christ's kingship is rooted in His Sonship. Because He is the Son, He is the King.

### **Section 9: Comfort for Believers**

For the righteous, this verse is great comfort.

- **Our King is God's Son.** His reign is secure, His authority unshakable.
- **Our salvation is certain.** The Son was begotten, incarnate, crucified, and raised for us.
- **Our inheritance is sure.** As sons by adoption, we share in the Son's inheritance (Romans 8:17).

When nations rage, when rulers resist, when culture mocks — believers can rest in the decree: *"Thou art my Son; this day have I begotten thee."*

### **Section 10: Warning to Rebels**

For the ungodly, this verse is a solemn warning. To reject Christ is to reject God's decree. To deny the Son is to deny the Father.

John 3:36 warns: *"He that believeth not the Son shall not see life; but the wrath of God abideth on him."*

Rebels may rage, but they rage against a decree. The Son is enthroned. His kingship is settled. To resist Him is not only futile but fatal.

Thus the psalm will soon urge: *"Kiss the Son, lest he be angry, and ye perish from the way"* (v. 12). Submission is the only wise response.

### **Conclusion: The Eternal Decree Revealed**

Psalm 2:7 is the heart of the divine decree. The Father says to the Son: *“Thou art my Son; this day have I begotten thee.”*

It reveals the eternal Sonship of Christ, the manifestation of that Sonship in the incarnation, the confirmation in the resurrection, and the application to His kingship.

The decree is certain. The King is enthroned. The nations are His inheritance. The ends of the earth are His possession.

For the righteous, this decree is comfort and hope. For the wicked, it is warning and terror. For all, it demands response.

The question is not whether Christ is the Son — He is. The question is whether we will bow in faith or resist in rebellion.

*“Thou art my Son; this day have I begotten thee.”* The decree has been declared. The King has been set. The Son reigns. Let every tongue confess, let every knee bow, and let every heart rejoice in the Son.

## **14 of 15: The Path of the Righteous vs. the Wicked – Kiss the Son, Lest He Be Angry**

### **Kiss the Son, Lest He Be Angry**

*(Psalm 2:12)*

#### **Introduction: The Urgent Call**

Psalm 2 began with rebellion: the nations raging, kings conspiring, rulers aligning against the Lord and His Anointed. God responded with laughter, scorn, and decree: *“Yet have I set my King upon my holy hill of Zion.”* He declared His Sonship and kingship, promising Him the nations as His inheritance and threatening the rebels with a rod of iron.

Now, the psalm ends with an appeal — a gracious warning, a merciful summons:

*“Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”*

This is the climax. Rebellion has been exposed as futile. Judgment has been declared as certain. And now mercy is offered — submit to the Son before wrath falls.

This essay will explore this solemn command and gracious promise in ten movements:

1. The meaning of “kiss the Son.”
2. The cultural background of the kiss.
3. The nature of submission to Christ.
4. The danger of rejecting the Son.
5. The reality of His wrath.
6. The urgency of repentance.
7. The blessedness of trusting Him.
8. Biblical examples of both rebels and submitters.
9. The prophetic fulfillment in Christ’s return.
10. The application for today.

### **Section 1: The Meaning of “Kiss the Son”**

The Hebrew phrase *nashqu-bar* literally means “kiss the son.” It is a command of homage, allegiance, and submission.

The kiss here is not romantic but political and spiritual. It is the gesture of subjects submitting to a king, of worshippers showing reverence, of servants pledging loyalty.

To “kiss the Son” is to recognize Christ as King, to yield to His authority, to embrace Him in faith and obedience.

It is the opposite of rebellion. The nations said, “Let us break His bands.” God says, “Kiss the Son.” The choice is stark: rebellion or submission, wrath or blessing, perishing or trusting.

### **Section 2: The Cultural Background of the Kiss**

In the ancient Near East, the kiss was a sign of homage. Subjects kissed the feet, hands, or garments of their king. It was an act of surrender and loyalty.

- In 1 Samuel 10:1, Samuel kissed Saul after anointing him king, symbolizing allegiance.

- In Hosea 13:2, idolaters kissed calves as acts of worship.
- In Luke 7:38, the woman kissed Jesus' feet in worship and submission.

Thus, to “kiss the Son” means to acknowledge Him as rightful King, to show reverence, loyalty, and worship. It is the gesture of total surrender.

### **Section 3: The Nature of Submission to Christ**

To kiss the Son means more than outward gesture. It means inward submission. It means:

- **Repentance** — turning from rebellion to obedience.
- **Faith** — trusting Christ as Savior and Lord.
- **Obedience** — yielding to His Word and will.
- **Worship** — adoring Him as King and Son of God.

It is the embrace of faith, the kiss of allegiance. Judas betrayed with a kiss, but the true disciple submits with a kiss of love and loyalty.

Romans 10:9 captures the essence: *“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”*

### **Section 4: The Danger of Rejecting the Son**

The warning is clear: *“Lest he be angry, and ye perish from the way.”*

Rejection of the Son provokes His wrath. To spurn His authority is to invite judgment. To refuse His kiss is to face His rod of iron.

This is the dividing line of eternity. John 3:36 says: *“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”*

The danger is not hypothetical. It is certain. To refuse the Son is to perish — not only physically but eternally.

### **Section 5: The Reality of His Wrath**

The verse warns: *“When his wrath is kindled but a little.”*

Christ’s wrath is real. The meek and lowly Savior is also the Judge of all. Revelation 6:16–17 speaks of “the wrath of the Lamb.”

His wrath is not capricious but righteous. It is kindled against sin, rebellion, unbelief. Even a little of His wrath is unbearable. If His wrath kindled but a little causes perishing, what of the fullness of His wrath in judgment?

Hebrews 10:31 warns: *“It is a fearful thing to fall into the hands of the living God.”*

### **Section 6: The Urgency of Repentance**

The command “kiss the Son” is urgent. There is no time to delay. His wrath may be kindled at any moment. The day of judgment is near.

2 Corinthians 6:2 declares: *“Now is the accepted time; behold, now is the day of salvation.”*

Every sinner must act now. Tomorrow is not promised. To delay is to risk perishing. The only safe response is immediate submission: kiss the Son today.

### **Section 7: The Blessedness of Trusting Him**

The psalm does not end with wrath but with blessing: *“Blessed are all they that put their trust in him.”*

Here is the gospel promise. Submission leads to salvation. Trust leads to blessing. Those who kiss the Son in faith find mercy, forgiveness, life.

This echoes Psalm 1:1: *“Blessed is the man...”* The Psalter begins and ends its introduction with blessing — the blessing of delighting in God’s law and the blessing of trusting His Son.

Thus, the path of blessing is clear: delight in the Word, submit to the Son, trust in Him.

### **Section 8: Biblical Examples**

Scripture offers examples of both rebels and submitters.

- **Rebels who refused to kiss the Son:** Pharaoh hardened his heart, Nebuchadnezzar exalted himself, Herod sought to kill Him, Pilate washed his hands, Judas betrayed with a kiss. All faced wrath.

- **Submitters who kissed the Son:** The psalmist worshipped, the disciples left all to follow Him, the woman washed His feet with tears and kissed them, Thomas confessed, “*My Lord and my God.*” All found blessing.

The line is clear. Those who refuse perish. Those who submit are blessed.

### **Section 9: Prophetic Fulfillment**

Psalm 2 points ultimately to the return of Christ. At His second coming, the nations will rage, kings will unite, armies will gather. But the Lamb will conquer.

Then it will be too late to kiss the Son. Wrath will fall, rebels will perish, judgment will be final.

Thus the appeal of Psalm 2:12 is prophetic urgency: submit now before that day comes. Kiss the Son before wrath is kindled. For when He returns, the day of mercy will be past.

### **Section 10: Application for Today**

1. **Personal Submission.** Every soul must choose: rebellion or submission. Kiss the Son in faith and obedience.
2. **Evangelistic Urgency.** The world rages still. Our mission is to call rebels to kiss the Son before wrath falls.
3. **Confidence in Blessing.** Those who trust in Him are blessed. Rejoice in that assurance.
4. **Sobriety about Wrath.** His wrath is real. Do not soften the message. Warn as well as invite.
5. **Hope in Christ’s Kingship.** The Son reigns. His authority is sure. Submission is not loss but life.

### **Conclusion: The Final Appeal**

Psalm 2 ends with grace. After exposing rebellion, declaring wrath, and announcing decree, God offers mercy. He does not leave rebels without hope. He calls: “*Kiss the Son, lest he be angry.*”

The command is clear. The choice is stark. Submit to Christ or perish. Trust Him or face wrath. Kiss the Son or kiss eternity goodbye.

But the promise is sweet: *“Blessed are all they that put their trust in him.”*

The path of the righteous is submission, trust, blessing. The way of the wicked is rebellion, wrath, perishing.

Which will it be? The kiss of Judas, betraying Him in rebellion? Or the kiss of the woman at His feet, adoring Him in submission? One leads to wrath. The other to blessing.

The Son is enthroned. His wrath is real. His mercy is offered. His blessing is sure.

Kiss the Son today. Trust Him. Love Him. Serve Him. For in Him alone is blessing, life, and peace.

## **15 of 15: The Path of the Righteous vs. the Wicked – Blessed Are All They That Put Their Trust in Him**

### **Blessed Are All They That Put Their Trust in Him**

*(Psalm 2:12)*

#### **Introduction: The Bookends of Blessedness**

The Psalter begins and ends its opening frame with a single theme: **blessedness**.

- Psalm 1 opens with *“Blessed is the man that walketh not in the counsel of the ungodly..”*
- Psalm 2 closes with *“Blessed are all they that put their trust in him.”*

Between these two pillars, the two psalms lay out the grand divide of human destiny: the path of the righteous and the path of the wicked. One delights in God’s law, one rebels against God’s rule. One prospers as a tree, one perishes as chaff. One submits to the Son, one rages against Him.

But the final word is not rage, wrath, or ruin. The final word is blessing. God leaves us not with perishing but with promise. Not with anger but with assurance. Not with wrath but with rest.

This last line is the invitation of grace: *Blessed are all they that put their trust in Him.*

In this essay, we will explore this final declaration in ten movements:

1. The meaning of “blessed.”
2. The universality of the offer — “all.”
3. The object of trust — “in Him.”
4. The nature of trust.
5. The contrast with rebellion.
6. The blessings that flow from trust.
7. The Old Testament foundation of trust in God.
8. The New Testament fulfillment in Christ.
9. The eternal security of those who trust.
10. The invitation to every reader.

### **Section 1: The Meaning of “Blessed”**

The Hebrew word for blessed (*'ashrei*) speaks of deep happiness, true flourishing, divine favor. It is not mere emotion but settled well-being that comes from God’s approval.

To be blessed is to be right with God, favored by Him, filled with joy and peace. It is the opposite of perishing.

In Psalm 1, the blessed man avoids ungodly counsel and delights in God’s law. In Psalm 2, the blessed are those who put their trust in the Son. Both blessings converge: delight in God’s Word and trust in God’s Son.

Blessedness is not found in wealth, power, or pleasure. It is found in trusting Christ.

### **Section 2: The Universality of the Offer — “All”**

*“Blessed are all...”*

The promise is universal. It is not limited to Jew or Gentile, rich or poor, king or peasant. All who trust in Him are blessed.

This is the gospel's wideness. John 3:16 echoes: "*Whosoever believeth in him should not perish, but have everlasting life.*"

No sinner is excluded. The raging nations, the conspiring rulers, the rebellious peoples — all may find blessing if they trust in the Son. The psalm that began with nations raging ends with nations invited.

### **Section 3: The Object of Trust — “In Him”**

The blessing is not for those who trust in self, government, wealth, or idols. It is for those who trust *in Him* — the Son, the King, the Messiah.

The entire psalm points to Him. The nations rage against Him. The Father sets Him on Zion. The decree declares Him Son. The inheritance is given to Him. The warning says, “Kiss the Son.” And now the promise is: trust Him.

This is the heart of salvation: not trusting works, law, or religion, but trusting the Son.

### **Section 4: The Nature of Trust**

What does it mean to “put their trust in Him”?

Trust (*chasa* in Hebrew) means to take refuge, to seek shelter, to find safety in another. It is the picture of a bird fleeing to the shadow of the rock, a child hiding behind a father, a fugitive clinging to an altar.

Trust is not mere belief about Him but reliance upon Him. It means:

- **Dependence** — resting not on self but on Christ.
- **Surrender** — yielding to His lordship.
- **Confidence** — expecting salvation in Him alone.
- **Refuge** — running to Him for protection.

Trust is faith in action. It is the soul leaning wholly on Christ.

### **Section 5: The Contrast with Rebellion**

Psalm 2 has described rebels: raging, imagining vanity, conspiring, rejecting God's cords, refusing the Son. Their end is wrath and perishing.

But in contrast are the blessed: they trust the Son. They bow, they kiss, they believe, they take refuge. Their end is blessing.

The contrast could not be sharper:

- Rebels perish. Believers are blessed.
- Rebels face wrath. Believers find refuge.
- Rebels reject the Son. Believers trust Him.

Thus, the psalm closes by setting before us two paths: rage or refuge, rebellion or trust, wrath or blessing.

### **Section 6: The Blessings That Flow from Trust**

What blessings belong to those who trust the Son?

1. **Forgiveness.** Trusting Him brings pardon from sin (Ephesians 1:7).
2. **Peace.** Trusting Him gives peace with God (Romans 5:1).
3. **Protection.** Trusting Him makes Him a refuge (Psalm 18:2).
4. **Provision.** Trusting Him supplies every need (Philippians 4:19).
5. **Guidance.** Trusting Him directs paths (Proverbs 3:5–6).
6. **Joy.** Trusting Him fills with joy unspeakable (1 Peter 1:8).
7. **Eternal life.** Trusting Him secures everlasting life (John 3:36).

Blessed indeed are all they that put their trust in Him.

### **Section 7: The Old Testament Foundation**

Trust in God is a recurring theme of the Old Testament.

- Psalm 34:8: *“O taste and see that the LORD is good: blessed is the man that trusteth in him.”*
- Psalm 84:12: *“O LORD of hosts, blessed is the man that trusteth in thee.”*

- Isaiah 26:3: *“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”*

What is unique in Psalm 2 is that the trust is specifically in the Son. This anticipates the fuller revelation of Christ in the New Testament.

### **Section 8: The New Testament Fulfillment**

The New Testament fulfills this promise in Christ.

- John 3:16: *“Whosoever believeth in him...”*
- Acts 16:31: *“Believe on the Lord Jesus Christ, and thou shalt be saved.”*
- Romans 10:11: *“Whosoever believeth on him shall not be ashamed.”*
- 1 Peter 2:6: *“He that believeth on him shall not be confounded.”*

Thus, Psalm 2:12 is gospel in seed form. To trust the Son is to find blessing, salvation, life.

### **Section 9: The Eternal Security of Trust**

The blessing of trust is not temporary but eternal.

John 10:28: *“I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”*

Romans 8:1: *“There is therefore now no condemnation to them which are in Christ Jesus.”*

Once a soul kisses the Son and takes refuge in Him, the blessing is secure forever. No rage of nations, no wrath of kings, no schemes of Satan can undo it.

### **Section 10: The Invitation to Every Reader**

Psalm 2 closes with invitation. After wrath, warning, and decree, God offers mercy: *“Blessed are all they that put their trust in him.”*

This is the final appeal: do not perish, but trust. Do not rebel, but submit. Do not resist, but take refuge.

It is both urgent and universal. No sinner is too far. No rebel is beyond hope. All who trust are blessed.

## **Conclusion: The Final Word**

The first two psalms form the preface to the entire Psalter. Psalm 1 shows the blessed man who delights in God's Word. Psalm 2 shows the blessed people who trust in God's Son. Together they frame the whole book with the message: blessedness is found in God's Word and God's King.

The final word is blessing. After rebellion and wrath, after decree and warning, God's mercy shines. Blessed are all they that put their trust in Him.

This is the gospel in miniature. Christ reigns. Rebels rage. God laughs. Wrath is certain. But mercy is offered. Trust the Son and be blessed.

Thus the introduction to the Psalter ends not with despair but with hope. The door is open. The invitation stands. The promise is sure.

Blessed — deeply happy, eternally secure, divinely favored — are all they that put their trust in Him.

Will you?

## **Conclusion to The Path of the Righteous vs. the Wicked**

As we come to the end of this series on Psalms 1 and 2, I want to pause and reflect on what the Lord has shown us. We started with that simple but sobering reality: there are only two paths. The righteous man delights in the law of the Lord, meditates on it day and night, and finds himself planted, fruitful, and prospering under God's care. The wicked, however, are like chaff — weightless, rootless, blown about by the winds of judgment, and destined to perish.

From there, we lifted our eyes from the individual to the nations. Psalm 2 showed us that the rebellion isn't just personal — it's global. Kings, rulers, and people rage against the Lord and against His Christ. And yet, God is never shaken. He sits in the heavens and laughs at the futility of rebellion. He has set His King upon Zion, His Son, the Lord Jesus Christ. He warns the nations, but He also invites them. *Kiss the Son, lest He be angry.* Blessed are all who put their trust in Him.

What have we learned? We've seen that true blessedness doesn't come from worldly success, from wealth, or from power. It comes from being rightly related to God through His

Word and through His Son. We've learned that rebellion may look strong for a season, but it is ultimately vain and empty. We've learned that God's Word divides the paths clearly: one ends in life, the other in ruin.

And most importantly, we've seen that God's final word is mercy. The psalms don't end with perishing — they end with an invitation: *Blessed are all they that put their trust in Him*. That invitation is still open today. No matter your past, no matter your failures, no matter how long you may have walked down the wrong road, you can turn and trust Christ. You can step onto the path of the righteous.

So what do we do with this series? We take it to heart. We examine our path. We make sure we are planted in God's Word, not drifting with the wicked. We bow before the Son, not resisting His rule. And we hold this message out to others — family, friends, coworkers, neighbors — who may still be walking in the way of the ungodly.

The Psalter opens with a choice and a call. That choice is ours every day. Will we walk the path of the righteous, delighting in God's Word and trusting in His Son? Or will we follow the way of the wicked, which may seem easy but leads to destruction?

This series has been a reminder for me — and I pray for you — that blessedness is found in one place only: trusting Christ. And as we move forward in the Psalms, that theme will echo again and again in new ways. But for now, let's not miss the simplicity and the urgency of the beginning. There are two paths, and only two. One perishes. One prospers. One rebels. One trusts.

The way of the wicked shall perish. But blessed are all they that put their trust in Him.