

The Blessed man

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Preacher: Kenneth Ferguson

[0 : 00] I'd like to turn back to the book of Psalms and chapter 1, the first psalm. Read the first three verses of the psalm.

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers, but his delight is in the law of the Lord, and on his law he meditates day and night.

He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers, and so on.

The great reformer John Calvin wrote of the book of Psalms, that it is an anatomy of all the parts of the soul.

There is not an emotion that is not represented as in a mirror. All griefs, sorrows, fears, doubts, hopes, and cares, and perplexities.

[1 : 33] All the distracting emotions with which the minds of men are wont to be agitated. So when you come to the book of Psalms, it's as if you open into the inner mind and soul of those who have written these marvelous words.

And here, in this particular psalm, we have the psalmist's focus, particularly in the first half of the psalm, on the man who is blessed.

And in the latter part of the psalm, he talks about the wicked. Not so extensively does he talk on the wicked, but nevertheless he tells by such a clear contrast the difference between the people who are blessed and the people who are wicked or not blessed.

And I'd like to highlight two or three things, first of all, about the man who is blessed.

And then touch on the contrasting picture of the man who is described here as wicked. And challenge ourselves in the light of what the scripture says.

[3 : 02] Challenge ourselves, which one represents me? Which one shows more of me? Is it the man who is blessed or the man who is wicked?

First of all, I'd like to ask the question, what do we understand by the word blessed? Somebody who is blessed, what does it mean?

Well, in the Old Testament, there are two different words used. As far as I can understand. And one of them is used very widely.

When somebody is said to be blessed. This word is used repeatedly. For example, in Genesis chapter 39 and verse 5.

That the Lord blessed the Egyptian's house for Joseph's sake. Remember when Joseph was taken down to Egypt. And he was a servant or an overseer eventually in Potiphar's house.

[4 : 09] And the Lord blessed the Egyptian's house for Joseph's sake. Now, that word used brings before us that the Lord benefited or brought benefits into the experience of the Egyptian's house for Joseph's sake.

The picture is somebody who is kneeling down and presenting something for somebody else's benefit. That's used as the word blessed or blessing in that case.

But there is a different word used here at the beginning of this psalm. The blessed man. And this is a different word in that it talks about something quite different from the first one.

It talks about something being straight. Something being level. Something being right. Something that is presentable and beautiful because it is straight and right.

And that's the word used here to describe a man. Or a lifestyle. A lifestyle that the Lord has made straight. That the Lord has put right.

[5 : 32] That the Lord has leveled in the right way. This man's life is on the level. This man's life is right in the eyes of God.

This man's walking the straight and narrow road. I'm going to give four examples from the scriptures of the way this is used. For example, in Psalm 32.

The word blessed is used at verse 2. Blessed is the man whose sins are forgiven. The same word.

That man's life has been straightened out. That man has been set right with God. Because his sins have been forgiven. His life is on the level.

He is not wayward. His life has been blessed. Another one is Psalm 119. And verse 1.

[6 : 33] Blessed are those whose way is blameless. People who are walking the straight and narrow path. Again, in Deuteronomy 33.

Do you remember these marvelous words spoken by Moses to the Israelites before they go into the land of Canaan? And he blesses or calls for a blessing upon each of the tribes of Israel in succession.

And then he comes to this particular one in verse 29. And he says, happy are you, O Israel, saved by the Lord. The same word in the original is used there as is used here for blessed.

Blessed are you, O Israel. And the thought is people saved by the Lord, brought forth by the Lord, brought out by the Lord. From the tyranny of Egypt.

From the rigour of slavery under which they suffered for so long. Happy are you, blessed are you, the Lord has taken control of your circumstances.

[7 : 43] And you are happy because the Lord has set you right and set you free. And then one word before I go on.

And this is from the book of Job in chapter 5. When he says, blessed is the one whom God reproves. Whom God chastens.

Whom God corrects. And we see that this psalm here speaks about someone who has had this experience at the very top of the psalm.

Blessed is the man. The Lord has come into this man's life at the very beginning of the account we have of his life in this particular psalm. The Lord has set him free from tyranny.

The Lord has corrected him. The Lord has forgiven his sins. The Lord has set his feet upon the rock. And put a new song in his mouth.

[8 : 49] His God to magnify. That's his status before God. He is a blessed man. But following that status we have a picture of his lifestyle.

And there are a number of things we see in the verses that follow. That describe this man's lifestyle. First of all in negative terms. It says from verse, second part of verse 1.

Three negative things regarding this man's blessed life.

And then from verse 2. Something very positive. His delight is in the law of the Lord. And on the Lord's law he meditates day and night.

And as a result of that life. There is fruit born in his life. Verse 3. He is like a tree planted by streams of water.

[10 : 03] That yields its fruit in its season. And its leaf does not wither. In all that he does. He prospers. I'll just say a few words first of all about.

These three negatives. That we have that describe the lifestyle of this man. Who is blessed. First of all. He does not.

Walk in the counsel. Of the ungodly. People. Whose. Whose view of things.

Is colored by. Sin. And worldliness. And sensuality. And depravity. In its various aspects.

This man. Doesn't. Even walk. In the counsel of these people. You have the picture of somebody who is. Hastening past. The way these people think.

[11 : 05] And the way these people. Talk. And the way these people live. They have their own counsel. Wicked. Worldly. Sinful counsel.

But this man who is blessed. He walks quickly through. That situation. They used to describe.

Years and years ago. The Christian. Walking through life. Aware of his own shortcomings. And sin. Sin. Nevertheless.

He has to walk. The straight and narrow. And. It's as if. The sin. Upon his back. In. In a haversack. It's like.

Dynamite. That's ready to. Be sparked off. Any moment. And on both side of the road. He's walking. There are. There are flames. So he has to. Rush through. And keep in the center.

[12 : 00] Of the road. That's the way this man is. He is blessed. And he shows that he's blessed. In walking.

Through. This world. Not abiding. For one moment. To listen. Or take on board. The counsel. Or the lifestyle. Of the wicked.

Second. It says. He does not stand. In the way. Of sinners. He doesn't. Stand. In that way.

He doesn't stop. Because he has found. Something better. He has. Seen. Something better. Than what sin.

Can offer him. You know. This is the problem. With us. By nature. Sin. Seems so sweet. To us. And we want. To involve. Ourselves.

[12 : 56] With it. And we satisfy. Our sinful. Cravings. With more. And more. Of the same. But the person. Who has been blessed.

Who has had. His sins. Forgiven. Whose life. Is set. Right. By God. Who has been. Called out of. The dungeon. And the prison house. Of sin.

That person. Knows something better. And he doesn't want. To walk. Nor. Stay. Anywhere near. Where. Sin prevails.

Because he wants. To focus. On something better. Even the word of God. We're coming to that. In a moment. He doesn't stand. In the way. Of the sinners. Nor does he sit.

In the seat. Of scoffers. Isn't there a very. Powerful verse. There. In Psalm 69. At verse 12. Prophetic verse.

[13 : 53] Regarding. The attitude. Of people. To Christ Jesus. The men. That sit. In the gate. They speak. Evil. Against me.

Continually. And those. Who are given over. To excess. Drinking of wine. They use me. As their songs. Mocking me. Isn't that.

What happens. When the scoffers. The scoffers. The scoff. And those. Who run down.
The Christian. And those. Who run down. The cause of Christ. They have plenty.

Of company. If they look for it. And if they're willing. To sit with them. But the man. Who is
blessed. Doesn't associate. With people. Of that nature.

Rather. He does not sit. In the seat of scoffers. But. His delight. Is in the law. Of the Lord.
And on his law. He meditates. Day and night.

[14 : 49] The law of the Lord. Meaning of course. The word of God. From Genesis. To Revelation.
The whole. Of God's. Inspired. And inerrant.

Word. And there isn't. One word. In this book. That is not. From the breath. Of God. God.
He is. The truth himself. And.

He must speak truth. And he does. Speak truth. And when our heart. Has been
enlightened. To see the sham. Of sin. And to see.

A touch. Of the glory. Of truth. In the face. Of Jesus Christ. We long. To know him. And
this is. The record. He has left.

Of himself. And of his doings. Before us. And those who have tasted. That he is gracious.
They go through this. This book.

[15 : 42] This book. Constantly. Day by day. Reading for a word. To encourage. And sometimes.
One word. Will be enough.

To enlighten your mind. And. Give you. A spurt. Within your spirit. To go on. Even one
word. In season. A shaft.

Of light. From heaven. As you read. The word of God. And it makes. All the difference. His
delight. Is in the law. Of the Lord.

His delight. Is in. Seeking to live. According to the word. Of God. Isn't this. What you.
Delight. To do. Yourself. Not to live.

Recklessly. Or foolishly. Or merely. According to this. World standards. But you want to
live. According to the word. Of God. This is the way.

[16 : 40] The scripture says. Walk ye in it. And those who are. Blessed by the Lord. They say. Yes
Lord. I want to live. This way. Although very often. I come short.

Of the standard. That you set. The Lord set. The highest standard. Doesn't he. When he
says. Be ye holy. For I am holy.

Nevertheless. We seek. His own help. And blessing. To enable us. To walk. Yet another
step. In a way. That pleases him.

To do. What pleases him. Is. Most beneficial. To us. His delight. Is in the law. Of the Lord.

And on his law. He meditates. Day and night. Isn't that amazing? Day and night. It's not
just.

[17 : 37] A five minute reading. Of the scripture. For this man. Not just. When eyes. Are nearly
closing. At the end. Of the day. But this man.

Relishes. The reading. Of God's word. And. What he has read. He turns around. In his
mind. And he thinks about it. And draws good from it.

Feeding his soul. Upon it. It's as if it's. A sweet mortal. Of something heavenly. And you
turn it around.

As it were. Under your soul's tongue. And you seek to draw from it. More and more. To
encourage. And strengthen. And sanctify your life.

I read about. Bishops. Latimer. And Ridley.

- [18 : 35] Who were burnt at the stake. In Oxford. In 1555. And it says of them. That they knew. All of the New Testament.
- By heart. All of it. By heart. That doesn't come with. A mere. Loose association.
- With the scriptures. It comes with. Meditating. Upon the word of God. Day and night. And Theodore Bisa.
- Who was the. Successor. To John Calvin. It says that. At 80 years of age. Bisa. Could recite. In Greek. All of Paul's letters.
- Well. I wouldn't. Be able to. Do that. But I still. Seek to. Immerse myself.
- [19 : 30] In the word of God. And prayerfully. Read it. Day after day. After day. Because that. Is something. That the blessed man does.
- Not as a mechanical. Operation. But. Motivated by love. To the Lord. Motivated by love. To the Lord. That's why the Bible.
- Is so important. The Bible. Must be central. To my life. Other. Publications. May be good enough. But none.
- May take the place. Of the word of God. None. And then. We see. The effect. This will have.
- On the life. Of this blessed man. It says here. That he is. Like a tree. Planted by. The river.
- [20 : 28] Well. He's not a tree. Planted. In dry scrub land. Somewhere. Where there is. Little rain. And little irrigation. He's like a tree.
- Planted by streams. Of water. That sends. Its roots. Out. By the stream. And chapter 17. And it tells. Something of this.
- Tree. Jeremiah 17. Verses 7 and 8. And it says here. Blessed is the man. Who trusts. In the Lord. Whose trust.
- Is the Lord. He is like a tree. Planted by water. That sends. Its roots. Out. By the stream. He does not fear. When heat comes.
- For its leaves. Remain green. And it is not anxious. In the year of drought. For it does not cease. To bear fruit. This is what the Lord does.
- [21 : 28] He plants us. By this. The life giving stream. Of grace. That proceeds. From the throne of God.
- And of the Lamb. He gives us. To have our. Habitation. Like a tree. Planted by streams. Of water.
- In a place. Where we will. Continue to receive. Life giving. Nutrients. And supplements. All the days. Of our life. In the world. He is the one.
- Who provides. For all of our needs. Spiritually. And temporally. Three. And such a tree.
- You would expect. Its leaf. Not to wither. It yields its fruit. In its season. First of all. Well.
- [22 : 27] Maybe this is something that. We ask. The Lord. Repeatedly. Lord. Am I bearing. Fruit. Unto holiness. Am I bearing. The fruits. Or the fruit. Of the spirit. Love. Joy. Peace.
- Long suffering. And so on. The fruit. Of the spirit. Is born. In the life. Of those. Who are planted. By streams. Of water.
- And the more. They. Assimilate. And are irrigated. In their soul. By the streams. Of water. The more fruit. They will be. Fruit.
- In its season. Do you remember. That. In the parable. Of the sower. The fruit.
- [23 : 23] Is born. Upon. The seed. In good soil. And the Lord. Says. Having heard. The word.

Those who bear. Fruit. They keep it. And bring forth. Fruit. With patience. With perseverance. They persevere.

In the ways. Of obedience. In the way. Of holiness. They persevere. Walking. According. To what the word. Of God. Requires. Of them.

And that's the way. To bear fruit. Its leaf. Does not wither. They are evergreen. Aren't trees. That are.

Evergreen. Particularly. Attractive. Don't you think. Whatever. Wind blows. Whatever season. Of the year. They stand.

[24 : 17] They stand there. As testimony. To the life. That is in them. There are other trees. And they lose their. They lose their.

Leaves. Maybe in a storm. That doesn't say. That they have no life. In them. But the one. That is evergreen. Seems. To prove.

Above the other. That life is there. In all seasons. Ask the Lord. To give us. As individuals. And as a people.

An evergreen. Lifestyle. That we may be. Evergreen. And fresh. In our Christian. Commitment. Every day.

Of our life. In every situation. Of our life. That we might be able. To show forth. His praise. Its leaf. Does not wither.

[25 : 13] And in all that he does. It says. He prospers. This is an interesting one. Then you can tie it in. With what it says.

In Romans. Chapter 8. When the Lord. Through the apostle. Is saying. All things. Work together. For good. To those.

Who love the Lord. And who are the called. According to his purpose. It says here. In all that he does. He prospers.

Because the Lord. Is there. And the Lord. Brings him on. And gives him. Grace for every situation. Well that's an amazing picture.

Of the man who is blessed. The man whose sins are forgiven. The man. Who has been called out. From the slavery of sin.

[26 : 08] The man who has been justified. The man. Who knows what it is. To be brought into the light. But then. By contrast.

The wicked. Are not so. He says. The wicked are not so. People. Who are.

Off the rails. People. Whose sins. Dominate them. People. Who are. Worldly. And whose focus.

Is upon the world. And the things of the world. Whose focus. Doesn't rise above the horizon. To things heavenly. Who cannot be said.

To seek the things that are above. Where Christ sits. At the right hand of God. These people. Have not seen the light. And they live in the darkness.

[27 : 03] That sin has brought in. And the fall has brought into the experience. Of mankind. Kind. And you see the graphic picture he draws.

They are like chaff. That the wind drives away. The contrast there. From one point of view is. That the tree has roots going right down.

And is deeply rooted. In the earth. Beside the streams of water. Almost unmovable. People. But the chaff. Has no root. The chaff.

Is just chopped hay. And straw. Does no root at all. The tree is green. Because. It's got life in it. The straw.

- Has no. Greenery at all. It's dead. And. The wind. Drives it away. People.
- [28 : 06] Who have no knowledge of God. People. Who have no faith in Christ. People. Who have no love to the Lord. People.
- Who are vain. In their imaginations. Who are worldly. In their aspirations. Who are frothy. In their words. And empty. In their plans.
- Unstable. In their ways. They are just like chaff. That the wind. Drives away. The wind. Of the world's philosophies.
- The wind. Of Satan's temptations. The wind. Of sin. That started blowing away back. In the garden of Eden.
- And decimated. Our first parents. They fell from the estate. In which they were created. By sinning against God. The wind of sin. Prevailed upon them.
- [29 : 02] In their minds. In their affections. In their will. In every aspect. Of their being. So that they became. As it were. Empty husks.
- Of what they had been. And it says.
- The wicked. The wicked. Will not stand. In the judgment. Nor sinners. In the congregation. Of the righteous. They will not stand.
- In the judgment. They will not stand. Uncondemned. But they will be condemned.
- The Lord Jesus says so clearly. In Matthew 25. When he sits upon the throne of his glory. And all are gathered in front of him. He will set his sheep on the right hand.
- [30 : 07] And the goats on the left. And the sheep will hear these blessed words. Come. You blessed of my father. Inherit the kingdom prepared for you.
- From the foundation of the world. And he will turn to the others. And say depart from me. You cursed. Into the eternal fire.
- Prepared for the devil and his angels. They will not stand. In the judgment. They will stand to be judged.
- But they will not stand. Uncondemned. Sinners will not stand. In the congregation of the righteous. We find one example.
- In the scriptures. Of the New Testament. Of a man who went into. A gathering. Of wedding guests. And everybody else. Had a wedding garment.
- [31 : 06] On him. But this man. Had no wedding garment. On him. And the man of the house. Said where is your wedding garment. Why are you not wearing one.
- And the man was silent. However he managed to get in. It doesn't say. But the picture is clear. That no one.
- Without the wedding garment. Even the righteousness of Christ. Will inhabit glory. At last. Tie him hand and foot.
- The man said. And cast him out. Where there is darkness. Wailing and gnashing of teeth. The contrast is clear.
- Isn't it? The man who is blessed. And the man who is not. Clear by their status.
- [32 : 08] By their lifestyle. And by their eternal destiny. They are very different. I am sure there is no one.
- In here this evening. Who cares. So little. About his or her soul. For us not to want. To be among the righteous. For us not to want.
- The blessing of the Lord. To be upon them. When you come to consider your life. And look upon. The thought processes. Of your mind.

And the words you speak. And the people you speak them to. And how you speak them. And the way you live. And all of these things. You see. Oh. There shall mess be made. Here. There.

And everywhere. My life really needs to be straightened out. And corrected. Where the Lord waits to be gracious. And that's what the gospel is all about.

[33 : 03] Once you realize. The mess your life is in. Without Christ. He calls. And he says. Come unto me. All you who labor.

And are heavy laden. And I will give you rest. Take my yoke upon you. And learn of me. I am meek and lowly in heart. You shall find rest unto your souls.

My yoke is easy. And my burden is light. The yoke of sin. Is so heavy. And destructive. But the yoke of Christ.

Is a pleasant yoke. Ask him. For grace. To enable you to come. And what about the.

Young man. We call him the prodigal son. In the gospel of Luke. And he was very brash. At the beginning. And he wanted his own cut.

[33 : 59] Of the estate. Before his father died. And he got that. And he went to a far country. And wasted his substance. It says. In a riotous. Lifestyle.

Was fine. While it lasted. So far as he thought. But then. A famine came. And he began to be in want. And he started thinking.

How many of my father's servants. Are far better off than I am. And he came to himself. Surrounded by the pig's will. Dirty as he was.

With the pigs brushing past him. Day by day. And he said. I will arise. And go to my father.

And I will say to him. Father. I have sinned against heaven. And in your sight. I am no more worthy. To be called your son. Make me as one of your servants. And he arose.

[35 : 00] And went back. And listen. This is a marvelous part. Of the story. That Jesus tells. It says then.

While he was still. A great way off. His father saw him. As if he was coming over the hills. And the father. As it were.

Still looking for him. And waiting for him to come. And while he was still. A great way off. The father saw him. And he ran.

To meet him. They say that. Culturally. It wasn't becoming. For an old man to run. In that. Time. That the man.

The old man. Was so overjoyed. To see his son coming. That he ran. And he embraced him. And kissed him. Repeatedly. Repeatedly.

[35 : 57] Kissing him. And in the middle. Of all the kissing. The son was able to say. Father. I have sinned. Against heaven. And in your sight. I am no more worthy.

To be called your son. The father cut short. His wee speech. And he said. Go and fetch the best robe. And put it on him.

Shoes for his feet. A ring upon his finger. Let us kill the fatted calf. And let us rejoice. And be merry. For this my son. Was lost. And is now found.

He was dead. And he is alive again. That is the case.

When people. Of the same. In the same situation. Come to themselves. And come back to God.

[36 : 59] In repentance. And in obedience. God the father in heaven. Will receive those who come.

Through Christ Jesus. This evening come. If this. Second part of the psalm. Has described your life.

As the wicked. Wayward. Off the level person. That you are. The Lord says. Come.

Yet there is room. There is still room. The servant went out. In that other parable. And those who.

Had been. Invited to come. They refused to come. But then he was commanded. To go out. To the highways. And the hedges. Those who were.

[37 : 55] The down and outs. The outcasts. Who had nothing. And they couldn't believe it. But they came. And they received.

Of the wedding. Dinner. You come. Christ. Is able to save. To the uttermost. All who come unto.

Him. Even this evening. Let us pray. Henry. And he. Even this evening. Thank you.