

THRU THE BIBLE EXPOSITION

Psalms: God's Nurture Of The Inner Man In The Life Of Faith

I. Choosing The Right Path For Great Happiness Today

(Psalm 1:1-6)

I. Introduction

- A. Many people view what America's father's called "the pursuit of happiness" to be an elusive goal in life.
- B. However, Psalm 1:1-6 claims one **can have great happiness today**, that it comes by *choosing* the **right path**:

II. Choosing The Right Path For Great Happiness Today, Psalm 1:1-6.

- A. The first word in Psalm 1:1, '*ashere*, is a plural noun, translated, "[O the] happinesses of . . ." (Kittel, Bib. Heb., p. 977; B. D. B., A Heb.-Eng. Lex. of the O. T., p. 80-81), and it expresses the **full happiness** of a party.
- B. However, **contrary** to the prevailing ideology that urges all men to merge in their relationships and beliefs in order to be fulfilled, Psalm 1:1 reveals the path to true, total happiness **STARTS** with **Biblical separation**:
 - 1. First, one must **not** heed the "advice" ('*esah*, Ibid., Kittel; Ibid., B. D. B., p. 420) of the "restlessly evil" (*rasha'*, Ibid., Kittel; R. B. Girdlestone, Syns. of the O. T., 1973, p. 81-82) parties around him.
 - 2. Second, one must **not** take a stand for ('*amad*, Ibid., Kittel; Ibid., B. D. B., p. 763f) the beliefs of sinners.
 - 3. Third, one must **not** sit in the "assembly, seat" (*moshab*, Ibid., Kittel; Ibid., B. D. B., p. 444) of scorners.
 - 4. Thus, true, fulfilling happiness **BEGINS** with *separating* from the errant advice of restlessly evil men and thus **not adopting** as one's *beliefs* the error of sinners **nor** of *joining* with those who **scorn** the **upright!**
- C. Yet, happiness involves **more** than **just Biblical separation**; one must **FILL** the **vacuum** in relationships and thought created by such separation by **constantly saturating his inner man with Scripture content**, Psa. 1:2:
 - 1. Psalm 1:2 starts with the strong adversative *ki 'im*, translated "but rather" (Ibid., Kittel; Ibid., B. D. B., p. 475) to show a **stark contrast** with that from which one properly separates back in Psalm 1:1.
 - 2. Thus, the truly happy man, **INSTEAD OF heeding extrabiblical entities, delights in the Law of Jahweh, God's Word**, and he "soliloquizes, meditates" (*hagah*, Ibid., Kittel; Ibid., B. D. B., p. 211) in it "day and night," an antonymical pair of noun, meaning he continually meditates in and mutters God's Word, 1:2b.
- D. Thus, a **sharply contrasting series of events occur** for the happy man and the unhappy man, Psalm 1:3-6:
 - 1. He who opts for Biblical separation and constant Scripture saturation is like a fruitful tree, Psalm 1:3:
 - a. The happy man is "transplanted" (*shatal*, Ibid., Kittel; Ibid., B. D. B., p. 1060) by God, the Author of the Scripture upon which his inner man feeds, onto "canals of water," (*palge mayim*, Ibid., Kittel; Ibid., B. D. B., p. 811), that is, onto an irrigated garden, thus coming under the care of the Supreme Gardener, God!
 - b. He thus knows peaceful stability and righteousness and practices nurturing of other people, the opposite of the restlessly wicked, sinful scorners who live apart from Biblical separation and Scripture saturation.
 - c. He brings forth his fruit in his season, meaning God develops his God-given talents for full production.
 - d. The happy man's foliage does not "wither, fall" (*nabel*, Ibid., Kittel; Ibid., B. D. B., p. 615), so the trials that stress the leaves are weathered well, picturing durable vigor in the inner man amid life's trials.
 - e. Last, whatever the happy man does is "brought to success" (*salah*, Ibid., Kittel; Ibid., B. D. B., p. 852).
 - 2. He who chooses the non-separation and non-Scripture saturation route misses all these blessings, Psa. 1:4:
 - a. The phrases "like a tree" (v. 3), *ke 'es* and "like the chaff" (v. 4), *ka mos* (Ibid., Kittel) form a play on words to contrast the secure, stable, productive, nurtured, successful man of Biblical separation and Bible saturation with the insecure, unstable, unproductive, destitute failure experienced by the ungodly man.
 - b. Indeed, the chaff is merely "driven about" (*nadaph*, Ibid., Kittel; Ibid., B. D. B., p. 623) by the winds, a picture of the dreadful insecurity, loss of vitality and lack of productivity in the ungodly man's life.
 - 3. Therefore, the restlessly evil wicked (*rasha'*, cf. v. 1) will not "maintain themselves" (*qum*, Ibid., Kittel; Ibid., B. D. B., p. 877-878) in the judgment, nor sinners in the "company assembled by appointment" ('*edah*, Ibid., Kittel; Ibid., B. D. B., p. 417) of the righteous, a company assembled by God, Psa. 1:5, for God "has regard for; acknowledges" (*yada'*, Ibid., Kittel; Ibid., B. D. B., p. 393-395) the way of the righteous, but the way of the restlessly wicked (*rasha'* again) will perish, Psalm 1:6.

Lesson: Great happiness comes through Biblically separating from extrabiblical thought, influence and fellowship and filling this vacuum in relationships and viewpoint by delighting in so as constantly to absorb one's inner man with Scripture content, for the latter brings God's great personal blessing and the former its complete lack.

Application: May we practice Biblical separation and an eager, constant preoccupation with Scripture to be happy.