

Psalm 1

Last time we began looking at Psalm 1. We looked at just the first two verses, which talk about what a man must do in order to be blessed.

In the first verse it tells us three things that a man needs to not do, in order to be blessed. And then in the second one it tells him what he should do.

The three things that he shouldn't do centered around counsel. The counsel of the ungodly. It said that you need to not walk in the counsel of the ungodly, if you want to be blessed.

And we pointed out that it didn't say not to take counsel with them, or from them, but much broader than that, not to walk in their counsel.

And so we pointed out that that would be following their counsel in your daily walk of life, whether you even realized it or not.

And we saw that in that verse there was laid out a progression, from *walking* in the counsel of the *ungodly*, to *standing* in the way of *sinners*, to *sitting* in the seat of the *scornful*.

And so we observed that the implication was, that if you start out walking in the counsel of the ungodly, it will inevitably lead you to the way of sinners, and if you walk on that you'll end up sitting in the seat of the scornful.

And so it is a progression that starts with walking in the counsel of the ungodly, and if you start on that path, you will not be blessed.

Now we looked at how the Bible uses the term counsel, and we discovered that often when the Bible is talking about counsel it is talking about general concerns, national concerns, and not just personal concerns. It is talking about advice not just about what to do in your personal life, but as a people, what should be done.

And that related to a passage from 2 Samuel 23 that we looked at, where David talked about what the Psalms are, what wisdom they contain, why God gave them, and what affect they had on him.

David said that the Spirit of God had given him these words in these Psalms, in order to give him wisdom about governing a nation. About justice, and the fear of the LORD.

And we see that right from the very first verse of the first Psalm. It is talking about counsel, something that the ruler of a nation would take. We looked at a couple of passages where the kind of Israel took counsel.

And so he's talking here about what kind of counsel you should seek, if you want to be blessed. And that's especially important for the king of a nation, like David.

Now, in verse 2, it told us what kind of counsel to take. It didn't use the word, but it was implied, that in order to be blessed, your counsel needs to come instead from the word of God.

It said that to be blessed, you need to delight in the law of the LORD. To delight in God's word so much that you meditate on it day and night. So that it is always in your mind, as you think on it, and expound it to yourself.

So that in your daily life, you will walk in the counsel of the word of God, you'll draw on his wisdom and understanding for ordering your life, and dealing with this world's problems.

And we pointed out how the law of the LORD, particularly, the law of Moses, gave them a lot of wisdom on how they should live and behave, and not just as individuals, but as a people.

And so the word of God contained that kind of wisdom for them, to deal with domestic issues, issues involving the public welfare, and how to go to war, and conclude peace.

And so, it provides that kind of counsel, in the word of God.

So in the first verse it told us three things that a man needed not to do in order to be blessed. Then in the second verse it told us what he needed to do. And now in the third verse, it is going to describe the blessing. And then he's going to go on later to also describe what those who aren't blessed are like.

We talked last time about how Psalms is the most quoted prophetic book, it is the one that is most quoted in the NT.

And so I said that after we went through each Psalm and expounded it from the historical perspective and looked at what history and doctrine was there, that we'd go back and look at it from the prophetic perspective.

So let's look at what prophecy of Christ we find in this Psalm.

Do you think there's any there?

Well, there is.

There is prophecy about Christ's earthly ministry here. And it touches on things relating to John the Baptist, and the Pharisees, and Christ's death, and the church.

And then it also goes on to discuss things relating to his second coming, when he ushers in his kingdom.

Now, I know you may not see that yet, but let's take a look at it and see what we find.

Verse 1

The first thing that it talked about, last time, was the things that you need to not do in order to be blessed.

And the first one was not walking in the counsel of the ungodly.

And counsel would end up playing a large role in Christ's death.

It speaks repeatedly of those who would put Jesus to death taking counsel together for that purpose:

Matthew 22:15 *Then went the Pharisees, and took **counsel** how they might entangle him in his talk.*

So they took counsel with one another how they could trick Jesus into saying something that would get him in trouble.

Matthew 27:1 *When the morning was come, all the chief priests and elders of the people took **counsel** against Jesus to put him to death:*

*And eventually they would take counsel together how they could put Jesus to death.
Again:*

John 11:53 *Then from that day forth they took **counsel** together for to put him to death.*

That was some ungodly counsel wasn't it? These men were ungodly men, taking ungodly counsel, to kill the Son of God.

But you know who they were? They were the religious leaders. They were the chief priests, and the elders of the people, and from the most strictest and holiest religious sects.

And yet it's clear that they were taking ungodly counsel here.

You know, we pointed out last time how it didn't say to take counsel instead from the priests or pastors of the people. It didn't say to take counsel from other men, who seemed godly, but instead to take counsel straight from the word of God.

And now you can see why. If you just follow the counsel of the "godly" men, you may find yourself actually walking in the counsel of the ungodly.

Anybody who took part with these priests and Pharisees would have been taking part in the murder of Christ their Savior.

And so its a serious thing. Too serious to trust a middle-man with your soul. Which is why the Bible admonishes us here not to look to men for counsel, but to instead delight in his word.

And you know, the Pharisees gave themselves away. They did something that demonstrated that they weren't people that you should walk in the counsel of.

Even if it didn't seem like the Pharisees were ungodly, the wise would have understood that they weren't following good counsel.

How? Listen to what it says:

Mark 3:6 *And the Pharisees went forth, and straightway took **counsel** with the Herodians against him, how they might destroy him.*

The Pharisees were walking in the counsel of the ungodly. They were taking counsel with the Herodians.

The Herodians were Herod's servants. They were the people who had authority under that ungodly king.

And so by taking counsel with the Herodians, they were taking counsel with the ungodly secular authorities, seeking their aid in killing the Lord. And they were only too happy to help.

And so, they were taking counsel with the ungodly.

That should have given them away, that should have indicated to anybody looking that these men shouldn't be followed, that their counsel would probably be ungodly.

Verse 2

But you know what it admonished them to do here. To not walk in ungodly counsel, but instead in the law of the LORD.

That's what it said in verse 2, that we looked at last time.

And Christ exhorted them to do the same thing:

John 5:37 *And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.*

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

And so Christ diagnosed the problem with the religious leaders as being the fact that they didn't have God's word abiding in them. They didn't meditate on it day and night. And therefore they didn't recognize their Messiah. Instead they took ungodly counsel to kill him.

And so of course they weren't blessed.

So we see these same elements that are discussed here in this Psalm coming out in the life of Christ and the people in that generation.

There were those that walked in the counsel of the ungodly, instead of delighting in the word of God. And there were certainly also those that followed the word of God, and rejected the counsel of these ungodly men.

And so we see these concepts at play there.

Now, I know you may not see this as prophetic yet, but we're not done here. There's more to look at.

Before we jump on to that though, I just want to point out that the meditating on the word of God that it talks about in verse 2 here, does still apply to us today.

That's an admonition that we'd still do well to take heed to.

Paul told Timothy:

1 Timothy 4:15 *Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.*

And so Paul exhorted Timothy to meditate upon the things that he'd written to him by the Spirit, and that if he did that, if he gave himself wholly to them, he'd profit from it. And everybody would see that.

That sounds a lot like what it said in this Psalm here. That if you give yourself wholly to the word of God, delight in it so that you meditate in it day and night, then you will be blessed. You'll be profited by it.

And so, that's still true. That's still good for us today.

Verse 3

So he starts off telling us how the man who *does* meditate in the law of the LORD, will be blessed.

That's quite a lot of blessing he chocks in there.

The next verse is a little short one, where he tells us what will happen to the ungodly. Just kind of dismisses them real quick, you know.

But here he has quite a bit to say about the blessing.

And to say it, he uses a picture here, of the man as a tree.

TREE

Now trees are actually used to represent people and kings and kingdoms and nations throughout the Bible. That's a common imagery.

If you want to do some homework, you can look up every time that it talks about trees in the Bible, and you'll see that in parables and prophecy they are used that way consistently, to represent people and nations.

So here he represents the blessed man, as a tree.

RIVERS OF WATER

But not just any tree. Look at what it says:

“And he shall be like a tree planted by the rivers of water.”

You know, that always makes me think of some weeping willows down along the river. A beautiful, restful scene.

And his point is, this isn't a tree out in the middle of the windswept wilderness. Not out in the desert. Or somewhere that it will grow for a while but then a drought will come along and kill it or stunt it.

This tree is by the river. It will always get water. And not just one river either, but *rivers* of water. And so that is a tree that is going to be sustained. It is always going to get the water it needs. And he goes on to describe the result of that:

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

Now before we look at those, let's ask ourselves what the water represents here. If the tree represents a man, then what does the water represent?

Well, if you look at how water is used figuratively in other parts of the Bible, you'll see that it is often used to represent the word of God.

And that certainly makes sense here, that's what he was just talking about in the last verse. And so the water here that is sustaining this man, is the word of God that he is meditating on day and night.

And if we wonder why it says *rivers* of water, that's because there isn't just one river. There's the OT and the NT. Two rivers of water, that part from the same fountainhead, of the Spirit of God. And each of them cascades into many different streams, all the different books, 66 books, that make up the word of God.

And so this man is like a tree planted by the *rivers* of the water.

PLANTED

And notice that word “planted.”

It doesn't say that he sprouted by the rivers of water. That he happened to come up by the rivers of water. That that's just where the seed happened to land. No, he is planted there.

Being planted implies purpose, not just happenstance.

And it implies a sense of permanence. It isn't just growing there right now, that's where it is planted. That's where it is going to stay. That's where its roots are taking hold. It's firmly planted there.

And that implied purpose there, fits. Because this is a man who has chosen to meditate in the law of the LORD. He has planted himself by the word of God. He's delighted in it, and meditates on it day and night.

And maybe his parents placed him in that fertile soil when he was young.

And so he's planted by the rivers of water.

FRUIT

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.”

And the result of that, because he's planted by the word of God, means that he's going to bring forth fruit.

And we know how in the NT fruit is a picture of the results of the word of God and the Spirit of God working in and through us. The fruits of the Spirit.

And so this is a man who is going to bring forth fruit. He's going to maintain good works. Because he gets his counsel from the Spirit of God, from the wisdom that he has revealed in the word of God. And so he's going to be walking after the Spirit of God, and bring forth fruit.

Now, if a tree isn't planted by the rivers of water, in a drought year, it might not bear much fruit. It might not even bear any at all.

But this man isn't like that, he *will* bear fruit, because he is planted beside the rivers of water, he meditates on the word of God.

And so it says, "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

And so he'll bring forth fruit, and drought won't come near him, his leaf won't wither. In fact, he'll bring forth new growth, he'll continue to grow, and he's not limited by the weather or the surrounding environment, because he's beside the rivers of water, whatsoever he does will prosper.

He's not going to start growing, and grow faster or bigger than the water can sustain him. He's not going to start growing a branch out over here and then a drought will come along and it will die. He's by the rivers of water, and no matter how much he grows, whatsoever he doeth shall prosper. There will be plenty of water to sustain him. He's watered day and night.

So the man who is blessed, will prosper in whatever he does. Because the word of God will sustain him. He'll get counsel from it as he meditates in it day and night, and he'll take that wisdom, and it will preserve him in all things.

And his material blessing, and his spiritual growth, aren't dependent on the rest of the world and the culture. It doesn't come from the varying weather and climate of the culture and things happening on this earth. It comes from the word of God, a continuing river of life, that will enable him to weather ever drought, and continue to be blessed and to grow through it all.

Now in contrast to that, he tells us what will happen to the ungodly.

So we've seen here how at the time of Christ there were those that didn't heed this admonition in these first two verses, who were ungodly men, who took counsel against Christ, instead of meditating in the word of God, and seeing how Jesus fulfilled it.

And in the NT we find out that they were actually warned, specifically about this, before Christ's earthly ministry even began.

In preparation for that, God sent somebody who preached this very message, straight out of this Psalm.

And his name was John the Baptist.

Matthew 3:1 *In those days came John the Baptist, preaching in the wilderness of Judaea,*

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

So John the Baptist came preaching repentance. And many people came out and were baptized by him.

But when the Pharisees and Sadducees, the chief men of the religious sects, when they came to him, he rebuked them.

Now remember these guys are the ones who would later take ungodly counsel. But they haven't done that yet. They're still very respectable, and they have a lot of respect from many of the people, no doubt.

They haven't gone to war with Christ yet, they haven't been exposed yet. But John sees right through them. And so he rebukes them here.

And listen to the exhortation that he gives them:

8 Bring forth therefore fruits meet for repentance:

So John is preaching repentance here, and so he tells them that if they want to be a part of this, they need to do more than just come and get baptized. They need to repent, and bring forth fruits meet for repentance. Fitting for a repentant man.

Remember how it said in Psalm 1 that the blessed man would be like a tree who would bring forth fruit in his season?

Well, here we see John coming and preaching, "this is the season for bringing forth fruit."

These religious leaders need to bring forth fruit, it is the season for it, if they don't, they'll be in trouble, they won't be blessed.

But you know what? They don't think that they need to. They don't want to bring forth the kind of fruit that John is talking about. They don't think that they need to repent.

And John knows that, so he refutes the arguments he knows that they are thinking to themselves inside their heads:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

The Pharisees and Sadducees, the religious leaders from both opposing sides. Both the conservatives and the liberals. They all think that they don't need to repent, because they think that their heritage and their religious system is already sufficient for their salvation.

But John is coming and preaching that it isn't. That there is a kingdom coming, a King is coming, and they need to repent, and prepare to receive a new kingdom, a new order.

And they reject that.

But John tells them plainly, that if they don't repent and bring forth fruit in this proper season, that old kingdom and system that they are trusting in will not save them.

They won't be blessed. Instead, here's what will happen to them:

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Now, note something here. John is going to talk about chaff in a moment. And that was the contrast that we saw in Psalm 1, between the tree and the chaff.

But look at what John compares these men to here. He doesn't compare them to chaff. He still compares them to a tree.

John is not calling them the ungodly here. He isn't calling them the chaff. But just because they are a tree is not enough. The tree also has to bring forth fruit. If it doesn't bring forth fruit in its season, it will be chopped down. That's good and bad. It means that they still could bring forth fruit. They are a tree, they're still capable of bearing fruit. So there is still hope for them. If they will receive the admonition that he is giving them. But on the other hand it again reiterates what he is telling them: that being a tree is not enough. You can't just be a tree, you also have to bring forth fruit in season. Just because they are children of Abraham will not save them. They'll be cut down and thrown into the fire. Their position in the current system, will not save them. Because the Christ is coming to introduce a new kingdom and an new basis for worshipping God. The things that are are going to be destroyed, and a new age ushered in. And so just because they are a part of what is there, is not enough, they need to also be prepared to leave that and become a part of what is coming. They need to stop trusting in their current system, and repent and turn to God. They need to bring forth the fruit that ought to come with repentance, if they want to remain. Because the things that are are to be destroyed.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 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.

John is telling them that somebody is coming who is going to harvest the wheat, harvest the fruit, and burn up the chaff. And they aren't chaff, they are trees, who ought to be bringing forth fruit to be harvested. But if they cling to their old system, if they cling to the ungodly, and walk in ungodly counsel, they'll be destroyed just like the chaff will. If they don't bring forth fruit, they're no better than chaff. They're just taking up room in the orchard, and getting in the way of the harvest. If they walk in ungodly counsel they'll end up perishing, too. Because as we said, that's where the counsel of the ungodly leads them. Nowhere. They perish. And if you walk in it, that's where it will lead you.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

And so then Jesus came to John and assumed that mantle, took up that ministry, that John had just declared, and warned them about. Christ would harvest the wheat, burn up the chaff, and destroy the trees that brought forth no fruit.

So do you see how the tree that bears fruit, and the chaff, that it talked about in this Psalm, were prophetic of a coming time? Yes, these things are always true. But there are certain times that they are especially true. There are certain seasons when trees are expected to bring forth fruit. Where they need to bring forth fruit, and if they don't they're worthless, they're just taking up room. And one of those times was when Christ walked this earth. This is wisdom here, that the people living at that time needed to take heed to. It was especially for them. Not only for them, but especially for them.

*That was a critical moment. That was one of the most critical times.
And so God sent John the Baptist to remind them of these things, and forewarn them.
And some of them took heed, and some of them did not.*

Verse 4

Now that's a real contrast.

CHAFF

He compares the ungodly, not to a tree, but to chaff.

Not to a tree growing out in the wilderness, whose leaf is withering. Not to a tree that doesn't bear much fruit. Not to a tiny plant just barely surviving. Not even to a little seed that just never germinated. But to chaff. Just the little husk of the wheat grains, that's absolutely good for nothing. That's what the chaff is.

The chaff is just a little scrap of dead vegetable matter that is in the way, and that you throw away when you harvest the wheat.

You have to winnow out the grains, toss them up in the air and let the wind blow the chaff away. It's absolutely worthless.

It can't produce anything, it can't grow, it's not a seed, it's just a shred of debris that gets blown away to rot somewhere, and get turned back into soil.

That's a tremendous contrast to this flourishing tree beside the rivers of water.

The tree is alive and thriving, the chaff is dead. The tree is by the rivers of waters, the chaff is just a dried husk. The tree is producing fruit, the chaff just gets in the way when you are trying to harvest the fruit of the grain. The tree is planted in the earth, the chaff is driven away by the wind, to no specific location. Just away. It has no place that it belongs. It doesn't belong. And once you get a whole bunch of it lying around all you can do is come along and burn it up.

So that's what he says the ungodly are like. They don't produce fruit, they just get in the way when you are trying to harvest the fruit.

And so we can see why it would be a bad thing to walk in the ungodly's counsel. You wouldn't be blessed when you do that, because they're not going to be blessed. Look where it is leading them. If you walk in that same counsel, it'll lead you to the same place.

Now, sometimes in this life it looks like the ungodly are blessed. Like they have money, and wealth, and pleasures. And so he's going to explain to us in the next verses why the ungodly are like the chaff. Why they aren't called blessed.

And there are other places in the Bible that talk about the chaff, and these things.

This is a universal truth, a general principal, although it does have particular importance at certain times especially.

Another verse, for example:

Isaiah 5:24 *Therefore as the fire devoureth the stubble, and the flame consumeth the **chaff**, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the **law of the LORD** of hosts, and despised the word of the Holy One of Israel.*

So there again he talks about how those who do not get their counsel from the word of the LORD, are like chaff. And they will perish.

How their flower will not bring forth fruit, it will turn to dust, and their root will rot. So that even if they are a tree, they will have the same end that the chaff will, if they are a tree that bears no fruit, they'll be burnt up.

Verse 5

THEREFORE

Now look how this verse starts off. It starts off, “therefore”. Now that’s interesting.

Whenever you see the word therefore in the Bible, you need to ask yourself what it is there for. Because what the word therefore means is that you are basing what you are about to say on what you have just said. A “therefore” indicates that a conclusion is being presented based on the prior thoughts.

And that’s interesting here. Because it means that what he is saying in this verse about the ungodly, is not actually an explanation of why they are like the chaff. Rather, it is a conclusion based on the fact that the ungodly are like the chaff.

In other words, the ungodly being like the chaff is a starting assumption, he’s not trying to prove that, but assuming it’s true, *therefore* the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

So what he’s telling us about the ungodly in these last two verses, is not why the ungodly are like the chaff. They aren’t like the chaff because of these things. But because they are like the chaff, these things will be true of them also.

In other words, the ungodly are like the chaff by nature. Not because of something that God does to them. They aren’t like the chaff because God doesn’t bless them. God doesn’t bless them, because they are chaff.

What God does to the ungodly is just what is fitting for their nature. He doesn’t make them chaff, they just are, and so he handles them accordingly.

I think that a lot of times that’s not the way we think of it. Because it seems to contradict our experience. As I said, we often see the ungodly and think that they are blessed. That they have a good life. And so it doesn’t seem like they are really comparable to chaff.

But remember what he is talking about here. He isn’t talking about strictly material things, material blessing. Now that’s a part of it, ultimately. But what his focus is here, is counsel.

Decision-making. Taking advice.

And so what he is saying here, in his picture of the blessed man versus the ungodly man, starts there. With counsel, and how that affects their life at a deeper level. Not just materially.

And so when we look at these two figures, we need to do it in that light.

If we set aside for the moment the broader description, and just focus in on the main verbs here, that will start to unfold for us.

You see, he describes the tree as being *planted*, but the chaff as being *driven* by the wind.

Planted, vs driven.

And that’s a contrast in how they live their life. Not what their life produces, not how good it is, but the manner in which they live it.

On the one hand is somebody who is meditating in the law of the LORD day and night, and receiving counsel from it that is sure, that doesn’t change. And so they will be anchored by that, it will give them roots, and they’ll respond to life consistently. They’ll be planted.

The ungodly aren’t like that. And that’s his point.

You'll notice that he doesn't expound much on the chaff, what it is like, what it does. Because that's irrelevant here. What he's focused on in the chaff, the way that it contrasts with the tree, is not only that it can't produce anything, but that it is driven about by the wind.

And that is a picture of the counsel of the ungodly. It isn't constant and stable, it changes. It blows about like the wind.

Sometimes it blows this way, and sometimes it blows that way.

One year they want a Republican, the next they want a Democrat.

It's not consistent. And like the chaff in the wind, the ungodly get picked up by it and carried along.

That doesn't happen to the blessed man, because he's a great big healthy tree. The wind just ruffles his leaves a little bit sometimes, it doesn't uproot him and carry him off.

But the ungodly are carried about by the wind, whichever way it happens to be blowing.

Now, some people will say, "I know ungodly people who consistently follow the same thing throughout their life." And that's true. Sometimes people get caught in a wind that carries them right on through to the gate. Sometimes the wind blows the same way for awhile. But the ungodly are just chaff carried along by it. Blown this way, and that.

And so that is the contrast that he wants us to see here. That's a big part of it. The difference between the ungodly's walk, based on the varying counsel that they take, versus the walk of the blessed man, who meditates daily in the word of God. He's planted in good soil, they're driven about by the wind.

And so here in this verse, he's telling us what the ultimate result of that will be. What will happen to the ungodly, because of the fact that they follow the winds of ungodly counsel. This is what will be the result of that.

Which again, is why he admonishes us not to walk in the counsel of the ungodly, why the man who does that won't be blessed. Because this is the ultimate result.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

Now, there's two things that he says about the ungodly in this verse. Two things that will happen to them because they are driven about by the wind, by their changing counsel. And he adds a third one in the last verse.

Now you remember that he recounted three things that a man needed to avoid in order to be blessed, back in verse one. What he's telling us here is the three ultimate results of those things, what they lead to.

They'll make you like the chaff, and ultimately, these will be the results. And so that's why you won't be blessed, if you don't avoid those things.

THE JUDGEMENT

Now, the first thing that he tells us will result from the ungodly's being like the chaff, will be that "the ungodly shall not stand in the judgment."

Now when it says "the judgement", like that, what does that mean?

Well, look at the rest of verse: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

So there's two parallel things here: the ungodly won't stand in "the judgment," and sinners won't stand in "the congregation of the righteous."

So “the judgment”, and “the congregation of the righteous”, are being paralleled there. Two things that these people won’t be standing in.

And since “the congregation of the righteous” is a group of people, then “the judgement” must also be a group of people.

It’s “the judgment”, like “the council”, or “the court”. It is talking about the group of people who are judges, that make up “the judgment”. They make up the court.

They’re the ones who give judgment, and so they are called, “the judgement.” Just like the group of counsellors is sometimes called the council.

So when it says that the ungodly won’t stand in the judgement, it isn’t saying that they won’t be judged. Or that they’ll be judged, but they’ll be condemned, their matters won’t stand. That’s not what it’s saying, first and foremost.

What it is saying is that they won’t participate in the judgment. They won’t be the ones giving judgment. They won’t be judges, they won’t be on the jury.

Why? Because they’re like chaff.

Remember, them being like chaff is partly a description of the fact that their counsel is blown with the wind. It isn’t stable, it isn’t planted or rooted.

And so you don’t want them as part of the judgment. You don’t want their counsel contributing to the decision of the jury.

You don’t want them doing judgment, because they won’t do it equitably. They may favor certain people. They may not do justice. They’ll likely be inconsistent.

Unlike a man who is daily meditating in the law of the LORD. His judgment would be constant, because it’s based on God’s unchanging declaration of justice and righteousness, and on His judgments.

So an ungodly judge, is an unjust judge. A judge that is blown with the wind. A judge who will judge based on his own sense of justice, instead of God’s declaration of justice.

And so the ungodly aren’t people to stand in the judgment.

And you know, it says “stand” there, but what do they often do in the Bible when they judge somebody? Well, they sit on a judgment seat. That’s what the judge does.

Now, he may have other people around him, who are standing in judgment, kind of like the jury.

But the one who’s going to give sentence usually sits on a judgment seat for that.

And so this is kind of a contrast with what he said before. You see, rather than standing in judgment, or sitting in judgment on the judgment seat, the ungodly “sit in the seat of the scornful.”

In fact it says:

Proverbs 19:28 An **ungodly** witness **scorneth judgment**: and the mouth of the wicked devoureth iniquity.

And so the ungodly are scorners. They scorn judgment. They sit in the seat of the scornful. And so you don’t want them sitting on the judgment seat, or standing in the judgement.

And you know what we said, that those that walk in the counsel of the ungodly will likely end up sitting in the seat of the scornful.

Which means that if you walk in the counsel of the ungodly, you’ll likely become unfit to stand in the judgment. To do justice.

And they won't. Those that are ungodly won't stand in the judgement. They won't be judges. Those that meditate in the law of the LORD will.

I mean it's just common sense. Who wants somebody to be a judge, when they don't even know the law? If you have a choice between people who are like chaff, who take their own counsel that blows them about like the wind, and people who have meditated in the law of the LORD day and night, it's pretty obvious which ones would make good judges.

And so the ungodly won't stand in the judgment. They won't stand up to judge, or sit on the judgment seat.

Now what it said about the chaff here in this Psalm, was that because the ungodly were like that, they wouldn't stand in the judgement. What it called "the judgement."

And we said that the judgement was a group of people. It was a name for those that made up the court, the judges and jury.

It is "the judgement" made up of judges, just like we talk about "the council" made up of counsellors.

And Christ actually talked about this, in his earthly ministry.

Matthew 5:21 *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of **the judgment**:*

*22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of **the judgment**: and whosoever shall say to his brother, Raca, shall be in danger of **the council**: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

So do you see how he paralleled what he called "the judgement", with "the council" there?

And so if I hadn't convinced you on that, now you can see that I wasn't just making that up, I got it from scripture.

So Jesus talked about "the judgement" in his earthly ministry, as a group of people that you'd stand before to be judged. Like a council, they would take counsel together, and give sentence.

And he was talking about that there, in the context of his coming kingdom. And so we see that this judgement that it is talking about in this Psalm also relates to the coming of Christ.

What we have here is a prophecy, that at the time of Christ those who delight in the law of the LORD will be blessed, and those who do not, but walk in the counsel of the ungodly, will not be.

That there will be a judgement, a judgship, a council, that Christ would set up to judge as part of his kingdom. And that the ungodly would not be a part of that.

Now, Christ's kingdom didn't end up coming physically at that time. But he did talk about it there, as he began his ministry in Matthew 5.

And he would also talk about it more later, in future tense, in Matthew 12:

Matthew 12:42 *The queen of the south shall rise up in **the judgment** with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

So Christ told those that refused to repent and follow him, that one day they would be raised up, that generation would be raised again. And the Queen of the South, the Queen of Sheba, would be raised again. And she would be a part of "the judgement", she'd participate in that, and she would condemn them.

Now that is something that hasn't happened yet. That is prophecy that Christ gave that is yet to be fulfilled. But at the time of the end, when his kingdom comes, the dead will be raised, and this will happen.

And so this Psalm is hinting at things, that are prophetic, that still haven't taken place. This Psalm is prophetic not only of Christ's first coming, but also the things that he still has to do at his second coming.

So this is prophecy here that is not yet fulfilled. We can learn from the Psalms things about the future.

Let's look at a few other passages that confirm these things.

One is Daniel 7. That is a chapter where Daniel sees a vision of the culmination, what will happen at the time of the end.

And that's fitting, that it's recorded in the seventh chapter, because in the Bible the number seven is consistently used in the context of completion, perfection, and culmination.

So Daniel 7 talks about what will happen at the end of the age.

Here are just a few verses I've pulled out that talk about the judgement:

Daniel 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment** was set, and the books were opened.

So at the time of the end, that is when "the judgement" will be set.

And listen to what it says:

Daniel 7:22 Until the Ancient of days came, and **judgment** was given to the saints of the most High; and the time came that the saints possessed the kingdom.

And so what will happen is that the judgement will be made up of the saints, the righteous who are resurrected. The children of God.

And so there will be a judgement, a council of judges, made up of the godly.

And the ungodly will have no part in it. Only the saints.

That's exactly what it said here in this Psalm: "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

And so:

Daniel 7:26 But **the judgment** shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

And so the way of the ungodly shall perish. The antichrist's kingdom will be destroyed.

And it will be just as John the Baptist said, the chaff will be burnt with fire:

Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were **judged out** of those things which were written in the books, according to their works.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

And so the chaff, the ungodly, will be burned with fire unquenchable. Their way will perish.

So we see why you don't want to walk in their counsel. Because this is their ultimate end.

They aren't going to get to stand in the judgment. They aren't going to get to possess the kingdom, and rule and reign with Christ. Only those that delight in the word of God, in the law of the LORD, will.

And you know what we said before. It's only common sense that those that know the judgment and justice of God should be those to sit in judgment.

God isn't going to appoint people to do that, who are like chaff, who take their own counsel, instead of meditating in his law day and night.

And so the ungodly won't be a part of that. And if you walk in their counsel, you're in danger of being unfit for being a part of it either.

You're in danger of being carried away with the wind. And so he admonishes us that if we want that blessing, if we want to be like a tree planted by the rivers of water, and to endure, to delight in the word of LORD.

So that gives you a small taste of the prophetic nature of the book of Psalms.

And we're going to see all of these things expanded upon in later Psalms, and gone over and over again, from various different angles.

And so you're going to get to understand the big picture of God's work on this earth, of his plan for Christ, you're going to see it like you never have before.

You're going to appreciate what Christ has done, what he has fulfilled, and also what is still coming, what he has yet to do, and what glorious things we have to look forward to. Those who are blessed, who delight in the word of God. His word in the gospel and beyond.

SINNERS IN THE CONGREGATION OF THE RIGHTEOUS

“the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.”

And so the ungodly won't stand in judgment, and the sinners won't stand with the righteous.

Now what exactly does he mean by this “congregation of the righteous?”

Well, to find that out all that we have to do is look up all the verses that use the term “congregation”.

And remember how we said that it was paralleling the congregation of the righteous with “the judgment?” So I looked up all of the verses that use both of those terms, “congregation”, and “judgment”. And here's what I found:

Numbers 35:12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the **congregation in judgment**.

And so there God was commanding them to set aside certain cities in the land that would be called cities of refuge. And they would be a place that somebody who accidentally killed someone could flee to, so that the family of the dead man wouldn't seek revenge and kill him. And so he could flee to this city of refuge, and he'd be able to make his case that he hadn't murdered this person, it was an accident. There was no ill intent. And then he wouldn't be charged as guilty of murder.

And so it says that the slayer could flee to those cities to take refuge, so that he could stand before the *congregation in judgment*.

And so he would be judged before the congregation.

In other words, when they would judge somebody, they wouldn't be in a closed courtroom where you just had the judge and a few jury members or council members.

It would be an open process that would take place in the presence of the congregation. They'd all be witnesses to the proceedings, so that they could be sure that justice was done.

And so when there was a court case that had to be judged, you had two elements that were present: The judgment, which is the judge and those that are giving sentence; and the congregation of the righteous, a bunch of righteous witnesses, bystanders, not implicated in the case in any way, but who are looking on, to ensure that justice is done.

When the Bible said that the psalms were about justice and judgment and how to run a nation, you didn't believe it did you?
But there you go.

So here is wisdom. Don't make an ungodly man a judge, or a sinner a witness in the congregation of the righteous. Because they are like chaff.

So here he's talking about sinners standing in the congregation of the righteous. Now wasn't one of the things he said in the first verse that a righteous man shouldn't stand in the way of sinners? That that's one of the three things that a man needed to avoid in order to be blessed? Yes it was. And this is why. Because the way of sinners is not the place to travel, it isn't the place to stand. Because the sinners don't stand in the congregation of the righteous. That's where you want to be, and the way of sinners will lead you away from there, if you follow it you won't stand in the congregation of the righteous.

Where will you stand?

Well, let's see. You won't be fit to judge, so you won't be standing in the judgment. And if you aren't standing by and watching as part of the congregation of the righteous, that leaves only one place for you to be.

If you're a sinner, that means you've transgressed the law. And so you'll be standing *in* judgment, being judged.

And so that's why you don't want to be like the ungodly and the sinner, and walk in their counsel, their way. Because this is where it leads. It leads them to the judgment, and they end up getting judged.

Instead, if you want to be blessed, you want to know the law of the LORD, so that you are worthy to judge, or at least know enough not to transgress, so that you can stand as witness in the congregation of the righteous.

Verse 6

The way of the ungodly will perish.

Why? Because they're like chaff.

Chaff doesn't have a way that it has to go, that leads a particular place. It doesn't have a continuing place or purpose. It doesn't much matter where it goes or what happens to it, it just disappears after a short time.

And so because the ungodly choose to themselves the way of chaff, they've chosen a way that will perish.

They won't be like a tree that is planted by the rivers of water, that endures.

They'll be driven away. They'll be judged, found guilty, and removed from the congregation.

Their way will perish.

And so you don't want to walk in their counsel. Because that's where it leads. There is no opportunity for blessing there. Because it is a vanishing thing. Their way perishes. They're blown by the wind until they fall down somewhere and rot. And that's the end, they're gone. Rotting in prison.

But it says that the LORD knoweth the way of the righteous.
The way that the righteous walk in, who meditate in his word day and night, is a way that God knows.

Now, it's easy to just say, "what's the big deal, God knows everything?"
But you see, that means that he must be saying something more than that here. Not just that God knows about it, but that he knows it in a more intimate sense.
You know how we say, "I know this place like the back of my hand." We don't say that because we've spent a lot of time studying maps and thinking about the place. We know it like that because we've been there so much, we've lived there, we're familiar with it.
And so when he says that the LORD knows the way of the righteous, that's the way he is saying it. That the LORD knows it because he's walked on it.
What he's saying is that the way of the righteous is not like the way of the ungodly, that perishes. No, the way of the righteous endures. So much so, that even God knows it. It is the way that he knows and has walked. It is the eternal way, that lasts forever.
The LORD knows the way of the righteous. It is a way that he travels. And so like him it will endure. It will not perish.

And so that concludes Psalm 1, in just 6 verses.
You know, 6 is the number of man in the Bible. It says that 666 is the number of a man. And so throughout the Bible the number six is consistently used in the context that in relation to man. Well, that certainly fits with this Psalm having six verses. This wasn't one of those glorious Psalms of praise to God. This was a Psalm all about man, and how a man can be blessed. "Blessed be the man." And so, of course it would have six verses.

Alright, we're going to look at Psalm 2, but before we do, we're going to look at some prophecy.

Psalm 2

Now let's take a look at Psalm 2.
You're going to get to see how these Psalms connect together.

Now, Psalm 2 is a Psalm that is quoted 5 times in the NT, as prophecy. It's one of those that we mentioned that contain more obvious prophecy.
And so I'm actually going to look at this Psalm from the prophetic perspective first, and then come back and look at it from the historical perspective.
That way we can get the prophecy out of the way, so our minds aren't constantly jumping ahead of ourselves to that when we're looking at the historical part.

*So let's take a look at that.
Now like Psalm 1, this Psalm relates to both Christ's first coming, and also his second coming.
And like Psalm 1, it starts off with some things that have already been fulfilled once during his earthly ministry.*

So now let's look at the historical aspect of this Psalm. How does it relate to David, its author?
You know, this Psalm may seem like it is all just prophecy of Christ, but it's not. It's not just talking about Christ, it is also talking about somebody else as well.

When you look at this Psalm from the historical perspective, you start to see... Solomon. The son of David who would take his throne upon his death.

A passage that helps to explain that is 2 Samuel chapter 7. There David receives a prophecy from God about what is going to happen to his kingdom.

2 Samuel 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my **son**. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

And so there David receives a prophecy that his kingdom is going to be established in the hand of his son.

And here in Psalm 2, it talks about a kingdom being the established in the hand of a son.

And it said here in this Psalm that that kingdom would rule other kingdoms, and they would serve him.

Well, in that same chapter, just before the verses I just read, it says this:

2 Samuel 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

And so God promised David that his kingdom over Israel would protect Israel from its enemies.

And so it would be a strong kingdom, that would rule over others, it wouldn't have other people ruling over it.

So that is the same kind of kingdom that it was talking about in this Psalm.

So let's go through each verse of Psalm 2, and see how it relates:

Verses 1-3

If Psalm 1 described what would befall those who walked in ungodly counsel in general terms, just saying that they wouldn't be blessed, Psalm 2 goes on and expands on that, and gives more detail about what they would do, what counsel they would take, and how they would be judged.

And in these first verses it tells how they would take counsel against the LORD's anointed. Listen to how the disciples expounded this in Acts 4:

Acts 4:23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

So this is just after they had been rebuked by the chief priests for healing a man.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:
25 Who by the mouth of thy servant **David** hast said, Why did the heathen rage, and the people imagine vain things?
26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Did I not say that David wrote these Psalms? Well, there is your proof. According to the disciples, who were obviously speaking by the Spirit here, he did. So there you go. So they quoted the first two verses of Psalm 2, about how men would take counsel against Christ, and then they say this:

27 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,
28 For to do whatsoever thy hand and thy **counsel** determined before to be done.

So this part of this Psalm was fulfilled when those men took counsel against Jesus, to put him to death. Just as we talked about in Psalm 1.

And notice who it lists there: "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel."

The first three that it lists are secular, ungodly rulers. And so the people of Israel who took counsel with them, were taking counsel with the ungodly. Just as we pointed out.

And it talked about their counsel, and also God's counsel.

And ultimately, they were actually fulfilling God's counsel. They were fulfilling this prophecy here. And so, even when they walked in the counsel of the ungodly, God's counsel is still what was done in the end.

And that's why it says that they imagine a vain thing here. It is vain, nothing will come of it. Because in the end it is the counsel of the LORD that will stand. He'll have his way with them one way or the other. And if they don't walk in his counsel, in his way, then they are walking in a way that God will one day cause to perish, and it will be no more.

*So you know what God's response to them is?
It tells us in the next verse:*

Now that fits perfectly with the kingdom of Israel under David and under Solomon.

David was opposed by certain people, who took counsel against him.

We talked about that last time, how David's son Absalom tried to take the throne, and these different people helped him. Like Ahithophel, who gave him counsel.

And so David was the king of Israel, and he was anointed by Samuel, so that he was called the LORD's anointed. Just as it says in verse 2.

And so David was opposed as the LORD's anointed, and had counsel taken against him.

And Solomon would also experience that a bit as well. One of his other brothers tried to take the kingdom from him.

And so again, the rulers took counsel together against his kingdom.

Verse 4

So God's response to their antics, taking ungodly counsel, is to laugh. Just laugh.

To deride them. To point and laugh at how stupid and foolish they are, before he burns them up.

But you know, all of those attempts to take the kingdom from David and his seed, from the LORD's anointed, were unsuccessful. God always intervened and stopped the wicked. And so God fulfilled his promise, and just laughed at those who tried to oppose it, and had them in derision.

Verse 5

*You know, this is one day going to happen when Christ returns.
He's going to come down from his seat in the heavens, and vex them.
And he's going to do that with his words, by speaking unto them in his wrath.
In Revelation 19:15 it talks about the sharp sword going out of the mouth of Christ.
In another place it talks about how with the breath of his lips he will slay the wicked.*

*And so at Christ's return the ungodly, and those that walk in their counsel, will be consumed.
They tried to take ungodly counsel to prevent him from ever bringing in his kingdom when he first came. But he fooled them. They killed him, and he rose again, and he's going to come back, and reign over Zion.*

You know, we're going to see that in later Psalms. God speaking to them in his wrath. You you may not see that now, but we'll understand it better later.

Verse 6

So Christ is going to come back one day, and reign over the city of Jerusalem, whose rulers once condemned him death.

And of course it was Zion that was called the city of David. That was the seat of his kingdom. And so God said that he had set his king, is anointed, in Zion, and none would be able to oppose him. And so just as he told David in 2 Samuel 7, he would defend him from all his enemies.

Verse 7

Now, this verse is quoted three times in the NT. Because it clearly says that God the LORD has a Son.

Acts 13:33 *God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

And so the apostles quoted this in talking about how Christ fulfilled the prophecies about the Son of God in the OT.

And Paul also quotes it twice in Hebrews:

Hebrews 1:5 *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

And so Paul argues that Christ is going to rule the world in the end. He is the Son. He will reign, not the angels. And so his word through his apostles in the NT is to be held above the word spoken by angels in the OT.

Hebrews 5:5 *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.*

And Paul also pointed out how God made him not only the ruler of the world, but also a high priest.

And so this verse here was a code-word, it was a passage that they would quote, to bring the listeners mind to this Psalm where it talks about God disposing the kingdoms of the world, under the hand of his Son.

That was something that would physically happen, that the apostles were admonishing us to look forward to. They were trying to convince their audience that Jesus was that Son, and that one day he would come to rule the world.

Now remember what God told David in 2 Samuel 7, that he would take David's son to be his own. In 2 Samuel 7:14 he said, "I will be his father, and he shall be my son."
And so God told Solomon the son of David, that he was His son.

Verses 8-9

And so when Christ comes, he will come with judgment on the ungodly, and rule over the whole earth.

And Christ himself quotes from this verse in the NT:

Revelation 2:27 *And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.*

And so in Revelation Christ reminds the churches who he will one day return and take up the kingdom that his Father has given him, and rule over all the earth.

And when he does he will dash the wicked to pieces. He'll also bring judgment.

Now if you know the story of Solomon, you know that he was one of the richest and most powerful kings of Israel. And so he reigned over more than just Israel, he received tribute from many of the surrounding kings as well.

And so Solomon didn't just inherit Israel from David, but through the blessing of his heavenly Father he also inherited heathen kingdoms as well.

Verses 10-11

And so the kings of the earth are admonished to take wisdom from this, and be prepared to serve the LORD when he comes.

Because he's going to rule them with a rod of iron.

The rulers of Israel didn't heed that when Christ walked this earth. They didn't serve him, they put him to death.

If they had served him they'd have gotten a blessing on Israel, but because they refused they received a curse instead.

And so one day Christ is going to come again, and he's going to destroy every nation that will not serve him.

And so it admonishes all the rulers of the earth to have wisdom and to serve the LORD, and rejoice at the coming of his Son.

And so the kings of the earth did well to heed this admonition here. If they were wise, they would serve the LORD with fear, and rejoice that Solomon possessed the kingdom.

If they didn't, if they tried to fight with him, they'd likely be destroyed.

And you know there were those that actually did this, that did follow this wisdom.

I don't know about kings, but there was at least one queen who did. The queen of Sheba.

It talks about how she came to Jerusalem to see Solomon and serve the LORD in the new temple that he had built. And it says that she rejoiced, and said, 'happy are these thy servants that get to hear thy wisdom.'

And so, she served the LORD, and rejoiced.

Verse 12

And so, those that trust in the Son of God, will be blessed. Those that don't will perish from the way.

Do you see how these two Psalms talk about exactly the same thing?

Psalm one started off talking about counsel, Psalm 2 started off, second verse, talking about counsel.

Psalm one ended talking about the ungodly perishing, Psalm 2 ends talking about those who oppose Christ's kingdom perishing from they way.

And like bookends, Psalm 1 started off talking about blessing, and Psalm 2 ends talking about blessing.

And so the same topics are being covered in both of these Psalms, but from different angles.

So when Christ returns, those who will not serve him will perish from the way.

And so just as Psalm 1 spoke of the ungodly perishing and not standing in the judgement, and we said that that would happen at the time of the end, so Psalm 2 ends talking about the same thing, how Christ would set up a kingdom when he comes, and those who will not serve it, will perish.

So both of these Psalms start out talking about things that relate to Christ's first coming, and then go on to talk about things that won't be completely fulfilled until his second coming.

So that gives you a glimpse of how different Psalms will relate to one another, and build on one another.

And that also gives you a flavor of the kind of prophecy that we'll see in the book of Psalms.

We could have gone into this in a lot more depth, but we'll be going into this stuff in more depth later.

For now you can just see how these two Psalms are going to provide an outline for what is to come. This is what the book of Psalms is going to be about. This is its focus here at the start, and it's going to expand on that, and look at it from every possible angle, in the later Psalms.

And so again they are told to come and serve Solomon, to kiss the son, or else God had given him the power to destroy them. Even if his wrath was just kindled but a little.

And you know, that also actually happened.

Do you remember the story of Solomon's brother, Adonijah? How he tried to become king when David was old, and set himself up to be the next in line so that he'd inherit the kingdom on David's death?

And so David then made Solomon king, and so Adonijah had to give up the idea.

And Solomon told Adonijah that he wasn't going to kill him. And he didn't right away.

But you know what? Adonijah did something that made Solomon mad.

All he did was ask for some woman's hand in marriage, and Solomon had him killed for it.

And so Adonijah perished from the way, when Solomon's wrath was kindled but a little.

He should have listened to the word of the LORD by his father David in this Psalm, and he could have lived. But he ignored it, and perished.

But blessed were all they that put their trust in the LORD, and served his chosen king. They were blessed as Israel had never been blessed before.

It was as David said in 2 Samuel 7 after he had received that prophecy about the future of his kingdom:

2 Samuel 7:28 And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

And so God blessed the son, Solomon, and he inherited the kingdoms of the heathen.

And so you see, there was history there. There was some doctrine and prophecy for them right there at that time, not just about the future coming of Christ.

And so once again the Psalm's offered them wisdom about how to behave themselves in regard to political issues, and taught them judgment and the fear of the LORD.

This is another Psalm that they could meditate in, that would prevent them from walking in the counsel of the ungodly, so that they could be blessed.

And that's what we'll continue to see in later Psalms: God giving them wisdom and counsel about how to run a nation, how to respond to different circumstances, what to do in different political situations.