



DEVOTIONAL 1

PSALM 1

THE ETERNAL BLESSING OF THE SON OF GOD



May the Lord bless you, my brothers and sisters. We place this day into the hands of the Creator, our heavenly Father. Let us pray.



God of glory,

We praise You and bless You.
Thank You for Your love and Your peace.
Thank You because You keep for Your children
An incorruptible and eternal inheritance,
with mighty promises,
Which You will give us when You glorify us.

Come, Lord Jesus,
And take us to the Father's house,
For You have made this promise to us.

Father, You have granted us the Holy Spirit
As the guarantee of the glorious inheritance
That You have given to us.
Blessed are You forever,



Hallelujah!



Brothers and sisters, I invite you to worship freely with this powerful song, "Psalm 5."



The title of this devotional is "Psalm 1: The Eternal Blessing of the Son of God."

Brothers and sisters, let's read together Psalm 1 (NKJV):

The Way of the Righteous and the End of the Ungodly

¹ Blessed *is* the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
² But his delight *is* in the law of the Lord,
And in His law he meditates day and night.
³ He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.
⁴ The ungodly *are* not so,
But *are* like the chaff which the wind drives away.
⁵ Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
⁶ For the Lord knows the way of the righteous,
But the way of the ungodly shall perish.



The Law represents the Word of God and is the delight of King David. What does it mean for the Word of God to be a delight? In Hebrew, the term "delight" or "to delight oneself" is chêphets (*chêphets*), which, in addition to meaning "delight" or "desired things," also denotes "something valuable." Therefore, servant David declares that the Word of God is something very valuable and desirable, in which he takes continual delight.

The true child of God experiences this delight in his soul and in his spirit toward God's Word; for this reason, he studies it, meditates on it day and night, at all times. For this reason, he longs for the Word of God and does not exchange it for anything, for it is the excellent wisdom of God, as Proverbs 3:13-15 declares (NASB):

¹³ Blessed is a person who finds wisdom,
And one who obtains understanding.
¹⁴ For her profit is better than the profit of silver,
And her produce better than gold.
¹⁵ She is more precious than jewels,
And nothing you **desire** compares with her.

In verse 15, the verb "to desire" is the same one used in Psalm 1:2, which in Hebrew is chêphets (*chêphets*). This term expresses delight, desire, and something precious or highly valued. In Proverbs 8:11, the same concept is also used (NKJV):

¹¹ For wisdom *is* better than rubies,
And all the things one may **desire** cannot be compared with her.

By comparing the verses of Psalm 1 with those of Proverbs, we can conclude that when David says in Psalm 1, verse 2, that the Law of God is his delight, he is affirming that the Word of God is everything he desires and longs for, for it is incomparable.



When reading Psalm 1, we must ask ourselves: Is David speaking for this present time, this evil age, for this post-Flood Earth? It is very easy to answer yes. But the answer is no.

The first reason is that all the Scriptures are centred on eternity and point toward the Eternal Kingdom. It is a mistaken interpretation of the Word of God to apply it to this passing and fleeting Earth, which is under a curse and subject to futility (Romans 8), to corruption, filled with sin and death. It is erroneous to apply the Word of God for the pursuit of material prosperity.

Those who interpret the Scriptures for this world and use it to obtain material goods are apostates who have abandoned the biblical faith and the Word of God, becoming children of Jezebel, slaves of the Perverse—the flesh—worshippers of the Baals, of demons, and of Satan. These apostates have already been cut off by the Lord in the judgement of forsakenness, within a countdown of fifty days; therefore, their destiny is the Lake of Fire.

The second reason why David is not speaking for this present time—the evil age, this post-Flood Earth—is the clear contrast he establishes in Psalm 1 between the blessed and the ungodly. Let us examine this:

The blessed are described in verses 1 to 3, and their temporal and future location is the Eternal Kingdom. In contrast, the ungodly and sinners are positioned in eternal perdition, in Hell, which is described in verses 4 to 6.

Concerning the ungodly, the Lord says through David that they are like chaff—that is, the dust, straw, or very fine husk of various threshed seeds, such as wheat, flax, and others. This chaff or straw is discarded and carried away by the wind (Psalm 1:4).

The compelling evidence of the future temporal location of the ungodly is found in verses 5 and 6, in which the Lord speaks of a judgement that projects all the way to the judgement



of the Great White Throne, because in verse 6, He says, "*But the way of the ungodly shall perish*"; this implies eternal perdition in Hell forever.

Considering the contrast between the ungodly and the blessed, these blessed ones are also situated in the future, which is salvation and the enjoyment of the eternal promises of the coming Kingdom. This is because they did not walk in the counsel of the ungodly nor stand in the path of sinners; because they loved the Word of God, meditated on it, studied it, treasured it, and delighted in it continually, day and night.

The evidence of this is found in verse 3, when it says, "*Whose leaf also shall not wither,*" which means that it is not the time of the evil age, in which trees wither and leaves fall, but rather the eternal time, in which there will be no corruption, no death. It will be fulfilled that everything we do will be good and prosperous, as indicated by the meaning of the Hebrew word **נָצַח (tsâlach)**.

This tree, planted by the rivers of water, recalls the Tree of Life that is amid the street of the heavenly city, the New Jerusalem. Revelation 22:1–2 says (NKJV): "¹And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ²In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations." In this translation, the word "*healing*" is not appropriate, because in the Eternal Kingdom there will be no sickness and no death. Therefore, the other meaning of the Greek word **θεραπεία (therapeia)**—"*service*" or "*servants*"—is the one that accords with the time described in this passage of Revelation 22:1–5.

Table 1

The Blessed vs. the Sinners, the Ungodly

 THE BLESSED	THE UNGODLY. THE SINNERS 
<p>¹ Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful...</p>	<p>⁴ The ungodly are not so, But are like the chaff which the wind drives away.</p>
<p>³ He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.</p> 	<p>⁵ Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous.</p>
<p>^{6a} For the Lord knows the way of the righteous...</p>	<p>^{6b} But the way of the ungodly shall perish.</p> 

The fruit mentioned in verse 3 refers to the fulfilment of fruitfulness in blessing, without sin and without death, as part of the promise of the eternally multiplied descendants that the Lord made to Adam in the Garden of Eden. Genesis 2:8-10 says: "8 The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. 9 And out of the ground the Lord God made every tree grow that is **pleasant**¹ to the sight and good for food. **The tree of life** was also in the midst of the garden, and the tree of the knowledge of good and evil. 10 Now **a river went out of Eden to water the garden**, and from there it parted and became four riverheads."

¹ In Hebrew, the word "pleasant" is **חַמַּד** (*châmad*), whose meaning is related to **חֶפֶז** (*chêphets*), which is used in Psalm 1:2.



God has preserved the eternal promises He made in Eden when He entered into a covenant with the first Adam. However, Adam sinned, and those promises could not be fulfilled, because mankind lost the requirements of holiness and immortality—the eternal life necessary to receive the promises. Nevertheless, the Lord has promised a glorious time, the Eternal Kingdom, in which the eternal promises will be fulfilled. In this way, we will be able to bear fruit, be fruitful, fill the Earth, and subdue it, in complete holiness and blessing.

The method is to repent of sins, to receive Christ in the heart, to be born again, to not walk in the counsel of the ungodly, nor stand in the path of sinners, nor sit in the seat of the scornful. The method is to receive and keep the eternal God's Word, to long for it, to rejoice and delight in it, to love it and meditate on it day and night—not as a religious act, but as a time in which we draw near to the Lord, learning from the Holy Spirit, delighting with and in the Word of God, in joy, rejoicing, and thanksgiving.



Eternal Father, thank You for the Redemptive work of Your beloved Son, Jesus.
Thank You because You have made me be born again,
You have given me the guarantee of Your Spirit,
And You have made me an heir and a joint heir with Christ.



Lord, may I delight in Your Word
Every day, morning, afternoon, and night.
May I meditate on Your Word
So that I may not sin against You
And may I live in holiness to see You, Eternal Father.

I ask this in the powerful name of Jesus,
Amen, amen.



We can already see that the day of eternity is approaching (Hebrews 10:25); therefore, strive to be found by Christ without spot, blameless, and at peace (2 Peter 3:14).
Maranatha!