

THE BLESSED MAN OF PSALM ONE

This Psalm is profitable to us both in its interpretation and its application. Considering both these means I trust we can glean some spiritual benefit to our souls.

The Psalms as a whole.

I do not believe there can be any doubt that the Blessed Man is Christ our Lord. On the road to Emmaus, and in the upper room, the Messiah spoke to the disciples of the things in the Psalms concerning Himself. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32). "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). It is my prayer this study will do for us what it did for them, and that the Holy Spirit will open our understanding so our hearts burn within us for the truth concerning our blessed Saviour and Lord.

The Psalms are a volume of prophecy. Its principal predictions concern the perfections, the sufferings, and the succeeding glories of Messiah. God having been dishonoured by human unbelief and disobedience, it was necessary that a man be born who would perfectly love, trust, and serve Him. One who would be the true Adam. God's moral glory demanded that sin should be judged, and that sinners should believe, repent, confess, and forsake sin, and worship and obey Him. God's nature also required perfection in the heart and will. Such perfection was impossible for fallen man, for he could not provide a sacrifice which could remove his guilt and restore his relationship with God.

But in the Blessed Man, the Psalms reveal Christ as satisfying all the Divine requirements. He, though Himself sinless, declares Himself in these Psalms to be the sinner. He expresses to God the hatred of sin accompanied by the repentance and sorrow which man ought to feel and express, but will not, and cannot. Christ displays the faith, love, obedience, and worship which man fails to give. Christ perfectly renders it. Christ, the Substitute of His people, the true Advocate, Jesus Christ the righteous, charges Himself with the guilt of their sins by declaring them to be His own, and declares at the same time His own sinlessness, and atones for them.

In the Psalms the Messiah is seen as the Son of God, the Son of Man, King, Priest, Servant of Jehovah, the Burnt Offering, the Meal Offering, the Peace Offering, the Sin Offering, the Trespass Offering, the Resurrection and the Life, and all these together with the sufferings or the glories connected with each one.

The interpretation of the Psalms belongs to Messiah, to Israel His people, and to the nations as His possession. (By interpretation, the church which is His Body, as such, does not appear in the Psalms). In application they contain an inexhaustible source of strength, guidance, comfort, encouragement, and solace in its treasures to all who feel their need of a Saviour from sin and its consequences. They have an application to all who in any dispensation hunger and thirst after righteousness, and in consequence suffer persecution. In them, Messiah as man suffers with His people---for how could He suffer if He were not man? and as God He delivers them---for how could He deliver if He were not God? The Psalms convey Divine life and power, and a holy warmth, into our affections. So rich, so full of Christ, so full of experiences, are these Divine writings that they can never be exhausted. They often tell what passed between our Saviour and His Father, or with David what passed between God and his soul, and in doing so, it lets us know what we may expect from God, and what He will expect, require, and graciously

accept from us.

They are well used by every believer for our praying infirmities. If we make them familiar to ourselves, whatever errand we have at the throne of grace, we may find apt words with which to clothe our speech, sound speech which cannot be condemned. We may one time take a choice Psalm, and sometimes another, pray over it and enlarge upon it with our own thoughts, and offer up meditations to God as they find expression there. They are a book of devotions, of teachings on offering praise to glorify God, and how to order our conversation aright and acceptable to God. To us they may be of more use than to those before the coming of Christ because we have been permitted within the veil, and thus we can add to David's prayers and praises those of Paul, and make them our own.

Augustine states, "Form thy spirit by the affection of the Psalm . . . If the Psalm breathes the spirit of prayer, then pray; if it is filled with groanings, groan thyself also; if it is gladness, do thou rejoice also; if it encourages hope, then hope thou in God; if it calls to godly fear, then tremble thou before the Divine Majesty; for all things herein contained are mirrors to reflect our own real characters . . . Let your heart do what the words signify."

Within the Psalms the two great opposing figures are the True and False Messiahs. The false Messiah is called the Man of the Earth, and the true Messiah is the Blessed Man, the Lord of the whole earth. The Psalms record the doom of the false Messiah, and the glories of the true Messiah, the Blessed heavenly Man, and His servants. The Psalms primarily belong to the coming judgment of the vengeance of God when all evil workers shall be cast out of the earth. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matthew 13:41,42). Rightly dividing the Word of truth will relieve the believer today of the distress when reading the predictions of God's vengeance which do not belong to this present day of grace.

It is interesting to compare the Psalms as five books with the first five Books of the Bible, and with the five divisions of the Book of Revelation. Compare the following:
Psalm 1-41---Genesis---Revelation 1-3.
Psalm 42-72---Exodus---Revelation 4-9.
Psalm 73-89---Leviticus---Revelation 10,11.
Psalm 90-106---Numbers---Revelation 12-18.
Psalm 107-150---Deut.---Revelation 19-22.

The first five Books of the Bible set out the glories of Messiah as Creator, Redeemer, Sanctifier, Leader, and Teacher. They point to the perfection of the Messiah as the same yesterday, today, and forever, He Who was, Who is, and Who shall ever be.

The Blessed Man, Psalm 1.

(A) Interpretation.

The Blessed man of this Psalm is the Son of Man, the Messiah. This Psalm stands in relation to the entire book of Psalms as does Genesis to the first five books. The Psalms concern themselves with this Blessed Man, His relationship to His people, and to His enemies. This Man, the Lord from heaven, is contrasted with Adam who was of the earth. This True Adam did not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, but meditated in the law of God day and night. This Blessed Man was, and is, a tree of life.

The Man of the Earth, the Antichrist, here unnamed, the Head of the wicked and ungodly, will with them be driven away and not stand in the judgment, nor in the

congregation of the righteous. In this Psalm we have the happiness of the godly, and the unhappiness of the ungodly. It is a Psalm of blessedness, for it incites the believer to love righteousness with its hope, and points to the dreadful end of the wicked warning us to flee from all iniquity.

(B) Application.

Every believer is blessed because they are in the Blessed Man, i.e. in Christ. The word "blessed" means "how happy," or "the enjoyment of spiritual happiness and the favor of God." Are we blessed this day? How blessed are we? If we are in the Blessed Man Christ Jesus, we are blessed with all spiritual blessings in the heavenly places in Christ (Ephesians 1:3). We are truly blessed when we can say with David, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile" (Psalm 32:1,2). Paul adds, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works" (Romans 4:6). God's blessedness is the richness of His mercies secured to His people, and they are manifold.

(1) Negative.

There are three things that the blessed man does not do. He does not walk in the counsel of the ungodly, he does not stand in the way of sinners, and he does not sit in the seat of the scornful.

(A) Does not walk in the counsel of the ungodly. Evil doers are all around and are called ungodly, sinners, and scornful. The ungodly cast off the fear of God and become sinners breaking out into open rebellion. Then as the heart becomes hardened they become scornful. They defy all that is sacred, scoff at religion, and make a mockery of sin. They are at the command of every lust and temptation.

Walk denotes a choice of so doing, and a continuous progress in it. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: . . ." (Genesis 49:6). "My son, walk not thou in the way with them; refrain thy foot from their path" (Proverbs 1:15). "Enter not into the path of the wicked, and go not in the way of evil men" (Proverbs 4:14). The godly do not walk in their evil course or consent to their wicked plots, but as Enoch of old their course of life is that they walk with God. The godly does not do as they do, nor walk after their principles or advice. Their way is not his way and he does not sit and associate with them to advance their evil ways. "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments" (Psalm 119:59,60).

While we are in the world, we are not of the world. "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of this world" (1 Corinthians 5:9,10). Thus not to keep companions (walk, stand, sit) with evil men for they make us insensibly less abhorrent of sin. "I may have a bad acquaintance, but I will never have a wicked companion" (M. Henry). "Be not deceived: evil communications (company) corrupt good manners. Awake to righteousness, and sin not; . . ." (1 Corinthians 15:33,34). All teaching and thought that fail to make a sharp distinction between sin and holiness, saints and sinners, will not profit men's souls. Eternity will reveal how sharp this distinction is. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence" (Luke 16:26).

(B) Does not stand in the way of sinners. The godly does not harden his heart and become obstinate in practice. He does not practice the evil works with perseverance like

the evil man. Rather he departs from evil, and in doing so, wisdom begins. "And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding" (Job 28:28). "Depart from evil, and do good; seek peace and pursue it" (Psalm 34:14). "Be not wise in thy own eyes: fear the LORD, and depart from evil" (Proverbs 3:7). "By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil" (Proverbs 16:6).

We must know them by their character. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

(C) Does not sit in the seat of the scornful. Sitting denotes teaching. It is to teach that which is wicked in doctrine and practice, or to teach the evil which one practices. All sin and erroneous teaching hardens the heart, dulls the conscience, and shuts out the light of truth. "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evildoers; and will not sit with the wicked" (Psalm 26:4,5). "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation" (Jeremiah 15:7).

(2) Positive.

There are two positive qualities the godly do.

(A) He delights in the law of the LORD, or the Word of God. In all the Word of God and especially so in the dispensation in which he lives. To delight in God's Word is to recognize its importance, and believe the reality of its truth. If we would be truly blessed we must become students of the Word. It is able to make us wise unto salvation. It is quick and powerful, it has authority, and nothing else can so penetrate the heart of man. The godly man submits to the Word of God and makes God's ways familiar to himself. He is pleased to have a revelation of God in the Scriptures, and of God's will to obey.

Any teaching which makes little of God's Word is not the teaching of Christ, nor of His apostles, nor of any who are called of God. Antinomianism is one of the worst forms of error, for it makes Christ the minister of sin. The believer who delights in the Word of God will grow in purity and holiness because the Sanctifier blesses His truth to their spiritual good. He lays hold of the promises and God fulfills them. He delights not only in the promises, but also in the commands. "Praise the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commands" (Psalm 112:1). "I will delight myself in thy commandments, which I have loved" (Psalm 119:47). "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). A wicked man may delight in the promises (Matthew 13:20,21), but the commands are burdensome to him.

(B) He meditates in the law of God day and night. Meditation in God's Word is deep, serious, and affectionate thoughtfulness. He discourses with himself of the great truths of the Word of God. "The works of the LORD are great, sought out of all them that have pleasure therein" (Psalm 111:2). The great works of God in Incarnation, redemption, justification, sanctification, salvation, reconciliation, etc. Then with a fixed mind and heart savours the blessed truths.

"For as he thinketh in his heart, so is he: . . ." (Proverbs 23:7). The righteous man is ashamed to think or desire what the ungodly is ashamed to act or speak out. The righteous mind is full of activity. Without meditation grace never thrives, prayer is languid, praise dull, and religious duties unprofitable. Without Divine grace meditation on the Word of God is impossible. He meditates day and night which is the natural and necessary effect of his delight in God's Word. He does so frequently, and diligently, and

not seldom as the hypocrites do.

He only is blessed and prospers whose love and desire are directed to the Word of God. There is but one precious pearl to him and when he has found it, he buys it, and sells it not." "Who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matthew 13:46). "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Proverbs 23:23).

(3) The promise and the result.

The godly will flourish and be fruitful. Even though the righteous live in a wicked and suffering world, they have a real blessedness, a foretaste of glory divine. The man who is alive in Christ, a new creature, and seeks to be holy as God is holy, is like a poor bird in a cage. The cage cannot kill the bird; the bird cannot free itself from the cage; it can only wait, persevere, sing, seek, and look till the hour of its freedom. Its perfect freedom awaits and draws near. So the believer while in this world waits, perseveres, sings, and seeks until his resurrection to glory. In proportion as eternity is of greater importance than time to him, the believer lives and longs for his resurrection to glory.

The Blessed Man, the Lord Jesus Christ, is a tree of life. It is through His death, burial, and resurrection life that the godly will flourish. Trees flourish most in eastern hot climates by the side of water courses, and when all around is burnt up with heat and drought they are fresh and green. "Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jeremiah 17:7,8). The Mediterranean Pines, Palm trees, and Olive trees are often compared to righteous men in Scripture. They have both leaves and fruit, retain their foliage, and always yield their ripe fruit in its season.

No man by nature is a friend of God, or a tree of righteousness. By God's grace the righteous is a tree planted, or the godly man is the planting of the Lord. ". . . to give unto them beauty for ashes, the oil of joy for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified" (Isaiah 61:3). In the N.T. we are placed into Christ who is our life. The rivers of living water (the Holy Spirit John 7:39), are where the godly man receives his supplies of grace and strength in ways he knows not. "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. . . ." (2 Corinthians 12:9). This is the means whereby the believer brings forth fruit (Galatians 5:22,23). Planted also denotes permanency of connection. The believer is baptized into Christ (Romans 6:3-5; Colossians 2:11-13), thus his faith and graces are not temporary. He is ". . . rooted and built up in him, and stablished in the faith, . . ." (Colossians 2:7). ". . . being rooted and grounded in love" (Ephesians 3:18). He goes on with Christ and his fruit matures in season.

His leaf also shall not wither. The leaf of the professor withers, and then there is no good fruit seen, but when the Word of God rules the heart, the ever fresh water of life keeps the godly living and prospering in grace. The godly will not forsake Christ in temptation and persecution. To whom shall he go? Lot will be a good person (just man) even in Sodom. The godly shall run and not be weary, he shall walk and not faint. His counsel is ever upward and onward to the high calling of God in Christ Jesus. He is nourished by all spiritual blessings in heavenly places. He fights a good fight, finishes his course, and keeps the faith. He looks longingly for the glorious appearing of his Lord. What more could we ask? All good works, holy desires and purposes shall in the end be found to be seeds of eternal bliss.

(4) The ungodly are not so, vs.4-6.

They are not really blessed in anything. They are the opposite of the godly both in character and condition. They bring forth no fruit, but as the chaff is driven away by the wind, so they are of no value. The chaff is nothing compared to the wheat. "They are as stubble before the wind, and as chaff that the storm carrieth away" (Job 21:18). "Let them be as chaff before the wind: and let the angel of the LORD chase them" (Psalm 35:5). Christ will burn the chaff with unquenchable fire. "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3:12). When they cry peace and safety then sudden destruction cometh upon them. Bloody and deceitful men do not live out half their days. One said, "O doctor, I will give you my plantation if you will save my life." Voltaire offered a great sum to a doctor if he would prolong his life.

They are without any true root, but are tossed to and fro with every lust and temptation. They shall not stand in the judgment, i.e. they maintain their own cause, but will be found guilty, or not justified. The wicked will have no confidence, comfort, or support in the day of judgment. They will cry to the rocks and the mountains to hide them from the face of the Judge and the wrath of the Lamb.

The ungodly have no place in the congregation of the righteous. When all are gathered an eternal separation will be made. Nothing that defileth shall enter in to God's holy presence. In this life the holy and the unholy are often gathered together. They often live together, they are protected by the same laws, go to the same places of worship, business, and recreation, are members of the same family, and lie in the same bed, but at the last day they shall part and never again be together while eternity endures. Of all the follies of men none are worse than that of hiding from oneself their true condition and character. "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23,24).

Verse six describes both the godly and ungodly in God's sight. He approves the way of the righteous for it is His way. It is the plan He laid out for them (Ephesians 2:10), and through which He leads them. He is angry with the ungodly for all they do is offensive to Him and they shall perish. Some believe their Maker will never become their enemy, but God does not love everyone. "God judgeth the righteous, and God is angry with the wicked every day" (Psalm 7:11). God's omniscience fits Him to be the Judge for He knows the ways of both the godly and the ungodly. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God " (1 Corinthians 4:5).

Conclusion.

If we enjoy the Psalms we shall be much profited. McCheyene's method of applying Scripture was to turn each verse into a prayer. The plain and clear teachings of Scripture are weighty matters because they deal with eternity. If heeded the truth shall infallibly save our souls. In the study of God's Word we must have faith (Hebrews 4:2; 11:6). Saving faith is a gift of God (Ephesians 2:8). Faith is the only thing which can give peace to the accusations of the conscience and the devil, because faith beholds the Lamb of God which taketh away the sins of the world and redeems through His blood.

May we have a holy dread of the wicked man's portion, and rejoice that the LORD is our portion (Psalm 119:57), and have a holy care to approve ourselves unto God in everything.

ADDENDA

There are several Psalms which reveal a certain blessedness on various conditions of faith. In considering them I believe we will find the applications beneficial to our practical walk in this day as well.

(1) Psalm 2:12, ". . . Blessed are all they that put their trust in him." We find the same recorded, "Blessed is the man that trusteth in the LORD, and whose hope the LORD is" (Jeremiah 17:7). The word "blessed" in both places is plural in the Hebrew language and means literally "O the blessednesses of those who put their trust in Him." We may trust in men, ourselves, others, our works, our strength, or our own merits, but all these fail us and bring unrest to our souls. We are only blessed when we take Christ as our life, our righteousness, our peace, our wisdom, our sanctification, our redemption, and our all in all. Remission of sin, delivery from the wrath to come, communion with God, and eternal life are the fruits of embracing Christ and resting in Him.

Blessed indeed are those who put their trust in Him. "It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes" (Psalm 118:8,9). "Blessed is that man that maketh the LORD his trust, . . ." (Psalm 40:4).

(2) Psalm 32:1,2, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."

Paul quotes this Psalm in his epistle to the Romans and adds another blessing. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works" (Romans 4:6).

Most men today think that if they have a nice family, a good job and job security, and a few recreational toys, they are blessed, but those are only temporal blessings and are often found to be a curse. The believer knows that his true blessedness is found in a right relationship with God. When God in sovereign grace for Christ's sake has redeemed his soul, pronounced him to be righteous in Christ, forgiven his sins, and not imputed his transgressions to him, he is truly blessed. What greater blessings could one ask for? These blessings are eternal and are to be desired with all our hearts.

(3) Psalm 41:1, "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble."

"Charity suffereth long, and is kind; . . ." (1 Corinthians 13:4). The Lord stated that we have the poor with us always. We also read, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). Yet we must have the right motive in giving. Because of the emphasis today on material prosperity and the prosperity gospel, most people are giving to get something in return. They never give anything out of love for the Lord Jesus and compassion and love for those in need. We must also remember that generosity is not the gift of giving, and is not necessarily of God, because many a wealthy person who are lost have given large donations to help the poor.

(4) Psalm 119:1,2, "Blessed are the undefiled in the way, who walk in the law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart."

The undefiled is not speaking of one who is without sin, but in sincerity of heart does not want to sin. What is the way of our heart with God? Do we regard iniquity in our

heart? Is there a sincere desire on our part to be obedient to the Word of God? Are we doing the will of God from the heart? (Ephesians 6:6). Those who are truly blessed are they who are justified and walk in obedience to the law of Jehovah. To keep His testimonies we must know what He requires, so we must study His Word. True blessedness comes from obedience and gives us joy, peace, and happiness in the Lord. This blessedness comes in whole-hearted seeking after God. How often have we only sought Him half-heartedly? We seek in vain if we do not seek with the whole heart. Half-heartedness profits little and sees no real advantage of being committed to God. No man has taken the first step toward real and abiding blessedness until he is sincere and whole-hearted in following after God.

There is a morality which is good, and it is practiced in Christendom today, but it is not based on first being righteous in God's sight, i.e. justified. It is system of good works and not Biblical holiness. Paul speaks of it as "a form of godliness," i.e a fabricated image, or a resemblance." These people have the "feel good" times, but a false peace. The professor can confess much love, but his heart is far away.

Luther states, "Where the true Word of God is not taught, there is not any truth of God; there is found a great noise of external holiness, and the form of godliness, and hypocrisy. They pray, they sing, they comfort, and they give thanks, and they even suffer affliction and martyrdom, but it is all an outside show, false and feigned, and nothing except lies."

(5) Psalm 128:1, "Blessed is every one that feareth the LORD; that walketh in his ways."

It is only those who have a deep reverence of God, a godly fear, that walk in His ways. "The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: . . ." (Psalm 111:10). Where the fear of God is a commanding principle in the heart, the walk will be in accordance with the Word. "But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35), and therefore is blessed. Whether he be high or low, or rich or poor in the world, if God's Word rules in his heart he is truly blessed.

It is not those who cry "Lord, Lord," but those who obey His Word. They have a constant reverence for His Majesty, they stand in awe of God, and they have a desire to do His will. They take pleasure in their duty and consider His yoke to be easy and His burden light. Without this fear of the Lord there will be no holiness in our walk, and we will be satisfied with only being moral. This fear of the Lord is not taught by human authority, nor by human laws and regulations, but only by God. It is the godliness of which Paul speaks, ". . . , but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).

LASTLY

There is another meaning used for the word "blessed." In this usage it is the believer thanking, praising, and eulogizing God the Father acknowledging His goodness and His glory. It is to heap praises and adoration on God. This is noted in these references:

(1) Luke 1:68, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."

(2) Romans 1:25, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen!."

(3) Romans 9:5, "Whose are the fathers, and of whom as concerning the flesh Christ

came, who is over all, God blessed for ever. Amen'."

(4) 2 Corinthians 1:3, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."

(5) 2 Corinthians 11:31, "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

(6) Ephesians 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

(7) 1 Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."