

- I. Introduction
- A. Psalm 128 is the ninth of the “ascent Psalms” and has been called the “Family Psalm.” It is “an ascent” from the previous Psalm because this reflects a built home, whereas Psalm 127 was building the home!
 - B. These two Psalms supplement each other and connect with each other. Psalm 127 ends with “happy” or blessedness and Psalm 128 starts with “blessed”. Franz Delitzsch said, “the reward of Psalm 127 (v3b) is expanded and unfolded in Psalm 128.”
 - C. This Psalm is a fulfillment of the blessings of Deuteronomy 28:1-14! It is a picture of what God deems success and is the foundation for the stability of a country! (Joshua 1:8; Lev 26:9-13)
 - D. Once again, for simplicities sake, I will use a basic outline from Lawson to study this Psalm: Requirement for God’s blessing, (v1,4) Realms of God’s blessing, (v2,3) and the Request for God’s blessing (v5,6)
- II. Requirement for God’s blessing
- A. Blessed-As we have said on multiple occasions, blessed is a gracious gift of God’s grace. This Hebrew word *eser*, is a noun which indicates the state of a person, a heightened condition, implying very favorable circumstances resultant upon God’s kind acts! It is different from the verb form *barak* which is the action of giving thanks, praising, or kneeling before. (Psalm 1:1, 2:12, 32:1,2, 33:12, 40:4, 65:4, 84:4,5, 89:15, 94:12, 112:1)
 - B. Everyone- This gracious act of God upon men is not limited based upon race, ethnicity, wealth demographic, prestige in life, family history. Spurgeon declares, “this is true of every one of the God-fearing, of all conditions, in all ages; each one and everyone is blessed. Their blessedness may not always be seen by carnal reason, but it is always a fact, for God himself declares that it is so; and we know that those whom he blesses are blessed indeed.”
 - C. Fears the LORD. This is something we must cultivate! Again, Spurgeon says, “it is the fear of reverence, of dread to offend, of anxiety to please, and of entire submission and obedience. This fear of the LORD is the fit fountain of holy living; we look in vain for holiness apart from it; none but those who fear the LORD will ever walk in his ways.” Again, Robert Leighton surmises, “their fear is that which the believed revelations given of him in his word produce. A fear to act unworthily of his kindness; it is that which fills the breast of a pardoned and grateful rebel in the presence of a venerated sovereign at whose throne he is permitted to stand in honor. Such is the fear of a Christian now: a fear which reverence for majesty, gratitude for mercies, dread of displeasure, desire of approval, and longing for the fellowship of heaven, inspire.” (Ps 33:18,19; Prv 1:7, 9:10; Ecc 12:13-14)
 - D. Who walks in His ways. This must be the result of fearing the LORD! This individual must have a life that is characterized by a daily, step by step, faithful obedience to His God. It is a walk that alone is worthy of our God! It is a life in stark contrast to those who walk in the counsel of the ungodly, or those who walk in the path of sinners, or those who sit in the seat of the scornful. (Ps 1:1b; Gal 5:16; Eph 4:1-6,17, 5:1-7,8,15; Phil 3:16,17; Col 1:10, 2:6,4:5; I Tim 2:12, 4:1,12)
- III. Realm of God’s blessing (v2,3)
- A. In your labor. Remember from last week, labor is a commandment and requirement from God that is good for us! Labor is unbiblical when God is not at the center of it; neglecting of family, failing to trust God in it. (2 Thess 3:10-15; Prv 6:6-11, 10:4,5,26, 13:4, 15:19, 19:24, 22:13, 24:30, 26:13-16) God promises that when you labor with your hands you shall be happy, and it shall be well with you! Spurgeon exclaims, “God is the God of laborers. Though we are in God’s hands we are to be supported by our own hands. He will give us daily bread, but it must be made our own by labor. The promise is that labor shall be fruitful and that he who performs it shall himself enjoy the recompense of it.”
 - B. Your wife!
 1. One flesh-Gen 2:24. We are to leave father and mother and cleave to our wife. What problems arise when we do not leave? What problems arise when we do not cleave?
 2. Rejoice with the wife of our youth. (Prov 5:18)
 3. Faithful to and enraptured with her love. (Prov 5:15-20)
 4. Is a blessing to you and a favor from the LORD. (Prov 18:22; 19:14) God is sovereign and the wife you have is from Him, and she is a “completer” of you, and she is best for you! (Gen 2:18) MacArthur explains this verse by saying, “the words of this verse emphasize man’s need for a companion, a helper, and an equal. He was incomplete without someone to complement hi in fulfilling the task of filling, multiplying, and taking dominion over the earth.”
 5. Live joyfully with. (Ecc 9:9)
 6. Part of covenant. (Mal 2:14-16; Matt 19:4-10)
 7. Beautiful illustration of Christ and the Church (Eph 5:23-33)
 - C. Further description of wife (v3)
 1. Fruitful vine-This is Hebrew poetry which is emblematic of fertility, blessing, and purpose for the women. This was an agricultural society, so the Jews would have been keenly aware of the significance of the phrase. This vine must be nourished, cherished, watered, cared for! How do we do this as husbands/? How do we fail? Vines were very dependent upon and needed care; they were susceptible to harsh environments! Husbands are to be patient, prudent with, understanding they are weaker physical vessels.
 2. In the heart of your house. Thomas Adams, a Puritan said, “wives are not of the roof, nor on the floor; the one is too high, she is no ruler; the other is too low, she is not a slave; but in the sides, an equal place between both.”
 3. Children, like olive plants, are all around the table. This speaks of the contribution made by children to the welfare of the whole! These olive plants originate from the aged tree, and they uphold, protect, and embrace it. They bear the load of fruit which would otherwise be demanded of the feeble parent.
- IV. Request for God’s blessing (v5,6) This reflects covenantal blessing on future generations. (Num 6:22-27; Ps 103:17, 112:2; Prov 13:22, 17:6) This is a prayer for biblical prosperity for God’s people.
- A. Good of Jerusalem.
 - B. Generational effects of obedience.
 - C. Peace of God.