

# Psalm 1 Outline

- I. (The two ways)
  - a. Blessed<sup>1</sup> is the man who...
    - i. (what he does)
      - 1. (negatively)
        - a. Does not walk in the plan of the guilty ones
        - b. And does not stand in the conduct of the sinful ones
        - c. And does not sit in the dwelling place of rebellious ones
      - 2. (positively) but rather
        - a. The instruction (Torah)<sup>2</sup> of Yahweh is a delight<sup>3</sup> to him<sup>4</sup>
        - b. And in His instruction he meditates<sup>5</sup> night and day
    - ii. (the result)
      - 1. He will be like a tree transplanted by canals of water<sup>6</sup>
      - 2. which
        - a. it will give its fruit in its time
        - b. and its leaves will not wither
        - c. and all which he will do will succeed
  - b. Not so the Wicked
    - i. But rather like chaff<sup>7</sup> which the wind drives it away
    - ii. (their result)<sup>8</sup>
      - 1. the guilty ones will not stand in the judgment
      - 2. and the sinners in the assembly of the righteous
- II. (The end of the two ways)
  - a. (For the righteous) For Yahweh knows<sup>9</sup> the way of the righteous one
  - b. (For the wicked) But the way of the guilty ones will perish.<sup>10</sup>

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<sup>1</sup> Blessed means more than just happy, but rather a deeply rewarding, prosperous life, with a depth and longevity to the prosperity.

<sup>2</sup> The books of Moses and probably also wider instruction from Scripture and received tradition and immediate communication.

<sup>3</sup> He sees it as a delight, contrast a burden that it is often thought to be. It is a liberating thing, teaching him to live a truly fulfilled life.

<sup>4</sup> "Perhaps some of you can claim a sort of negative purity, because you do not walk in the way of the ungodly; but let me ask you – Is your delight in the law of God? Do you study God's Word? Do you make it the man of your right hand – your best companion and hourly guide? If not, the blessing of Psalm 1 does not belong to you." - Spurgeon

<sup>5</sup> He internalizes Torah, so that it can be automatically lived out. It has to be imprinted on the mind and emotions, to become an automatic part of the thinking and willing and doing. Cf. Ps 2:1; 19:14; 38:28; 71:24; 63:6; 77:12; 143:5.

<sup>6</sup> Symbolic of solidity, firmness, ability to withstand trouble, symbolized by the withering of drought, on the contrary, he is fruitful and prosperous.

<sup>7</sup> Symbolic of insubstantiality and emptiness. There is nothing in their lives of enough weight to keep them from being blown away in a storm. Picture of the winnowing process where the plant is thrown in the air and the heavier grain falls back to the ground while the lighter stalk blows away in the wind.

<sup>8</sup> The ironic opposite of verse 1 where the righteous is seen as a minority excluded or tempted by the majority of the wicked. In this case, the wicked is excluded from the assembly of the righteous which is the only assembly that endures.

<sup>9</sup> An intimate experiential knowledge. God is involved in the way of righteousness.

# Psalm 1 (Hebrew is read right to left)

הַאִישׁ 1 A  
 msa mpc  
 the man blessedness of

רְשָׁעִים ִ  
 mpa  
 the guilty ones c

בְּעֵצָה ִ  
 fsc+ב  
 in the plan, advice, counsel of b

הֹלֵךְ ִ  
 /He walks/ed\ QPf3ms  
 walk, live religious life, conduct oneself a

לֹא אֲשֶׁר ִ b  
 neg rel. part.  
 not who

עֹמֵד ִ  
 QPf3ms  
 He stands/stood a'

לֹא ִ  
 neg  
 not

חַטָּאִים ִ  
 mpa  
 sinful ones c'

וּבְדֶרֶךְ ִ  
 msc+ב+ו  
 and in manner, custom, conduct of<sup>11</sup> b'

יֹשֵׁב ִ  
 QPf3ms  
 he sits/sat a''

לֹא ִ  
 neg  
 not

לְצִיִּים ִ  
 mpa  
 rebels, scoffers c''

וּבְמוֹשָׁב ִ  
 msc+ב+ו  
 and in seat, site, dwelling place of b''

כִּי אֵם 2  
 two particles combine for one meaning  
 but rather

חֶפְצוֹ ִ  
 msc+3ms  
 delight, pleasure of him (is) b

יְהוָה ִ  
 D.N.  
 Yahweh

בְּתוֹרַת ִ  
 fsc+ב  
 in law, Torah, instruction of a

-b

וּלְיַלָּה ִ  
 fsa+ו  
 and night c

יוֹמָם ִ  
 msa  
 day

יְהַגֶּה ִ  
 QIp3ms  
 He (will) meditate/muse b'

וּבְתוֹרָתוֹ ִ  
 fsc+3ms+ב+ו  
 and in His Law/Torah a

<sup>10</sup> The opposite of being acknowledged by God. “These are people who say to God (in the words of Job 21:13) ‘Depart from us! We do not desire knowledge of thy ways.’ God, correspondingly, pays no attention to their way, but allows them to walk to their destruction.” Provan 129.

<sup>11</sup> Cf. Psa. 26.

מֵיִם	פְּלִיגֵי	עַל-	כְּעֵץ שְׁתוּל	וְהָיָה
mda	mpc	conj.	QPptcpms msa+כ	VCQIpf3ms
waters	channels, (artificial) canals of	by(proximity)	transplanted like a tree	and he is/will be
			d	c

בְּעֵתוֹ	יִתֵּן	פְּרִיֹו	אֲשֶׁר	e
fsc+3ms+כ	QIpf3ms	msc+3ms	rel.part.	
in his time	he will give	his fruit	which	
	b	a		

וְעֵלָהּ	לֹא-	יִבּוֹל
mpc+3ms+ו	neg.	QIpf3ms
and his leaves	not	it will wither
a'		-b

וְכֹל	אֲשֶׁר-	יַעֲשֶׂה	יִצְלִיחַ
adj.+ו	rel.part.	QIpf3ms	HiphIpf3ms
and all	which	he will do	he/it will succeed
a"			b"

**4 -A לא-כֵּן הַרְשָׁעִים**

mpa	conj.	neg.
the guilty ones	thus	not

כַּמִּיץ	כִּי אִם-
msa+כ	two particles with one meaning
like chaff	but rather
	-c

רוּחַ	אֲשֶׁר-	תְּדַפְּנוּ
fsa	rel.part.	QIpf3fs+3ms
wind	which	she drives it/him
		-d

# 5 עַל-כֵּן

two particles with one meaning  
therefore

בְּמִשְׁפֵּט	רְשָׁעִים	יִקְמוּ	לֹא-	-e
msa+ב+ב	mpa	QIpf3mp	neg.	
in the legal decision, judgment	guilty ones	they will stand	not	
c	b	a		

צְדִיקִים	בְּעֵדָת	וְחַטָּאִים
mpa	fsc+ב	mpa+ו
the righteous ones	in the assembly of	and the sinners
d	c'	b'

צְדִיקִים	דֶּרֶךְ	יְהוָה	כִּי- יוֹדַע	6 B
mpa	msc	D.N.	QPtcpms	part.
righteous ones	way (moral action and character)	of Yahweh	(is) knowing	because
c	b		a	

תֵּאבֵד	רְשָׁעִים	וְדֶרֶךְ	-B
QIpf3fs	mpa	fsc+ו	
she will perish (judgment for sin) <sup>12</sup>	guilty ones	and way (moral action and character) of	
-a	-c	b	

<sup>12</sup> Cf. Matt. 7:23-24, Job 21:14.