

# Memory Verse

## Psalm 1:1-2

**Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on His law he meditates day and night.**

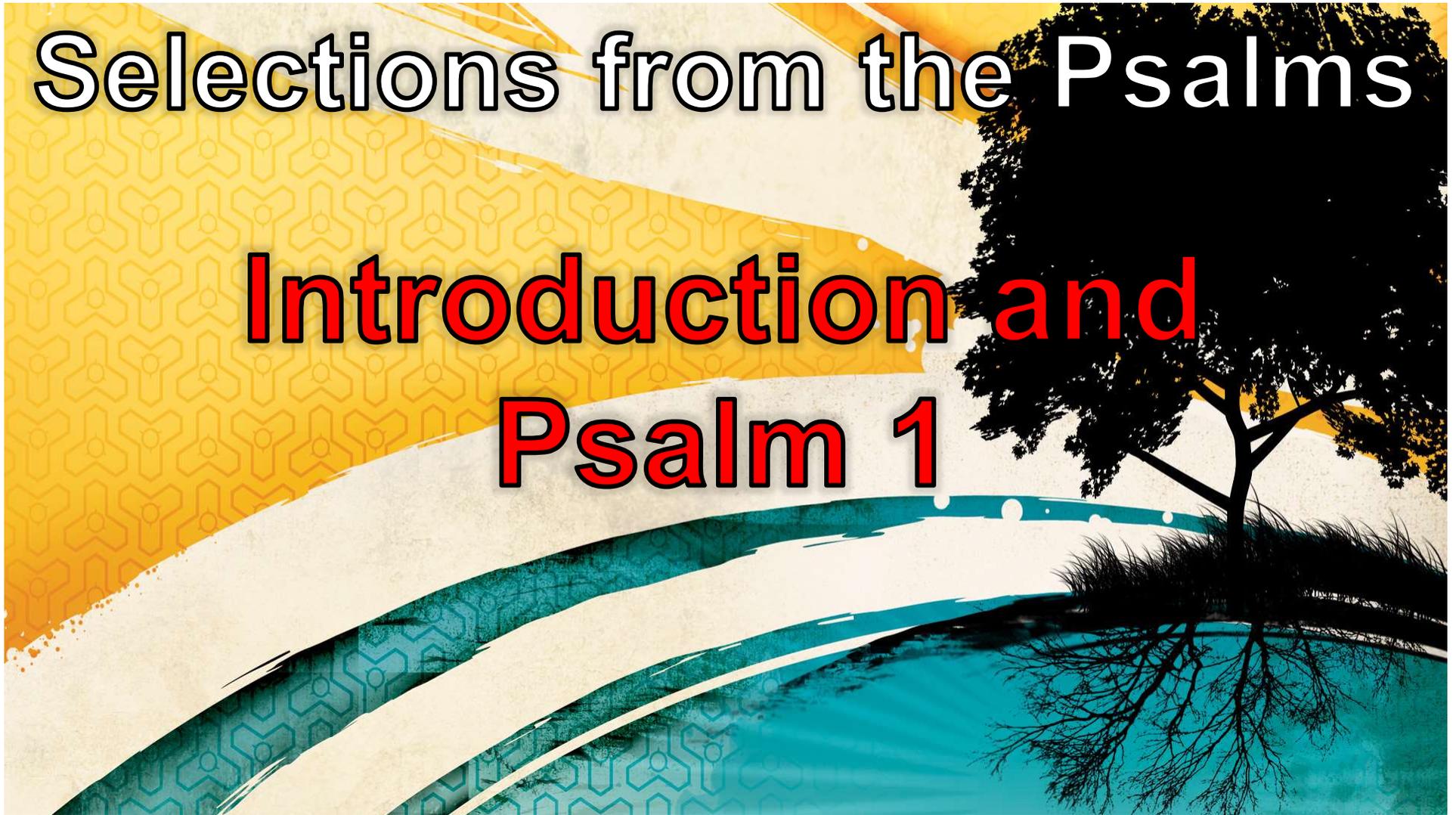
GRACELIFE



CHURCH

# Selections from the Psalms

## Introduction and Psalm 1



## **A. Background of the Psalms**

In the Ancient Near East, many cultures wrote praises and prayers to their deities. The Book of Psalms was the prayer and praise book for the Israelites. The English word comes from the Greek, "Psalmos," taken from the Septuagint, or Greek translation of the Hebrew O.T.

## A. Background of the Psalms

Psalms was written over 1000 years, from about 1450-400BC starting with Moses, who wrote *Psalms 90*. Other writers include Asaph, Solomon, the sons of Korah and King David, who wrote about half of them. The book was *finalized* by Ezra, in the early 400's BC.

# **A. Background of the Psalms**

Psalms is set up in 5 books.

**Book 1** - Psalm 1-41

**Book 2** - Psalm 42-72

**Book 3** - Psalm 73-89

**Book 4** - 90-106

**Book 5** - Psalm 107-150

*This mimics the 5 books of Moses.*

## **A. Background of the Psalms**

There are various kinds of Psalms.

*Royal Psalms: Psalm 2.*

*Psalms of Zion: Psalm 122.*

*Penitential Psalms: Psalm 51.*

*Wisdom Psalms: Psalm 49.*

*Torah Psalms: Psalm 119.*

*Creation Psalms: Psalm 19.*

## **A. Background of the Psalms**

*History Psalms: Psalm 78.*

*Imprecatory Psalms: Psalm 137.*

*Praise or Celebration Psalms: Psalm*

*117. Messianic Psalms: Psalm 110.*

## A. Background of the Psalms

Psalms are *poetic literature*. This is a different style or genre than Paul's letters. Poetic literature has *its own rules for interpretation*. Hebrew poetry did not use rhyme as we do. There was *rhythm*, but used different forms of what is called *parallelism*.

## A. Background of the Psalms

One form was a **comparison** or a *repetition of the 1<sup>st</sup> line in the 2<sup>nd</sup> line* in a different way to emphasize an idea.

*Psalm 105:1-2* - Oh give thanks to the LORD; call upon his name; make known his deeds among the peoples! Sing to him, sing praises to him; tell of all his wondrous works!

## A. Background of the Psalms

Another form was a **contrast**. The first line said something, and the second line contrasts it.

*Psalm 73:28* - My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

## **Psalm 1:1-6**

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its

## **Psalm 1:1-6**

season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knows the way of the righteous, but the way of the wicked will perish.

## B. Psalm 1:1-6

This first Psalm, sets up the *entire book*. We see a *contrast* between the **righteous** and the **wicked**. This was common in Jewish wisdom and poetic literature. It also *defines* a righteous individual under the Law. Everything and everyone was measured by God's Law.

## **B. Psalm 1:1-6**

1. 1-3 - The Righteous  
*Blessed.* In Jewish thought, the **blessed man** of God is the *recipient of His goodness, grace, life and has a fruitful relationship with Him.* The **cursed man** under the Law, was the *recipient of God's judgment, and wrath, resulting in death*

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

The words, *wicked*, *sinners* and *scoffers* are parallel words, though has a slightly different nuance. The **fool** in the eyes of God, is not because of a lack of intellect, but because the person wants nothing to do with Him and *refuses His word, His discipline and correction.*

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

These are *3 steps into foolishness*. The blessed man will **not** *walk in the counsel of the wicked*.

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

These are *3 steps into foolishness*. The blessed man will **not** *walk in the counsel of the wicked*. Once a person does that, he will then *stand in the way of sinners*.

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

These are *3 steps into foolishness*. The blessed man will **not** *walk in the counsel of the wicked*. Once a person does that, he will then *stand in the way of sinners*. The last step down that slippery slope is *sitting in the seat of scoffers*.

## **B. Psalm 1:1-6**

### **1. 1-3 - The Righteous**

The righteous one *delights in the Law, Torah, teaching or instruction*, of the LORD. He gets God's direction for life. The word "*delight*" refers to "delight, pleasure or longing." This person *takes pleasure in the Word and Law of God*.

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

Rather than *listening to the counsel of the ungodly*, this individual *delights in and meditates on God's Law*. The Hebrew word "*hagah*" can have different meanings: "*growling, declaring, devising, making a sound, murmur*" and "*to muse*." It means *to think deeply or ponder*.

## **B. Psalm 1:1-6**

### **1. 1-3 - The Righteous**

The Hebrew word "*hagah*" can have different meanings: "*growling, declaring, devising, making a sound, murmur*" and "*to muse.*" It means *to think deeply or ponder.*

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

Verse 3. We see the word "*like*." This is a figure of speech, or **simile**, meaning a *comparison*. The words "*like*" or "*as*" are always used to compare. The individual who *thought* often and deeply on God's word, *was like a tree, planted by streams of water.*

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

This tree has *abundant water from different streams*. This tree is healthy, strong, will not die from lack of sustenance, and will not be destroyed in the storm. The tree has *deep roots* that go to these streams, which are a picture of God's Law, or Word.

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

This *tree is healthy* and produces *fruit*. When the person meditates on God's Law, there was **fruit** in his or her *life*. It came at the *appropriate season*. As anywhere around the world, there is a *fruitful season*.

## B. Psalm 1:1-6

### 1. 1-3 - The Righteous

This person is *blessed by God for obeying the Law*. In all he does, he prospers or is blessed. This was a ***covenant promise to Israel for obeying the Law***. When they followed His word, He blessed them. When they disobeyed His word, He cursed them.

## B. Psalm 1:1-6

### 2. 4-5 - The Wicked

Verses 4-5 contrast the *righteous or godly* with the *wicked or ungodly*. This individual wants nothing to do with God. They do not meditate on God's word. They *care nothing for Him, nor His Law*. In **contrast** to a strong tree, the *ungodly* are like useless chaff.



## **B. Psalm 1:1-6**

### **2. 4-5 - The Wicked**

The Psalmist says the wind will *drive the unrighteous away*, like chaff. They will be *blown away in God's wrath*. Therefore, *because of this, "the wicked will not stand in the judgment, or sinners in the congregation of the righteous."* They will be punished by the God whom they rebelled against!

The *NET Bible* : "'Heb "the judgment." The article indicates a judgment that is definite in the mind of the speaker. In the immediate context this probably does not refer to the "final judgment" described in later biblical revelation, but to a temporal/historical judgment which the author anticipates. Periodically during the OT period, God would come in judgment, removing the wicked from the scene, while preserving a godly remnant (see Gen 6-9; Ps 37; Hab 3)."

## B. Psalm 1:1-6

### 2. 4-5 - The Wicked

In parallel form, the *wicked*, will *not join*, or *take part in the covenant blessings of the congregation of the righteous*. As before, the righteous follows what God says. The wicked refuse what God says. They are the opposite and both in life and in death, *cannot partake* of God's blessings, but only face

## **B. Psalm 1:1-6**

### **3. 6 - The LORD**

This is the covenant keeping, personal Name of God - YHWH. He made *covenant promises* in the **Law** to those who kept it, for *blessing*.

## B. Psalm 1:1-6

### 3. 6 - The LORD

He "*knows,*" *not just in a general sense, but a specific sense* with deep care and understanding for the way, or path of the righteous, or *the one who follows Him*. This was a **covenant promise in the Mosaic Law**.

## B. Psalm 1:1-6

### 3. 6 - The LORD

In *contrast*, the way of the wicked will perish. The direction, journey and path they are on leads to destruction. There may be judgments in this life, but there *will be judgment* in the *next!* In poetic style and wisdom literature, and *the righteous will be blessed by God and the unrighteous will be*

# Prayer

**“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6**

GRACELIFE  CHURCH