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The
Songs

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PSALMS - The SONGS

One

The Man Who Delights in the Law of the LORD
Will be Blessed!

READ AND OBSERVE

Read through **Psalm 1** and mark every reference to the LORD with a red triangle, including pronouns or synonyms.

Read through **Psalm 1** and mark every reference to righteousness or the righteous, along with any pronouns or synonyms, with a blue capital "R+".

Read through **Psalm 1** and mark every reference to wickedness or the wicked, along with any pronouns or synonyms like sinners, with an orange capital "W".

Read through **Psalm 1** and mark every reference to the counsel of the wicked, along with synonyms such as path of sinners and seat of scoffers) with an orange underline.

Read through **Psalm 1** and mark every reference to items that deal with the word "way" using a purple circle (including walk, stand, sit).

Read through **Psalm 1** and mark every reference to the Law of the LORD with a brown underlined rounded "M". (It should look sort of like the tablets of the Law given to Moses at Mt. Sinai.)

Read through **Psalm 1** and mark every reference to a tree, along with all pronouns and synonyms.

Read through **Psalm 1** and mark every contrast with a pink diagonal slash, i.e. "black/white".

Read through **Psalm 1** and mark every comparison with a pink equal sign. (I usually put the lines of the equal sign directly above, below, and attached to the word I am marking.)

Read through **Psalm 1** and mark every term of conclusion with a pink capital "T".

Read through **Psalm 1** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. The righteous are blessed
2. The wicked will perish

READ AND ANSWER

Psalm 1:1-3

Who is blessed?

Why is he blessed?

- 1.
- 2.
- 3.
- 4.
- 5.

What does he not walk in?

Where does he not stand?

Where does he not sit?

Does he delight in any of these things?

How do you know?

On the contrary, what does the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers delight in?



The Hebrew word for “delight” in Psalm 1:2 is *chafetz*

Although the word delight has the idea of receiving pleasure from something;
(in this case, what God has spoken),
it also has the idea of something a person takes great interest in—
again, here the object is the Word of God.

One has to wonder if more delight will be *received* from God’s Word
when more delight is *taken* in God’s Word...

There are vicious cycles and then there are delightful, delicious cycles...

In what does he meditate?



The Hebrew word for “meditate” in Psalm 1:2 is *hagah*
and means to moan, growl, utter, speak, or muse.
The word has the idea of separating,
as in impurities from silver, to remove, or drive away.

Does that meaning line up
with what you thought the Psalmist meant by meditating in God’s Law?
Does it line up with what you have done in the past?

Let’s meditate for just a minute on what this means.
I am definitely not advocating a yoga position or mindset,
leaving it open to whatever!
Rather, I am urging you to fill your mind and mouth with God’s Word.

Meditating, in this case,

is referring to listening intently to what God has said in His Word,
shutting your ears to what others would say, including yourself,
and then carefully sifting through the contents of your mind,
emptying it of (removing or driving away) all that is contrary to the Word of God.

This is not a passive project,
but rather, it is an activity that you engage yourself in (both your body and mind)
for the purpose of hearing and receiving the truth of God.
It can at times necessarily require you to even speak out loud
(moan, growl, utter, speak or muse) in order to accomplish your goal.

How often does the righteous man do this?

A lot...

Always...

All the time...

Day and night...

What is being referred to when the **Psalm** says “His Law”?



The Hebrew word for “law” is *torah* and means direction, instruction, and law.
In the Old Testament God spoke to the fathers of His people
in the prophets, in many portions, and in many ways (Hebrews 1:1).

Although the ancient Israelites did not have their own personal copies
of everything God had said,
they were still to meditate on all they had heard through God’s prophets.

The Old Covenant, of course, included the Law given to Moses at Mt. Sinai,
but was not limited to the ten commandments given there (Exodus 20).
The people were to know all of God’s ways
(revealed to them through His prophets)
and follow His directions, instructions and laws in complete obedience.

It is interesting to note that the people were terrified when God spoke to Moses.

Exodus 20:18-19

*All the people perceived the thunder and the lightning flashes and the sound of
the trumpet and the mountain smoking; and when the people saw it, they
trembled and stood at a distance. Then they said to Moses, “Speak to us yourself
and we will listen; but let not God speak to us, or we will die.”*

It is also interesting to note that God used the voice He did on purpose—

the purpose was to cause the fear of Him to remain with His people so that they would not sin.

Exodus 20:20

*Moses said to the people,
“Do not be afraid; for God has come in order to test you,
and in order that the fear of Him may remain with you,
so that you may not sin.”*

Let's fast forward to the New Covenant and note that God still expects obedience to His Word. The author of Hebrews reminds Christians of the fear on that ancient day when Israel received God's Law.

Hebrews 12:18-21

*For you have not come to a mountain that can be touched and to a blazing fire,
and to darkness and gloom and whirlwind,
and to the blast of a trumpet and the sound of words
which sound was such that those who heard begged
that no further word be spoken to them.
For they could not bear the command,
“IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.”
And so terrible was the sight, that Moses said, “I AM FULL OF FEAR and trembling.”*

The author of Hebrews also reminds (actually warns) Christians they are to have the same reverential fear of disobeying what God has spoken—even today.

Hebrews 12:22-29

*But you have come to Mount Zion and to the city of the living God,
the heavenly Jerusalem, and to myriads of angels,
to the general assembly and church of the firstborn who are enrolled in heaven,
and to God, the Judge of all, and to the spirits of the righteous made perfect,
and to Jesus, the mediator of a new covenant,
and to the sprinkled blood, which speaks better than the blood of Abel.
See to it that you do not refuse Him who is speaking.
For if those did not escape when they refused him who warned them on earth,
much less will we escape who turn away from Him who warns from heaven.
And His voice shook the earth then, but now He has promised, saying,
“YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.”*

*This expression, “Yet once more,”
denotes the removing of those things which can be shaken, as of created things,
so that those things which cannot be shaken may remain.
Therefore, since we receive a kingdom which cannot be shaken,
let us show gratitude,
by which we may offer to God an acceptable service with reverence and awe;
for our God is a consuming fire.*

Hebrews 1:2a

In these last days God has spoken to us in His Son...

Why is he meditating on the Word of the LORD?

When does he meditate on the Law of the LORD?

Who does he listen to?

Is there something else that he could meditate or delight in? If so, what?

Why doesn't he?

What will the man be like who listens to the LORD rather than to men?

- 1.
- 2.
- 3.
- 4.

Why will he be like a tree firmly planted by streams of water which yields its fruit in its season and its leaf does not wither?

Why will he prosper in whatever he does?

What is the idea behind being a tree planted by streams of water?

What will happen to him since he is like a tree planted by streams of water?

1.

2.

What will be the result in whatever he does?

Since this is a symbolic picture, note what the tree represents.

What does the stream represent?

What does the fruit represent?

What does the leaf represent?

Psalm 1:4-6

What is “not so” of the wicked?

What can the wicked not be compared to?

Using the illustration of the tree, what is not around the wicked man’s roots?

What will be the yield of the wicked man?

What happens to the wicked man’s foliage?

Will the wicked man prosper in what he does? (Although it may seem like he does too much of the time, think long term.)

On the contrary what are the wicked like?

What happens to chaff?

Where does chaff end up?

Where will the wicked end up? (away from what or Whom?)

What will the wicked not be able to do?

What will sinners not be able to do?

What will eventually happen to righteous people?

“For,”—for what? Why does it say “for”?

What does the LORD know?

What will happen to the way of the wicked?

What does it imply when it says that “the LORD knows the way of the righteous”?

What does it imply when it says “the way of the wicked will perish”?

READ AND REASON

What is the difference between the righteous and the wicked?

How are their paths different?

What choice does the righteous man make that changes everything for him?

What choice does the wicked man make that determines his destiny?

What does the righteous man do that the wicked man won't?

Listening to God (through His Word) is to hear God speak.
Biblically, the man who truly hears God's Word, truly believes it;
and the man who truly believes God's Word, truly obeys it.

Another way to say it is this—
The man who truly hears God's Word, truly hears God.
The man who truly hears God, truly believes God.
The man who truly believes God, obeys God.

The motivation for listening to God in His Word is certainly found in Psalm One.
The question becomes this—
Are you truly listening?

Segment by Segment

**Try titling these segments yourself.
Ask God to help you.**

Verse 1-3

Verses 4-6

Purpose of Psalm 1

**Try to identify the purpose of Psalm 1.
The purpose simply states "why the Psalmist wrote the Psalm".**

Theme of Psalm 1

**Try giving Psalm 1 a title by identifying its theme.
The theme simply states “what the Psalm is about”.**
