

# PSALM 1

Written and compiled by Gary Kukis

## Psalm 1:1–6

## The Doctrinal Believer versus the Reprobate

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

### Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

### Verse Navigation

[Psalm 1:1–2](#)

[Psalm 1:3](#)

[Psalm 1:4](#)

[Psalm 1:5–6](#)

Links to the [word-by-word](#), [verse-by-verse](#) studies of the **Psalms** ([HTML](#)) ([PDF](#)) ([WPD](#)), which have been done over a very extended period of time; meaning that the quality will vary considerably.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Psalm available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** Psalm 1 simply contrasts the way of the wicked and the righteous; and tells us how this all ends. The key to the life of the righteous is Bible doctrine.

The Bible Summary of Psalm 1 (in 140 characters or less): *Blessed is the man who does not walk with the wicked, whose delight is in the law of the LORD. He is like a tree planted by the water.*<sup>1</sup>

There are many **chapter commentaries** on the book of Psalm. This will be the most extensive examination of Psalm 1, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

## Quotations:

### Outline of Chapter 1:

#### Introduction

vv. 1–  
vv.  
vv.  
vv.  
vv.

#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

#### Preface

#### Quotations

Introduction **Titles and/or Brief Descriptions of Psalm 1** (by various commentators)  
 Introduction **Brief, but insightful observations of Psalm 1** (various commentators)  
 Introduction **The Occasion of Psalm 1**  
 Introduction **Fundamental Questions About Psalm 1**  
 Introduction **The Prequel of Psalm 1**  
 Introduction  
 Introduction **The Principals of Psalm 1**  
 Introduction **The Places of Psalm 1**  
 Introduction **By the Numbers**  
 Introduction **A Synopsis of Psalm 1**  
 Introduction **Outlines of Psalm 1** (Various Commentators)  
 Introduction **929 Synopsis of Psalm 1** (Rabbi Dr. David Z. Moster)  
 Introduction **A Synopsis of Psalm 1 from the Summarized Bible**  
 Introduction **The Headlines of Modern Translation for Psalm 1**  
 Introduction  
 Introduction **Changes—additions and subtractions (for Psalm 1)**  
 Introduction

v.  
v.  
v.

<sup>1</sup> From <http://www.biblesummary.info/psalms> accessed February 5, 2020.

[illegible]

Summary	A Set of Summary Doctrines and Commentary
Summary	Why Psalm 1 is in the Word of God
Summary	What We Learn from Psalm 1
Summary	Jesus Christ in Psalm 1
Summary	

Addendum

Addendum

Addendum

Addendum

Addendum

Addendum

Addendum

[A Complete Translation of Psalm 1](#)

[Doctrinal Teachers Who Have Taught Psalm 1](#)

[Word Cloud from a Reasonably Literal Paraphrase of Psalm 1](#)

[Word Cloud from Exegesis of Psalm 1](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Psalms folder	Exegetical Studies in the Psalms

Doctrines Covered or Alluded To			

Additional doctrines and links are found in **Definition of Terms** below.

## Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Included are common but technical theological terms. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

These technical terms will be **bolded** the first time that they occur. If you do not know the term, go to the beginning of this document and click on *Dictionary of Terms* (under *Document Navigation*). That will bring you to here. When you click on the term in question, that will hyperlink you back to where that term first occurs.

### Dictionary of Terms

#### Chiasmus

A chiasmus organizes a passage, so that there is a parallel with the beginning of the chiasmus with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc. ([Chiasmus example](#)) ([Thomas B. Clarke](#)) ([Brad McCoy](#)) ([Biblical Chiasm Exchange](#))

#### Laws of divine establishment

These are laws will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.

The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)).

#### The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity

We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as *the Revealed God*.

We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as *God*; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.

Dictionary of Terms	
<b>The Way; the Way of God; the Ancient Way, the Way of Y<sup>e</sup>howah</b>	<i>The way (the way of God, the way of Y<sup>e</sup>howah) is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called the Christian way of life or the Christian walk. The <b>Way of God</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>)</i>
Some of these definitions are taken from <a href="http://www.rickhughesministries.org/wp-content/uploads/2015/09/Biblical-Terms.pdf">http://www.rickhughesministries.org/wp-content/uploads/2015/09/Biblical-Terms.pdf</a> <a href="https://gbible.org/doctrines-post/terms-used-robert-mclaughlin-bible-ministries/">https://gbible.org/doctrines-post/terms-used-robert-mclaughlin-bible-ministries/</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
Chapter Outline	Charts, Graphics and Short Doctrines

## An Introduction to Psalm 1

**Introduction:** Psalm 1 is the ideal psalm with which to begin the book of Psalms. It is all about the righteous versus the wicked, the way of the righteous versus the way of the unrighteous; and the end of the malevolent as over against the future of the righteous man.

Interestingly enough, even though there is a contrast set up between the two types of men, there is nothing which clearly delineates the original choice which separates each man. That is, the righteous man has believed in the **Revealed God** (or Jesus Christ in the New Testament) and the unrighteous man has not.

This is an unusually short psalm, 6 verses in all.

We do not know who wrote this psalm, as no one's name is affixed to it. David wrote at least 37 of Book One of the Psalms (Psalm 1–41). His name is not found in the superscription for Psalms 1,2, 10 or 33. This does not mean that he is therefore excluded from writing this psalm; it simply means that he is not specifically identified. Others have suggested the Ezra or Jeremiah wrote this psalm. Ezra is thought to have organized the psalms into a group; and therefore, some have suggested that he was so inspired to write this psalm. I don't know the reasoning behind Jeremiah writing this psalm.

The briefest summary of Psalm 1.

### Titles and/or Brief Descriptions of Psalm 1 (by various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

## Brief, but insightful observations of Psalm 1 (various commentators)

The Amplified Bible: *Psalm 1:1 This has been called "The Preface Psalm" because in some respects it introduces the complete book of Psalms as a godly message. It opens with a benediction, "Blessed," as does the Sermon on the Mount (Matt 5:3).*<sup>2</sup>

Syndein/Thieme: *Psalm one is an introduction to the book of Psalms. It introduces the two categories of people in this life - believer and unbeliever.*<sup>3</sup>

From the Voice: *Book One (Psalms 1–41) is attributed almost entirely to David; all but four of the psalms (1–2; 10; 33) are ascribed to him. In Hebrew Psalm 10 is a continuation of Psalm 9 because it was composed as an acrostic poem. Likewise, many Hebrew manuscripts combine Psalm 33 with 32. Only later are these divided into separate psalms. Psalm 1 sets the stage for the entire collection by explaining that the study of the Word of God is the foundation of a meaningful, prosperous life.*<sup>4</sup>

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

I'll include some of the comments about when this psalm was written:

### The Occasion of Psalm 1

Commentator	Occasion

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Psalm 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

<sup>2</sup> From [Bible Gateway](#); accessed October 7, 2021.

<sup>3</sup> From [Syndein](#); accessed October 7, 2021.

<sup>4</sup> From [Bible Gateway](#), accessed October 7, 2021.

The Prequel of Psalm 1

Psalm 1 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Psalm 1

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Psalm 1

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Duration; size

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Here is what to expect from Psalm 1:	
A Synopsis of Psalm 1	
Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.	
Chapter Outline	Charts, Graphics and Short Doctrines

Outlines of Psalm 1 (Various Commentators)	
Chapter Outline	Charts, Maps and Short Doctrines

I reworked this from a so-so looking graphic. However, the material contained within the graphic I thought was outstanding. It provides a very nice organizing approach to this psalm. This particular type of organization is known as a <b>chiasm</b> , which is very common in the book of Genesis and in the Psalms.		
The Organization of Psalm 1 (ESV) (from Worship Arts Conservatory)		
Scripture	Spoken to/by	Theme



## The Organization of Psalm 1 (ESV) (from Worship Arts Conservatory)

Scripture	Spoken to/by	Theme

The Worship Arts Conservatory picked up on the artful and precise construction of this psalm.

From **Worship Arts Conservatory**; accessed (with some minor editing). The next time that I do a psalm, I will come back and check their work on that psalm.

Chapter Outline Charts, Graphics and Short Doctrines

Chapter Outline Charts, Graphics and Short Doctrines

**929 Synopsis of Psalm 1 (Rabbi Dr. David Z. Moster)**

From [929chapters](#); accessed February 9, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

## A Synopsis of Psalm 1 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Psalm 1.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

### The Headlines of Modern Translations for Psalm 1

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Since this is poetry and not narrative, most translations break individual verses down into parts.

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Psalm 1):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

In both the Old and New Testaments, I place my ultra literal translation as the first given translation. My mostly literal translation will be placed with each block of Hebrew text and at the end of each and every verse. My paraphrase will be placed at the end of each passage (which, for the psalms, is nearly always at the end of each verse). At the end of this document, the nearly literal and paraphrases will be repeated, as a whole, without reference to verse numbers. They will appear as if you are reading a book.

At the beginning of each verse, the 3 translations will be presented; at this point, I do not intend to break them down into lines of poetry. However, at the end of this document, I will probably present the psalms in a poetry-like format.

For a short time, I included the Shmoop summary with each chapter I exegeted. Finally, I just dropped it for two reasons: (1) Their summaries were often longer than the chapter they summarized; and (2) their summaries seemed irreverent to me. Their attempt at humor fell short with me.

Some of the Bible translations to which I no longer refer: the 2000 Jubilee Bible.

New translations just added: The New Catholic Bible.

Since the last studies I did in the Psalms was 2007 and 2012, what I do here and what I did back then will be like night and day when it comes to detail. There are far too many changes to list them all here.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

The entire translation (the moderately literal and not-so literal paraphrase) may be found at the [end](#) of this study.

Kukis slavishly literal:

Kukis moderately literal:

Blessings to the man who has not walked in the counsel of malevolent ones; and in the way of sinners he has not stood; and in a seat of scoffers he has not sat. For if in the torah of Y<sup>e</sup>howah [is] his delight; and in His torah he speaks [quietly to himself] day and night.

Psalm  
1:1–2

Happineses are to the man who has not walked in the counsel of the lawless; and he has not stood in the path of criminals; and he has not taken a seat with the scoffers. For his pleasure [is] in the Torah of Y<sup>e</sup>howah; he meditates [and studies] His Torah day and night.

Kukis not-so-literal paraphrase:

A man is happy if he does not listen to the thinking of the lawless, if he has not followed in the steps of criminal types and if he has not been in agreement with those who scoff at divine establishment and the way of God. Such a man takes pleasure in the Law of Jehovah. He studied God's Law day and night.

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>5</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Psalm.html](http://www.becomingjewish.org/texts/targum/onkelos_Psalm.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

Masoretic Text (Hebrew)	<b>Blessings to the man who has not walked in the counsel of malevolent ones; and in the way of sinners he has not stood; and in a seat of scoffers he has not sat. For if in the torah of Y<sup>e</sup>howah [is] his delight; and in His torah he speaks [quietly to himself] day and night.</b>
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
The Psalms Targum <sup>6</sup>	<b>Happy the man who has not walked in the council of the wicked, or stood in the paths of sinners, or taken a seat in the band of mockers.</b>

<sup>6</sup> Translated by Edward M. Cook from [Targum.info](#).

	Instead his pleasure is in the law of the Lord, and in his Torah he meditates day and night.
Updated Douay-Rheims <sup>7</sup>	.
Douay-Rheims 1899 (Amer.)	Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of <u>pestilence</u> : But his <u>will</u> is in the law of the Lord, and on his law he shall meditate day and night.
Plain English Aramaic Bible	.
Aramaic ESV of Peshitta	.
Lamsa's Peshitta (Syriac)	Blessed is the man that walks not in the <u>way</u> of the evil and does not stand in the <u>counsel</u> of sinners and does not sit on the seat of mockers. But his pleasure is in the Law of LORD JEHOVAH, and in his Law he will meditate day and night.
Original Aramaic Psalms	Blessed is the man that walks not in the <u>way</u> of the evil and does not stand in the <u>counsel</u> of sinners and does not sit on the seat of mockers. But his pleasure is in the Law of Lord Jehovah and in his Law he will meditate day and night.
V. Alexander's Aramaic T.	.
Updated Brenton (Greek) <sup>8</sup>	Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat in the seat of evil men. But his pleasure is in the law of the Lord; and in His law will he meditate day and night.
Significant differences:	The Aramaic has <i>way</i> rather than <i>counsel</i> in the first phrase. This is reversed in the second phrase.  In the third phrase, the Latin has <i>pestilence</i> rather than <i>mockers</i> . That is an odd difference.  In the first phrase of v. 2, the Latin has <i>will</i> rather than <i>desire, pleasure</i> ; but there is not a great distance between them.

### Limited Vocabulary Translations:<sup>9</sup>

Bible in Basic English	Happy is the man who does not go in the company of sinners, or take his place in the way of evil-doers, or in the seat of those who do not give honour to the Lord. But whose delight is in the law of the Lord, and whose mind is on his law day and night.
Easy English	<b>The two paths</b> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 10px;"> This psalm tells us about two groups of people: People who want to please God, and people who do not respect God at all. It is like these two groups of people walk along different paths. Each path leads to a different result. Verse 6 tells us what happens to people in each of these groups. </div> If someone does not do what wicked people tell him to do, if he does not join with sinners, if he does not meet with those who laugh at God, God has blessed that person! He is happy when he obeys the Law of the Lord.

<sup>7</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>8</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>9</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

When we write Lord like this, it is a special name for God. Sometimes people write it as 'Yahweh', or as 'Jehovah'. It is his own name that he told Moses. See Exodus 3:14. It means 'I am who I am'. This shows that God has always been there and he always will be there.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2008 Great blessings belong to those who don't listen to evil advice, who don't live like sinners, and who don't join those who make fun of God.

God's Word™

Instead, they love the LORD'S teachings and think about them day and night. Blessed is the person who does not follow the advice of wicked people, take the path of sinners, or join the company of mockers. Rather, he delights in the teachings of the LORD and reflects on his teachings day and night.

Good News Bible (TEV)

Happy are those who reject the advice of evil people, who do not follow the example of sinners or join those who have no use for God. Instead, they find joy in obeying the Law of the LORD, and they study it day and night.

The Message

How well God must like you—  
you don't walk in the ruts of those blind-as-bats,  
you don't stand with the good-for-nothings,  
you don't take your seat among the know-it-alls. Most translations place vv. 1&2 together; but the Message combines vv. 2&3.

Names of God Bible  
NIRV

BOOK I  
Psalms 1–41  
Psalm 1

Blessed is the person who obeys the law of the Lord.  
They don't follow the advice of evil people.  
They don't make a habit of doing what sinners do.  
They don't join those who make fun of the Lord and his law.  
Instead, the law of the Lord gives them joy.  
They think about his law day and night.

New Simplified Bible

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of the scornful mockers. But his delight is in the law of Jehovah (YHWH), and on his law he meditates (ponders) (speaks softly with deep thought) (studies) (contemplates) day and night.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

BOOK 1, PSALMS 1-41  
PSALM 1  
HAPPY PEOPLE FOLLOW THE LORD  
There's happy and there's sad  
Good people are happy and blessed  
Because they ignore advice of bad people,  
They don't hang out with sinners,  
And they don't insult others.  
Instead, they love the LORD's teachings.  
They think of his teachings all the time.

College Press paraphrase  
Contemporary English V.

.  
God blesses those people who refuse evil advice and won't follow sinners or join in sneering at God.  
Instead, the Law of the LORD makes them happy, and they think about it day and night.

The Living Bible	Oh, the joys of those who do not follow evil men's advice, who do not hang around with sinners, scoffing at the things of God. But they delight in doing everything God wants them to, and day and night are always meditating on his laws and thinking about ways to follow him more closely.
New Berkeley Version New Life Version	. <b>The Difference between Good and Sinful People</b> Happy is the man who does not walk in the way sinful men tell him to, or stand in the path of sinners, or sit with those who laugh at the truth. But he finds joy in the Law of the Lord and thinks about His Law day and night.
New Living Translation	<b>Book one (Psalms 1–41)</b> <b>Psalm 1</b> Oh, the joys of those who do not follow the advice of the wicked, or stand around with sinners, or join in with mockers. But they delight in the law of the Lord, meditating on it day and night.
The Passion Translation	<b>Book 1</b> <b>The Genesis Psalms</b> <b>Psalms of man and creation</b> [a] <b>The Tree of Life</b> What delight comes to the one who follows God's ways! <sup>[b]</sup> He won't walk in step with the wicked, nor share the sinner's way, nor be found sitting in the scorner's seat. His passion is to remain true to the Word of "I AM," meditating day and night <sup>[c]</sup> on the true revelation of light. <sup>[d]</sup> a. 1 Although we cannot be sure, it is possible that Ezra compiled the Psalms and wrote Ps. 1 as an "introduction" to the Psalter. Others believe Ps. 1 was written by David or Jeremiah. b. 1:1 Psalm 1 is the contrast of those who follow God's ways with those who choose their own path. Read through this psalm with the purpose of learning how to live with God in the first place. c. 1:2 To meditate on the revelation of light day and night means to meditate 24/7 on what is good and delightful. However, day signifies a period of enlightenment (Eph. 1:18) and night signifies a period of obscurity. Both when we have the light of insight and when we seem to be in the dark, meditation is the key to unlock the revelation of God. d. 1:2 Or "Torah." From Ps. 1 we learn that the righteous and the wicked are distinguished by what they delight in.
Unfolding Bible (simplified) <sup>10</sup>	How fortunate are those who do not do what the wicked people advise them to do, who do not imitate the behavior of sinful people, and who do not join with people who ridicule God. Instead, those with whom Yahweh is pleased delight in understanding what he teaches us. They read and think every day and every night about what Yahweh teaches.

### Partially literal and partially paraphrased translations:

American English Bible	NOTE: Why Psalm and not Psalms? Recognize that this is the book of IsraElite hymns or sacred music, for 'psalm' means 'sacred hymn.'
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<sup>10</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>



Therefore, since each of the Psalms is just a song (not songs) in that book, it is a book of Psalms (songs), but each Chapter is just a Psalm (or song).

Blest is the one that ignores the impious  
And will not side with the sinners,  
Or sit among the disgusting.  
For, he wants to do the Will of Jehovah,  
And consider His Laws day and night.

Beck's American Translation .  
Common English Bible

**BOOK I**  
**(Psalms 1–41)**  
**Psalm 1**

The truly happy person  
doesn't follow wicked advice,  
doesn't stand on the road of sinners,  
and doesn't sit with the disrespectful.

Instead of doing those things,  
these persons love the Lord's Instruction,  
and they recite God's Instruction day and night!.

New Advent (Knox) Bible

Blessed is the man who does not guide his steps by ill counsel, or turn aside where sinners walk, or, where scornful souls gather, sit down to rest; the man whose heart is set on the law of the Lord, on that law, day and night, his thoughts still dwell.

Translation for Translators

**This book contains songs that the Israeli people sang.**  
**We call this book Psalms**

Book One  
1

**The people God is pleased with**

God is pleased with those who do not do what [MET] wicked people advise them to do,

and who do not imitate the behavior of [MET] sinful people,  
and who do not join in with people who ridicule/sneer at God.  
instructed/taught us to do.

They read and think about Yahweh's requirements, day and night.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible

The Two Paths (Matthew 5:3-12; Luke 6:20-23)

Blessed is the man who does not walk in the counsel of the wicked, or set foot on the path of sinners, or sit in the seat of mockers.

But his delight is in the law of the LORD, and on His law he meditates day and night.

Conservapedia

Blessed is he who neither walks with atheists, nor stands with sinners, nor sits with the hateful.

But his joy is in the teachings by the LORD; and in his wisdom does he meditate day and night.

"law" has a different connotation today, and "teachings" is closer to the obvious meaning

Ferrar-Fenton Bible

On the Righteous Man.

Blest is the man who has not walked beneath the sinners' groves And not stood on the path of vice, nor sat where scoffers sit;

Who in **JEHOVAH'S** Laws delights, And seeks His rules by day and night.

God's Truth (Tyndale)

**The Psalmes of David**

**From the Hebrew David means "beloved"**

**The First Psalme**



O' Blessed is the man that goes not in the counsel of the ungodly: that abides not in the way of sinners, and sits in the seat of the scornful.  
But delights in the law of the Lord, and excercises himself in his law, both day and night.

HCSB

**BOOK I**

(Psalms 1–41)

**Psalm 1****The Two Ways**

How happy is the man  
who does not follow [Lit *not walk in*] the advice of the wicked  
or take [Lit *stand in*] the path of sinners  
or join a group [Or *or sit in the seat*] of mockers!  
Instead, his delight is in the Lord's instruction,  
and he meditates on it day and night.

International Standard V

**The Book of Psalms****BOOK I (Psalms 1-41)*****The Righteous and the Wicked***

[Note: (1) Verse numbers may be different from MT because the titles of many psalms in MT are part of the first verse. (2) The phrase A song of, which appears in many psalm titles, may also be translated A song by, A song for, or A song to. (3) Psalm title terminologies "a psalm of David," "a song of David," etc., may connote—but do not necessarily connote—authorship by Israel's King David. They are rendered herein as "a Davidic psalm," "a Davidic song," etc. (4) The traditionally unpronounced literary term Selah, which may indicate that the oral reader or cantor is to pause briefly after reading the line in which the term appears, is rendered herein as Interlude.]

How blessed is the person,  
who does not take [Lit. *not walk by*] the advice of the wicked,  
who does not stand on the path with sinners,  
and who does not sit in the seat of mockers.  
But he delights in the Lord's instruction, [Or Law]  
and meditates in his instruction [Or Law] day and night..

Jubilee Bible 2000

Lexham English Bible

***The Ways of the Righteous and the Wicked***

Blessed is the man who does not walk in the advice of the wicked;  
nor does he stand in the way of sinners;  
nor does he sit in the assembly of mockers.  
Instead, in the law of Yahweh is his delight,  
and on his law he meditates day and night.

NIV, ©2011

Unfolding Bible Literal Text<sup>11</sup>

Urim-Thummim Version

Wikipedia Bible Project

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

Blessed is the one  
who does not go where the wicked gather,  
or stand in the way of sinners,  
or sit where the scoffers sit!  
Jer 21:8; Dt 30:15; Pro 4: 18-19; Mt 7: 13-14  
Instead, he finds delight in the law of the Lord  
and meditates day and night  
on his commandments.  
Jos 1:8; Ps 119

<sup>11</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

## The Heritage Bible

1 Oh the righteous happinesses<sup>1</sup> that are to the man who walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.  
2 But his delight is in the law<sup>2a</sup> of Jehovah, and in his law he murmurs in pleasure<sup>2b</sup> day and night.

<sup>1</sup> **1;1 Oh the righteous happinesses**, esher, is in the plural, and means to be happy because one is straight with God. This word comes from asher which means to be straight, right, upright, erect, and as a result of being upright, happy. It is a different word from the word blessed, barak, to kneel down with goodness to. Barak describes the process of God kneeling down to bestow his goodness on the believer. Esher describes the condition of the believer who is straight and upright with God - happy. Many of us will miss "Blessed" of the KJV in Psa 1, but it is a different word, and we want to be accurate in our understanding of Holy Scripture.

<sup>2a</sup> **1:2 law**. See Note Gen 26:5.

<sup>2b</sup> **1;2 murmurs in pleasure**, hagah. Notice the contrast between the righteous and the ungodly. In Psa 1;2, he who is righteously happy murmurs in pleasure in the law of Jehovah day and night. In Psa 2;1, unbelievers

New American Bible (2002)<sup>12</sup>

For whatever reason, the translation of the Psalms is missing from the Vatican's website (I take the 2002 version from the Vatican website, believe it or not).

New American Bible(2011)<sup>13</sup>

Blessed is the man who does not walk  
in the counsel of the wicked,  
Nor stand in the way\* of sinners,  
nor sit in company with scoffers.<sup>a</sup>  
Rather, the law of the LORD\* is his joy;  
and on his law he meditates day and night.<sup>b</sup>

\* [1:1] The way: a common biblical term for manner of living or moral conduct (Ps 32:8; 101:2, 6; Prv 2:20; 1 Kgs 8:36).

\* [1:2] The law of the LORD: either the Torah, the first five books of the Bible, or, more probably, divine teaching or instruction.

a. [1:1] Ps 26:4–5; 40:5.

b. [1:2] Jos 1:8; Ps 119; Sir 39:1.

## New English Bible–1970

## New Jerusalem Bible

How blessed is anyone who rejects the advice of the wicked and does not take a stand in the path that sinners tread, nor a seat in company with cynics, but who delights in the law of Yahweh and murmurs his law day and night.

## New RSV

## Revised English Bible–1989

HAPPY is the one who does not take the counsel of the wicked for a guide, or follow the path that sinners tread, or take his seat in the company of scoffers. His delight is in the law of the LORD; it is his meditation day and night.

## Jewish/Hebrew Names Bibles:

## Complete Jewish Bible

Book I: Psalms 1–41  
How blessed are those  
who reject the advice of the wicked,  
don't stand on the way of sinners  
or sit where scoffers sit!  
Their delight  
is in Adonai's Torah;  
on his Torah they meditate  
day and night.

<sup>12</sup> Found here: [http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)

<sup>13</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

exeGeses companion Bible Hebraic Roots Bible	. Blessed is the man who has not walked in the counsel of the wicked, and has not stood in the way of sinners, and has not sat in the seat of scorners. But his delight is only in the Torah of YAHWEH, and he meditates in His Torah day and night.
Israeli Authorized Version <i>The Scriptures</i> 2009	. Blessed is the man who shall not walk in the counsel of the wrong, And shall not stand in the path of sinners, And shall not sit in the seat of scoffers, But his delight is in the Torah of יהוה, And he meditates in His Torah day and night.
Tree of Life Version	.

### Weird English, ©1981 English, Anachronistic English Translations:

Alpha & Omega Bible	<i>(The Books of Psalms)</i> <i>(When verse numbers skip or go up &amp; down, it's because some verses were in a different order in the original bibles. It's not a misprint.)</i> · BLESSED IS THE MAN WHO HAS NOT WALKED IN THE COUNSEL OF THE UNGODLY, AND HAS NOT STOOD IN THE WAY OF SINNERS, AND HAS NOT SAT IN THE SEAT OF EVIL MEN. BUT HIS PLEASURE IS IN THE LAW OF JESUS; AND IN HIS LAW WILL HE MEDITATE DAY AND NIGHT.
Awful Scroll Bible	Set right is to be the man who - is he to have proceeded in the purpose of they doomed? - is he to have set himself in the manner, of they who are to be made clean? - is he to have sat in the seat of they mocking? - He is to take delight in the Designation of Jehovah, and in His direction he was to contemplate day and night.
Concordant Literal Version	Happy is the man who does not walk in the counsel of the wicked, Who neither stands in the way of sinners, Nor sits in the seat of mockers. But rather his delight is in the law of Yahweh, And he is soliloquizing from His law by day and night.
exeGeses companion Bible	<b>BOOK I</b> Blithe - the man who neither walks in the counsel of the wicked, nor stands in the way of sinners, nor settles in the settlement of the scornful. But his delight is in the torah of Yah Veh; and in his torah he meditates day and night; ...
Orthodox Jewish Bible	<b>TEHILLIM</b> Blessed is the ish that walketh not in the Etzah (counsel, scheme) of the Resha'im, nor standeth in the Derech Chatta'im, nor sitteth in the Moshav (seat) of the Leitzim (scornful, ones mocking and reviling). But his delight is in the Torat Hashem; and in His torah doth he meditate yomam v'lailah.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Book One <b>The Righteous and the Wicked Contrasted.</b> [a]Blessed [fortunate, prosperous, and favored by God] is the man who does not walk in the counsel of the wicked [following their advice and example], Nor stand in the path of sinners, Nor sit [down to rest] in the seat of [b]scoffers (ridicules). But his delight is in the law of the Lord,
----------------------------	--

**And on His law** [His precepts and teachings] **he** [habitually] **meditates day and night.**

<sup>[a]</sup> Psalm 1:1 This has been called "The Preface Psalm" because in some respects it introduces the complete book of Psalms as a godly message. It opens with a benediction, "Blessed," as does the Sermon on the Mount (Matt 5:3).

<sup>[b]</sup> Psalm 1:1 I.e. shallow thinkers who are quick to mock or disdain.

The Expanded Bible

## Book 1: Psalms 1–41

### Two Ways to Live

**·Happy** [Blessed] **are those who don't ·listen to** [<sup>L</sup>walk in the counsel of] **the wicked,**  
**who don't ·go where sinners go** [<sup>L</sup>stand in the way of sinners],  
**who don't ·do what evil people do** [<sup>L</sup>sit in the seat of mockers].

**They ·love** [delight in] **the Lord's ·teachings** [laws; instructions],  
**and they ·think about** [meditate on] **those ·teachings** [laws; instructions] **day and night..**

Kretzmann's Commentary

### Verses 1-6

The Difference Between the Righteous and the Ungodly.

All men are sinners: all have sinned and come short of the glory of God, Romans 3:23. No man is able to stand before God, by virtue of his own righteousness, Isaiah 64:6; Daniel 9:7. But all believers have the righteousness of God in Jesus Christ, appropriated to them by faith, Php. 3:9 . And so all true believers are righteous in the eyes of God, while all unbelievers are unrighteous and ungodly in His sight.

**Blessed is the man**, literally, "blessednesses, or happinesses, of the man," **that walketh not in the counsel of the ungodly**, making the plans of the wicked his concern, making it his business to follow out their godless undertakings, **nor standeth in the way of sinners**, making it a point to linger in the company of those whom he should shun, **nor sitteth in the seat of the scornful**, those who scorn the belief in God in the sense of mocking and sneering at true religion. Note the climax in the verse: first comes the meditating of evil, then a wilful performance of that which is sinful, then the suppressing of a good conscience and the mockery of everything sacred; and, on the other hand, first the seeking of the society of the godless, then a somewhat uncertain standing at the outside of their circle, then a deliberate participation in their mockery.

**But his delight is in the Law of the Lord**, in the meditation and study of the Law, of the Word of Jehovah, he finds full inner satisfaction and happiness; **and in His Law doth he meditate day and night**, reflecting upon its injunctions, applying its instructions always and in all circumstances. Just how the blessings of Jehovah come upon such a person is now described.

The Pulpit Commentary  
 Syngein/Thieme

**There are about four or five writers of the Psalms. The majority of the Psalms were written by David who seems to have also been a musical genius. Only the lyrics were recorded forever and ever. The music itself was not saved.**

**Moses may also have written a few Psalms, as did Asaph (see Psalm 50 and others), and a few others. The book of Psalms is 'chakmah literature' or 'wisdom literature' - along with three other books - Job, Proverbs and Ecclesiastes.**

### Chapter 1

{Note: Psalm one is an introduction to the book of Psalms. It introduces the two categories of people in this life - believer and unbeliever. The first three verses talk about the believer and the last three verses talk about the unbeliever. Since it is such a very short psalm just one thing is mentioned with regard to the believer and one thing to the unbeliever. What is most important to the believer in time? The principle is Bible doctrine producing inner happiness in the mentality of the soul.

And what is the greatest challenge to the unbeliever in time? This is recorded in Hebrews 9:27, "It is appointed unto man once to die, but after this the judgment." So the last three verses talk about the judgment of the unbeliever.}

#### Chapter 1

{Verse 1-3: Happinesses of the Believer - Walking NOT in the 3 Wrong 'Ways'}  
**Happinesses {eshher} . . . the Noble man {iysh} who walks not in the 'thinking pattern' of the 'unjustified one'/unbeliever {rasha'}**

{this would be operating under human viewpoint since no doctrine in the soul},  
**nor 'is controlled by his old sin nature'**

{idiom: literally 'stands in the way/'pattern of thought' of sinners'},  
**nor sits in the seat of the scornful/ 'babbler who scorns the Truth' { luts}.**

{Note: In the Hebrew singular it is asher. Asher is the name of a tribe, and it simply means happiness. It is in the singular and it is only used for the tribe. However, whenever this word is used for happiness connected with the believer it always is in the plural, esher. It only occurs this way in connection with the believer because the believer cannot have one kind of happiness, he either has two or none. The first of these two happinesses is inner happiness or mental happiness.}

{Note: Luwts is the Hebrew word for scorn that had its roots in 'babbling unintelligibly'. Here we have the picture of apostate people with no doctrine, making fun of those who are positive to God and His Word}.

**But, in contrast, . . .delight/'love and desire' {chephets} in the 'code of laws'/doctrines {towrah} of Jehovah/God. And in His law does he memorize {hagah} day and night.**

{Note: Chephets means more than to just love. It means you have a strong desire also toward the object of your love. Here, this person's love and desire is in the law of the Lord. The believer's happiness is therefore related to the Word of God. There can be no happiness for the believer apart from Bible doctrine, therefore it is called the law of the Lord or the law which points to the Lord. The Bible is the mind of Christ, it is doctrine which points to the Lord, doctrine which leads to the principle of occupation with the person of Jesus Christ. Furthermore, if you love doctrine you are going to desire doctrine. It is through doctrine that we 'grow in the grace and KNOWLEDGE of our Lord and Savior'.}

{Note: Hagah is the Hebrew word meaning to 'mutter to yourself' . It is a picture of memorizing the Word of God. This means happiness belongs to the believer who accumulates as much divine viewpoint in his norms and standards in the soul that he can.}.

The Voice

#### Book One

Book One (Psalms 1–41) is attributed almost entirely to David; all but four of the psalms (1–2; 10; 33) are ascribed to him. In Hebrew Psalm 10 is a continuation of Psalm 9 because it was composed as an acrostic poem. Likewise, many Hebrew manuscripts combine Psalm 33 with 32. Only later are these divided into separate psalms. Psalm 1 sets the stage for the entire collection by explaining that the study of the Word of God is the foundation of a meaningful, prosperous life.

*God's blessings follow you and await you at every turn:*

*when you don't follow the advice of those who delight in wicked schemes,*

*When you avoid sin's highway,*

*when judgment and sarcasm beckon you, but you refuse.*

*For you, the Eternal's Word is your happiness.*

*It is your focus—from dusk to dawn.*

#### Bible Translations with Many Footnotes:

College Press Bible Study .

The Complete Tanach<sup>14</sup>

The praises of a man are that he did not follow the counsel of the wicked, neither did he stand in the way of sinners nor sit in the company of scorners.

**The praises of a man:** This book was composed with ten expressions of song: 1) with conducting, 2) with melody, 3) with musical accompaniment, 4) with song, 5) with praise, 6) with prayer, 7) with blessing, 8) with thanksgiving, 9) with praises, and 10) with "Praise God." These correspond to the ten men who composed them: 1) Adam, 2) Malchizedek, 3) Abraham, 4) Moses, 5) David, 6) Solomon, 7) Asaph, and 8-10) the three sons of Korah. Concerning Jeduthun, there is a dispute. Some say that Jeduthun was a man, as is written in Chronicles. Others maintain that Jeduthun mentioned in this Book means nothing else but the ordinances (תּוֹרָה) and laws of the decrees that were passed over him and over Israel.

**The praises of a man:** Heb. יִרְשָׁא les felicements(?) in Old French. The praises of a man, and these are the praises of a man: that he did not follow, because since he did not follow, he did not stand, and since he did not stand, he did not sit.

**scorners:** (Old French, gabors.)

But his desire is in the law of the Lord, and in His law he meditates day and night.

**But his desire is in the law of the Lord:** Hence you learn that the company of scorners brings one to neglect the study of Torah.

**and in his law he meditates:** In the beginning, it is called the law of the Lord, and after he has toiled to master it, it is called his own Torah.

**he meditates:** Heb. הִגְהִי. Every expression of הִגְה refers to the heart, as you say (below 19: 15): "and the meditation (וְהִגְהָה) of my heart" ; (Isa. 33:18), "Your heart shall meditate (הִגְהִי) in fear" ; (Prov. 24:2), "For their heart thinks (הִגְהִי) of plunder."

The Geneva Bible  
Kaplan Translation  
Lexham English Bible  
NET Bible®

**Book 1****(Psalms 1-41)***Psalms 1*<sup>1</sup>

How blessed<sup>2</sup> is the one<sup>3</sup> who does not follow<sup>4</sup> the advice<sup>5</sup> of the wicked,<sup>6</sup>  
or stand in the pathway<sup>7</sup> with sinners,  
or sit in the assembly<sup>8</sup> of scoffers!<sup>9</sup>  
Instead<sup>10</sup> he finds pleasure in obeying the Lord's commands;<sup>11</sup>  
he meditates on<sup>12</sup> his commands<sup>13</sup> day and night.

<sup>1sn</sup> Psalm 1. In this wisdom psalm the author advises his audience to reject the lifestyle of the wicked and to be loyal to God. The psalmist contrasts the destiny of the wicked with that of the righteous, emphasizing that the wicked are eventually destroyed while the godly prosper under the Lord's protective care.

<sup>2tn</sup> The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see v. 3; Pss 2:12; 34:9; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15).

<sup>3tn</sup> Heb "[Oh] the happiness [of] the man." Hebrew wisdom literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The principle of the psalm is certainly applicable to all people, regardless of their gender or age. To facilitate modern application, we translate the gender and age specific "man" with the more neutral "one." (Generic "he" is employed in vv. 2-3). Since the godly man described in the psalm is representative of followers of God (note the plural form מִיִּשְׁדִּיקִים [tsadiqim, "righteous, godly"] in vv. 5-6), one could translate the collective singular with the plural "those" both here and in vv. 2-3, where singular pronouns and verbal forms are utilized in the Hebrew text (cf. NRSV). However, here the singular form may emphasize that godly individuals are usually outnumbered by the wicked. Retaining the singular allows the translation to retain this emphasis.

<sup>14</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).



<sup>4th</sup> Heb “walk in.” The three perfect verbal forms in v. 1 refer in this context to characteristic behavior. The sequence “walk–stand–sit” envisions a progression from relatively casual association with the wicked to complete identification with them.

<sup>5th</sup> The Hebrew noun translated “advice” most often refers to the “counsel” or “advice” one receives from others. To “walk in the advice of the wicked” means to allow their evil advice to impact and determine one’s behavior.

<sup>6th</sup> In the psalms the Hebrew term מִיַּעַשׂ (rÿsha’im, “wicked”) describes people who are proud, practical atheists (Ps 10:2, 4, 11) who hate God’s commands, commit sinful deeds, speak lies and slander (Ps 50:16-20), and cheat others (Ps 37:21).

<sup>7th</sup> “Pathway” here refers to the lifestyle of sinners. To “stand in the pathway of/with sinners” means to closely associate with them in their sinful behavior.

<sup>8th</sup> Here the Hebrew term מוֹשָׁב (moshav), although often translated “seat” (cf. NEB, NIV), appears to refer to the whole assembly of evildoers. The word also carries the semantic nuance “assembly” in Ps 107:32, where it is in synonymous parallelism with קָהָל (qahal, “assembly”).

<sup>9th</sup> The Hebrew word refers to arrogant individuals (Prov 21:24) who love conflict (Prov 22:10) and vociferously reject wisdom and correction (Prov 1:22; 9:7-8; 13:1; 15:12). To “sit in the assembly” of such people means to completely identify with them in their proud, sinful plans and behavior.

<sup>10th</sup> Here the Hebrew expression כִּי־אֵינִי (ki-’im, “instead”) introduces a contrast between the sinful behavior depicted in v. 1 and the godly lifestyle described in v. 2.

<sup>11th</sup> Heb “his delight [is] in the law of the Lord.” In light of the following line, which focuses on studying the Lord’s law, one might translate, “he finds pleasure in studying the Lord’s commands.” However, even if one translates the line this way, it is important to recognize that mere study and intellectual awareness are not ultimately what bring divine favor. Study of the law is metonymic here for the correct attitudes and behavior that should result from an awareness of and commitment to God’s moral will; thus “obeying” has been used in the translation rather than “studying.”

<sup>12th</sup> The Hebrew imperfect verbal form draws attention to the characteristic behavior described here and lends support to the hyperbolic adverbial phrase “day and night.” The verb הָגָה (hagag) means “to recite quietly; to meditate” and refers metonymically to intense study and reflection.

<sup>13th</sup> Or “his law.”

New American Bible(2011)<sup>15</sup>

New Catholic Bible

## Prologue—Psalms 1–2<sup>[a]</sup>

### Psalms 1<sup>[b]</sup>

#### True Happiness

Blessed<sup>[c]</sup> is the man

who does not walk in the counsel of the wicked,  
nor stand in the way of sinners,  
nor sit in the company of scoffers.

Rather, his delight is in the law of the Lord,<sup>[d]</sup>

and on that law he meditates day and night.

- a. Psalm 1:1 These first two psalms are regarded as a preface to the entire Psalter. Collections of psalms that were originally different were gradually regrouped to comprise the Psalter as we have it; the psalms attributed to David (3–41 and 51–72), the songs of Ascents (120–134), and the chants of the Hallel (105–107, 111–118, 135–150) constitute the most remarkable of these primary collections. But as presently arranged in our Bible, the Book of Psalms is divided like the Pentateuch (the first five Books of the Bible that are called the Law) into five unequal parts, each of which ends with a formula of acclamation.
- b. Psalm 1:1 At the entrance to the collection of the Psalms, we are immediately placed before a life-choice: God or nothingness. This option imposes itself on us throughout all the pages of the Bible. In the historical accounts, law codes, prophecies, prayers, and meditative texts, a line of division is set forth. It

<sup>15</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

distinguishes between righteousness and impiety, self-reliance and faith, good and evil, wickedness and love. The words are varied and the experiences are numerous in order to bear witness to this rupture.

They mark a division between peoples, between individuals, and between the acts and projects of our lives. Appearances may produce change and daily contradict the faithful's overly naive dreams about prosperity; however, one fact remains: a life of righteousness and truth is a path of happiness, a path to God, whereas those who deaden their conscience for their own ends have no other future but ruin.

Every time a reader prays a psalm, he or she is forced to choose between the "two ways" (see Deut 30:15; Prov 4:18f; Jer 21:8), the difference between which is underscored by Jesus (see Mt 7:13; 25). The righteous are blessed for they are separated from sin, Bible-centered, and prosperous. Unlike them are the wicked who are doomed to judgment.

- c. Psalm 1:1 The Psalter begins by declaring the blessedness of the righteous (v. 1) and concludes by summoning all creation to praise God in heaven and on earth (Ps 150). Human beings are made for happiness, and the revealed moral law is oriented toward that happiness. Blessed: the happy state of life in fellowship with God, revering him and obeying his laws (see Pss 94:12; 112:1; 119:1f; 128:1; Prov 29:18). Scoffers: those who reject God and his law (see Prov 1:10-19).
- d. Psalm 1:2 The law of the Lord: either the first five Books of the Bible, known as the Torah (law), or divine instruction. Meditates: literally, "murmurs," i.e., assimilates the law of life that incarnates the presence of God and teaches the believer how to attain joyous intimacy with the Lord. Indeed, the law is a judgment of God and a happiness for human beings.

Rotherham's *Emphasized B.* [How happy the man<sup>a</sup>](#)  
[Who hath not walked in the counsel of the lawless,—](#)  
[And <in the way of sinners> hath not stood,](#)  
[And <in the seat of scoffers> hath not sat;](#)  
[But <in the law<sup>b</sup> of Yahweh> is his delight,—](#)  
[And <in his law> doth he talk with himself day and night.<sup>c</sup>](#)  
<sup>a</sup> Cp. Jer. xvii. 7, 8.  
<sup>b</sup> Or: "direction," "instruction."  
<sup>c</sup> Jos. i. 8, n.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Bond Slave Version	.
Brenner's Mechanical Trans.	.....
C. Thompson LXX (updated)	.
Charles Thompson OT	.
Context Group Version	Esteemed is the man who does not walk in the counsel of the wicked; and does not remain in the path of disgracers [of God], and does not sit in the seat of scoffers. But rather in the law of YHWH, does he delight; and in his law does he meditate, day and night.
English Standard Version	.
Green's Literal Translation	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	{Psa 1-2, 10, 33, 71, 91 **} The man who does not walk in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers is fortunate,



	because his delight is in the law of Jehovah and on his law he meditates day and night.
New American Standard B.	<b>The Righteous and the Wicked Contrasted.</b> Blessed is the person who does not walk in the counsel of the wicked, Nor stand in the path [Or way] of sinners, Nor sit in the seat of scoffers!
New European Version	Blessed is the man who doesn't walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of scoffers; but his delight is in Yahweh's law. On His law he meditates day and night.
New King James Version	<b>The Way of the Righteous and the End of the Ungodly</b> Blessed is the man Who walks not in the counsel of the ungodly [ <i>wicked</i> ], Nor stands in the path of sinners, Nor sits in the seat of the scornful; But his delight is in the law of the Lord, And in His law he meditates [ <i>ponders</i> by talking to himself] day and night.
Niobi Study Bible	<b>The Way of the Righteous and the End of the Ungodly</b> Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful; but his delight is in the law of the LORD, and on His law does he meditate day and night.
Owen's Translation	.
Revised Mechanical Trans.	Happy is the man that does not walk in the counsel of the lost ones, and in the road of the ones of failure he does not stand, and the settling places [That is "dwellings."] of the mockers he does not settle. Instead, in the teachings of YHWH is his delight, and in his teachings, he will mutter [That is "meditate."] day and night.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	O the happiness of that one, who Has not walked in the counsel of the wicked. And in the way of sinners has not stood, And in the seat of scornors has not sat; But—in the law of Jehovah is his delight, And in His law he does meditate by day and by night: ...

**The gist of this passage:** The man who avoids close contact with reprobates and studies the teachings of God will be happy.

### Psalm 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ashêrêy (אַשְׁרֵי) [pronounced <i>ahshê'-RAY</i> ]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
'ashêrêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to]</i> , <i>blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			

## Psalm 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Syndein/Thieme: <i>In the Hebrew singular it is asher. Asher is the name of a tribe, and it simply means happiness. It is in the singular and it is only used for the tribe. However, whenever this word is used for happiness connected with the believer it always is in the plural, esher.</i> <sup>16</sup>			
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lôʾ (אֵל אוֹ אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾêtsâh (אֵצֶה) [pronounced gay-TZAW]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular construct	Strong's #6098 BDB #420
r <sup>e</sup> shâʾîym (רְשָׁעִים) [pronounced r <sup>e</sup> -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957

The NET Bible: *In the psalms the Hebrew term רְשָׁעִים (rÿsha'im, "wicked") describes people who are proud, practical atheists (Ps 10:2, 4, 11) who hate God's commands, commit sinful deeds, speak lies and slander (Ps 50:16-20), and cheat others (Ps 37:21).*<sup>17</sup>

**Translation:** Happinesses are to the man who has not walked in the counsel of the lawless;...

There are three types of people that the happy person needs to avoid (or, more accurately, needs to avoid being influenced by). The first group of men are called r<sup>e</sup>shâʾîym (רְשָׁעִים) [pronounced r<sup>e</sup>-shaw-GEEM]. This masculine plural noun refers to *malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones*. Strong's #7563 BDB #957. The believer (or unbeliever who is a divine establishment type) does not need their advice or their human wisdom.

**Application:** Today, this might be a person who is high up in the Black Lives Matter movement; or someone who is a lifelong socialist/communist. These people have no true wisdom; they will add not a bit of happiness to the lives of those who listen to them.

<sup>16</sup> From [Syndein](#); accessed October 7, 2021.

<sup>17</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 6, 2021.

If you have anyone in your periphery and they suggest that you do “X”; then you should focus on doing “not X.”

Psalm 1:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
chattâ' (חַטָּאִים) [pronounced <i>khat-TAW</i> ]	<i>sinnners, deviates, deviants, transgressors; criminals; those subject to condemnation</i>	masculine plural noun	Strong's #2400 BDB #308
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 <sup>rd</sup> person masculine singular, Qal perfect; pausal form	Strong's #5975 BDB #763

**Translation:** ...and he has not stood in the path of criminals;...

The second group of people are called chattâ' (חַטָּאִים) [pronounced *khat-TAW*]. The masculine plural meaning of that word is, *sinnners, deviates, deviants, transgressors; criminals; those subject to condemnation*. Strong's #2400 BDB #308.

This can sound odd in some translations. Some of them read, *don't stand in the way of sinners*. If you are a policeman, isn't that exactly what you are supposed to do? Stand in their way?

But the idea here is to remain in the path of sinners; to walk and do what they do.

Psalm 1:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
môwshâb (מוֹשָׁב) [pronounced <i>moh-SHAH<sup>eh</sup>V</i> ]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine singular construct	Strong's #4186 BDB #444

## Psalms 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lûwts (לוץ) [pronounced loots]	scoffers, scorners; boasters	masculine plural, Qal active participle	Strong's #3887 & #3945 BDB #539
Syndein/Thieme: <i>Luwts is the Hebrew word for scorn that had its roots in 'babbling unintelligibly'. Here we have the picture of apostate people with no doctrine, making fun of those who are positive to God and His Word.</i> <sup>18</sup>			
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâshab (יָשָׁב) [pronounced yaw-SHAH <sup>b</sup> V]	to remain, to stay; to dwell, to live, to inhabit, to reside; to sit	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3427 BDB #442

**Translation:** ...and he has not taken a seat with the scoffers.

The third group of men are called lûwts (לוץ) [pronounced loots]. The masculine plural, Qal active participle of this verb means, *scoffers, scorners; boasters*. These words are tied together in this way: such a person has a very high opinion of himself and a very low opinion of others.

The NET Bible: *The three perfect verbal forms in v. 1 refer in this context to characteristic behavior. The sequence "walk–stand–sit" envisions a progression from relatively casual association with the wicked to complete identification with them.*<sup>19</sup>

Psalms 1:1 **Happinesses are to the man who has not walked in the counsel of the lawless; and he has not stood in the path of criminals; and he has not taken a seat with the scoffers.**

To some extent, there is a distance established between to the lawless, the reprobates and the scoffers and the man of God. This is not a complete segregation, as that is impossible in this world. However, a close association with such types is avoided by the believer with doctrine.

**Application:** This does not mean that you avoid all unbelievers; this does not mean that you avoid all family gatherings (or school reunions or whatever).

The writer of this psalm is not talking about cutting oneself off from the outside world; nor is he saying, "When a reprobate talks to you, just run and hide and wait until they are gone."

The behavior described here is not a complete disassociation with such. The idea is, such a believer avoids the behavior patterns of such people; and does not associate to the point of aping their actions.

**Application:** You might know someone in your family who deals drugs (or you suspect that he does). This does not mean that you never have a family meal with such a person; or that you avoid talking with them at all costs. However, if the person is going out to buy or sell drugs, then you avoid that completely. Two of the words used here can be understood to describe criminal activity. Never associate with a criminal who you believe is about to commit a crime.

**Application:** The simple reason why we do not completely disassociate from unbelievers is twofold: (1) even though they have a sin nature and act in accordance with it, every person you know, saved and unsaved, has a

<sup>18</sup> From [Syndein](#); accessed October 7, 2021.

<sup>19</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 6, 2021.

sin nature. (2) You need to have some sort of relationship with unbelievers if only to offer them the gospel when such an interaction is called for.

Psalm 1:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
îm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The NET Bible: Here the Hebrew expression כִּי־אִם (ki-îm, “instead”) introduces a contrast between the sinful behavior depicted in v. 1 and the godly lifestyle described in v. 2. <sup>20</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tôwrah (הַרְטָה אוֹ הַרְטָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
chêphets (חֶפֶץ) [pronounced KHAY-fets]	<i>a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2656 BDB #343

**Translation:** For his pleasure [is] in the Torah of Y<sup>e</sup>howah;...

Instead of following after or listening to those 3 sets of men, the believer should, instead, focus upon the Torah of God. That is the transliteration of the feminine singular noun tôwrah (הַרְטָה אוֹ הַרְטָה) [pronounced TOH-rah]. It means, *instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah*. It is knowledge and guidance of divine thinking. In the New Testament, we know this as the mind of Christ.

This can refer to the Old Testament Scriptures (as far as they had been written at this time); and it can refer to the concepts and precepts which come out of the Old Testament.

This does not mean that such a person adheres strictly to a legalistic system. This does not mean to follow the distortions of the rabbis.

<sup>20</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 6, 2021.

Psalm 1:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
tôwrah (הֲרֹט אוֹ הֲרֹט) [pronounced TOH-rah]	instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8451 and #8452 BDB #435
hâgâh (הִגָּה) [pronounced haw-GAW]	to murmur, to mutter, to growl; to utter, to speak; to sing, to celebrate, to meditate [to speak to yourself in a low voice], to muse	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1897 BDB #211
Syndein/Thieme: Hagah is the Hebrew word meaning to 'mutter to yourself'. It is a picture of memorizing the Word of God. This means happiness belongs to the believer who accumulates as much divine viewpoint in his norms and standards in the soul that he can. <sup>21</sup>			
yômâm (יָמָם) [pronounced yoh-MAWM]	substantive: day, daily, daytime; adverb: by day, in the daytime	substantive/adverb	Strong's #3119 BDB #401
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lay <sup>l</sup> âh (לַיְלָה) [pronounced LAY-law]	night; nightly, at night, in the night, during the night	masculine singular noun; this word can take on adverbial qualities; pausal form	Strong's #3915 BDB #538

**Translation:** ...he meditates [and studies] His Torah day and night.

In the 1960's, the concept of transcendental meditation began to make inroads into the United States; and, as a result, the understanding of the word *meditate* has become warped. The psalmist is not suggesting that some gathers up a few pages of Scripture and sit on them or touch them and let their minds go blank. It is quite the opposite. Such a person is to concentrate on the Law of God; they are to think about the precepts and concepts of God. In fact, they should be doing this day and night.

The NET Bible: *The Hebrew imperfect verbal form draws attention to the characteristic behavior described here and lends support to the hyperbolic adverbial phrase "day and night." The verb הִגָּה (hagag) means "to recite quietly; to meditate" and refers metonymically to intense study and reflection.*<sup>22</sup>

<sup>21</sup> From <http://syndein.com/Psalms.html> accessed October 7, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.

<sup>22</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 6, 2021.



I have been a believer for about 50 years now. I recall being unhappy and angry in my late teens and early 20's and I have journals which I kept from that era which reveals this to me. At this point in my life, I am happier and healthier and more well-balanced than any other person I know. I began by studying the Word of God for an hour a day under R. B. Thieme, Jr. Around the mid 90's, I began to study the Scriptures directly, from the original languages. The time I was putting in also increased. I went from an hour a day to 2 to 3 and now about 4 or 5 hours every day (this is not for everyone, mind you—everyone needs some Bible doctrine, but it is rare for anyone to spend that period of time in the Word).

Psalm 1:2 For his pleasure [is] in the Torah of Y<sup>e</sup>howah; he meditates [and studies] His Torah day and night.

Syndein/Thieme: *The believer's happiness is therefore related to the Word of God. There can be no happiness for the believer apart from Bible doctrine, therefore it is called the law of the Lord or the law which points to the Lord. The Bible is the mind of Christ, it is doctrine which points to the Lord, doctrine which leads to the principle of occupation with the person of Jesus Christ. Furthermore, if you love doctrine you are going to desire doctrine. It is through doctrine that we 'grow in the grace and KNOWLEDGE of our Lord and Savior'.*<sup>23</sup>

Psalm 1:1–2 A man is happy if he does not listen to the thinking of the lawless, if he has not followed in the steps of criminal types and if he has not been in agreement with those who scoff at divine establishment and the way of God. Such a man takes pleasure in the Law of Jehovah. He studied God's Law day and night.

**And he was like a tree planted over a stream of waters which its fruit is given in its time and its leaf does not wither (and fall). And all which he does is successful.**

Psalm  
1:3

**He is like a tree planted near a stream of water which gives its fruit in its time and its leaves do not wither (and fall off). All which he does is successful.**

**The man who listens to the Law of God is just like a tree planted near a stream of water. When it is the right time, that tree puts forth its fruit; and the tree is healthy—it does not shed its leaves. All that this man does results in prosperity and blessing.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And he was like a tree planted over a stream of waters which its fruit is given in its time and its leaf does not wither (and fall). And all which he does is successful.
Dead Sea Scrolls	.
Jerusalem targum	And he will be like a living tree planted by streams of water, whose fruit ripens in due course, and its leaves do not fall, and <i>all its branches that grow ripen and flourish.</i>
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper.
Aramaic ESV of Peshitta	.

<sup>23</sup> From <http://syndein.com/Psalms.html> accessed October 7, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.

Original Aramaic Psalms	He will be like a tree planted upon a stream of waters, it gives its fruit in its time, his leaves will not wither; all that he does he accomplishes.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	He will be like a tree planted upon a stream of waters, it gives its fruit in its time, his leaves will not wither; all that he does he accomplishes.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And he shall be as a tree planted by the brooks of waters, which shall yield its fruit in its season, and its leaf shall not fall off; and whatsoever he shall do shall prosper.
Significant differences:	In the second phrase, the Jerusalem targum has <i>ripens</i> rather than <i>given</i> . In the third phrase, <i>leaf</i> is in the singular in the Masoretic text. However, expressing it in the plural just may be better sounding in other languages (such as, English). The final phrase is applied to the man with doctrine in the MT. However, it is applied to the tree in the Jerusalem targum.

### Limited Vocabulary Translations:

Bible in Basic English	He will be like a tree planted by the rivers of water, which gives its fruit at the right time, whose leaves will ever be green; and he will do well in all his undertakings.
Easy English	He will become like a tree that grows beside streams of water. It gives its fruit at the right season. Its leaves do not fall off. Everything that person does will have a good result.
Easy-to-Read Version–2008	So they grow strong, like a tree planted by a stream-- a tree that produces fruit when it should and has leaves that never fall. Everything they do is successful.
God's Word™	He is like a tree planted beside streams- a tree that produces fruit in season and whose leaves do not wither. He succeeds in everything he does.
Good News Bible (TEV)	They are like trees that grow beside a stream, that bear fruit at the right time, and whose leaves do not dry up. They succeed in everything they do.
The Message	Instead you thrill to God's Word, you chew on Scripture day and night. You're a tree replanted in Eden, bearing fresh fruit every month, Never dropping a leaf, always in blossom. V. 2 is included for context.
Names of God Bible NIRV	. That kind of person is like a tree that is planted near a stream of water. It always bears its fruit at the right time. Its leaves don't dry up. Everything godly people do turns out well.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They are like trees planted beside streams— Trees that produce lots of fruit, Trees whose leaves never wither. These people always succeed.
College Press paraphrase Contemporary English V.	. They are like trees growing beside a stream, trees that produce fruit in season and always have leaves. Those people succeed in everything they do.
The Living Bible	They are like trees along a riverbank bearing luscious fruit each season without fail. Their leaves shall never wither, and all they do shall prosper.



New Berkeley Version	.
New Life Version	This man is like a tree planted by rivers of water, which gives its fruit at the right time and its leaf never dries up. Whatever he does will work out well for him.
New Living Translation	.
The Passion Translation	He will be standing firm like a flourishing tree planted <sup>[e]</sup> by God's design, deeply rooted by the brooks of bliss, bearing fruit in every season of life. He is never dry, never fainting, ever blessed, ever prosperous. <sup>[f]</sup>
	e. 1:3 Or "transplanted." That is, God planted our lives from where we were into a place of blessing. See Ps. 92:13–14.
	f. 1:3 The metaphors found in this verse can be paraphrased as "No matter what he sets out to do, he brings it to a successful conclusion."
Unfolding Bible Simplified	They constantly do things that please God, just as fruit trees that have been planted along the banks of a stream produce fruit at the right time every year. Like trees that never wither, they succeed in everything that they do.

### Partially literal and partially paraphrased translations:

American English Bible	So he'll be like a tree that's planted near water, And he will bear fruit every season... He'll thrive and his leaves will not drop.
Beck's American Translation	.
Common English Bible	They are like a tree replanted by streams of water, which bears fruit at just the right time and whose leaves don't fade. Whatever they do succeeds.
New Advent (Knox) Bible	He stands firm as a tree planted by running water, ready to yield its fruit when the season comes, not a leaf faded; all that he does will prosper.
Translation for Translators	They <i>constantly produce/do things that please God</i> just like fruit trees that have been planted along the banks of a stream produce fruit at the right time every year. <i>Like</i> trees that never wither, they succeed in everything that they do.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Conservapedia Translation	And he will be like a fruit-bearing tree planted by a river; he will not lose leaves and will succeed in whatever he does.
Revised Ferrar-Fenton Bible	Like trees beside the flowing stream, Which bear their fruit in season due, Their leaves fade not, and they succeed, In all they undertake to do.
God's Truth (Tyndale)	Such a man is like a tree planted by the water side, that brings forth his fruit in due season. His leaves shall not fall off, and look whatsoever he does, it shall prosper.
HCSB	He is like a tree planted beside streams of water <sup>[d]</sup> that bears its fruit in season [Lit <i>in its season</i> ] and whose leaf does not wither. Whatever he does prospers.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.

Peter Pett's translation	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.
Wikipedia Bible Project	And he was as the tree planted by rivulets of water. Which will give its fruit in time, and its leaf will not wilt, and all that he does will succeed.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He is like a tree beside a brook producing its fruit in due season, its leaves never withering. Everything he does is a success. Jer 17:8; Ezk 19: 10-11; Rev 22:2
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	He is like a tree <sup>c</sup> planted near streams of water, that yields its fruit in season; Its leaves never wither; whatever he does prospers. c. [1:3] Ps 52:10; 92:13–15; Jer 17:8.
New English Bible—1970	He is like a tree planted beside a watercourse, which yields its fruit in season and its leaf never withers: in all that he does he prospers.
New Jerusalem Bible	Such a one is like a tree planted near streams; it bears fruit in season and its leaves never wither, and every project succeeds.
New RSV	.
Revised English Bible—1989	He is like a tree planted beside water channels; it yields its fruit in season and its foliage never fades. So he too prospers in all he does.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They are like trees planted by streams — they bear their fruit in season, their leaves never wither, everything they do succeeds.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	.
Tree of Life Version	He will be like a planted tree over streams of water, producing its fruit during its season. Its leaf never droops—but in all he does, he succeeds.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND HE SHALL BE AS A TREE PLANTED BY THE BROOKS OF WATERS, WHICH SHALL YIELD ITS FRUIT IN ITS SEASON, AND ITS LEAF SHALL NOT FALL OFF; AND WHATSOEVER HE SHALL DO SHALL BE PROSPERED.
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Awful Scroll Bible	He is to be as to a tree being planted by the canals of water, surely was it to render its fruit in its seasons - was its leaf to fall down? - That he was to effect was to prosper!
Concordant Literal Version	So he comes to be like a tree transplanted by rillets of water, That yields its fruit in its season, And its leaf does not decay; Hence all that he does shall prosper
exeGesese companion Bible	...and being as a tree transplanted by the rivulets of water, giving his fruit in his time: his leaf withers not; and whatever he works, prospers.
Orthodox Jewish Bible	And he shall be like an etz planted by the streams of mayim, that bringeth forth its p'ri in its season; the leaf thereof also shall not wither; and whatsoever he doeth shall prosper.
Rotherham's <i>Emphasized B.</i>	So doth he become like a tree' planted by streams of waters,— That yieldeth   its fruit   in its season,   Whose leaf   also doth not wither. And   whatsoever he doeth   prospereth..

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And he will be like a tree <i>firmly</i> planted [and fed] by streams of water, Which yields its fruit in its season; Its leaf does not wither; And in whatever he does, he prospers [and comes to maturity].
The Expanded Bible	They are like a tree planted by ·a river [ <sup>L</sup> streams of water; <sup>C</sup> full of life, strong, vibrant]. The tree produces fruit in season, and its leaves don't ·die [wither]. Everything they do will ·succeed [prosper].
Kretzmann's Commentary	And he shall be like a tree planted by the rivers of water, where his roots reach deep down to the hidden reservoirs of moisture, where he has a never-ending supply of vitality and power, that bringeth forth his fruit in his season, as the result of a faith grounded deep in the power of Jehovah, which never disappoints the hopes of the great Gardener above, Luke 13:7; his leaf also shall not wither, not be affected by the drought of hostility or adversity; and whatsoever he doeth shall prosper, with a prosperity at least in the sight of God, no matter how little the world thinks of his success. Not an outward good fortune in amassing the riches of this earth counts in the sight of Jehovah, but the possession of a trusting faith abounding in real good works
Lexham English Bible The Pulpit Commentary Syndein/Thieme	. {Illustration of Verse 2} And he will be like a tree having been firmly planted by rivers of water, which yields its fruit {divine good production} in its season {at the right time, the production comes because the necessary doctrine already resides in the soul for application to the experience/pressure in life}, and its leaf does not wither; and in whatsoever he 'manufactures out of doctrine' {'asah'}, he is caused to have success/'break through'. {Note: A tree is analogous to a believer with inner happiness. The roots of the tree draw nourishment. The tree may blow in the storm and wave and bend but if it has roots - Bible doctrine resulting in inner happiness -it can be in a great storm and may bend and lose a branch or two, and if the roots are deep the tree remains firm. When the wind dies down and the storm is over the tree is upright again, minus a few leaves and a branch or two. This, then, is the stability of the Christian life.

Actually, God has so designed phase two for the believer so that he will have inner happiness as his stability, but inner happiness depends in Bible doctrine so we have a tree planted by rivers of water - the waters of the Word. And, rivers is plural - there are many doctrines to learn, not just one.}

{Note: The leaf refers to the faith-rest technique. The leaf is a sign that there is fruit on the tree. The faith-rest technique is a sign that there is doctrine in the soul, that you as a believer under the greatest adversities of life have inner resources. 'Shall not wither' means that in time of pressure - you do NOT become disoriented to the adversities of life and fall apart - if you did, then your leaf has withered and you are acting like any unbeliever would act in similar circumstances and you have no impact for the Lord Jesus Christ. }

{Note: `asah means to manufacture something out of something. Here it means to produce divine good from the doctrine resident in your soul. Side Note: In the Church Age, this is done under the filling of the Holy Spirit.}

The Voice

*You are like a tree,  
planted by flowing, cool streams of water that never run dry.  
Your fruit ripens in its time;  
your leaves never fade or curl in the summer sun.  
No matter what you do, you prosper.*

### Bible Translations with Many Footnotes:

College Press Bible Study  
The Complete Tanach

.  
He shall be as a tree planted beside rivulets of water, which brings forth its fruit in its season, and its leaves do not wilt; and whatever he does prospers.

**planted:** Heb. לִוְיָשׁ, plante in Old French (plante).

**rivulets:** ruyseys in Old French, (ruisseaux), brooks (as in Ezek. 32:6).

**and its leaves do not wilt:** Even the inferior part of it serves a purpose. The conversation of Torah scholars is essential and requires study.

**do not wilt:** Heb. לֹא יִבֹּשׁ, an expression of wilting, fleistre in Old French.

The Geneva Bible  
Kaplan Translation  
NET Bible®

.  
He is like<sup>14</sup> a tree planted by flowing streams;<sup>15</sup>  
it<sup>16</sup> yields<sup>17</sup> its fruit at the proper time,<sup>18</sup>  
and its leaves never fall off.<sup>19</sup>  
He succeeds in everything he attempts.<sup>20</sup>

<sup>14tn</sup> The Hebrew perfect verbal form with vav (ו) consecutive here carries the same characteristic force as the imperfect in the preceding verse. According to the psalmist, the one who studies and obeys God's commands typically prospers.

<sup>15tn</sup> Heb "channels of water."

<sup>16tn</sup> Heb "which."

<sup>17tn</sup> The Hebrew imperfect verbal forms in v. 3 draw attention to the typical nature of the actions/states they describe.

<sup>18tn</sup> Heb "in its season."

<sup>19tn</sup> Or "fade"; "wither."

<sup>sn</sup> The author compares the godly individual to a tree that has a rich water supply (planted by flowing streams), develops a strong root system, and is filled with leaves and fruit. The simile suggests that the godly have a continual source of life which in turn produces stability and uninterrupted prosperity.

<sup>20tn</sup> Heb "and all which he does prospers"; or "and all which he does he causes to prosper." (The simile of the tree does not extend to this line.) It is not certain if the Hiphil verbal form (יַצְלִיחַ, yatsliakh) is intransitive-exhibitive ("prosper") or causative ("causes to prosper") here. If the verb is intransitive, then כֹּל (kol, "all, everything") is the subject. If the verb is causative, then the godly individual or the Lord himself is the subject and כֹּל is the object. The wording is reminiscent of Josh 1:8, where the Lord tells Joshua: "This law scroll must not leave your

lips! You must memorize it day and night so you can carefully obey all that is written in it. Then you will prosper (literally, “cause your way to prosper”) and be successful.”

New American Bible (2011) .

New Catholic Bible

He is like a tree planted near streams of water,  
which bears fruit in its season,  
and whose leaves never wither.<sup>[e]</sup>

In the same way,  
everything he does will prosper.

e. Psalm 1:3 *Like a tree . . . never wither*: the righteous are able to withstand the rigors of life. Like a tree planted on fertile ground, they are able to enhance their spiritual life.

The Passion Translation .

Rotherham's *Emphasized B.* .

### **Literal, almost word-for-word, renderings:**

A Faithful Version .

Bond Slave Version .

C. Thompson (updated) OT .

Charles Thompson OT

And he will be like the tree planted by the streams of water, which will yield its fruit in due season, and its fruit shall not fall untimely. In all that he doth he shall be prospered.

Context Group Version .

Green's Literal Translation .

Holy Bible Improved Edition .

Literal Standard Version

And he has been as a tree, || Planted by streams of water, || That gives its fruit in its season, || And its leaf does not wither, || And all that he does he causes to prosper.

Modern English Version .

Modern King James Version

And he shall be like a tree planted by the rivulets of water that brings forth its fruit in its seasons, and its leaf shall not wither, and all which he does shall be blessed.

Modern Literal Version 2020

And he will be like a tree planted by the streams of water, that brings forth its fruit in its season, whose leaf also does not wither. And whatever he does will prosper.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

And he existed like a tree transplanted upon tributaries of water, which will give his produce in his appointed time, and his leaf will not fade, and all that he will do, he will make prosper.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible

He will be like a tree planted by the streams of water, that produces its fruit in its season, whose leaf also does not wither. Whatever he does shall prosper.

Young's Literal Translation .

Young's Updated LT

And he has been as a tree, Planted by rivulets of water, That give its fruit in its season, And its leaf does not wither, And all that he does he causes to prosper.

### **The gist of this passage:**

The man with Bible doctrine in his soul is like a good tree planted by a water source. This tree produces good fruit at the right time; and its leaves do not wither and fall off. The believer with Bible doctrine produces divine good.

Psalm 1:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
êts (עֵץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
shâthal (שָׁתַל) [pronounced <i>shaw- THAL</i> ]	<i>having been planted, being transplanted</i>	Qal passive participle	Strong's #8362 BDB #1060
al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
peleg (פֶּלֶךְ) [pronounced <i>PEH-lehg]</i>	<i>a [manmade] channel, a canal; a river, a stream; a cleft, a division</i>	masculine plural construct	Strong's #6388 BDB #811
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565

**Translation:** He is like a tree planted near a stream of water...

The psalmist then sets up an analogy between the man of doctrine (who meditates in the Law of God) and a healthy, fruit-producing tree. The man with doctrine is compared to a tree planted near water. It is the water which keeps the tree healthy, just as the Bible doctrine keeps the soul of the righteous man healthy.

Psalm 1:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
p <sup>e</sup> rîy (פֶּרִי) [pronounced <i>p<sup>e</sup>ree</i> ]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6529 BDB #826
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678



## Psalm 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
êth (תֵּן) [pronounced gayth]	<i>time, the right time, the time proper ; opportunity</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6256 BDB #773

**Translation:** ...which gives its fruit in its time...

The tree planted near water produces fruit at the right time.

The believer with Bible doctrine produces divine good when it is the right time.

## Psalm 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
âleh (הֶלַעַ) [pronounced gaw-LEH]	<i>leaf, leafage</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5929 BDB #750
Syndein/Thieme: `asah means to manufacture something out of something. Here it means to produce divine good from the doctrine resident in your soul. <sup>24</sup>			
lô' (אֵל or אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâbêl (לִבֵּן) [pronounced naw- <sup>B</sup> VAIL]	<i>to sink down, to drop down, to languish, to wear out, to wither and fall, to fade; to be senseless, to be foolish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5034 BDB #614 & #615

**Translation:** ...and its leaves do not wither (and fall off).

The tree does not lose its leaves prematurely. Some trees lose their leaves in the winter and some do not. But a tree planted near water will always have refreshment flowing through it.

Similarly, the believer with doctrine does not falter; he does not age prematurely or suffer death prematurely.

<sup>24</sup> From <http://syndein.com/Psalms.html> accessed October 7, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.

The NET Bible: *The author compares the godly individual to a tree that has a rich water supply (planted by flowing streams), develops a strong root system, and is filled with leaves and fruit. The simile suggests that the godly have a continual source of life which in turn produces stability and uninterrupted prosperity.*<sup>25</sup>

Syndein/Thieme: *[Utilizing the] faith-rest technique is a sign that there is doctrine in the soul, that you as a believer under the greatest adversities of life have inner resources. 'Shall not wither' means that in time of pressure - you do NOT become disoriented to the adversities of life and fall apart - if you did, then your leaf has withered and you are acting like any unbeliever would act in similar circumstances and you have no impact for the Lord Jesus Christ.*<sup>26</sup>

Psalm 1:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	the whole, all, the entirety, every	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
tsâlach (צָלַח) [pronounced tsaw-LAHCH]	to make successful, to prosper, to make prosperous; to accomplish prosperity, to finish well, to be successful; to bring to a successful [conclusion]	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #6743 BDB #852

**Translation:** All which he does is successful.

Whatever the believer with doctrine does is successful, prosperous and/or divine good.

Psalm 1:3 He is like a tree planted near a stream of water which gives its fruit in its time and its leaves do not wither (and fall off). All which he does is successful.

Syndein/Thieme: *A tree is analogous to a believer with inner happiness. The roots of the tree draw nourishment. The tree may blow in the storm and wave and bend but if it has roots - Bible doctrine resulting in inner happiness -it can be in a great storm and may bend and lose a branch or two, and if the roots are deep the tree remains firm. When the wind dies down and the storm is over the tree is upright again, minus a few leaves and a branch or two. This, then, is the stability of the Christian life. Actually, God has so designed phase two for the believer so that he will have inner happiness as*

<sup>25</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 6, 2021.

<sup>26</sup> From <http://syndein.com/Psalms.html> accessed October 6, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.



*his stability, but inner happiness depends in Bible doctrine so we have a tree planted by rivers of water - the waters of the Word. And, rivers is plural - there are many doctrines to learn, not just one.*<sup>27</sup>

Psalms 1:3 The man who listens to the Law of God is just like a tree planted near a stream of water. When it is the right time, that tree puts forth its fruit; and the tree is healthy—it does not shed its leaves. All that this man does results in prosperity and blessing.

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<b>Not so, the malevolent ones; for if like the chaff which drives him away [the] wind.</b>	Psalms 1:4	<b>[This is] not true [of] the corrupt; but [who are] like the chaff which the wind blows away.</b>
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**This is not true at all of lawless, malevolent people. Rather than being the tree planted near water, they are like the worthless straw which the wind picks up and blows away.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Not so, the malevolent ones; for if like the chaff which drives him away [the] wind.
Dead Sea Scrolls	.
Jerusalem targum	.
The Psalms Targum	Not so the wicked; instead, they are like the chaff that the storm-wind will drive.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Not so the wicked, not so: but like the dust, which the wind driveth <u>from the face of the earth</u> .
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	The wicked are not so, but are like the chaff that the wind drives away.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	The wicked are not so, but are like the chaff that the wind drives away.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Not so for the ungodly -- not so; but rather as the chaff which the wind scatters away from the face of the earth.

Significant differences: Instead of *drives him away*, the Latin has, *drives from the face of the earth*. The Greek has a similar addition.

#### Limited Vocabulary Translations:

Bible in Basic English	The evil-doers are not so; but are like the dust from the grain, which the wind takes away.
Easy English	But wicked people are as empty as chaff. The wind blows them away.   Wicked people do not obey God's rules. God will blow them away like chaff one day.
Easy-to-Read Version–2008	But the wicked are not like that. They are like chaff that the wind blows away.

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<sup>27</sup> From <http://syndein.com/Psalms.html> accessed October 6, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.



Lexham English Bible NIV, ©2011	Not so the wicked. Instead, they are like the chaff that the wind scatters.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.
Wikipedia Bible Project	The wicked are not so, but as the chaff stalk which the wind shall push.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But it is different with the wicked. They are like chaff driven away by the wind.. Job 21:18; Ps 35:5; Is 40:24
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	II But not so are the wicked,* not so! They are like chaff driven by the wind. <sup>d</sup> * [1:4] The wicked: those who by their actions distance themselves from God's life-giving presence. d. [1:4] Ps 35:5; 83:14–16; Jb 21:18.
New Catholic Bible	This is not true of the wicked, for they are like chaff that the wind blows away. <sup>f]</sup> f. Psalm 1:4 <i>Like chaff . . . blows away</i> : the wicked are completely powerless spiritually, for they are like chaff that is easily borne away, even by the slightest breeze.
New English Bible—1970	.
New Jerusalem Bible	How different the wicked, how different! Just like chaff blown around by the wind the wicked will not stand firm at the Judgement nor sinners in the gathering of the upright. V. 5 is included for context.
New RSV	.
Revised English Bible—1989	The wicked are not like this; rather they are like chaff driven by the wind.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	The wrong are not so, But are like the chaff which the wind blows away.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	NOT SO THE UNGODLY; NOT SO: BUT RATHER AS THE CHAFF WHICH THE WIND SCATTERS AWAY FROM THE FACE OF THE EARTH.
Awful Scroll Bible	They doomed are to be as that winnowed, that the wind was to drive away.
Concordant Literal Version	Not so the wicked, But rather they are like the trash that the wind whisks away.
exeGeses companion Bible	Not so the wicked; but are as chaff which the wind disperses.
Orthodox Jewish Bible	The Resha'im are not so, but are like the chaff which the ruach driveth away.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

The Amplified Bible	The wicked [those who live in disobedience to God's law] are not so, But they are like the chaff [worthless and without substance] which the wind blows away.
The Expanded Bible	But wicked people are not like that. They are like chaff that the wind blows away [° dead, unstable].
Kretzmann's Commentary	The ungodly are not so, either in conduct or happiness, and therefore both their condition and their destiny in the sight of God differ widely and radically from that of the believers; but are like the chaff which the wind driveth away, they have been weighed and found wanting, and therefore utter destruction comes upon them in consequence of their emptiness and vanity, just as the chaff on the open threshing-floors of the Orient is scattered to the four winds, while the heavier grain remains
Lexham English Bible	.
The Pulpit Commentary	.
Syndein/Thieme	Illustration of the Unbeliever's Judgment} The 'unjustified one'/unbeliever {rasha` } . . . not so! But are like the chaff which the wind drives away. {Note: Unbelievers have no 'roots' for stability like a tree. Instead, they are like the chaff of a wheat stalk and fly wherever the wind blows them - a horse without a reign or a ship without a rudder.}
The Voice	For those who focus on sin, the story is different. They are like the fallen husk of wheat, tossed by an open wind, left deserted and alone.

### Bible Translations with Many Footnotes:

College Press Bible Study	.
The Complete Tanach	Not so the wicked, but [they are] like chaff that the wind drives away. <b>like chaff:</b> An expression of straw, come bale in Old French (comme paille), like straw.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	Not so with the wicked! Instead <sup>21</sup> they are like wind-driven chaff. <sup>22</sup> <sup>21tn</sup> Here the Hebrew expression כִּי־יִמ (ki-'im, "instead," cf. v. 2) introduces a contrast between the prosperity of the godly depicted in v. 3 and the destiny of the wicked described in v. 4. <sup>22tn</sup> Heb "[they are] like the chaff which [the] wind blows about." The Hebrew imperfect verbal form draws attention to the typical nature of the action described. <sup>sn</sup> Wind-driven chaff. In contrast to the well-rooted and productive tree described in v. 3, the wicked are like a dried up plant that has no root system and is blown away by the wind. The simile describes the destiny of the wicked (see vv. 5-6).
New American Bible (2011)	.
The Passion Translation	.
Rotherham's <i>Emphasized B.</i>	Not so   the lawless,— But as chaff which is driven about by the wind:...

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Bond Slave Version	.

C. Thompson (updated) OT	.
Charles Thompson OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	Not so are the wicked, but they are only as chaff which the wind drives about.
Holy Bible Improved Edition	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	Not so of the lost ones, instead like the chaff, which the wind will twirl.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	The ungodly are not so: but are like the chaff which the wind driveth away.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	Not so the wicked: But--as chaff that wind drives away!

**The gist of this passage:** The malevolent ones are not like the tree cited previously, but they are like the chaff of wheat which is blown away by the wind.

Psalm 1:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
Together, these are variously translated: <i>not so, are not, not the case</i> . (Psalm 1:4)			
r <sup>e</sup> shâ'îym (רִשְׁעִים) [pronounced <i>r<sup>e</sup>-shaw-GEEM</i> ]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun); with the definite article	Strong's #7563 BDB #957

**Translation:** [This is] not true [of] the corrupt;...

The psalmist is comparing the doctrinally oriented types (from vv. 2–3) to corrupt and lawless ones (from v. 1). We saw that those who loved the Law of God were like a tree planted near water. This is not at all true of those who are corrupt and lawless.

## Psalms 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (אם כי) [pronounced kee-eem] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way if they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, except [that], unless, but</i> .			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
môwt/môts (מוֹץ/מוֹט) [pronounced moats]	<i>chaff, straw, chaff stalk</i>	masculine singular noun with the definite article	Strong's #4671 BDB #558
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâdaph (נָדַף) [pronounced naw-DAHf]	<i>to dispel, to drive, to drive away [about]; to blow away; to put to flight; to conquer</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5086 BDB #623
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular noun	Strong's #7307 BDB #924

**Translation:** ...but [who are] like the chaff which the wind blows away.

Malevolent types are just like chaff—the wasted portion of the wheat harvest. The wheat is taken to a high place and put on a platform. Then it is crushed and thrown into the air. The heavier wheat falls to the platform, but the less substantial chaff is picked up and carried away by the wind.

The NET Bible: *In contrast to the well-rooted and productive tree described in v. 3, the wicked are like a dried up plant that has no root system and is blown away by the wind. The simile describes the destiny of the wicked.*<sup>28</sup>

Syndein/Thieme: *Unbelievers have no 'roots' for stability like a tree. Instead, they are like the chaff of a wheat stalk and fly wherever the wind blows them - a horse without a reign or a ship without a rudder.*<sup>29</sup>

The Passion Translation: *Chaff is lifeless, only a shell without the kernel. Chaff depicts a life without the truth of Christ.*<sup>30</sup>

<sup>28</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 6, 2021.

<sup>29</sup> From <http://syndein.com/Psalms.html> accessed October 6, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.

<sup>30</sup> From [Bible Gateway](#); accessed October 7, 2021.



**Illustration:** The Democratic party of the United States is very much like this. Whatever is new and shiny, they grab and run with it. They are picked up and carried about with the wind. They bitterly complain in 2008 that their lead candidate is accused of being socialistic; but, in 2016 and 2020, their second place candidate for president is an avowed socialist. They are picked up and carried away by every wind of influence, which is often a Satanic influence.

Psalms 1:4 [This is] not true [of] the corrupt; but [who are] like the chaff which the wind blows away.

The doctrinal believer has roots which go into something good and nourishing (which is Bible doctrine). The lawless, the malevolent have no roots; they have nothing to ground them. They have no divine standards; they do not have God's Word to center them, to hold them to anything.

**Illustration:** As of writing this in 2021, liberals are in favor of homosexuality, sexual experimentation among young people, teaching things of a very sexual nature even to grammar school children, and a person who comes out as homosexual or as another gender. This is not all liberals for all of these things, but it is most liberals and they are moving in this direction as a group. I am 70 years old. 40 or 50 years ago, it would have been difficult to find liberals who were enthusiastic about homosexuals *coming out*. The attitude, *keep it in your bedroom, I don't want to know anything about it*; was prevalent at that time—particularly when it came to homosexuality. At that same period of time, a man thinking that he was a woman, or vice versa, was a total oddity. People would not want to have anything to do with such a person—especially if it was clear that person used to be another gender. The liberal has made a complete change of thinking in this area. The liberal has no roots in these things; no sense of ultimate right and wrong.

**Illustration:** The liberal who touts science is something above reproach in the past decade or so, doubts it when it comes to a person's gender (something which is virtually found in every cell of the body). But my point here is illustrative—these are men who have no roots, there is no true refreshment in their lives.

Psalms 1:4 This is not true at all of lawless, malevolent people. Rather than being the tree planted near water, they are like the worthless straw which the wind picks up and blows away.

Upon so will not stand the malevolent ones in judgment; and sinners in a company of righteous ones. For is knowing Y<sup>e</sup>howah a way of righteous ones and a way of malevolent ones will be lost.

Psalms  
1:5–6

Therefore, the corrupt will not stand in [the final] judgment; nor sinners [stand] in the assembly of the righteous. Y<sup>e</sup>howah knows the way of the righteous; but the way of the corrupt will perish.

Those who are corrupt—who have not believed in the Revealed God—will not have a place in the final judgment. Those adjudged to be guilty will not be a part of the assembly of the righteous. Jehovah knows the way of the righteous; and the way of the unrighteous will disappear from this world.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

Upon so will not stand the malevolent ones in judgment; and sinners in a company of righteous ones. For is knowing Y<sup>e</sup>howah a way of righteous ones and a way of malevolent ones will be lost.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

.

The Psalms Targum	Therefore the wicked will not be acquitted <sup>[1]</sup> in the great day, <sup>[2]</sup> nor sinners in the band of the righteous, Because the path of the righteous is manifest in the Lord's presence, but the paths of the wicked will perish. <sup>[1]</sup> Be acquitted: stand. <sup>[2]</sup> Great day: + of judgment.
Aramaic Targum Updated Douay-Rheims Douay-Rheims 1899 (Amer.)	. . . Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just. For the Lord knoweth the way of the just: and the way of the wicked shall perish.
Aramaic ESV of Peshitta Original Aramaic Psalms	. Because of this, the wicked will not stand in the judgment, neither sinners in the assembly of the righteous ones. Because Lord Jehovah knows the way of the righteous ones and the way of the wicked will be destroyed.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . . Because of this, the wicked will not stand in the judgment, neither sinners in the assembly of the righteous ones. Because LORD JEHOVAH knows the way of the righteous ones and the way of the wicked will be destroyed.
Samaritan Pentateuch Updated Brenton (Greek)	. Therefore the ungodly shall not rise in the judgment, nor sinners in the counsel of the just. For the Lord knows the way of the righteous; but the way of the ungodly shall perish.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	For this cause there will be no mercy for sinners when they are judged, and the evil-doers will have no place among the upright, Because the Lord sees the way of the upright, but the end of the sinner is destruction.
Easy English	So they will not go free when God judges them. Sinners cannot join with God's people, the people who are right with God.   God judges all people. He will decide if they are guilty.
Easy-to-Read Version—2008	The Lord takes care of people who respect him. But wicked people are living in a way that will take them to a bad end. When the time for judgment comes, the wicked will be found guilty. Sinners have no place among those who do what is right.
God's Word™	The LORD shows his people how to live, but the wicked have lost their way. That is why wicked people will not be able to stand in the judgment and sinners will not be able to stand where righteous people gather. The LORD knows the way of righteous people, but the way of wicked people will end.
Good News Bible (TEV)	Sinners will be condemned by God and kept apart from God's own people. The righteous are guided and protected by the LORD, but the evil are on the way to their doom.
The Message	GOD charts the road you take. The road they take leads to nowhere. V. 5 is placed with the previous passage.

Names of God Bible NIRV	. When the Lord judges them, their life will come to an end. Sinners won't have any place among those who are godly. The Lord watches over the lives of godly people. But the lives of sinful people will lead to their death.
New Simplified Bible	Therefore the wicked will not stand (be upright) in the judgment. The sinners will not stand (endure) in the assembly of the righteous. 6 Jehovah knows (is fully aware of) the way of the righteous. But the way of the wicked will perish.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Bad people won't survive judgment. When good and godly folks get together, Bad people won't get to join them. The LORD lets good people live. But bad people are doomed to die.
College Press paraphrase Contemporary English V.	. Sinners won't have an excuse on the day of judgment, and they won't have a place with the people of God. The LORD protects everyone who follows him, but the wicked follow a road that leads to ruin.
The Living Bible	For the Lord watches over all the plans and paths of godly men, but the paths of the godless lead to doom. V. 5 is placed with the previous passage.
New Berkeley Version New Life Version	. So the sinful will not stand. They will be told they are guilty and have to suffer for it. Sinners will not stand with those who are right with God. For the Lord knows the way of those who are right with Him. But the way of the sinful will be lost from God forever.
New Living Translation	They will be condemned at the time of judgment. Sinners will have no place among the godly. For the Lord watches over the path of the godly, but the path of the wicked leads to destruction.
The Passion Translation	The wicked will not endure the day of judgment, for God will not defend them. Nothing they do will succeed or endure for long, for they have no part with those who walk in truth. But how different it is for the righteous! The Lord embraces their paths as they move forward while the way of the wicked leads only to doom.
Unfolding Bible Simplified	Therefore, when God judges all mankind, he will condemn the wicked. Furthermore, the wicked will not be present when Yahweh gathers all the righteous people together. For Yahweh guides and protects righteous people, but the path that the wicked walk on leads them to where God will destroy them forever.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the LORD guards the path of the righteous, but the way of the wicked will perish.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	Therefore the wicked will not escape [Lit. stand in the] judgment, nor will sinners have a place [The Heb. lacks have a place in] in the assembly of the righteous. For the LORD knows the way of the righteous, but the way of the wicked will be destroyed.
H. C. Leupold	.
Lexham English Bible	Therefore <i>the</i> wicked will not stand in the judgment, nor sinners in the congregation of <i>the</i> righteous; for Yahweh knows <i>the</i> way of <i>the</i> righteous, [Plural] but <i>the</i> way of the wicked will perish.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	So the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For Yahweh approves of the way of the righteous, but the way of the wicked will perish.
Urim-Thummim Version	.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The wicked will not stand when judgment comes, nor the sinners when the righteous assemble. For the Lord knows the way of the righteous but cuts off the way of the wicked. 112:10
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Therefore the wicked will not arise at the judgment, nor will sinners in the assembly of the just. 6Because the LORD knows the way of the just, <sup>e</sup> but the way of the wicked leads to ruin. e. [1:6] Ps 37:18.
New Catholic Bible	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	When judgement comes, therefore, they will not stand firm, nor will sinners in the assembly of the righteous. The LORD watches over the way of the righteous, but the way of the wicked is doomed.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For this reason the wicked won't stand up to the judgment, nor will sinners
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	at the gathering of the righteous. For ADONAI watches over the way of the righteous, but the way of the wicked is doomed.
Hebraic Roots Bible	On account of this the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For YAHWEH is knowing the way of the righteous, and the way of the wicked shall perish.
Hebrew Transliteration S. The Israel Bible Israeli Authorized Version Kaplan Translation The Scriptures–2009	. . . . . . . Therefore the wrong shall not rise in the judgment, Nor sinners in the congregation of the righteous. For יהוה knows the way of the righteous, But the way of the wrong comes to naught. Therefore the wicked will not stand during the judgment, nor sinners in the congregation of the righteous. For Adonai knows the way of the righteous, but the way of the wicked leads to ruin.
Tree of Life Version	

### Weird English, 𐤀𐤋𐤁𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	THEREFORE THE UNGODLY SHALL NOT RISE IN JUDGMENT, NOR SINNERS IN THE COUNSEL OF THE JUST. FOR JESUS KNOWS THE WAY OF THE RIGHTEOUS; BUT THE WAY OF THE UNGODLY SHALL PERISH.
Awful Scroll Bible	They doomed were to be set up for judgment - are they who are to be made clean, to be in the audience of they righteous? - Jehovah is to be knowing the manner of the righteous, but of the manner of they doomed was He to destroy.
Concordant Literal Version exeGesés companion Bible	. So, neither the wicked rise in the judgment, nor sinners in the witness of the just. For Yah Veh knows the way of the just; and the way of the wicked destructs.
exeGesés companion Bible Orthodox Jewish Bible	. Therefore the Resha'im shall not stand in the Mishpat, nor Chatta'im (sinners) in the Adat Tzaddikim. For Hashem knoweth the Derech Tzaddikim, but the Derech Resha'im shall perish. T.N. The next Psalm says that the whole world, all the earth, is, or will be, the possession of Moshiach, and that Hashem assures Moshiach of this; therefore, the Great Commission (Mt 28:19-20) was given to preach Moshiach to the ends of the earth that the whole world may hear.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Therefore the wicked will not stand [unpunished] in the judgment, Nor sinners in the assembly of the righteous. For the Lord knows <i>and</i> fully approves the way of the righteous, But the way of the wicked shall perish.
The Expanded Bible	So the wicked will not ·escape God's punishment [ <sup>L</sup> stand in the judgment]. Sinners will not ·worship with God's people [ <sup>L</sup> be in the assembly of the righteous].

This is because the Lord takes care of his people [<sup>L</sup> knows the way of the righteous],

but the way of the wicked will be destroyed.

Kretzmann's Commentary

Therefore the ungodly, the wicked unbelievers, shall not stand in the Judgment, will not be acquitted before the tribunal of God, will not be able to stand up and hold their own in the last great investigation, nor sinners in the congregation of the righteous, they will not be placed with the blessed of the Father at the right hand of the Judge, Matthew 3:12; Psalms 35:5; Zephaniah 2:1-Exodus :.

For the Lord knoweth the way of the righteous, He knows them and is known of them, He is united with them by the closest band of union, in the most intimate fellowship, John 10:14-Ezra :, and therefore their path through life is sure to lead to God, certain to reach the goal of everlasting bliss in Him; but the way of the ungodly shall perish, it leads into the abyss of everlasting destruction and damnation. Thus is the foolishness of the wicked punished and the hope of the believers rewarded .

Lexham English Bible  
The Pulpit Commentary  
Syndein/Thieme

{Verse 5: Baptism of Fire}

Therefore the 'unjustified one'/unbeliever {rasha`} shall not stand {have not roots to stabilize them} in the judgment

{Baptism of Fire - unbelievers are removed from the earth for the Millennium},

nor sinners in the congregation of the righteous

{the Millennial Reign of Christ will begin after the Tribulation with ONLY believers. Later unbelievers will be born, but just as after the flood, the civilization begins with only believers}.

{Verse 6: Great White Throne Judgement}

For Jehovah/God understands/knows the way of the righteous {believers}. But the way of the 'unjustified one'/unbeliever {rasha`} shall perish.

{Note: All 'human righteousnesses' are as filthy rags in the sight of the Lord. The only righteousness that counts, is God's own righteousness. When we accept Christ as our savior, God imputes His righteousness in us. We are in Union with Christ and share in all that He has - His Priesthood, His Son-ship (relationship with the Father), His Royalty, His eternal life (we have everlasting life), on and on. We also share His righteousness (as did Abraham - 'Abraham believed and it was credited to his account for righteousness - his salvation - faith in Christ as Christ was revealed to Abraham in his time and culture.)}

{Note: The 'way of the unbeliever' refers to following the alterative viewpoint that Satan created as a choice different from the plan of God. Satan's plan was stored in the Tree of the knowledge of good and evil. When people do not have divine viewpoint from the Word of God, they follow the plan of the cosmos/world - called human viewpoint, but it is really 'anything thought/plan/activity not authorized by the Plan of God'. This can go in two directions depending on the trend of the old sin nature in your soul - toward overt evil (easily spotted - the party girl, male chaser on and on) or toward mental attitude sins ( the self-righteous person judging the sins of the person in the other category. The second group is actually worse in the eyes of the Lord.)}

The Voice

In the end, the wicked will fall in judgment;

the guilty will be separated from the innocent.

Their road suddenly will end in death,

yet the journey of the righteous has been charted by the Eternal.

## Bible Translations with Many Footnotes:

College Press Bible Study .



## The Complete Tanach

Therefore, the wicked shall not stand up in judgment, nor shall the sinners in the congregation of the righteous.

**Therefore, etc.:** This refers to the verse following it.

For the Lord knows the way of the righteous, but the way of the wicked shall perish.

**For the Lord knows the way, etc.:** Because He knows the way of the righteous, and it is before Him to recognize it constantly; the way of the wicked is hateful to Him, and He removes it from before Him. Therefore, the foot of the wicked will not stand up on the day of judgment, neither shall the sinners be written in the congregation of the righteous.

The Geneva Bible  
Kaplan Translation  
NET Bible®

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For this reason<sup>23</sup> the wicked cannot withstand<sup>24</sup> judgment,<sup>25</sup>  
nor can sinners join the assembly of the godly.<sup>26</sup>  
Certainly<sup>27</sup> the Lord guards the way of the godly,<sup>28</sup>  
but the way of the wicked ends in destruction.<sup>29</sup>

<sup>23tn</sup> Or "Therefore."

<sup>24tn</sup> Heb "arise in," but the verb is used metonymically here in the sense of "stand"; "endure," as in 1 Sam 13:14 and Job 8:15. The negated Hebrew imperfect verbal form is here taken as indicating incapability or lack of potential, though one could understand the verb form as indicating what is typical ("do not withstand") or what will happen ("will not withstand").

<sup>25tn</sup> 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).

<sup>26tn</sup> Heb "and sinners in the assembly (or "circle") of [the] godly." The negative particle and verb from the preceding line are assumed by ellipsis here ("will not arise/stand").

<sup>sn</sup> The assembly of the godly is insulated from divine judgment (Ps 37:12-17, 28-29).

<sup>27tn</sup> The translation understands כִּי as asseverative. Another option is to translate "for," understanding v. 6 as a theological explanation for vv. 3-5, which contrasts the respective destinies of the godly and the wicked.

<sup>28tn</sup> Heb "the Lord knows the way of the righteous." To "know a way" means, in its most basic sense, "to recognize/acknowledge a pathway, route, or prescribed way of life" (see Josh 3:4; Job 21:14; Ps 67:2; Isa 42:16; Jer 5:4-5). Here it could refer to the Lord recognizing the behavior of the godly and, by metonymy, rewarding their godliness with security and prosperity (resulting in the translation, "the Lord rewards the behavior of the godly"). The present translation takes the verb in the sense of "mark out" (cf. Job 23:10), which metonymically could mean "watch over, protect, guard." In this case the "way of the godly" is not their behavior, but their course of life or destiny; a translation reflecting this would be "the Lord protects the lives of the godly" or "the Lord watches over the destiny of the godly" (cf. NEB, NIV, NRSV). The Hebrew active participle יָדָעַ (yodea', "knows") has here a characteristic durative force.

<sup>29tn</sup> Heb "but the way of the wicked perishes." The "way of the wicked" may refer to their course of life (Ps 146:9; Prov 4:19; Jer 12:1) or their sinful behavior (Prov 12:26; 15:9). The Hebrew imperfect verbal form probably describes here what typically happens, though one could take the form as indicating what will happen ("will perish").

New American Bible (2011)  
New Catholic Bible

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Therefore, the wicked will not stand firm at the judgment,<sup>[9]</sup>  
nor sinners in the assembly of the righteous.

For the Lord watches over<sup>[h]</sup> the way of the righteous,  
but the way of the wicked will perish.

g. Psalm 1:5 At the judgment—either God's judgment of the wicked during life (see Pss 76:7f; 130:3; Ezr 9:15) or his judgment of them at the end of time (see Mal 3:2; Mt 25:31-46; Rev 6:17)—the wicked will bear the brunt of their misdeeds. Righteous: a name for the faithful People of God, i.e., those who reverence God and diligently strive to carry out his laws in every phase of their lives.

- h. Psalm 1:6 Watches over: the Lord takes an avid interest in their conduct (see Pss 31:7f; 37:18; Gen 18:19; Am 3:2; Nah 1:7). The way of the wicked will perish: a similar fate is set forth for the wicked in Ps 112:10: “the desires of the wicked will be fruitless.” The theme of the two ways has already been found in Deut 30:15f and Jer 21:8; it will be taken up again in Prov 4:18f and Mt 7:13.

The Passion Translation

Rotherham's *Emphasized B.*

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 <For this cause> shall the lawless not stand<sup>d</sup> in the judgment,—  
 Nor sinners' in the assembly of the righteous.  
 For Yahweh doth acknowledge<sup>e</sup> the way of the righteous;  
 But ||the way of the lawless|| shall vanish.<sup>f</sup>

<sup>d</sup> Mt.: “arise.”

<sup>e</sup> Cp. Mt. vii. 23; Rom. viii. 29; 2 Tim. ii. 19.

<sup>f</sup> So O.G. “Come to nought”—Charles Carter, Translator into Singhali (Yates & Alexander).

### **Literal, almost word-for-word, renderings:**

A Faithful Version

Bond Slave Version

C. Thompson (updated) OT

Charles Thompson OT

Context Group Version

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 .  
 Therefore, the wicked shall not stand in the judgment; nor disgracers [of God] in the congregation of the vindicated.

For YHWH knows the way of the vindicated; But the way of the wicked, shall perish.

English Standard Version

Green's Literal Translation

Holy Bible Improved Edition

Literal Standard Version

Modern English Version

Modern Literal Version 2020

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 Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous.

Because Jehovah knows the way of the righteous, but the way of the wicked will perish.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Revised Mechanical Trans.

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 Therefore, the lost ones will not rise in the decision, or the ones of failure in the company of the steadfast ones,  
 for YHWH knows the road of the steadfast ones, and the road of the lost ones will perish.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

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 Therefore the wicked rise not in judgment, Nor sinners in the company of the righteous,  
 For Jehovah is knowing the way of the righteous, And the way of the wicked is lost!

### **The gist of this passage:**

The wicked will not stand up in the final judgment; their way will be destroyed. The righteous and unrighteous will not be intermingled in the end.

5-6

## Psalm 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane]</i>	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, ‘al kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
lô' (לֹא or אֵין) [pronounced <i>low]</i>	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qûwm (קוּם) [pronounced <i>koom]</i>	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #6965 BDB #877
The NET Bible: Heb “arise in,” but the verb is used metonymically here in the sense of “stand”; “endure,” as in 1 Sam 13:14 and Job 8:15. The negated Hebrew imperfect verbal form is here taken as indicating incapability or lack of potential, though one could understand the verb form as indicating what is typical (“do not withstand”) or what will happen (“will not withstand”). <sup>31</sup>			
rêshā'îym (רִשְׁעִים) [pronounced <i>r<sup>e</sup>-shaw-GEEM]</i>	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
This word occurs 4x in this psalm.			
bê (בְּ) [pronounced <i>b<sup>eh</sup>]</i>	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mîshêpâṭ (מִשְׁפָּט) [pronounced <i>mish<sup>e</sup>-PAWT]</i>	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the definite article	Strong's #4941 BDB #1048

**Translation:** Therefore, the corrupt will not stand in [the final] judgment;...

Those who are corrupt—those who have not trusted in the Revealed God—they will not stand in the final judgment (or evaluation). Prior to this, they will have been evaluated by God and found wanting. They did not trust in the Revealed God (Jesus in the New Testament era), and so their human good is evaluated and rejected. They are sent to the Lake of Fire (Revelation 20).

<sup>31</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 7, 2021.

## Psalms 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chattâ' (חַטָּאִים) [pronounced <i>khat-TAW</i> ]	<i>sinnners, deviates, deviants, transgressors; criminals; those subject to condemnation</i>	masculine plural noun	Strong's #2400 BDB #308
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'êdâh (עֵדָה) [pronounced <i>gā-DAWH</i> ]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
tsaddîyqîym (צַדִּיקִים) [pronounced <i>tsahd-dee-KEEM</i> ]	<i>just ones, righteous ones, justified ones; [those who have been] vindicated</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843

**Translation:** ...nor sinners [stand] in the assembly of the righteous.

At the end of this age, when the Millennium begins, it will begin with believers only. The unrighteous will not stand in the new age. They will have been removed from this earth.

Psalms 1:5 Therefore, the corrupt will not stand in [the final] judgment; nor sinners [stand] in the assembly of the righteous.

## Psalms 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]	<i>knowing, knowing by experience [or practice]; skilled; seeing; recognizing, admitting, acknowledging</i>	Qal active participle	Strong's #3045 BDB #393
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202

## Psalm 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsaddîyqîym (צַדִּיקִים) [pronounced tsahd-dee-KEEM]	<i>just ones, righteous ones, justified ones; [those who have been] vindicated</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843

**Translation:** Y<sup>e</sup>howah knows the way of the righteous;...

Y<sup>e</sup>howah is said to know the way of the righteous. This is because He invented the spiritual life on this earth. The way of the righteous refers to that spiritual life.

The NET Bible: *Heb "the Lord knows the way of the righteous." To "know a way" means, in its most basic sense, "to recognize/acknowledge a pathway, route, or prescribed way of life" (see Josh 3:4; Job 21:14; Ps 67:2; Isa 42:16; Jer 5:4-5). Here it could refer to the Lord recognizing the behavior of the godly and, by metonymy, rewarding their godliness with security and prosperity (resulting in the translation, "the Lord rewards the behavior of the godly"). The present translation takes the verb in the sense of "mark out" (cf. Job 23:10), which metonymically could mean "watch over, protect, guard." In this case the "way of the godly" is not their behavior, but their course of life or destiny; a translation reflecting this would be "the Lord protects the lives of the godly" or "the Lord watches over the destiny of the godly" (cf. NEB, NIV, NRSV).<sup>32</sup>*

I would understand the way of the righteous to be equivalent to the **way of God** (or, the way of Y<sup>e</sup>howah). This is the way that the spiritual life was described or designated in the Old Testament. In the New Testament, we might speak of the *Christian life* or the *spiritual life*; in the Old Testament, they called it the way of God.

## Psalm 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
r <sup>e</sup> shâ'îym (רָשָׁעִים) [pronounced r <sup>e</sup> -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
The 4 <sup>th</sup> occurrence of this word in this short, 6 verse psalm.			
'âbad (אָבָד) [pronounced aw <sup>b</sup> -VAHD]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6 BDB #1

**Translation:** ...but the way of the corrupt will perish.

<sup>32</sup> From <https://bible.org/netbible/index.htm?psa1.htm> (footnote); accessed October 7, 2021.

The way of the wicked or the way of the corrupt is a modus operandi of life which will end in destruction. Their actions exclude God from their thinking. Their actions may be approved by the **laws of divine establishment** and maybe not. For example, an unbeliever might support our veterans and give to various causes which support the vets. This would be divine establishment. However, that same person might promote peace at any cost, supporting every peace movement around (that would be human good).

Syndein/Thieme: *The 'way of the unbeliever' refers to following the alternative viewpoint that Satan created as a choice different from the plan of God. Satan's plan was stored in the Tree of the knowledge of good and evil. When people do not have divine viewpoint from the Word of God, they follow the plan of the cosmos/world - called human viewpoint, but it is really 'anything thought/plan/activity not authorized by the Plan of God'. This can go in two directions depending on the trend of the old sin nature in your soul - toward overt evil (easily spotted - the party girl, male chaser on and on) or toward mental attitude sins (the self-righteous person judging the sins of the person in the other category. The second group is actually worse in the eyes of the Lord.*<sup>33</sup>

Psalm 1:6 **Y<sup>e</sup>howah knows the way of the righteous; but the way of the corrupt will perish.**

Psalm 1:5-6 **Those who are corrupt—who have not believed in the Revealed God—will not have a place in the final judgment. Those adjudged to be guilty will not be a part of the assembly of the righteous. Jehovah knows the way of the righteous; and the way of the unrighteous will disappear from this world.**

Syndein/Thieme: *All 'human righteousnesses' are as filthy rags in the sight of the Lord. The only righteousness that counts, is God's own righteousness. When we accept Christ as our savior, God imputes His righteousness in us. We are in Union with Christ and share in all that He has - His Priesthood, His Son-ship (relationship with the Father), His Royalty, His eternal life (we have everlasting life), on and on. We also share His righteousness (as did Abraham - 'Abraham believed and it was credited to his account for righteousness - his salvation - faith in Christ as Christ was revealed to Abraham in his time and culture.*<sup>34</sup>

<b>Beginning of Document</b>	<b>Chapter Outline</b>	<b>Charts, Graphics, Short Doctrines</b>
<b>Introduction and Text</b>	<b>First Verse</b>	<b>Addendum</b>
<b><a href="http://www.kukis.org">www.kukis.org</a></b>	<b>Psalm folder</b>	<b>Exegetical Studies in the Psalms</b>

## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Psalm 1 is in the Word of God

1. T
- 2.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

<sup>33</sup> From <http://syndein.com/Psalms.html> accessed October 7, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.

<sup>34</sup> From <http://syndein.com/Psalms.html> accessed October 7, 2021. These are likely quotations from what R. B. Thieme, Jr. taught at some point.



These are things which we learn while studying this particular chapter.

### What We Learn from Psalm 1

1. T
- 2.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

### Jesus Christ in Psalm 1

Chapter Outline

Charts, Graphics and Short Doctrines

Beginning of Document

Chapter Outline

Charts, Graphics, Short Doctrines

Introduction and Text

First Verse

Addendum

[www.kukis.org](http://www.kukis.org)

Psalm folder

Exegetical Studies in the Psalms

### Addendum

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Psalm 1

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

## A Complete Translation of Psalm 1

## A Reasonably Literal Translation

## A Reasonably Literal Paraphrase

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Doctrinal Teachers Who Have Taught Psalm 1

Series			Lesson (s)	Passage
R. B. Thieme, Jr.				
R. B. Thieme, III				
Teacher	Link			Passage
Syndein	<a href="http://syndein.com/Psalms.html">http://syndein.com/Psalms.html</a>			Psalm

## Word Cloud from a Reasonably Literal Paraphrase of Psalm 1

### Word Cloud from Exegesis of Psalm 1<sup>35</sup>

These two graphics should be very similar; this means that the exegesis of Psalm 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Psalm folder	Exegetical Studies in the Psalms

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<sup>35</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.