

1:1 "Blessed" - ְבָּרוּךְ. This is not just a promise, BUT A STATEMENT OF FACT (Perowne, I, 108), an observation from life.

Such a person as the Psalmist is about to describe is not just happy, BUT HAS EXPERIENCED BLESSING AFTER BLESSING, JOYS WHICH FILL HIS CUP TO FULL AND RUNNING OVER. The Hebrew is in the plural, "O the blessednesses . . ."

Cf. other blessings in the Psalms: 2:12; 32:1, 2; 33:12

Next we have three triologies

1) "Walketh"

"Standeth."

"Sitteth."

2) "The Counsel."

"The way."

"The seat."

3) "The godly."

"Sinners."

"The scornful."

Each expression deserves careful definition.

Two things should be noted:

1) The Psalmist thus begins on a negative note, but it is equally important to see that he does not stay there. Nevertheless, we must realize that, if we are to experience happiness, THERE ARE CERTAIN THINGS WHICH WE CANNOT DO.

2) There is a gradual degeneration to be seen in v. 1. The person who walks will soon be standing and then be sitting.

"Walketh" - ְבָּרוּךְ. This means to live; here, to follow one as an example, to pursue his life and conduct, and to act as he does.

"The counsel" - נְגַזֵּל. So this is to follow his advice. Both Ges. (#. 807) + Delitzsch (#. 85) include the idea of one's state of mind - thinking about things as men without God would think.

"The ungodly" - אָשָׁר. This is a person who is

- 1) Fay morally, loose - not tied down to the divine standards of right & wrong (Del., 84).
- 2) One who is noisy, outspoken. He is not satisfied to be ungodly himself; he wants others to be the same.
- 3) He causes injury and disturbance instead of making peace.

This type of person will always claim a following even though the results are disastrous. How tragic when a child of God becomes a follower of such a person!

"nor standeth" - תֹּאַתֶּר. This seems to mean here that he takes a stand. A man who follows evil will soon begin to speak out in its favor. Sin ceases to be sin in his eyes.

"On the way" - עַל־דַּרְכֵי. This is a different root from "walketh not" above, but the idea is very similar. It is the way a person lives, his conduct.

"Of sinners" - אֲשָׁר־פָּשָׁעִים. This is very much like the GR, ἀπαρτίνω. It means to miss the mark. The Psalmist probably uses this of the person who actively, outwardly, habitually, gives himself to sin. Often this is coarse sin.

"nor sitteth" - לֹא־יָשֵׁב.

"The seat" - יְמִינֵי. } Ges. (#. 550) says

Del. I, §5
 sup. this
 can be an
 individual
 or an assembly
 (near), social
 or official.

that this refers to a "session", an assembly of persons sitting together."

Spurgeon (I, 2), "They have taken their degree in vice, and as true Doctors of Damnation they are installed, and are looked up to by others as Masters in Belial."

"The scornful" - □-§4. This means "to deride, to mock any one ... by imitating his voice or mode of speaking ... a frivolous and impudent person, who sets at nought and scoffs at the most sacred precepts and duties of religion, piety, and morals" (Isa., 5:17). They "make that which is divine, holy, and true a subject of frivolous jesting" (Del., I, §4). This is a scighter - one pictured in the Word who will accept no correction (Prov. 9:7, 8; 13:1).

1:2 now the contrast.

"His delight" - §5. This means to love (Psa., 33:4), to firmly adhere to (Del., I, §5).

Cf. Psa. 40:8.

This must not only mean enjoying the Word, but obeying it. This is probably the reason he refers to it "the law of the Lord" - §7:5, §15:7. This expression is used for:

- 1) Individual precepts.
- 2) The books of Moses.
- 3) All of the revelation of God - esp. the precepts, the commands, which are binding upon the people of God.

There is no reason to give it any less than 3) here.

Cf. John 14:21, 23.

"The Lord" = Jehovah, and conveys the idea that, as the Lord is unchanging, so is His Word!

"Doth he meditate" - ַתְּמִדֵּן. This means to think, to read by syllables - so as not to miss anything. This person is searching out the truth.

Cf. Josh. 1:8; Psa. 63:5, 6; 77:11, 12 (in these latter two refs the meaning seems to be, to remember).

"Day and night" - ַיְמָה וְלֹילה. This means "continually" (Gen., 39:1). Cf. Isa. 60:11

"The perf. in ver. 1 describe what all along he never has done, the fut ַתְּמִידֵן, what he is always striving to do" (Del., I, 85). See also footnote "a" in Perrone, I, 111.

(1:3) Here the Psalmist speaks of the consequence "He shall be," or become. The verb has the same root as Jehovah in v. 2.

"Like a tree" - ַכְּבָד.

"Planted" - ַנְּצָרָת. This means "firmly planted, so that no winds that may rage around it are able to remove it from its place" (Del., I, 85).

Cf. Gen's obs. ref to this in Gen. 17:7, 8.

"By the rivers of water" - ַמִּזְרָחֶת הַמִּזְרָחֶת. The combination of these words gives intensity to this expression, showing an abundant supply of water, never ending.

The figure would have been very vivid to the eastern mind. When everything else was parched, barren, and dead, there could be seen the occasional oasis where water made things green & luxuriant & flourishing. What a picture of contrast we have here.

Cf. Psa. 52:8; 92:12-14; Isa. 44:3, 4; Eze. 47:12

The "rivers" indicates a supply from many sources.

"Fruit" is the object for the tree's existence.
Cf. John 15:16.

"Its leaf also shall not wither" - Leaves
are an indication of the health of the tree.
A tree which loses its leaves does not bring
its fruit to maturity. Leaves also (1) convert
"the water of life of the divine word into sap
and strength" (Del., I, 86). Del. takes it as
speaking of faith appropriating the Word.

This also (2) would have to do with the
outward profession - which never falters.

THEN THE PSALMIST REVERTS FROM THE FIGURE OF
A TREE BACK TO THE BLESSED MAN.

"And whatsoever he doeth shall prosper."
Lit., it is, "All that he doeth..." The verb for
"prosper" is לְקַחַת. It means that "whatever
such an one undertakes, he brings to a
successful issue, for the right of the word
and of the blessing of God is in his actions"
(Del., I, 87).