



I. What the Blessed Man does _____ do (vs.1):

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

II. What the Blessed Man _____ (vs. 2):

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

III. The _____ of the blessed man (vs. 3):

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

IV. The way of the _____ (vss. 4-5):

The ungodly are not so: but are like the chaff which the wind driveth away. Therefore, the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

V. Two Ways, Two People, Two _____ (vs. 6):

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

*And unto this people thou shalt say, Thus saith the LORD;
Behold, I set before you the way of life, and the way of death.*

J E R E M I A H 2 1 : 8

Writers:

The authorship of about two-thirds of the psalms are identified in the superscription. David is accredited with 73. David was the sweet Psalmist of Israel (2 Sam. 23:1), musician (1 Sam. 16:23—harp) and the man responsible for organizing the temple ministry, including the singers (1 Chron. 15:16, 16:7; 25:1). Eleven of the Psalms are ascribed to the sons of Korah, twelve Psalms to Asaph, two to King Solomon (Ps. 72 & 127), one to Ethan (Ps. 89) and one to Moses (Psalm 90).

Structure:

The book of Psalms is made up of 5 books: Book 1: Psalms 1-41; Book 2: 42-72; Book 3: 73-89; Book 4: 90-106; Book 5: 107-150. Each of the first three books end with a double “Amen,” the fourth ends with an “Amen” and a “Hallelujah” and the last book ends with “Hallelujah.” Within these books there are also groupings such as the Psalms of Degrees (120—134) as well as the Messianic Psalms (2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 87, 89, 102, 110, 118) and the Hallelujah Psalms (113-118, 146-150).

Style:

Hebrew music or poetry is decidedly different than English poetry. English poetry is built around rhyme and rhythm. In rhyme we get phonetic agreement, the sounds rhyme and often with no thought to content. In rhythm we get metric agreement, the time or beat to which the song or poetry is to be sung (read).

However, in Hebrew poetry neither rhyme nor rhythm is the foundation, but rather the words themselves. The thought or ideas that the words convey are the focus, with little or no regard to rhyme nor rhythm.