



Piotr Zaremba, Master classes:

### „The Recipe for Happiness” Psalm 1

#### Icebreaker:

1. Let us introduce ourselves to each other. Did you ever met before?
2. What kind of literature do you like, if any?
3. Did you ever read the Book of Psalms from the beginning to the end?
4. Which Psalm would you consider your favourite?
5. Are there any characteristics that you noticed about the poetry of the Psalms?
6. Did you ever have a Bible study on Psalm 1?

#### Prayer:

#### Reading the Psalm

In Hebrew poetry we have to do with the parallelism of clauses. It may mean that the second clause says the same the same thing the first clause does, but in different word. Or that the second clause says something opposite to the first clause does. Or that the second clause explains or deepens the meaning of the first clause.

So let us read the Psalm keeping that in mind.

#### Questions to the text:

7. Are there any questions that you have right after reading this Psalm?
8. Are there any expressions, idioms or words that you do not understand or would like to know better? (JHWH, Law, knows the way).
9. Hebr. **blessed** (at the beginning of the Psalm) is an exclamation: Lucky! So, what kind of a man is considered lucky according to this Psalm. Answering, do not use the expression of the Psalm, but expressions that reflect your specific situation.
10. Majority of the people in our societies are ungodly. What are we preventing them form with our Good News? Answering, do not use the expression of the Psalm, but expressions that reflect your specific situation.

11. Name promises given to the lucky man. Which of these promises is the most important or precious to you?
12. Please, share how do you meet the conditions for the lucky man? Could you also share how God fulfilled the promises of the Psalm 1 in your life?
13. What could you plan and do to be able to meet the conditions of the lucky many a bit better? Please, meet the Principles of Application: Clearly defined, Workable, Verifiable. If you do not know, please, ask for advice.

### Concluding Prayer

#### Interesting information:

Hebrew script is written from right to left

Hebrew alphabet does not include vowels. They were added in later times and the process of vocalization (i.e. adding the vowels) was completed in X century after Christ. Adding different vowels to the consonantal text may change the meaning of the word.

Septuagint is the translation of the Hebrew Bible to Greek. It was done in the II century before Christ. It is important for many reasons. Among others, (1) it shows what vowels Hebrews applied to the text before vocalization of the Hebrew text took place. (2) Sometimes it testifies to the more consistent variant text than the Masoretic one (the one we have in *Biblia Hebraica Stuttgartensia*)

Hebrews were not so much interested in the time factor of the verb. They were more interested in its aspect: perfective or imperfective. Perfect was applied to the action completed (resulting for the present time), imperfect to the action not completed (in the past, present; it also conveys relates to the future). The action in its progress is expressed by participiums.

#### Useful advice:

- In our Bible studies we primarily want to be instrumental in the process of transformation of our people, not in making them experts. Thus, it is better not to flood our people with the ocean of information. Know what you say, do not say everything you know.
- For the most part translations of the Bible are good, if you understand what theological preferences are behind them. For us, evangelicals, choose ESV for literal translation or NIV for literary or NLB if you work with youth and do not make the process of Bible study preparation your unbearable burden.
- If you plan to stay in ministry, learning Greek and Hebrew would be worth considering.
- It is always helpful to have some object lessons in store for the „ice-breaker” time.

#### Resources:

- e-sword and its modules, like Keil and Delitsch **Commentary on the Old Testament**.
- Logos and its commentaries, like **Word Biblical Commentary**.

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