

HEBREW GRAMMATICAL EXPRESSION AND ANALYSIS OF PSALM 1:1-3

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Abstract

This article presents a thorough morphological examination of Psalm 1:1-3, focusing on the grammatical terms used in Hebrew in these passages. The study employs word analysis methodology, investigating the root, affixes, verb forms, and particle usage of each term. Through close examination of the text, the study unveils subtleties of meaning that add to the psalm's overall meaning and literary mastery. The study illustrates the depth of Biblical Hebrew morphology and shows how this morphological method improves our comprehension of the psalm's meaning. The word comprises a sentence analysis based on Hebrew accent marks as well as a pericope analysis that splits the material into three portions. This thorough analysis provides insights into the blessings of the righteous as they are described in Psalm 1:1-3, leading to a translation that reflects a depth of the Hebrew linguistic structures.

Keyword: *Biblical Hebrew, Psalm 1, morphological analysis, pericope analysis, syntactical analysis, Hebrew grammar, biblical poetry, exegesis, Torah.*

Introduction

The book of Psalms is divided into five books. Psalm One is considered as the preface of the Psalm.¹ For its general character and subject, this psalm has been placed in the beginning of the book.² It has been proposed that this psalm offers a suitable introduction to the rest.³ Though it is anonymous,⁴ it displays the picture of the blessed man and the consequence of wickedness and establishes a divine sermon which similar to the beatitudes. This article employs the syntactical analysis process which includes the morphological analysis and lexical resources in

¹ Charles Haddon Spurgeon and David Otis Fuller, *Psalms* (Grand Rapids, MI: Kregel, 1976), 13.

² J. J. Stewart Perowne, *The Book of Psalms: A New Translation with the Introduction and Notes, Explanatory and Critical* (Grand Rapids, MI: Zondervan, 1976), 107.

³ *Ibid.*, 109.

⁴ Geoffrey Grogan, *Psalms, The Two horizons Old Testament commentary* (Grand Rapids, MI: Eerdmans, 2008), 42.

order to establish a correct translation of the passage. Psalm 1 introduces the Book of Psalms, a classic of biblical poetry, and establishes the collection's overarching theme. With an emphasis on a word-by-word analysis of the Hebrew text, this essay offers a thorough morphological analysis of Psalm 1:1–3. By closely examining each word's constituent parts, we hope to reveal subtleties of meaning that add to the psalm's overall meaning and literary beauty.

Morphological analysis in Biblical Hebrew involves the study of word formation, including roots, prefixes, suffixes, and vowel patterns. This approach allows for a deep analysis of the text's grammatical structures. The analysis will include an Identification of the root, an analysis of the affix, an analysis of Hebrew verbs and their implications, and an exploration of particle usage, noun, and adjective functions. The goal of this careful morphological analysis is to provide light on the many levels of meaning that are present in the Hebrew text of Psalm 1:1–3. In addition to improving our comprehension of the psalm's content, this approach will highlight the diversity of Biblical Hebrew morphology and how it affects textual interpretation. Focusing on the constituents of every word aims to offer perspectives that can contribute to more extensive exegetical and theological debates on this crucial psalm.

General Feature

Pericope Analysis

In terms of the periscope division, it is considered to divide this passage into three section which are verses 1-3, verses 4-5 and verse 6. Some points have to be taken in connection to certain reasons in which the passage is divided. Section one is talking about the blessed man and section two is about the affliction of the ungodly. In the end, section three is the conclusion of this passage. The subject in section one is the blessed man on the other hand, the subject in section two is the wicked man. Grammatically, section one starts with perfect stem unlike section two uses the imperfect stem. In section one, the author points out the invitation to the reader likely the invitation to be a blessed person. However, in the next section, the author shows the picture of the consequence of the wickedness. In the beginning of the second parts, the author uses negative particle and starting to mention the misery of the ungodly. This point contrasts to the first section which uses the positive expression such as blessed. Therefore, the periscope division of this passage are three section which can be seen below:

Hebrew Text	
<p>1. אֲשֶׁר־יֵהְיֶה אִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבַדְבָר טָטְאִים לֹא עָמַד וּבַמּוֹשֵׁב לְצִיִּים לֹא יָשָׁב:</p> <p>2. כִּי אִם בְּתוֹרַת יְהוָה חֻפָּצוּ וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וּלְיָלֵלָה:</p> <p>3. וְהָיָה כְּעֵץ שֶׁתּוֹלַד עַל־פְּלָגֵי מַיִם אֲשֶׁר פְּרִיּוֹ יִתֵּן בְּעָתוֹ וְעֵלְהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:</p>	<p><i>First Pericope</i> (The blessedness of the righteous)</p>

<p>4. לא־כֹּן הַרְשָׁעִים כִּי אִם־כֹּמֵץ אֲשֶׁר־תִּדְפְּנוּ רוּחַ:</p> <p>5. עַל־כֵּן לֹא־יִקְמוּ רְשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בְּעֵצָת צְדִיקִים:</p>	<p><i>Second Pericope</i> (The misery of the wicked)</p>
<p>6. כִּי־יִדְעַ יְהוָה דְּרֹךְ צְדִיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד:</p>	<p><i>Third Pericope</i> (Conclusion)</p>

Sentences Analysis

In Hebrew, the clause is divided according to accent mark. There are two major disjunctive accents that indicated the end of each Hebrew sentence. The first one is *atnah* (ֿ), which is placed below the accented syllable of the last word in the first half of the verse. And the second one is *silluq* (ֿ) which is placed below the accented syllable of the last word in the last half of the verse and immediately precedes with *sof passuq* (:).⁵ In conjunction with this, the text is divided in nine clausal which can be seen below:

a. Verse One.

- First Clause
- Second Clause
- Third Clause

אֲשֶׁר־יִי־הָאִישׁ אֲשֶׁרוֹ לֹא הָלַךְ בְּעֵצָת רְשָׁעִים
 וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד
 וּבְמוֹשָׁב לְצִים לֹא יָשָׁב:

b. Verse Two

- First Clause
- Second Clause

כִּי אִם בְּתוֹרַת יְהוָה חֻפְצוּ
 וּבְתוֹרָתוֹ יְהִיגוּ יוֹמָם וּלְיָלֵה:

c. Verse Three

- First Clause
- Second Clause
- Third Clause
- Fourth Clause

וְהָיָה כְּעֵץ שְׁתוּל עַל־פִּלְגֵי מַיִם
 אֲשֶׁר פִּרְיוֹ יִמָּן בְּעֵתוֹ
 וְעָלְהוּ לֹא־יָבוּל
 וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:

⁵ Page H. Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, MI: Eerdmans, 1992), 16–17.

Morphosyntactical Analysis of Psalm 1:1

First Clause אֲשֶׁר־הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ בְּעֵצַת רְשָׁעִים

The word אֲשֶׁר־ is noun masculine plural construct but some interpret as particle interjection. There is a mark of *maqeph* (־) which attached this construct noun to the next absolute noun. The root of this word is אֲשֶׁר־ which means “blessed is (he who).”⁶ HALOT offers the translation of this as “happy is (he who).”⁷ Concerning the grammatical expression, this word functions as the predicative of the subject הָאִישׁ in the syntactic section because of the *maqeph* makes this word as the construction of the subject. Furthermore, word הָאִישׁ is definite article הָ + noun common masculine singular absolute.⁸ There is a modification of the definite article from הָ to הֵ because of the first consonant is a guttural consonant. The root of this word is אִישׁ which means “man,”⁹ Concerning the grammatical expression, this word functions as the subject in the syntactic section of the first clause. אֲשֶׁר is relative pronoun.¹⁰ The literal translation of this word is *who and* לֹא is adverb of negation¹¹ The literal translation of this word is *not*. The next word is הֵלֵךְ. This word is clearly identified with the *Qamets* and *Pathach* ֵֿ which is commonly known as a characteristic of the verb Qal perfect third person masculine singular. The root of this word is הֵלֵךְ which means “go,” “walk,” “step,” “journey.”¹² Concerning the grammatical expression, the word הֵלֵךְ functions as the predicate in the syntactic section of the first clause .

The next word is בְּעֵצַת, there is a modification of the preposition from *shewa* בְּ to short vowel ַ because of *hateph* vowel ֵ in the first consonant. Moreover, *patach* תַּ is the characteristic of noun feminine singular construct. Thus, the morphology of the word בְּעֵצַת is preposition בְּ + noun common feminine singular construct.¹³ According to CHALOT, the root of this word is עֵצָה which means “advice,”¹⁴ Moreover, BDB offers another meaning of this word as

⁶William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner* (Grand Rapids, MI: Eerdmans, 1971), s.v. "אֲשֶׁר־"

⁷ Ludwig Köhler and Walter Baumgartner, *HALOT*, Study edition. (Leiden: Brill, 2001), s.v. "אֲשֶׁר־"

⁸ Benjamin Davidson, *AHCL: every word and inflection of the Hebrew Old Testament arranged alphabetically and with grammatical analyses ; a complete series of Hebrew and Chaldee paradigms, with grammatical remarks and explanations*, (Peabody: Hendrickson, 2014), s.v. "הָאִישׁ"

⁹ Holladay, *CHALOT*, s.v. "הָאִישׁ" 14.

¹⁰ Davidson, *AHCL*, s.v. "אֲשֶׁר־"

¹¹ *Ibid.*, s.v. "לֹא"

¹² Robert Laird Harris, Gleason Leonard Archer, and Bruce K. Waltke, *TWOT* (Moody, 1980), s.v. "הֵלֵךְ"

¹³ Davidson, *AHCL*, s.v. "בְּעֵצַת"

¹⁴ Holladay, *CHALOT*, s.v. "בְּעֵצַת"

“counsel,” “instruction,” or “guiding.”¹⁵ Concerning the grammatical expression, it is functioned as predicative of the word רְשָׁעִים which function as the indirect object in the syntactic section of the first clause.

The morphology analysis of רְשָׁעִים is adjective masculine plural absolute.¹⁶ The gender and the number of the word can be seen from its ending יִם which is the characteristic of masculine plural. The root of this word is רָשַׁע which means “guilty,”¹⁷ Moreover, CHALOT translates it as “wicked,”¹⁸ Concerning the grammatical expression, it is considered as the indirect object in the syntactic section of the first clause.

Semantic Range and Hebrew Expression.

אַשְׁרֵי

Etymology. According to TDOT, the word אַשְׁרֵי is derived from the root אשר “to go.” This word has taken by scholars to be a *segholate* noun which is known in Hebrew, Ugaritic, and Arabic.¹⁹ Nevertheless, according to TLOT, the etymology of the root אשר does not explain sufficiently from the neighboring languages.²⁰ In addition, the word אשר is equivalent to the Greek word μακαριος in the beatitudes. The word אַשְׁרֵי also occur in the Rabbinic literature but not in Qumran literature.²¹

Lexicon. The conventional meaning of the word אַשְׁרֵי are “blessed is (he who)”¹ “happy,” and “blessed is he who.”

General Context. The occurrences of the word אַשְׁרֵי are 36 times in the OT and most of them are in the book of Psalm.²² Although there is no occurrence in *Torah*, this word occurs in some text that will display below:

Contextual Meaning of אַשְׁרֵי in *Nevi'im*.

1 Kgs 10:8

אַשְׁרֵי אֲנָשֶׁיךָ אֲשֶׁרֵי עֲבָדֶיךָ אֵלֶּה

“Happy are your men and happy are these your servants,”

¹⁵ Francis Brown, Samuel R. Driver, and Charles A. Briggs, *DBD: With an Appendix Containing the Biblical Aramaic ; Coded with the Numbering System from Strong's Exhaustive Concordance of the Bible*, ed. (Peabody: Hendrickson, 2010), s.v. "בְּעֵצָה"

¹⁶ Davidson, *AHCL*, s.v. "רְשָׁעִים"

¹⁷ Holladay, *CHALOT*, s.v. "רְשָׁעִים"

¹⁸ Brown, Driver, and Briggs, *DBD*, s.v. "רְשָׁעִים"

¹⁹ Henri Cazelles, "אשרי" *Theological Dictionary of the Old Testament (TDOT)*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids, MI: Eerdmans, 1977), 1:445.

²⁰ *Ibid.*, 1:288.

²¹ *Ibid.*, 1:448.

²² Abraham Even-Shoshan, *NCOT (Jerusalem: "Kiryat Sepher", 1983)*, s.v. "אשרי"

Isa 30:18 אֲשֶׁרֵי כָּל-חֹכֵי לוֹ:
Blessed are all those who wait for him

Isa 56:2 אֲשֶׁרֵי אָנוּשׁ יַעֲשֶׂה-זֹאת
Blessed is the man who does this

Contextual Meaning of אֲשֶׁרֵי in *Ketuvim*.

Job 5:17 הִנֵּה אֲשֶׁרֵי אָנוּשׁ יוֹכְחֶנּוּ אֱלֹהִים
Behold, *happy* is the man whom God corrects

Job 31:7 אִם תִּטָּה אֲשֶׁרֵי מִגֵּי הַדֶּרֶךְ
If my *step* has turned from the way

Ps 40:3 כּוֹנֵן אֲשֶׁרֵי:
And established my *steps*

Prov 8:34 אֲשֶׁרֵי אָדָם שָׁמַעַ לִי
Blessed is the man who listens to me

Dan 12:12 אֲשֶׁרֵי הַמְּסַבֵּה
Blessed is he who waits

As we can see, the word אֲשֶׁרֵי is translated as *blessed*, *happy* and *steps* in the *Ketuvim*.

Internal Context. In this context, the author tries to explain the happiness and the blessedness of the person who does not walk to the way of the wickedness. Therefore, after examining the word אֲשֶׁרֵי and analyzing the context of the passage, I consider that the literal translation of this word in this context is *blessed is (he)*.

הָאִישׁ

Etymology. The root of the word הָאִישׁ comes from the word אִישׁ. According to TDOT, the etymology of this word is uncertain. This word is related to the Old South Arabic and Ugaritic words ‘*ys*, ‘*s*, “*man, one, each*.”²³ Moreover, TLOT points out that even though this word diverged through various innovations in the Semitic languages, this word only occurs in Hebrew, Phoenician, and Older Aram. As well as in Old South Arab, this word is dominated in Akkadian, Ugaritic, Aramaic, and Arab.²⁴

Lexicon. The conventional meaning of this word are “man,” “husband,” “those of high rank,” “farmer,” “man of God,” “servants,” “each one,” “each other”²⁵ “manly one,”

²³ N. P. Bratsiotis, “איש,” *TDOT*, 1:222.

²⁴ J. Kuhlewein, *TLOT*, s.v. “איש.”

²⁵ Holladay, *CHALOT*, s.v. “איש.”

distinguished people,” “governor,” “human being,” “man of God,” “somebody,” and “each one.”²⁶

General Context. The occurrences of the word *הָאִישׁ* are 166 times in the OT and most of them are in the book of Genesis.²⁷ There are some uses of this word in some texts that will be displayed below:

Contextual Meaning of *הָאִישׁ* in *Torah*.

Gen 20:7

וְעַתָּה הֲשִׁב אִשְׁת־הָאִישׁ

Now therefore, restore *the man's* wife

Num 5:31

וְנִקְּהָ הָאִישׁ מֵעֲוֹן

Then *the man* shall be free from iniquity.

Deut 24:3

וְשָׂנְאָהּ הָאִישׁ הָאֲחֻרָיוֹן וְכָתַב לָהּ סֵפֶר פְּרִיטָתָהּ

If the latter *husband* detests her and writes her a certificate of divorce.

Contextual Meaning of *הָאִישׁ* in *Nevi'im*.

Judg 1:26

בְּיַלְדָּה הָאִישׁ אֶרֶץ הַחִטִּיִּים

And *the man* went to the land of the Hittites.

Jer 20:15

אָרוּר הָאִישׁ

Let *the man* be cursed

Zech 1:10

וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין הַמִּדְבָּרִים וַיֹּאמֶר

And *the man* who stood among the myrtle trees answered and said

Contextual Meaning of *הָאִישׁ* in *Ketuvim*.

Ps 25:12

מִי יִזְכֹּר הָאִישׁ יְרֵא יְהוָה

Who is *the man* that fears the LORD?

Prov 7:19

כִּי אֵין הָאִישׁ בְּבֵיתוֹ

For my *husband* is not at home.

²⁶ Köhler and Baumgartner, *HALOT*, s.v. "הָאִישׁ"

²⁷ Even-Shoshan, *NCOT*, s.v. "הָאִישׁ"

Dan 12:7

וְאֶשְׁמַע אֶת־הָאִישׁ
Then I heard *the man*

As we can see, the word *הָאִישׁ* mostly translated as *the man* and *husband* in the *Ketuvim*

Internal Context. In this context, the author explains the subject of the person who is blessed. Therefore, after examining the word *הָאִישׁ* and analyzing the context of the passage, I consider that the literal translation of this word in this context is *the man*.

הָלֵךְ

Etymology. According to TLOT, the word *הָלֵךְ* occurs in most Semitic languages.²⁸ According to TDOT, the word *הָלֵךְ* has connection with the Akkadian word, *alaku* which means “live, behave, act.” In some translation, the Akkadian phrase *alaku itti* is translated as *to go with someone*. In Ugaritic text, *hlk* is used most often as *going, go, flows*.²⁹

Lexicon. The conventional meaning of this word are “go,” “walk,” “go away,” “die,” “flow with,” “go behind,” “walk around,” “bring,” “take,” “make,” “let something go,” “lead,” “wander,” “move back and forth”³⁰ “traveler,” “step,” “going,” “journey,” “procession”³¹ “follow,” “behave,”³²

General Context. The occurrences of the word *הָלֵךְ* are 47 times in the OT.³³ There are some uses of this word in some texts that will display below:

Contextual Meaning of *הָלֵךְ* in *Torah*.

Gen 26:26

וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגֶּרָר
Then Abimelech *came* to him from Gerar

Gen 31:19

וְלָבָן הָלַךְ לִגְזוֹ אֶת־צֹאֲנוֹ
Now Laban *had gone* to shear his sheep,

Num 24:1

וְלֹא־הָלַךְ כַּפְעַם־בַּכְּפַעַם
he did not *go* as at other times,

Num 32:42

וַנִּבַּח הָלַךְ
Then Nobah *went*

Deut 4:3

אֲשֶׁר הָלַךְ אַחֲרַי בְּעַל־פְּעוֹר
for all the men who *followed* Baal-peor,

²⁸ G. Sauer, *TLOT*, s.v. "הלך."

²⁹ F. J. Helfmeyer, "הלך," *TDOT*, 3:388-389.

³⁰ Holladay, *CHALOT*, 80.

³¹ Harris, Archer, and Waltke, *TWOT*, s.v. "הלך."

³² Köhler and Baumgartner, *HALOT*, s.v. "הלך."

³³ Even-Shoshan, *NCOT*, s.v. "הלך."

Contextual Meaning of הָלַךְ in *Nevi'im*.

Josh 6:8

וַאֲרוֹן בְּרִית יְהוָה הָלַךְ אַחֲרֵיהֶם:
And the ark of the covenant of the LORD *followed* them.

1 Sam 10:26

וְגַם-שָׂאוּל הָלַךְ לְבֵיתוֹ גִּבְעָתָה
And Saul also *went* home to Gibeah;

2 Sam 8:6

וַיִּשַׁע יְהוָה אֶת-דָּוִד בְּכֹל אֲשֶׁר הָלַךְ:
The LORD preserved David wherever he *went*.

2 Kgs 21:21

וַיֵּלֶךְ בְּכָל-הַדְּרָוֹת אֲשֶׁר-הָלַךְ אָבִיו
So he walked in all the ways that his father *had walked*;

Mal 2:6

בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי
he walked with Me in peace and uprightness

Isa 50:19

אֲשֶׁר הָלַךְ הַשְּׁלֵמִים
Who *walks* in darkness

Contextual Meaning of הָלַךְ in *Ketuvim*.

Job 31:7

וְאִתֵּר עֵינֵי הָלַךְ לִגִּי
And my heart *walked* after mine eyes,

Prov 7:19

הָלַךְ בְּדֶרֶךְ מְרֻקָּה:
He has gone on a long journey;

Song 2:11

הַגֶּשֶׁם חָלַף הָלַךְ לוֹ:
The rain is over and *gone*.

As we can see, the word הָלַךְ is translated as *walked*, *he has gone*, and *gone* in the *Ketuvim*.

Internal Context. In this context, the author suggests that in order to get blessedness, the person should not *walk* or *follow* the counsel of the object or *behave* according to the instruction of the object. Therefore, after examining the word הָלַךְ and analyzing the context of the passage, I consider that the literal translation of this word in this context is *walk*. In the next clause, we can see that the context of road or way is repeated.

רִשְׁעִים

Etymology. Etymologically, this word is related to Akkadian, *resum* “inconsiderate, thoughtless,” Ugaritic “*rs*,” Syriac *resa*, “*behave criminally*,” Ethiopic *ras’a* “*forget, commit an error*,” and Arabic *rasa’a* “*have eyelids stuck together, limp members*.” In Semantic, a basic

meaning of this word are “*not be in order, not fulfill the anticipated function.*” In Aramaic, this word is translated as “*wicked person.*”³⁴

Lexicon. The conventional meaning of this word are “guilty,” “in the wrong,” “transgressor,” “impious”³⁵ “wicked,” “criminal,” “one guilty of crime,” “guilty of sin, against God or man.”³⁶

General Context. The occurrences of the word רָשָׁעִים are 104 times in the OT.³⁷ This word does not appear in *Torah*. There are some uses of this word in some text that will display below:

Contextual Meaning of רָשָׁעִים in *Nevi'im*.

Mal 3:21

וְעִסְוֹתֵם רָשָׁעִים
You shall trample the *wicked*

Ezek 21:34

אֶל־צְוֹאֲרֵי הַלְלֵי רָשָׁעִים
To bring you on the necks of the *wicked*

Isa 12:5

שָׁבַר יְהוָה מַטֵּה רָשָׁעִים
The LORD has broken the staff of the *wicked*

Contextual Meaning of רָשָׁעִים in *Ketuvim*.

Job 8: 22

וְאֵהָל רָשָׁעִים אֵינָנּוּ:
And the dwelling place of the *wicked* will come to nothing

Job 16:11

וְעַל־יְדֵי רָשָׁעִים יִרְטָנֵנִי:
And turned me over to the hands of the *wicked*.

Prov 10:20

לֵב רָשָׁעִים כַּמְעָט:
The heart of the *wicked* is worth little.

Prov 13:25

וּבֶטֶן רָשָׁעִים תִּחְסָר:
But the stomach of the *wicked* shall be in want.

Internal Context. The literal translation of this word is *of the wickedness*.

Syntactical Analysis and English Translation. The syntactical analysis of the first clause is אֲשָׁרוּ לֹא הֵלֵךְ, as the subject, הָאִישׁ as the subject, אֲשָׁרֵי־ as the complement of the subject,

³⁴ H. Ringgren, "רשע," *TDOT*, 14:1.

³⁵ Holladay, *CHALOT*, s.v. "רשע"

³⁶ Brown, Driver, and Briggs, *DBD*, s.v. "רשע".

³⁷ Even-Shoshan, *NCOT*, s.v. "רשע"

predicate, and *בְּעֵצַת רְשָׁעִים* are the complement. The literal translation is *blessed is the man who not he walked according to the counsel of the wickedness*. Therefore, the English translation of this clause is *blessed is the man who does not walk according to the counsel of the wickedness*.

Second Clause.

The morphological Analysis. The analysis below is The morphological Analysis. of the second clause, *וַיִּבְרָךְ הַטָּאִים לֹא עָמַד*

וַיִּבְרָךְ The morphology of the word *וַיִּבְרָךְ* is conjunction ו + preposition + noun common both singular construct.³⁸ And the root of this word is *בְּרַךְ* which means “way,” “path,” “journey”³⁹ “road,” “distance,” “manner,” “direction”⁴⁰ “behavior,” “action,” “activity,” “condition,” “situation,” “strength,” “power.”⁴¹ *Etymology.* The occurrences of the word *וַיִּבְרָךְ* are 4 times in the OT.⁴² The translation of this word is *and in way*.

הַטָּאִים The morphology of the word *הַטָּאִים* is noun masculine plural absolute.⁴³ *ים* is the characteristic of noun masculine plural absolute. The root of this word is *טָא* which means “sinful,” “sinner,” “guilty”⁴⁴ “miss,” “miss the way,” “incur guilt,” “uncleanness.”⁴⁵ *Etymology.* The occurrences of the word *הַטָּאִים* are 9 times in the OT.⁴⁶ The translation of this word is *of sinner*.

לֹא The literal translation of this word is *not*.⁴⁷

עָמַד The morphology of the word *עָמַד* is verb Qal perfect third person masculine singular.⁴⁸ *ַ* is the characteristic of verb Qal perfect of third person masculine singular. The mark of *atnah* () in this word indicates the end of the half first of the verse. The root of this word is *עָמַד* which means “stand,” “stand up,” “stand still,” “stop moving,” “stay,” “set,” “station,” “maintain,” “appoint,” “designate,” “restore,” “be presented” “be set upright”⁴⁹

³⁸ Davidson, *AHCL*, s.v. "בְּרַךְ"

³⁹ Holladay, *CHALOT*, s.v. "בְּרַךְ".

⁴⁰ Brown, Driver, and Briggs, *BDB*, s.v. "בְּרַךְ".

⁴¹ Köhler and Baumgartner, *HALOT*, s.v. "בְּרַךְ".

⁴² Even-Shoshan, *NCOT*, s.v. "וַיִּבְרָךְ"

⁴³ Davidson, *AHCL*, s.v. "הַטָּאִים".

⁴⁴ Holladay, *CHALOT*, s.v. "הַטָּאִים"

⁴⁵ Harris, Archer, and Waltke, *TWOT*, s.v. "הַטָּאִים".

⁴⁶ Even-Shoshan, *NCOT*, s.v. "הַטָּאִים" ..

⁴⁷ See *לֹא* in the first clause of verse one.

⁴⁸ Davidson, *AHCL*, s.v. "עָמַד"

⁴⁹ Holladay, *CHALOT*, s.v. "עָמַד".

“tarry,” “delay,” “continue,” “abide,” “dwell,” “endure,” “maintain itself.”⁵⁰ *Etymology*. The occurrences of the word עָמַד are only 2 times in the OT.⁵¹ The translation of this word is *he stood*.

Semantic Range and Hebrew expression.

וּבְדֶרֶךְ

Etymology. Etymologically, this word perhaps is originally from (north-) west Semitic word. This word is found in Phoenician, Egyptian Aramaic, Jewish Aramaic, Mandaean, Syriac, Arabic, and Ethiopic.⁵²

Lexicon. The conventional meaning of this word are “way,” “path,” “journey”⁵³ “road,” “distance,” “manner,” “direction”⁵⁴ “behavior,” “action,” “activity,” “condition,” “situation,” “strength,” “power.”⁵⁵

General Context. The occurrences of the word וּבְדֶרֶךְ are 4 times in the OT.⁵⁶
Contextual Meaning of וּבְדֶרֶךְ in *Torah*.

Num 9:13

וְהָאִישׁ אֲשֶׁר-הוּא טָהוֹר וּבְדֶרֶךְ לֹא-הָיָה
`But the man who is clean and is not on a *journey*,

Contextual Meaning of וּבְדֶרֶךְ in *Nevi'im*.

1 Kgs 22:53

וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו וּבְדֶרֶךְ אִמּוֹ וּבְדֶרֶךְ יָרֵבֵעַם בֶּן-נֶבַט
And walked in the way of his father *and in the way* of his mother
and in the way of Jeroboam the son of Nebat

Jer 6:25

וּבְדֶרֶךְ אֶל-תֵּלְכִי
Nor walk *by the way*

Internal Context. The translation of this word is *and in way*.

טָטְאִים

⁵⁰ Brown, Driver, and Briggs, *BDB*, s.v. "עָמַד".

⁵¹ Even-Shoshan, *NCOT*, s.v. "עָמַד".

⁵² K. Koch, "דרך," *TDOT*, 3:276.

⁵³ Holladay, *CHALOT*, s.v. "וּבְדֶרֶךְ"

⁵⁴ Brown, Driver, and Briggs, *BDB*, s.v. "וּבְדֶרֶךְ"

⁵⁵ Köhler and Baumgartner, *HALOT*, s.v. "וּבְדֶרֶךְ"

⁵⁶ Even-Shoshan, *NCOT*, s.v. "וּבְדֶרֶךְ"

Etymology. Etymologically, this word also found in Semitic languages root *ht* such as in Arabic, Ethiopic, Akkadian, and Mandaean. This word can be translated as “*sinner, fault, damage, guilt, sin,*”⁵⁷

Lexicon. The conventional meaning of this word are “sinful,” “sinner,” “guilty”⁵⁸ “miss,” “miss the way,” “incur guilt,” “uncleanness.”⁵⁹

General Context. The occurrences of the word חַטָּאִים are 9 times in the OT.⁶⁰
Contextual Meaning of חַטָּאִים in *Torah*.

Num 32:14

תַּרְבוֹת אֲנָשִׁים חַטָּאִים
a brood of *sinful* men

Contextual Meaning of חַטָּאִים in *Nevi'im*.

1 Kgs 1:21

וְהָיִיתִי אִנִּי וּבְנֵי שְׁלֹמֹה חַטָּאִים:
that I and my son Solomon will be counted as *offenders*

Isa 33:14

פָּחְדוּ בְּצִיּוֹן חַטָּאִים
The *sinner*s in Zion are afraid

Contextual Meaning of חַטָּאִים in *Ketuvim*.

Ps 25:8

עַל־כֵּן יוֹרֶה חַטָּאִים בְּדַרְוֹ:
Therefore He teaches *sinner*s in the way.

Ps 104:35

יִתְמוּ חַטָּאִים
May *sinner*s be consumed

Prov 1:10

בְּנֵי אִם־יִפְתּוּד חַטָּאִים
My son, if *sinner*s entice you

Prov 13:2

חַטָּאִים תִּרְדָּף רָעָה
Evil pursues *sinner*s

⁵⁷ K. Koch, "חטא," *TDOT*, 4:310.

⁵⁸ Holladay, *CHALOT*, s.v. "חטא,"

⁵⁹ Harris, Archer, and Waltke, *TWOT*, s.v. "חטא"

⁶⁰ Even-Shoshan, *NCOT*, "חַטָּאִים".

Internal Context. I consider the translation of this word is *of sinner*.

עָמַד

Etymology. Etymologically, this word correlates with the Akkadian word *emedu*, “lean on, lay upon.” And Arabic *amada*, “support, intend.” This word is not found in Ugaritic, Aramaic and Phoenician.⁶¹

Lexicon. The conventional meaning of this word are “stand,” “stand up,” “stand still,” “stop moving,” “stay,” “set,” “station,” “maintain,” “appoint,” “designate,” “restore,” “be presented” “be set upright”⁶² “tarry,” “delay,” “continue,” “abide,” “dwell,” “endure,” “maintain itself.”⁶³

General Context. The occurrences of the word עָמַד are only 2 times in the OT.⁶⁴
Contextual Meaning of עָמַד in *Torah*.

Gen 19:27

אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי יְהוָה
to the place where he had *stood* before the LORD.

Gen 45:1

וְלֹא־עָמַד אִישׁ אִתּוֹ
So no one *stood* with him

Internal Context. I consider the translation of this word is *he stood*.

Syntactical Analysis and English Translation. The syntactical analysis of the second clause is וּבְדֶרֶךְ חַטָּאִים is the complement and לֹא עָמַד is the predicate. The literal translation is *and in the way of sinner not he stood*. Therefore, the English translation of this clause is *nor stand in the way of sinner*.

Third Clause.

The morphological Analysis. The analysis below is the morphological Analysis. of the third clause, וּבְמִוְשָׁב לֹא יָשָׁב:

וּבְמִוְשָׁב The morphology of the word וּבְמִוְשָׁב is conjunction וּ + preposition בְּ + noun common masculine singular construct.⁶⁵ The root of this word is מוֹשָׁב “set,” “seating,” “site,” “position,” “residence,” “area or place of living,” abode,” “location,” time of sojourn,” “dwelling house”⁶⁶

⁶¹ H. Ringgren, “עמד,” *TDOT*, 11:178.

⁶² Holladay, *CHALOT*, s.v. “עָמַד”

⁶³ Brown, Driver, and Briggs, *BDB*, s.v. “עָמַד”.

⁶⁴ Even-Shoshan, *NCOT*, s.v. “עָמַד”.

⁶⁵ Davidson, *AHCL*, s.v. “וּבְמִוְשָׁב”

⁶⁶ Holladay, *CHALOT*, s.v. “וּבְמִוְשָׁב”.

“dwelling-place,” “seat,” “house,” “situation of the city.”⁶⁷ *Etymology*. The occurrences of the word **וּבְמִוְשָׁב** are 2 times in the OT.⁶⁸ The translation of this word is *and among dwelling place*.

לְצִיִּים The morphology of the word **לְצִיִּים** is noun common masculine plural absolute.⁶⁹ **יִם** is the characteristic of noun masculine plural absolute. the root of this word is **ץ** which means “babbling,” “scoffer”⁷⁰ “scorners.”⁷¹ The occurrences of the word **לְצִיִּים** are 1 time in the OT.⁷² The translation of this word is *scoffer*.

לֹא The literal translation of this word is *not*.⁷³

יָשָׁב The morphology of the word **יָשָׁב** is verb Qal perfect third person masculine singular.⁷⁴ **וְ** is the characteristic of verb Qal perfect of third person masculine singular. The mark of *silluq* (,) precedes with *sof passuq* (:) in this word indicates the end of the verse one.⁷⁵ *Etymology*. The occurrences of the word **יָשָׁב** are 3 times in the OT.⁷⁶ The translation of this word is *he dwelled*.

Semantic Range and Hebrew Expression.

יָשָׁב

Etymology. There is no information significantly both in TDOT and TLOT regarding this word. However, morphologically, this word lies with some semantic texts which refers to *sit down, dwelling, to sit, sitting with, sitting down*.⁷⁷

Lexicon. The conventional meaning of this word are **יָשָׁב** “sit down,” “sit,” “remain sitting,” “dwell,” “live,” “be inhabited,” “be inhabited,” “set up,” “pitch,” “make,” “settle,” “live,” “leave behind,” “establish,” “be a landowner”⁷⁸

General Context. The occurrences of the word **יָשָׁב** are 3 times in the OT.⁷⁹

Contextual Meaning of **יָשָׁב** in *Ketuvim* and *Nevi'im*.

⁶⁷ Brown, Driver, and Briggs, *BDB*, s.v. "וּבְמִוְשָׁב".

⁶⁸ Even-Shoshan, *NCOT*, s.v. "וּבְמִוְשָׁב".

⁶⁹ Davidson, *AHCL*, s.v. "לְצִיִּים"

⁷⁰ Holladay, *CHALOT*, s.v. "לְצִיִּים".

⁷¹ Brown, Driver, and Briggs, *BDB*, s.v. "לְצִיִּים".

⁷² Even-Shoshan, *NCOT*, s.v. "לְצִיִּים".

⁷³ See **לֹא** in the first clause of verse one.

⁷⁴ Davidson, *AHCL*, s.v. "יָשָׁב"

⁷⁵ Kelley, *Biblical Hebrew*, s.v. "יָשָׁב".

⁷⁶ Even-Shoshan, *NCOT*, s.v. "יָשָׁב".

⁷⁷ see discussion in M. Gorg, "ישב," *TDOT*, 6:420-423.

⁷⁸ Holladay, *CHALOT*, s.v. "יָשָׁב".

⁷⁹ Even-Shoshan, *NCOT*, s.v. "יָשָׁב".

Ps 29:10

יְהוָה לַמַּבּוּל יָשָׁב
The LORD *sat* enthroned at the Flood

Jer 49:1

וְעַמּוֹ בְּעָרָיו יָשָׁב:
And his people *dwell* in its cities?

As we can see, the word mostly translated as in the *Torah*.

Internal Context. The translation of this word is *he dwelled*.

Syntactical Analysis and English Translation. The syntactical analysis of the third clause is וְיָמֹשֵׁב לְצִיִּים as the complement and לֹא יָשָׁב: as the predicate. The literal translation is *and among sit scoffer not he dwelled*. Therefore, the English translation of this clause is *and not dwell among the dwelling place of the scoffer*.

Psalm 1:2

First Clause.

The morphological Analysis. The analysis below is The morphological Analysis. of the first clause, כִּי אֵם בְּתוֹרַת יְהוָה חֲפָצוֹ

כִּי The morphology of the word כִּי is particle conjunction.⁸⁰ The root of this word is כִּי which means “yes,” “indeed,” “truly,” rather,” “but,” “except,” “because,” “for,” “that,” “when,” “if,” “in case,” “even when,” “even though.”⁸¹ The occurrences of the word כִּי are 4097 times in the OT. Moreover, the occurrences of the word כִּי coincide with the word אֵם are 149 times in the OT.⁸² The translation of this word is *but*.

אֵם The morphology of the word אֵם is particle conjunction.⁸³ The root of this word is אֵם which means “if,” “whenever,” “in only,” “surely,” “whether,” “even if,” “in not,” “unless,” “rather,” “if not,” “but rather.”⁸⁴ The occurrences of the word אֵם without any particle are 534 times in the OT.⁸⁵ According to HALOT, אֵם כִּי can be translate as *but*.

בְּתוֹרַת The morphology of the word בְּתוֹרַת is Preposition בְּ + noun common feminine singular construct.⁸⁶ The root of this word is תוֹרָה which means “throw,” “cast,” “shoot,”

⁸⁰ Davidson, *AHCL*, s.v. "כִּי"

⁸¹ Holladay, *CHALOT*, s.v. "כִּי".

⁸² Even-Shoshan, *NCOT*, s.v. "כִּי"

⁸³ Davidson, *AHCL*, s.v. "אֵם"

⁸⁴ Holladay, *CHALOT*, s.v. "אֵם".

⁸⁵ Even-Shoshan, *NCOT*, s.v. "אֵם"

⁸⁶ Davidson, *AHCL*, s.v. "בְּתוֹרַת"

“teach”⁸⁷ “direction,” “instruction,” “law,” “the law.”⁸⁸ *Etymology*. The occurrences of the word בְּתוֹרָה are 14 times in the OT.⁸⁹ The translation of this word is *in law*.

יְהוָה is a proper noun.⁹⁰ which is “the name of God”⁹¹ The occurrences of the word יְהוָה are 5920 times in the OT.⁹² The translation of this word is *YHWH* or *the LORD*.

יְצַח The morphology of the word יְצַח is noun common masculine singular construct + pronominal suffix third person masculine singular.⁹³ *Waw holem* י is the characteristic of the pronominal suffix third person masculine singular. The root of this word is צַח which means “joy,” “delight,” “wish,” “precious stones,”⁹⁴ “pleasure,” “costly jewels,” “treasure,” “jewel,” “affair,” “business.”⁹⁵ *Etymology*. The occurrences of the word יְצַח are 5 times in the OT.⁹⁶ The translation of this word is *his pleasure*.

Semantic Range and Hebrew Expression.

יְצַח

Etymology. Etymologically, the root of this word is obscure. However, this word is found in Middle Hebrew and Talmudic Aramaic as the noun *hepes*, “object of value,” *hapisa* “desire,” *hepsa*, “object of value, in Syriac *hefat* “be pleased, desire, be desire, and in the Phoenician-Punic *hpsb’l* “pleasure of Ba’al, Ba’al is pleased.” This word also connected to the Akkadian *habasu* “be abundant, be joyful, rejoice.”⁹⁷

Lexicon. The conventional meaning of this word are “joy,” “delight,” “wish,” “precious stones,”⁹⁸ “pleasure,” “costly jewels,” “treasure,” “jewel,” “affair,” “business.”⁹⁹

General Context. The occurrences of the word יְצַח are 5 times in the OT.¹⁰⁰

Contextual Meaning of יְצַח in *Nevi'im*.

⁸⁷ Harris, Archer, and Waltke, *TWOT*, s.v. "בְּתוֹרָה".

⁸⁸ Holladay, *CHALOT*, s.v. "בְּתוֹרָה".

⁸⁹ Even-Shoshan, *NCOT*, s.v. "בְּתוֹרָה".

⁹⁰ Davidson, *AHCL*, s.v. "יְהוָה"

⁹¹ Holladay, *CHALOT*, s.v. "יְהוָה".

⁹² Even-Shoshan, *NCOT*, s.v. "יְהוָה"

⁹³ Davidson, *AHCL*, s.v. "יְצַח"

⁹⁴ Köhler and Baumgartner, *HALOT*, " s.v. "יְצַח"

⁹⁵ Holladay, *CHALOT*, s.v. "יְצַח"

⁹⁶ Even-Shoshan, *NCOT*, s.v. "יְצַח"

⁹⁷ G. J. Botterweck, "הפצ," *TDOT*, 5:92-93.

⁹⁸ Köhler and Baumgartner, *HALOT*, s.v. "הפצ"

⁹⁹ Holladay, *CHALOT*, s.v. "הפצ".

¹⁰⁰ Even-Shoshan, *NCOT*, s.v. "הפצ".

1 Kgs 5:25

כָּל-הַחֲפָצָיו:
all his *desire*.

1 Kgs 9:11

לְכָל-הַחֲפָצָיו
as much as he *desired*

Isa 48:14

יַעֲשֶׂה הַחֲפָצוֹ בְּבָבֶל
He shall do His *pleasure* on Babylon

Job 21:21

כִּי מַה-הַחֲפָצוֹ בְּבֵיתוֹ אַחֲרָיו
For what does he *care* about his household after him,

Internal Context. I consider the translation of this word is *his pleasure*.

Syntactical Analysis and English Translation. The syntactical analysis of the first clause is כִּי אֶם as the complement, בְּתוֹרַת יְהוָה as the indirect object, and הַחֲפָצוֹ is the predicate. The literal translation is *but in the law YHWH his pleasure*. Therefore, the English translation of this clause is *but his pleasure is in the law of the LORD*.

Second Clause.

The morphological Analysis. The analysis below is The morphological Analysis. of the second clause, וּבְתוֹרַתוֹ יוֹמֵם וְלַיְלָה:

וּבְתוֹרַתוֹ The morphology of the word וּבְתוֹרַתוֹ is conjunction וּ + preposition בְּ + noun common feminine singular construct + pronominal suffix third person masculine singular.¹⁰¹ תּוֹרָה is the characteristic of noun feminine singular construct, while וְ is the characteristic of pronominal suffix third person masculine singular. The root of this word is תוֹרָה¹⁰² The occurrences of the word וּבְתוֹרַתוֹ are 3 times in the OT.¹⁰³ The translation of this word is *and in his law*.

יֹמֵם The morphology of the word יֹמֵם is noun common masculine singular construct + pronominal suffix third person masculine singular.¹⁰⁴ מֵ is the characteristic of weak I-guttural type 1 of verb Qal imperfect third person masculine singular. The root of this word is יָמַם which means “growl,” “read in an undertone,” “pounder by talking to oneself,” “plan,” “speak,” “mutter”¹⁰⁵ “utter,” “meditate,” “devise,” “plot,” “growling moaning.”¹⁰⁶ *Etymology.* The

¹⁰¹ Davidson, *AHCL*, s.v. "וּבְתוֹרַתוֹ"

¹⁰² See the meaning of תוֹרָה in the first clause of verse two.

¹⁰³ Even-Shoshan, *NCOT*, s.v. "תוֹרָה".

¹⁰⁴ Davidson, *AHCL*, s.v. "יֹמֵם"

¹⁰⁵ Holladay, *CHALOT*, s.v. "יֹמֵם".

¹⁰⁶ Harris, Archer, and Waltke, *TWOT*, s.v. "יֹמֵם".

occurrences of the word **הִתְחַלֵּם** are 9 times in the OT.¹⁰⁷ The translation of this word is *he meditates*.

יִמָּם The morphology of the word **יִמָּם** is adverb.¹⁰⁸ The root of this word is **יָמַם** “during the day,” “by day”¹⁰⁹ “daytime” “in the day time.”¹¹⁰ *Etymology*. The occurrences of the word **יִמָּם** are 47 times in the OT.¹¹¹ The translation of this word is *during the day*.

וְלַיְלָה The morphology of the word **וְלַיְלָה** is conjunction **וְ** + noun common masculine singular absolute. **הַ** is the characteristic of noun feminine singular absolute. The mark of *silluq* (,) precedes with *sof passuq* (:) in this word indicates the end of the verse two.¹¹² The root of this word is **לַיְלָה** “night”¹¹³ “at midnight,” “overnight,” “throughout the night,” in the hours of darkness.”¹¹⁴ *Etymology*. The occurrences of the word **וְלַיְלָה** are 5 times in the OT.¹¹⁵ The literal translation of this word is *and night*.

Semantic Range and Hebrew Expression.

הִתְחַלֵּם

Etymology. Etymologically, this word is found in other Semitic languages such as Aramaic *hagha* “to think or meditate, murmur, speak,” in its noun form *heghyona* “reading, thinking or meditating.” In Syria, this word connected with the word *hega* “to meditate, meditation, study.” In Arabic, *haga*, and in Ugaritic *hg*.¹¹⁶

Lexicon. The conventional meaning of this word are “growl,” “read in an undertone,” “pounder by talking to oneself,” “plan,” “speak,” “mutter”¹¹⁷ “utter,” “meditate,” “devise,” “plot,” “growling moaning.”¹¹⁸

General Meaning. The occurrences of the word **הִתְחַלֵּם** are 9 times in the OT.¹¹⁹

Contextual Meaning of word **הִתְחַלֵּם** in *Nevi'im*.

¹⁰⁷ Even-Shoshan, *NCOT*, s.v. "הִתְחַלֵּם".

¹⁰⁸ Davidson, *AHCL*, s.v. "יִמָּם"

¹⁰⁹ Holladay, *CHALOT*, s.v. "יִמָּם".

¹¹⁰ Brown, Driver, and Briggs, *BDB*, s.v. "יִמָּם".

¹¹¹ Even-Shoshan, *NCOT*, s.v. "יִמָּם".

¹¹² Kelley, *Biblical Hebrew*, 17.

¹¹³ Holladay, *CHALOT*, s.v. "לַיְלָה"

¹¹⁴ Köhler and Baumgartner, *HALOT*, s.v. "לַיְלָה".

¹¹⁵ Even-Shoshan, *NCOT*, s.v. "הִתְחַלֵּם"

¹¹⁶ A. Negroita, "הגה," *TDOT*, 3:321.

¹¹⁷ Holladay, *CHALOT*, "הִתְחַלֵּם".

¹¹⁸ Harris, Archer, and Waltke, *TWOT*, "הִתְחַלֵּם".

¹¹⁹ Even-Shoshan, *NCOT*, "הִתְחַלֵּם".

Isa 31:4 אֵלֵי כְּאַשּׁוּר יִהְיֶה הָאֲרִיָּה וְהַכֶּפִּיר עַל-טֶרֶפוֹ
"As the lion or the young lion *grows* over his prey

Isa 33:18 לִבְךָ יִהְיֶה אִימָה
Your heart will *meditate* on terror:

Jer 48:31 אֶל-אֲנָשֵׁי קִיר-הֶרֶס יִהְיֶה:
I will *moan* for the men of Kir-heres

Contextual Meaning of word יִהְיֶה in *Ketuvim*.

Job 27:4 וְלִשׁוֹנִי אִם-יִהְיֶה רַמְיָה:
Nor my tongue *utter* deceit

Ps 37:30 פִּי-צַדִּיק יִהְיֶה חֲכָמָה
The mouth of the righteous *utters* wisdom

Prov 8:7 כִּי-אֲמַת יִהְיֶה חֶכְמִי
For my mouth will *speak* truth

Prov 15:28 לֵב צַדִּיק יִהְיֶה לְעֹנוֹת
The heart of the righteous *studies* how to answer,

Prov 24:2 כִּי-שׂוֹד יִהְיֶה לָבָם
For their heart *studieth* oppression

Internal Context. I consider the translation of this word is *he meditates*.

Syntactical Analysis and English Translation. The syntactical analysis of the second clause is וּבְתוֹרָתוֹ as the indirect object, יִהְיֶה as the predicate, and יוֹמָם וָלַיְלָה: as the complement. The literal translation is *and in his law he meditates during the day and night*. Therefore, the English translation of this clause is *and in his law he meditates during the day and the night*.

Psalm 1:3

First Clause.

The morphological Analysis. The analysis below is The morphological Analysis. of the first clause, וְהָיָה כְּעֵץ שֶׁעֵץ שְׁטוּל עַל-פִּלְגֵי מַיִם,

וְהָיָה The morphology of the word וְהָיָה is consecutive ו + verb Qal perfect third person masculine singular.¹²⁰ הָיָה is the characteristic of verb Qal third person masculine singular. The root of this word is הָיָה which means “become,” “take place,” “happen,” “be,” “serve as,” “have,” “occur,” “be gone.”¹²¹ *Etymology.* The occurrences of the word וְהָיָה are 396 times in the OT.¹²² The translation of this word is *and he will be*.

כְּעֵץ The morphology of the word כְּעֵץ is preposition כּ + noun common masculine singular absolute.¹²³ The root of this word is עֵץ which means “trees,” “(single) tree,” “(special kind of) tree,” “wood,” “timber,” “pieces of wood.”¹²⁴ *Etymology.* The occurrences of the word כְּעֵץ are 2 times in the OT.¹²⁵ The translation of this word is *like tree*.

שָׁתוּל The morphology of the word שָׁתוּל is verb Qal participle masculine singular absolute.¹²⁶ פָּטַח and שָׁרַע are the characteristic of verb Qal passive participle. The root of this word is שָׁתַל which means “plant,” “transplant.”¹²⁷ *Etymology.* The occurrences of the word שָׁתוּל are 2 times in the OT.¹²⁸ The translation of this word is *planted*.

עַל-פְּלִגֵּי The morphology of the word עַל-פְּלִגֵּי is preposition עַל + noun common masculine plural construct.¹²⁹ יָ is the characteristic of masculine construct. The root of this word is פָּלַג which means “artificial water-channel,” “canal.”¹³⁰ *Etymology.* The occurrences of the word עַל-פְּלִגֵּי are 6 times in the OT.¹³¹ The translation of this word is *beside canal*.

מַיִם The morphology of the word מַיִם is Noun Common Masculine Plural Absolute.¹³² The gender and the number of the word can be seen from its ending יַיִם which is the characteristic of masculine plural. The root of this word is מָיַם which means “water,” “rain-water (in sea, in well, in spring),” other liquids,” “poisoned water,” “as dangerous power,” “water of underworld.”¹³³

¹²⁰ Davidson, *AHCL*, s.v. "וְהָיָה"

¹²¹ Holladay, *CHALOT*, s.v. "וְהָיָה".

¹²² Even-Shoshan, *NCOT*, s.v. "וְהָיָה".

¹²³ Davidson, *AHCL*, s.v. "כְּעֵץ"

¹²⁴ Holladay, *CHALOT*, s.v. "כְּעֵץ"

¹²⁵ Even-Shoshan, *NCOT*, s.v. "כְּעֵץ".

¹²⁶ Davidson, *AHCL*, s.v. "שָׁתוּל"

¹²⁷ Holladay, *CHALOT*, s.v. "שָׁתוּל".

¹²⁸ Even-Shoshan, *NCOT*, s.v. "שָׁתוּל".

¹²⁹ Davidson, *AHCL*, s.v. "עַל-פְּלִגֵּי"

¹³⁰ Köhler and Baumgartner, *HALOT*, s.v. "פָּלַג".

¹³¹ Even-Shoshan, *NCOT*, s.v. "פָּלַג".

¹³² Davidson, *AHCL*, s.v. "מַיִם"

¹³³ Holladay, *CHALOT*, s.v. "מַיִם".

Etymology. The occurrences of the word מַיִם are 244 times in the OT.¹³⁴ The translation of this word is *of water*.

Semantic Range and Hebrew Expression.

וְהָיָה

Etymology. Etymologically, this word is attested only in the OT. The word Aramaic *hwh* is used in the same way in the OT. In Amorite, this word related to *haya*, “to live” and in Akkadian this word is translated as *to be*. Moreover, in Babylonian text, this word related to *emu*, which means “become.”¹³⁵

Lexicon. The conventional meaning of this word are “become,” “take place,” “happen,” “be,” “serve as,” “have,” “occur,” “be gone.”¹³⁶

General Context. The occurrences of the word וְהָיָה are 396 times in the OT.¹³⁷

Contextual Meaning of וְהָיָה in *Torah*.

Gen 2:10	וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעָה רִאשִׁים: and from there it parted and <i>became</i> four riverheads.
Gen 17:11	וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם: and it <i>shall be</i> a sign of the covenant between Me and you.
Gen 48:21	וְהָיָה אֱלֹהִים עִמָּךְ but God <i>will be</i> with you
Exod 29:28	וְהָיָה לְאַהֲרֹן And it <i>shall be</i> for Aaron
Deut 27:2	וְהָיָה And it <i>shall be</i>
Contextual Meaning of וְהָיָה in <i>Nevi'im</i> .	
Josh 8:8	וְהָיָה And it <i>will be</i>
1 Sam 1:12	וְהָיָה And it <i>happened</i>
Isa 66:23	וְהָיָה מְדִי־חֲדָשׁ בְּחֻדְשׁוֹ And it <i>will be</i> as a new moon every month

¹³⁴ Even-Shoshan, *NCOT*, s.v. "מַיִם"

¹³⁵ K. H. Bernhardt, "היה," *TDOT*, 3:369-370.

¹³⁶ Holladay, *CHALOT*, s.v. "וְהָיָה"

¹³⁷ Even-Shoshan, *NCOT*, s.v. "וְהָיָה".

And it *shall be* from new moon to new moon

Isa 1:31

וְהָיָה הַחֲסוֹן לְנֹעֵרָה

And the strong man *will become* tinder,

Contextual Meaning of וְהָיָה in *Ketuvim*.

Job 22:25

וְהָיָה שְׂדֵי בְצֻרֶיךָ

And the Almighty *will be* thy treasure,

There is no significantly translation in *Ketuvim* concerning this word. Most of all use the translation as *will be*, *shall be*, and *, to be (was)*.

Internal Context. Therefore, I consider the translation of this word is *and he will be*.

בְּעֵץ

Etymology. Etymologically, this word appears in the Semitic languages such as Akkadian *issu*, Ugaritic 's, Ethiopic 'ed. In Old Aramaic, this word is translated as "wood, tree, timber" this word also occurs in Old South Arabic and North Arabic as "wood and tree."¹³⁸

Lexicon. The conventional meaning of this word are "trees," "(single) tree," "(special kind of) tree," "wood," "timber," "pieces of wood."¹³⁹

General Context. The occurrences of the word בְּעֵץ are 2 times in the OT.¹⁴⁰ One is in this passage and the other appears in *Nevi'im*.

Contextual Meaning of בְּעֵץ in *Nevi'im*.

Jer 17:8

וְהָיָה כְּעֵץ

For he shall be like a *tree*

Internal Context. The translation of this word is *like tree*.

נִשְׁתָּוֵל

Etymology. Etymologically, this word is represented in many of the Semitic languages such as in Akkadian *satalu*, "plant," and *sitylm* "shoot." This word may occur only in the West Semitic languages particularly in Punic. In Aramaic *setal*, "plant." There are some connection with Syriac, Mandaic, and Arabic.¹⁴¹

Lexicon. The conventional meaning of this word are "plant," "transplant."¹⁴²

¹³⁸ H. J. Fabry, "עץ," *TDOT*, 11:268.

¹³⁹ Holladay, *CHALOT*, s.v. "עץ"

¹⁴⁰ Even-Shoshan, *NCOT*, s.v. "עץ".

¹⁴¹ K. M. Beyse, "שתל," *TDOT*, 15:544.

¹⁴² Holladay, *CHALOT*, s.v. "נִשְׁתָּוֵל"

General Context. The occurrences of the word שְׁתוּל are 2 times in the OT.¹⁴³ One is in this passage and the other appears in *Nevi'im*.

Contextual Meaning of in שְׁתוּל *Torah*.

Jer 17:8

וְהָיָה כְּעֵץ שְׁתוּל עַל-מַיִם

For he shall be like a tree *planted* by the waters,

Internal Context. The translation of this word in this context is *planted*.

פְּלִגִּי

Etymology. Etymologically, this word is found in middle Hebrew, Jewish Aramaic, Egyptian Aramaic, Palmyrene, Nabatean, Samaritan, Syriac, Christian Palestinian, Mandaic texts, Akkadian, Ugaritic, Phoenician, Arabic, Ethiopic, and Coptic sources. Generally, the translation of this word are “*divide, part, half, ditch, canal, wadi, cleft*.”¹⁴⁴

Lexicon. The conventional meaning of this word are “*river, artificial water-channel,*” “*canal.*”¹⁴⁵

General Context. The occurrences of the word פְּלִגִּי are 6 times in the OT.¹⁴⁶ There is no occurrence in *Torah*. All occur in *Ketuvim*

Contextual Meaning of in פְּלִגִּי *Ketuvim*.

Job 29:6

וַצֹּר יִצּוֹק עֲמָלִי פְּלִגִּי-שָׁמֶן:

And the rock poured out *rivers* of oil for me!

Ps 119:136

פְּלִגִּי-מַיִם יִרְדּוּ עֵינַי

Rivers of water run down from my eyes

Prov 5:16

בְּרֵחַבֹּת פְּלִגִּי-מַיִם:

Streams of water in the streets?

Prov 21:1

פְּלִגִּי-מַיִם לִב-מֶלֶךְ

The king's heart is like *channels* of water

Lam 3:48

פְּלִגִּי-מַיִם תִּרְדַּ עֵינַי

My eyes overflow with *rivers* of water

Internal Context. Therefore, I consider the translation of this word in this context is *beside the river*.

Syntactical Analysis and English Translation. The syntactical analysis of the first clause is וְהָיָה as the predicate, כְּעֵץ as the indirect object, שְׁתוּל as the predicate, and עַל-פְּלִגִּי מַיִם as

¹⁴³ Even-Shoshan, *NCOT*, s.v. "שְׁתוּל".

¹⁴⁴ Schunck, "פלג," *TDOT*, 11:547.

¹⁴⁵ Köhler and Baumgartner, *HALOT*, s.v. "פלג"

¹⁴⁶ Even-Shoshan, *NCOT*, "פלג".

the indirect object. The literal translation is *and he will be like tree planted beside river of water*. Therefore, the English translation of this clause is *and he will be like a tree planted beside the river of the water*.

Second Clause.

The morphological Analysis. The analysis below is The Morphological Analysis. of the second clause, אָשָׁר פְּרִיָּו יִתֵּן בְּעֵתוֹ

אָשָׁר The literal translation is “who,” “which,” “that”¹⁴⁷

פְּרִיָּו The morphology of the word פְּרִיָּו is noun common masculine singular construct + pronominal suffix third person masculine singular.¹⁴⁸ ו is the characteristic of pronominal suffix third person masculine singular. The root of this word is פְּרִי which means “fruit,” “offspring,” “fruit (result of action or attitude)”¹⁴⁹ “produce,” “the result of an action,” “behavior,” “fruit of labors.”¹⁵⁰ *Etymology.* The occurrences of the word פְּרִיָּו are 12 times in the OT.¹⁵¹ The translation of this word is *his fruit*.

יִתֵּן The morphology of the word יִתֵּן is verb Qal imperfect third person masculine singular.¹⁵² י is the characteristic of verb Qal imperfect third person masculine singular. The root of this word is נָתַן which means “give,” “present,” “offer,” “pass on,” “allow,” “permit,” “surrender,” “deliver,” “set,” “put,” “lay,” “be given,” “be given away.”¹⁵³ *Etymology.* The occurrences of the word יִתֵּן are 105 times in the OT. The translation of this word is *he or it will give*.

בְּעֵתוֹ The morphology of the word בְּעֵתוֹ is preposition בְּ + noun common both singular construct + pronominal suffix third person masculine singular.¹⁵⁴ ו is the characteristic of pronominal suffix third person masculine singular. The root of this word is עָתָה which means “time,” “suitable time,” “time of an event,” “at the time”¹⁵⁵ “point of time and a lapse of time,”

¹⁴⁷ See verse 1 first clause.

¹⁴⁸ Davidson, *AHCL*, s.v. "פְּרִיָּו"

¹⁴⁹ Holladay, *CHALOT*, s.v. "פְּרִיָּו".

¹⁵⁰ Köhler and Baumgartner, *HALOT*, s.v. "פְּרִיָּו".

¹⁵¹ Even-Shoshan, *NCOT*, s.v. "פְּרִיָּו".

¹⁵² Davidson, *AHCL*, s.v. "יִתֵּן"

¹⁵³ Holladay, *CHALOT*, "יִתֵּן".

¹⁵⁴ Davidson, *AHCL*, s.v. "בְּעֵתוֹ"

¹⁵⁵ Brown, Driver, and Briggs, *BDB*, s.v. "עָתָה".

“(the right) time,” (the eschatological) time,” “periods.”¹⁵⁶ *Etymology*. The occurrences of the word פְּרִי are 11 times in the OT.¹⁵⁷ The translation of this word is *in his* or *its time*.

Semantic Range and Hebrew Expression.

פְּרִי

Etymology. Etymologically, this word is connected in Northwest Semitic languages and dialects as well as in Egyptian and Ethiopic: Aramaic *pry* “grow, sprout,” *pyr* “fruit, harvest, yield,” Syriac *peri* “bear fruit, be fruitful” in Ugaritic and Phoenician, *pr* “fruit.”¹⁵⁸

Lexicon. The conventional meaning of this word are “fruit,” “offspring,” “fruit (result of action or attitude)”¹⁵⁹ “produce,” “the result of an action,” “behavior,” “fruit of labors.”¹⁶⁰

General Context. The occurrences of the word פְּרִי are 12 times in the OT.¹⁶¹

Contextual Meaning of in פְּרִי *Torah*.

Lev 19:24

וּבְשָׁנָה הָרְבִיעִת יִהְיֶה כָּל־פְּרִי קֹדֶשׁ הַלֹּלִים לַיהוָה:

But in the fourth year all its *fruit* shall be holy, an offering of praise to the LORD.

Lev 26:4

וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִי:

and the trees of the field shall yield their *fruit*.

Lev 26:20

וְעֵץ הָאָרֶץ לֹא יִתֵּן פְּרִי:

nor shall the trees of the land yield their *fruit*.

Contextual Meaning of in פְּרִי *Ketuvim*.

Ps. 72:16

יִרְעַשׂ כַּלְבַּנוֹן פְּרִי:

Its *fruit* shall wave like Lebanon

Song 8:12

וּמֵאֵתֵים לְנֹטְרִים אֶת־פְּרִי:

And those that keep the *fruit* thereof two hundred.

¹⁵⁶ Holladay, *CHALOT*, s.v. "פְּרִי".

¹⁵⁷ Even-Shoshan, *NCOT*, s.v. "פְּרִי".

¹⁵⁸ H. J. Fabry, "פרה," *TDOT*, 12:81.

¹⁵⁹ Holladay, *CHALOT*, s.v. "פְּרִי"..

¹⁶⁰ Köhler and Baumgartner, *HALOT*, s.v. "פְּרִי"..

¹⁶¹ Even-Shoshan, *NCOT*, s.v. "פְּרִי"..

Contextual Meaning of in פָּרִי'וֹ *Nevi'im*.

Ezek 34:27

וְנָתַן עֵץ הַשָּׂדֶה אֶת־פְּרִי'וֹ

Then the trees of the field shall yield their fruit,

Joel 2:22

כִּי־עֵץ נִשְׂאָא פְּרִי'וֹ

And the tree bears its fruit;

Internal Context. Thus, the translation of this word is *his fruit*.

יָתֹן

Etymology. Etymologically, this word derived from *ytn* in Ugaritic and Phoenician, *nadanu* in Akkadian, and *ntn* in Amorite, Aramaic, Hebrew, and Canaanite languages of Transjordan. This root is not occurs in Arabic and the South Semitic languages.¹⁶²

Lexicon. The conventional meaning of this word are “give,” “present,” “offer,” “pass on,” “allow,” “permit,” “surrender,” “deliver,” “set,” “put,” “lay,” “be given,” “be given away.”¹⁶³

General Context. The occurrences of the word יָתֹן are 105 times in the OT.

Contextual Meaning of יָתֹן in *Torah*.

Gen 43:14

וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ

"And may God Almighty *give* you mercy before the man

Exod 22:6

כִּי־יִתֵּן אִישׁ אֶל־רֵעֵהוּ כֶּסֶף אֶו־כְּלִים לִשְׁמֹר

If a man *delivers* to his neighbor money or articles to keep

Deut 28:24

יִתֵּן יְהוָה אֶת־מִטְרַי אֶרְצְךָ אֶבֶן וְעָפָר

The LORD will *change* the rain of your land to powder and dust;

Contextual Meaning of יָתֹן in *Nevi'im*.

Judg 21:1

לֹא־יִתֵּן בְּתוּלָה לְבִנְיָמִן לְאִשָּׁה:

"None of us shall *give* his daughter to Benjamin as a wife

Ruth 1:9

יְתֹן יְהוָה

The LORD *grant*

Ezek 46:17

וְכִי־יִתֵּן מִתְּנֻתָּה מִמִּנְחָלָתוֹ

But if he gives a *gift* of some of his inheritance

¹⁶² H. J. Fabry, "נתן," *TDOT*, 10:90.

¹⁶³ Holladay, *CHALOT*, s.v. "נתן"

Contextual Meaning of יָתַן in *Ketuvim*.

Job 2:4

וְכָל־אֲשֶׁר לְאִישׁ יָתַן בְּעַד נַפְשׁוֹ:
all that a man has he will *give* for his life.

Dan 11:17

וּבַת הַנְּשִׁים יָתַן־לּוֹ לְהַשְׁחִיתָהּ
And he shall *give* him the daughter of women to destroy it;

Prov 29:25

חִרְבַּת אָדָם יָתַן מוֹקֵשׁ
The fear of man *brings* a snare

Prov 2:6

כִּי־יְהִי־הָיָה יָתַן חִכְמָה
For the LORD *gives* wisdom

Ps 29:11

יְהוָה יַצֵּד לְעַמּוֹ יָתַן
The LORD will *give* strength to His people

Internal Context. I consider the literal translation of this word in this context as *he* or *it* will give.

Syntactical Analysis and English Translation. The syntactical analysis of the second clause is אֲשֶׁר פְּרִיָּו as the genitive, יָתַן as the predicate, and בְּעִתּוֹ as the complement. The literal translation is *that his fruit he will give in his time*. Therefore, the English translation of this clause is *that will give its fruit in its time*.

Third Clause.

The morphological Analysis. The analysis below is The morphological Analysis. of the third clause, וְעֵלְהוּ לְאִי־יָבֹל,

וְעֵלְהוּ The morphology of the word וְעֵלְהוּ is conjunction וְ + noun common masculine singular construct + pronominal suffix third person masculine singular.¹⁶⁴ וְ is the characteristic of pronominal suffix third person masculine singular. The root of this word is עָלָה which means “leaves,” “foliage”¹⁶⁵ “green,” “flourishing.”¹⁶⁶ *Etymology.* The occurrences of the word וְעֵלְהוּ are 2 times in the OT.¹⁶⁷ The translation of this word is *and his* or *its leaves*.

לְאִי־יָבֹל The morphology of the word לְאִי־יָבֹל is adverb of negation לְאִי + verb Qal imperfect third person masculine singular.¹⁶⁸ לְאִי is the characteristic of verb Qal imperfect third person

¹⁶⁴ Davidson, *AHCL*, s.v. "עָלָה"

¹⁶⁵ Holladay, *CHALOT*, s.v. "עָלָה".

¹⁶⁶ Brown, Driver, and Briggs, *BDB*, s.v. "עָלָה".

¹⁶⁷ Even-Shoshan, *NCOT*, s.v. "עָלָה".

¹⁶⁸ Davidson, *AHCL*, s.v. "יָבֹל"

masculine singular. The mark of *atnah* (א) in this word indicates the end of the half first of the verse. The root of this word is נָבַל which means “wither and fall,” “leaves,” “flowers,” “grass,” “fall to ruin,” “wear out.”¹⁶⁹ *Etymology*. The occurrences of the word יָבֹל are 4 times in the OT.¹⁷⁰ The translation of this word is *not he/it will wither and fall*.

Semantic Range and Hebrew Expression.

יָבֹל

Etymology. Etymologically, this word associated to Semantic *nabel*, “wither,” “be foolish.” However, some scholars suggest the meaning from its semantic value as “break loose, tear out, or fall.”¹⁷¹

Lexicon. The conventional meaning of this word are “wither and fall,” “leaves,” “flowers,” “grass,” “fall to ruin,” “wear out.”¹⁷²

General Context. The occurrences of the word יָבֹל are 4 times in the OT.¹⁷³
Contextual Meaning of יָבֹל in *Nevi'im* and *Ketuvim*.

Job 14:18

וְאֵלֶּם הַר-נוֹפֵל יָבֹל

But as a mountain *falls* and crumbles away

Isa 34:4

וְכָל-צְבָאָם יָבֹל כַּנֶּבֶל עַל־הַמִּטָּן

All their hosts will also wither away As a leaf *withers* from the vine,

Ezek 47:12

לֹא-יָבֹל עֲלֵהוּ

their leaves will not *wither*,

Internal Context. Therefore, I consider the translation of this word is *not he/it will wither and fall*.

Syntactical Analysis and English Translation. The syntactical analysis of the third clause is וְעַל־הוּ as the genitive and לֹא-יָבֹל as the predicate. The literal translation is *and his/it leaves not he/it will wither and fall*. Therefore, the English translation of this clause is *and its leaves will not wither and fall*.

Fourth Clause.

The morphological Analysis. The analysis below is The morphological Analysis. of the fourth clause, וְכָל אֲשֶׁר-יִצְעָה יִצְעָתָּהּ:

¹⁶⁹ Holladay, *CHALOT*, s.v. "נָבַל".

¹⁷⁰ Even-Shoshan, *NCOT*, s.v. "נָבַל".

¹⁷¹ H. J. Fabry, "נבל," *TDOT*, 9:151.

¹⁷² Holladay, *CHALOT*, s.v. "נבל".

¹⁷³ Even-Shoshan, *NCOT*, s.v. "נבל".

וְכָל The morphology of the word וְכָל is conjunction וְ + noun common masculine singular absolute.¹⁷⁴ The root of this word is כָּל which means “totality,” “everything,” “everyone,” “total,” “all together,” “all,” “before,” “every,” “any,” “of all sorts.”¹⁷⁵ The occurrences of the word וְכָל are 27 times in the OT.¹⁷⁶ The translation of this word is *and everything*.

יַעֲשֶׂה The literal translation of the word יַעֲשֶׂה is “who, which, that.”¹⁷⁷ Moreover, this word is following with the mark of *maqeph* (־) which is the sign of joining this word to the next word.¹⁷⁸ The morphology of the word יַעֲשֶׂה is verb Qal imperfect third person masculine singular.¹⁷⁹ יַ is the characteristic of the verb Qal imperfect third masculine singular particularly weak verb I-guttural type 2. The root of this word is עָשָׂה which means “make,” “manufacture,” “apply,” “effect,” “produce,” “do,” “acquire,” “win,” “prepare,” “take care of,” “officiate,” “perform,” “carry out,” “keep,” “do work,” “act,” “step in,” “work,” “be busy,” “do manage,” “be done.”¹⁸⁰ *Etymology*. The occurrences of the word יַעֲשֶׂה are 122 times in the OT.¹⁸¹ The translation of this word is *he will do*.

יַצְלִיחַ The morphology of the word יַצְלִיחַ is verb Hiphil imperfect third person masculine singular.¹⁸² יַ is the characteristic of verb Hiphil imperfect third person masculine singular. The mark of *silluq* (,) precedes with *sof passuq* (:) in this word indicates the end of the verse three.¹⁸³ The root of this word is צָלַח which means “prosper,” “be good for anything,” “be successful”¹⁸⁴ “be strong,” “effective,” “powerful,” “be of use,” “succeed,” “enjoy success,” “make prosper.”¹⁸⁵ *Etymology*. The occurrences of the word יַצְלִיחַ are 3 times in the OT.¹⁸⁶ The translation of this word is *he/it will cause to be successful*.

Semantic Range and Hebrew Expression.

יַעֲשֶׂה

¹⁷⁴ Davidson, *AHCL*, s.v. "וְכָל".

¹⁷⁵ Holladay, *CHALOT*, s.v. "וְכָל" ..

¹⁷⁶ Even-Shoshan, *NCOT*, s.v. "וְכָל" ..

¹⁷⁷ See יַעֲשֶׂה in the first clause of the verse 1.

¹⁷⁸ Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 691.

¹⁷⁹ Davidson, *AHCL*, s.v. "יַעֲשֶׂה"

¹⁸⁰ Holladay, *CHALOT*, s.v. "יַעֲשֶׂה" .

¹⁸¹ Even-Shoshan, *NCOT*, s.v. "יַעֲשֶׂה" .

¹⁸² Davidson, *AHCL*, s.v. "יַצְלִיחַ"

¹⁸³ Kelley, *Biblical Hebrew*, 17.

¹⁸⁴ Brown, Driver, and Briggs, *BDB*, s.v. "יַצְלִיחַ"

¹⁸⁵ Holladay, *CHALOT*, s.v. "יַצְלִיחַ" .

¹⁸⁶ Even-Shoshan, *NCOT*, s.v. "יַצְלִיחַ" .

Etymology. Etymologically, this word has the same meaning with Ugaritic ‘sy “do, make.” In Phoenician, this word occurs only in personal names and in the Mesha inscription, this word occurs five times with the meaning “make.” In Old South Arabic, this word occurs with the meaning “make, build, acquire, buy, offer (sacrifice).” This word also occurs in Aramaic and Akkadian.¹⁸⁷

Lexicon. The conventional meaning of this word are “make,” “manufacture,” “apply,” “effect,” “produce,” “do,” “acquire,” “win,” “prepare,” “take care of,” “officiate,” “perform,” “carry out,” “keep,” “do work,” “act,” “step in,” “work,” “be busy,” “do manage,” “be done.”¹⁸⁸

General Context. The occurrences of the word *יַעֲשֶׂה* are 122 times in the OT.¹⁸⁹
Contextual Meaning of *יַעֲשֶׂה* in *Torah*.

Gen 41:34

יַעֲשֶׂה פַרְעֹה
"Let Pharaoh *do* this,

Exod 2:4

לְדַעֵת מִהֲיַעֲשֶׂה לּוֹ:
to know what would be *done* to him

Num 6:21

כֵּן יַעֲשֶׂה עַל תּוֹרַת גִּזְרוֹ:
so he shall *do* according to the law of his separation."

Contextual Meaning of *יַעֲשֶׂה* in *Nevi'im*.

2 Sam 7:11

כִּי־בֵית יַעֲשֶׂה־לְךָ יְהוָה:
Also the LORD tells you that He will *make* you a house.

Isa 27:5

אִו יִחַזַק בְּמַעוֹזֵי יַעֲשֶׂה שְׁלוֹם לִי שְׁלוֹם יַעֲשֶׂה־לִּי:
Or let him take hold of My strength, That he may *make* peace with Me;
And he shall *make* peace with Me.

Nah 1:8

וּבִשְׂטָף עֹבֵר כָּלָה יַעֲשֶׂה מְקוֹמָהּ
But with an overflowing flood He will *make* an utter end of its place

Contextual Meaning of *יַעֲשֶׂה* in *Ketuvim*.

Ps 37:5

יְהוָה יַעֲשֶׂה:
and He will *do* it.

¹⁸⁷ H. Ringgren, "עשה," *TDOT*, 11:387.

¹⁸⁸ Holladay, *CHALOT*, s.v. "יַעֲשֶׂה"

¹⁸⁹ Even-Shoshan, *NCOT*, s.v. "יַעֲשֶׂה".

Prov 26:28

וּפֶה תִּלְקַח יַעֲשֶׂה מִדְּבָרָהּ:
And a flattering mouth *works* ruin.

Eccl 8:3

כִּי כָל־אֲשֶׁר יַחֲפֹץ יַעֲשֶׂה:
for he will *do* whatever he pleases.

Internal Context. The translation of this word is *he will do*.

יַצְלִיחַ:

Etymology. The root of this word is fairly common not only in Hebrew but also in the South Semitic (Old South Arabic) and Northwest Semitic languages. However, the root does not appear in Ugaritic and in Aramaic inscription. The meaning of this root is extremely broad, *:to split, set on fire, be successful, intrude, succeed, advance.*¹⁹⁰

Lexicon. The conventional meaning of this word are “prosper,” “be good for anything,” “be successful”¹⁹¹ “be strong,” “effective,” “powerful,” “be of use,” “succeed,” , “enjoy success,” “make prosper.”¹⁹²

General Context. The occurrences of the word יַצְלִיחַ are 3 times in the OT.¹⁹³
Contextual Meaning of יַצְלִיחַ in *Ketuvim*.

Neh 2:20

אֱלֹהֵי הַשָּׁמַיִם הוּא יַצְלִיחַ לָנוּ
"The God of heaven will give us *success*;

Prov 28:13

מִכֶּסֶה רִשְׁעָיו לֹא יַצְלִיחַ
He who covers his sins will not *prosper*

Internal Context. The translation of this word is *he/it will cause to be successful*.

Syntactical Analysis and English Translation. The syntactical analysis of the fourth clause is וְכָל אֲשֶׁר יַעֲשֶׂה as the subject and יַצְלִיחַ as the predicate. The literal translation is *and everything that he will work he/it will cause to prosper*. Therefore, the English translation of this clause is *and everything that he works will cause to prosper*.

Conclusion

¹⁹⁰ J. Hausmann, "צלח," *TDOT*, 12:382.

¹⁹¹ Brown, Driver, and Briggs, *BDB*, s.v. "צלח"

¹⁹² Holladay, *CHALOT*, s.v. "צלח".

¹⁹³ Even-Shoshan, *NCOT*, s.v. "צלח".

In this context, the author tries to show the picture of the blessedness or the happiness of the righteous. There are some points that the author suggests to his reader to be prohibited such as does not walk, stand, and dwell among the wicked. Another point is the author mention the word בעצה which has relation to the word תורה in this passage. He wants to suggest his reader to meditate the instruction of YHWH instead to walk according to the instruction of the wicked. And in verse three, the author shows the picture of the result of the action of the meditation the instruction of YHWH. There is a successfulness and prosperity for those who want to walk, stand, and dwell in the instruction of YHWH.

The blessedness or the happiness of that righteous is not only for the successfulness and prosperity, more than that, his live will be like a tree that planted beside the canal or the river of water. In this case, he will give his fruit in the proper time and his leaves will not wither and fall. Some lexicons translated the word פריי as the fruit of good behavior. Undoubtedly, this is the result of meditating the instruction of YHWH.

Therefore, after analyzing the passage, I offer my own translation of this passage as:

Hebrew Text	Translation
אֲשֶׁר־יֵהְאִישׁ אֲשֶׁרוֹ לֹא הֵלֵךְ בְּעֵצַת רְשָׁעִים וּבִדְרֹךְ מְטֹאִים לֹא עָמַד וּבְמוֹשָׁב לְצִים לֹא יָשָׁב:	<i>Blessed is the man who does not walk according to the instruction of the wicked, nor stand in the way of the sinner, nor dwell among the dwelling place of the scoffer</i>
כִּי אִם בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה:	<i>But his pleasure is in the instruction of the Lord, and in his instruction, he meditates during the day and night</i>
וְהָיָה כְּעֵץ שְׂתוּל עַל־פְּלִי מַיִם אֲשֶׁר פְּרִיו יִתֵּן בְּעִתּוֹ וְעָלְהוּ לֹא־יָבֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:	<i>And he will be like a tree planted beside the river of the water that will give its fruit in its time and its leaves will not wither and fall, and everything that he does will be successful.</i>

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