

The Psalms

[1] blessed (is) the man  
 [2] who has not walked in (the) counsel of (the) wicked  
 [3] and in (the) way of sinners, has not stood  
 [4] and in (the) seat of scoffers, has not sat  
 [5] because, if, in law of YHWH (is) his delight  
 [6-7] and in His law, he meditates day and night  
 [8-9] and he is like a tree, being planted upon streams of water  
 [10] which, its fruit, it gives in its time

[1] and its leaf does not wither  
 [2-3] and all which he does, he makes prosper  
     [1] not so (are) the wicked  
     [2] because, if, (they are) as chaff  
 [4] which, (there) drives (it) away, a wind  
     [3] upon thus, (there) will not stand, (the) wicked, in judgment  
     [4] and sinners in (the) congregation of (the) righteous

[1] because (there) is knowing, YHWH, (the) way of (the) righteous  
 [5] and (the) way of (the) wicked will perish

[1] why have (there) raged, (the) nations?  
 [2] and peoples meditate emptiness?  
 [3] (there) stand, kings of earth  
 [4-5] and (those) ruling, take-counsel together against YHWH  
     and against His Anointed:

[1-2] "let us tear off Their bonds and throw from us Their cords!"

[2-3] (He), sitting in (the) heavens, laughs-in-contempt!  
 [4] my Lord ["Adonai"] mocks at them  
 [5] then He speaks to them in His anger  
 [6] and in His fury, He terrifies them:

[7] "and I –  
 [8-9] I have anointed My King upon Zion, (the) hill of My holiness!" –  
 [5]\* let Me count to (the) decree –

[10] YHWH said to Me:  
     [1] "My Son, You (are)!"  
     [1] I –  
     [2] today, I have begotten You!  
     [2] ask from Me

1:1

32 elements

1:6

2:1

8 elements

This is a translation and a study of Psalms 1 – 5. This work presents the possible presence of a literary numbering system in these psalms. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used.

This study is freely available at [www.pebblecounting.com](http://www.pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDFs are a good place to begin. © Steve, 2024-2026. Update: 30-Apr-2026.

Psalms 1 – 4 hold together as a literary unit. Literary sets begin in Psalm 1 and are not uniformly complete until the end of Psalm 4. Psalm 5 begins a new literary unit that looks to Psalm 6 (and perhaps beyond) for another point of uniform completion of literary sets.

The literary unity of Psalms 1-4 carries the development of a person of interest within the "earth" subject column:

- "the man," being blessed in relation to YHWH
- YHWH's "Anointed"
- Adonai's "King"
- YHWH's "Son" (2x placements)

"let Me count to (the) decree" | While this line can be translated "recount" or "declare," the basic meaning of the verb is to count. Such a meaning has relevance in music. Here, its presence may signal a literary measure in context. It may point to the measure of total literary count, up to the point when Adonai begins to speak His decree, as shown. This measure is 32-fold. It may correspond with a 32-fold stature of this Son of God at the time of His inauguration as King of Zion. (See the possibility of a similar stature arising in Daniel and in Revelation. For commentary, see also Rom. 1:3-4 and Acts 13:26-33.) The 32-fold may be a programmatic measurement that connects related lines among these Psalms 1 – 4.

## The Psalms

[3] and I will give:

- [3] nations (for) Your inheritance
- [4] and Your possession (shall be) (the) ends of earth
- [5] You shall break them with a rod of iron
- [6] as vessels of a potter, You shall shatter them”

- [3-4] and now, [O] kings – (you) be wise!
- [5-6] be warned, (you), judging (the) earth:
- [7] serve YHWH with fear
- [8] and rejoice with a shudder
- [9] kiss (the) Son –

[7] lest He be angry  
 [10] and you perish (in the) way

[8] when (there) is kindled, as a little, His wrath  
 [9-10] blessed (are) all (those) taking refuge in Him!

2:12

[1] (it is) a psalm for David  
 [2-3] in his, to flee from before Absalom, [“father (is) peace”], his son

3:1

- [1] YHWH, how (there) have become many, my adversaries!
- [2] many (are) (those) arising against me!
- [3] many (are) (those) saying to my soul:

[4] “there is not, salvation for him, in God” – *Selah* ←

[5-6] and You, YHWH, (are) a shield about me

[7] my glory

[8] and (He) making high, my head!

[4-5] my voice (being) toward YHWH, I cried

[9] and He answered me from (the) hill of His holiness! – *Selah* ←

3-fold ↻ [1-2] I – I lay down and slept  
 [3]\* I awoke

[10] because YHWH supported me

- [4] I will not fear from myriads [ten-thousands] of people
- [4] who, all around, have set upon me!

32 elements

32 elements

32 elements

Notice the correlation of the 32-fold measures with the placements of “selah” here. Perhaps this Ancient Hebrew word, which is considered an obscure musical or liturgical term, also served as a literary marker for measures or reflections in the literary count. See additional examples of “selah” as this first unit of psalms finishes up on the next page.

“I awoke” | Notice how this phrase occurs on the third of a 3-fold set of literary elements. Literary elements correlate with measurements of days on a one-for-one basis. In effect, this person awoke on the third day. Such a design may correspond with the trio of literary elements at the bottom of the page above, in the reflected statement of divine decree, where the Son is “begotten” on the third of the 3-fold set of literary elements, “today.” This “today” is also placed as the eighth in an 8-fold group of elements, as shown, that encompasses the reflected extents of the divine decree: as it were, the last “today” in an 8-fold series of days.

## The Psalms

[1-2] (You) **arise**, (O) **YHWH**  
 [3-4] (You) **save** me, (O) my **God!**  
 [5] for You **smite** all my enemies (on) (the) cheek!  
 [1-2] (the) teeth (**two**) of (the) wicked, You **shatter!**  
 [3] to YHWH (**is**) the salvation  
 [5] upon Your people, (**let there be**), Your blessing – *Selah* ← 3:9

[1] to (him) **directing**, with stringed-instruments 4:1  
 [2] (it **is**) a **psalm** for David  
 [3] in my, **to call** –  
 [4-5] (You) **answer** me, (O) **God** of my righteousness!  
 [6] in distress, You **have made wide**, for me [*relieved me*]  
 [7-8] **be gracious** to me and **hear** my prayer!  
 [4-5] (O) sons of man – unto what (**will**) my **glory (become)**, to **shame?**  
 [5-6] **will you love** vanity, **will you seek** falsehood? – *Selah* ←

[7] and **know** –  
 [8] that (there) **has set apart**, YHWH, (the) godly for Himself  
 [10] YHWH **hears** –  
 [1] in my, **to cry** to Him!  
 [8-9] **tremble**, and **let (you all) not sin!**  
 [10] **speak** in your heart, upon your bed –  
 [1] and **be silent!** – *Selah* ←

[2] **sacrifice** sacrifices of righteousness  
 [3] and **trust** in YHWH  
 [4] many (**are**) (those) **saying**  
 [5] “who **will show** us a good (thing)?”

[1-2] (You) **lift up** upon us (the) light of Your face, (O) **YHWH**  
 [3] You have **placed** joy in my heart –  
 [2-3] more than (the) **time** their **grain** and **new-wine abounded!**  
 [4-5] in peace, together, **let me lie down** and **sleep**  
 [4] for **You** –  
 [5] **YHWH** – to aloneness, in security, **make me dwell** 4:9

32 elements

4:1

12 elements

5:6

8 elements

12 elements

4:9

“upon your bed, and be silent” | Notice the parallel theme from the top of the 32-fold literary measure: sleep.

At the close of Psalm 4, if literary counts are accurate, all sets are complete:

40x	Heaven
45x	Blessed
35x	Wicked
<b>120x</b>	<b>Total</b>

All literary sets complete

## The Psalms

5:1

[1] to (him) **directing**, for the flutes  
 [2] (it **is**) a psalm for David

[1-2] (to) my words, (You) **give ear**, (O) **YHWH**  
 [3] **consider** my groan  
 [4-6] (You) **give attention** to (the) voice of my cry-for-help, my **King** and my **God!**  
 [3] for to You, I **pray**

[7-8] (O) **YHWH** – (in) (the) **morning**, You **hear** my voice  
 [4-5] (in) (the) **morning**, I **arrange** for You and **watch**

[9-10] for **not** a God, **delighting** in wickedness, (**are**) You  
 [1] (there) **will not dwell** (with) You, evil  
 [2-3] (there) **will not stand**, (those) **boasting**, before Your eyes (**two**)

[1] You **hate** –  
 [4] all (those) **doing** iniquity

[2] You **destroy** –  
 [5] (those) **speaking** falsehood

[3-4] a man of **bloods** and **deceit**, (there) **abhors**, YHWH!  
 [1] and I –  
 [2] in (the) abundance of Your steadfast-love, **let me come** (into) Your house  
 [3] I **will bow down** toward (the) temple of Your holiness, in fear of You!

[5-6] **YHWH** – (You) **lead** me in Your righteousness, because of my enemies  
 [7] **make straight** before me, Your way  
 [1] for **there is not**, in their mouth, (it) **being established**  
 [2] their inward-part (**is**) destructions  
 [3-4] a grave, **being open**, (**is**) their throat!  
 [5] (with) their tongue, they **flatter**

[8-9] (You) **make** them **guilty**, (O) **God!**  
 [1] **let** them **fall** by their counsels

[10] in (the) multitude of their transgressions, **banish** them!  
 [2] because they **have rebelled** against You  
 [4-5] and **let** (there) **rejoice**, all (those) **taking refuge** in You  
 [6] to forever, **let** them **sing-for-joy**

[1] and You **will cover** over them  
 [7-8] and **let** (there) **exult** in You, (those) **loving** Your name!  
 [2-3] for You **bless** (the) righteous, (O) **YHWH**  
 [4] as a shield – (with) favor, You **crown** him

5:13

At the close of Psalm 5, all three subject columns have incomplete literary sets. The arrangement shown here should be further evaluated in light of the onward counting in Psalm 6 and following.