

Psalm 112 Blessings of the Believer

In Psalm 111 it is *praising God*, and in Psalm 112 it is the blessing of the person who *walks with God*.

Psalm 111

1. Praise the Lord! *Halleluiah*

I will praise **the Lord** with my whole heart,
In the assembly of the upright and in the congregation.

2. The works of the Lord are **great**,
Studied by all who have pleasure in them.

3. His work is honorable and glorious,
And His **righteousness endures forever**.

4. He has made His wonderful works to be remembered;
The Lord is gracious and **full of compassion**.

5. He has given food to those who fear Him;
He will ever be **mindful** of His covenant.

6. He has declared to His people the **power** of His works,
In giving them the **heritage** of the nations.

7. The works of His hands are verity and justice;
All His precepts are **sure**.

8. They stand fast **forever** and ever,
And are done in truth and uprightness.

9. He has sent redemption to His people;
He has commanded His covenant forever:
Holy and **awesome** is His name.

10. The fear of the Lord is the beginning of wisdom;
A good understanding have all those who do His commandments.

His praise endures forever.

(...it concludes by turning back to God)

Psalm 112

1. Praise the Lord! *Halleluiah*

Blessed is **the man** who fears the Lord,
Who delights greatly in His commandments
- *mitzvot*

2. His descendants will be **mighty** on earth;
The generation of the upright will be blessed. Ezekiel 18:20

3. Wealth and riches will be in his house,
And his **righteousness endures forever**.

4. Unto the upright there arises light in the darkness;
He is gracious and **full of compassion**, and righteous.

5. A good man deals graciously and lends;
He will guide his affairs with **discretion**.

6. Surely he will never be **shaken**;
The righteous will be in everlasting **remembrance**

7. He will not be afraid of evil tidings;
His heart is **steadfast**, trusting in the Lord.

8. His heart is **established**; he will not be afraid,
Until he sees his desire upon his enemies.

9. He has dispersed abroad,
He has given to the poor;
His righteousness endures forever;
His horn will be **exalted** with honor.

10. The wicked will see it and be grieved;
He will gnash his teeth and melt away;
The desire of the wicked shall perish

(...it concludes by the ultimate failure of the wicked)

Mitzvot - Psalm 112:1 (Complete Jewish Bible) *"Hallelujah! Happy is the person who fears Adonai, who takes great delight in his mitzvot."*

In the Jewish mindset, a **mitzvah** is an opportunity to connect with God and do good. The literal, dictionary definition of **mitzvah** (*singular*) and **mitzvot** (*plural*) breaks down into these core meanings:

- **The Primary Definition:** It means "**commandment**." It comes from the Hebrew root word *tzivah*, which means "*to command*" or "*to charge*".
- **The Cultural Definition:** In everyday Jewish life and culture, it has come to mean "**a good deed**" or "**an act of kindness**." a mitzvah isn't a burdensome rule; it is an invitation to relationship and a direct opportunity to do a life-giving good deed."
- **Bar/Bat Mitzvah:** The young person becomes **responsible** for observing Jewish laws and commandments (*mitzvot*). They gain the capacity to participate fully in the religious community, such as being counted in a prayer quorum (*minyan*) or being called up to read from the Torah (*aliyah*).

When Psalm 112:1 says we delight in His commandments, it doesn't mean we delight in rules. It means we delight in partnering with God to do good deeds in the world.

Why It Has Two Meanings:

In the ancient biblical mindset, these two concepts were completely inseparable. To obey a commandment from God wasn't seen as a cold, legalistic rule - it was seen as a golden opportunity to do a good deed and bring God's goodness into the world.

So in the CJB **mitzvot** beautifully carries both meanings: the believer doesn't just tolerate God's *commandments*; they find absolute joy in doing those *good deeds*!

In KJV, "**commandment**" sounds strict, rigid, and clinical - like a speed limit sign or a law. But in the original Hebrew mindset, God's **mitzvot** were seen as a gift, a relational guide, and a life-giving rhythm.

To see how much this changes the flavor of the text, here are three fantastic biblical examples of **mitzvot** that contrast the KJV phrasing with the original Hebrew context:

1. The Great Commandment (Deuteronomy 6:5-6)

- **KJV:** *"And thou shalt love the Lord thy God with all thine heart... And these words, which I **command** thee this day, shall be in thine heart."*
- **The Hebrew Context:** The word for "command" here is the root of *mitzvah*. In Hebrew thought, you cannot legally force someone to love you. This isn't a military order; it is God laying out the ultimate **mitzvah** - a relational invitation to attach your heart to His.

2. Guarding the Commands (Proverbs 4:4)

- **KJV:** *"Let thine heart retain my words: keep my **commandments**, and live."*
- **The Hebrew Context (Mitzvot):** In English, "keeping commandments" sounds like compliance under the threat of punishment. In Hebrew, it means to *treasure, protect, and practice* these *good deeds* because they carry the structural secret to a flourishing life.

3. The "Mitzvah" of Charity (Deuteronomy 15:11)

- **KJV:** *"Therefore I **command** thee, saying, Thou shalt open thine hand wide unto thy brother..."*
- **The Hebrew Context:** In Jewish tradition, giving to the poor is rarely called "charity" (which implies you are just being nice if you feel like it). It is called a **mitzvah** or *Tzedakah* (righteousness/justice). It means doing the right thing by taking care of others.

So, Psalm 112 isn't a checklist for perfectionists. It is a portrait of a person who finds absolute joy in partnering with God to bring goodness into the world. And as a result, their entire life becomes completely unshakable.

Let's look now back to Psalm 1 with the big picture: If you want a blessed life, anchor your mind in the Torah (God's overall instruction) day and night."

Psalm 112 is the micro-lens "And here is what that looks like when you love the map (*Torah*), you will find absolute joy in executing the specific daily steps - the **mitzvot** (the good deeds, the generosity, and the fair dealings) right in front of you."

1. **Psalm 1** Gives us the big-picture roadmap. We find joy in God's overall instruction (**Torah**).
2. **Psalm 111** Shows us the character of the God who drew the map. He is gracious and faithful.
3. **Psalm 112** Shows us the daily action steps. We mirror His character by jumping at the chance to do good deeds (**mitzvot**), making our hearts completely unshakable when bad news hits.

How the Two Psalms (1 & 112) Connect (The Bookends)

Even though the words are *slightly* different, the *exact sentence structure* and the *final warnings* are perfectly identical in the Hebrew text. Look at how they mirror each other from start to finish:

- Both psalms **start** with the same Hebrew word: *Ashrei* (אַשְׁרֵי).
 - In Psalm 1:1 it is "*Ashrei ha-ish*" (Blessed is the man...).
 - In Psalm 112:1 it is exactly the same: "*Ashrei ish*" (Blessed is the man...).
- The Same Attitude:
 - In Psalm 1:2 the blessed person's "delight" (chephetz) is in the Torah.
 - In Psalm 112:1 the blessed person "delights greatly" (*chafetz m'od*) in His *mitzvot*.
- Both psalms **finish** out the chapter with the exact same fate for those who reject God.
 - Psalm 1:6 ends with "...the way of the ungodly shall perish."
 - Psalm 112:10 ends with "*...the desire of the wicked shall perish.*"

Psalm 1	Psalm 112
1. Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful;	1. Praise the Lord! Blessed is the man who fears the Lord, who delights greatly in His commandments.
2. But his delight is in the law of the Lord, and in His law he meditates day and night.	2. His descendants will be mighty on earth; the generation of the upright will be blessed.
3. He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.	3. Wealth and riches will be in his house, and his righteousness endures forever.
4. The ungodly are not so but are like the chaff which the wind drives away.	
5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.	
6. For the Lord knows the way of the righteous, but the way of the ungodly shall perish .	10. The wicked will see it and be grieved; he will gnash his teeth and melt away; the desire of the wicked shall perish .

We can see these Psalms as living, breathing pictures of spiritual maturity.

It encourages us to move away from a "childish" view of faith where we treat God's word like rules we *have* to follow just to stay out of trouble and step into being **sons and daughters of the commandment** who genuinely delight in doing good because it reflects our Father's heart.

Bible Trivia:

The 22-Letter Verse Map (Psalms 111 & 112)

Verses 1 to 8

In these verses, the verse is split directly down the middle into two lines. The first word of the first line starts with one letter, and the first word of the second line starts with the next.

- **Verse 1: Aleph** (א) starts line 1 | **Bet** (ב) starts line 2
- **Verse 2: Gimel** (ג) starts line 1 | **Dalet** (ד) starts line 2
- **Verse 3: He** (ה) starts line 1 | **Vav** (ו) starts line 2
- **Verse 4: Zayin** (ז) starts line 1 | **Chet** (ח) starts line 2
- **Verse 5: Tet** (ט) starts line 1 | **Yod** (י) starts line 2
- **Verse 6: Kaf** (כ) starts line 1 | **Lamed** (ל) starts line 2
- **Verse 7: Mem** (מ) starts line 1 | **Nun** (נ) starts line 2 ("*Precepts are Sure / Heart is Fixed*")
- **Verse 8: Samekh** (ס) starts line 1 | **Ayin** (ע) starts line 2

To cleanly fit all 22 letters into 10 verses, *the writer* structurally lengthened the final two verses into three separate lines each.

- **Verse 9: Pe** (פ) starts line 1 | **Tsadi** (צ) starts line 2 | **Qof** (ק) starts line 3
- **Verse 10: Resh** (ר) starts line 1 | **Shin** (ש) starts line 2 | **Tav** (ת) starts line 3

Core Themes for Psalm 112

Verse 1: The Source of Blessing. True happiness begins with a reverent awe (the fear of the Lord) combined with a deep delight in His commands. It is not a paralyzing terror, but a loving devotion that shapes daily choices.

Verses 4 & 7: Stability in Darkness. The righteous person is not afraid of bad news. When global or personal darkness strikes, light dawns because their heart is firm and anchored in God rather than shifting worldly circumstances.

Verse 6: Power and an Everlasting heritage.

Verse 8: Forever and Established.

Verses 5 & 9: A Generous Legacy. Righteousness is actively displayed through open-handed generosity. Rather than hoarding wealth, the God-fearing individual conducts affairs with justice and distributes freely to the poor, leaving an enduring impact.

Verse 10: The Contrast. Self-focused living ultimately leads to frustration and anxiety, contrasting sharply with the steadfast peace given to those who walk closely with God