



PSALM 112

"The one who fears YHWH"

Translation and Performance Notes

LEGEND FOR COLORED WORDS:

Key term

Emotional exegesis

Imagery

Other translation challenges

Participant tracking

Hebrew text	verse	English Close-but-Clear Translation
הָלְלוּ יְהוָה אֲשֶׁר־אִישׁ יִירָא אֶת־יְהוָה בְּמִצְוֹתָיו תִּשְׂמָחַ מְאֹד:	1	Praise Yah! Happy is the one [who] fears YHWH, [who] delights very much in his commands!
גִּבּוֹר בְּאַרְצוֹ יְהוָה זְרָעוֹ דּוֹר וָדוֹר יְבָרֵךְ:	2	His offspring will be great on the earth, a generation of upright people [who] will be blessed.
הוֹרְעֵשֶׁשׁ בְּבֵיתוֹ אֲדֹכָתוֹ עֲמֻדַת לָעַד:	3	Immense wealth is in his house, and his righteousness endures forever.
זֶרַח בְּהַשְׁדָּה אֹר לְיֹשְׁרִים חֲמוּן וְרַחוּם וְצַדִּיק:	4	A light for the upright has risen in the darkness, merciful and compassionate and righteous.
טוֹב־אִישׁ חוֹנֵן וּמִלֵּוָה יִכְלֹל דְּבָרָיו בְּמִשְׁפָּט:	5	Fortunate is the one who lends generously, [who] manages his affairs with justice!
כִּי־לֹעֲזֹלָם לֹא־יִמּוֹט לִיָּדָה עֲזוֹלָם יִתְּנָה צַדִּיק:	6	For he will never waver. The righteous one will be remembered forever.
מִשְׁמוּעָה רָעָה לֹא יִירָא נֶכֶדוֹ לִבּוֹ בְּטֵחַ בַּיהוָה:	7	He will not be afraid of bad news. His heart is confident, trusting in YHWH.
סָמוּד לִבּוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה בְּצִרּוֹ:	8	His heart is encouraged. He will not be afraid, until he looks [in triumph] on his adversaries.

פזר ונתן לאביונים צדקתו עמדת לעד קרנו תרום בכבוד:	9	He has given freely to the poor. His righteousness endures forever. His horn will rise in honor.
רשע יראה ויכעס שניו יחרק ויגמס תאנת רשעים תאבד:	10	The wicked person will see and become vexed. He will grind his teeth and waste away. The desire of the wicked will come to an end.

GENERAL TRANSLATION TIPS FOR THIS PSALM:

- To translate poetry accurately and beautifully, a knowledge of both the source language's poetry and the target language's poetry is needed. So, here are the steps we recommend to follow when setting out to translate this or any psalm:
 - GAIN AN UNDERSTANDING OF THE TARGET LANGUAGE'S POETRY/ARTS.** Research and analyze many examples from numerous genres of poetry, storytelling, and music in the target language and culture, and document findings. See our [Local Arts Analysis Guide](#) for help.
 - GAIN AN UNDERSTANDING OF THE SOURCE LANGUAGE'S (HEBREW) MEANING AND POETRY.** The aim of all our materials is to provide exactly this for the translator, poet/musician/artist, and consultant: an understanding of what the psalm means, as well as its poetics.
 - TRANSLATE THE PSALM IN THE APPROPRIATE LOCAL ART/POETRY GENRE(S).**
 - TEST THE TRANSLATION WITH THE LANGUAGE COMMUNITY, SEEKING FEEDBACK ABOUT BOTH WORD CHOICES AND FORM/GENRE/MEDIA OF TRANSLATION.**

TRANSLATION TIPS: PSALM AS A WHOLE

These are the elements that we believe are most helpful to keep in mind during both drafting and checking translations, to help verify that the translation or performance is accurate beyond just a word- or verse-level; just as important is accuracy on the level of a **whole**.

Additionally, these are elements that will guide decisions about **performance** in oral translations, songs, poems, or other kinds of art based on this psalm.

1. Overview

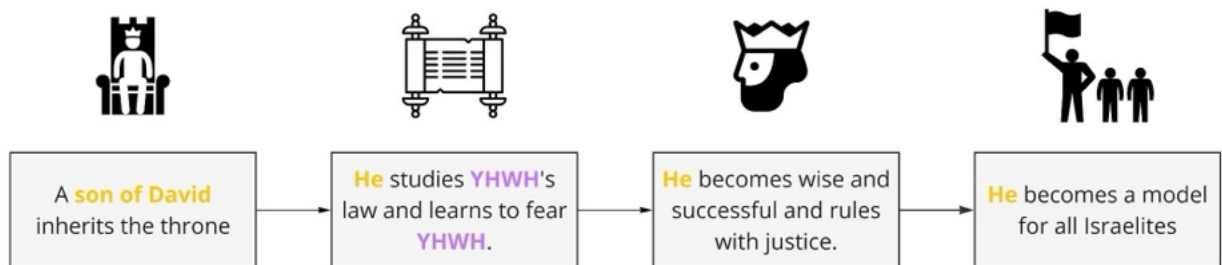
The following gives a basic **Overview** of the Psalm, answering the following questions:

- **Title**-what title best describes this unique psalm?
 - "The one who fears YHWH"
- **Purpose**-why was this psalm written?
 - To celebrate the one who fears YHWH
- **Content**-In summary, what is said in this psalm?
 - Happy is the one who fears YHWH! He will be blessed, and he will be a blessing to others.
- **Message**-what is the general theme of this psalm? What seems to be the main point the psalmist wanted his audience to realize by hearing this psalm?
 - The one who fears YHWH becomes like YHWH, blessing those around him.

2. Story Behind the Psalm and Background Situation

Every psalm has a coherent story behind it. However, many psalms are not written in typical "story" format, with a clear beginning, middle, and end. Here, we attempt to understand the story and background that prompted the psalmist to write.

- **Story Behind**-How do the various parts of the psalm fit together into a single, coherent story? What is the main message/theme conveyed by this "story behind"?
 - A son of David inherits the throne. He studies YHWH's law and learns to fear YHWH. He becomes wise and successful, and he rules with justice. So, the psalmist looks forward to a time when upright people are blessed, wicked people are punished, and upright people imitate the son of David's example of fearing YHWH.
- **Background Situation**-what are the series of events leading up to the time in which the psalm was written?



3. Layout

Knowing the layout of the psalm by sections helps us to understand the progression of thought as the poem progresses.

How to read the visual below: The picture below shows the main “chunks” or pieces of the poem. Verse numbers appear on the left. The second column has a title for each section. The large third column contains a brief summary of the section’s content. As you read through the content column, you will see important words and ideas highlighted in similar colors. The icons on the right may be used as memory aids.

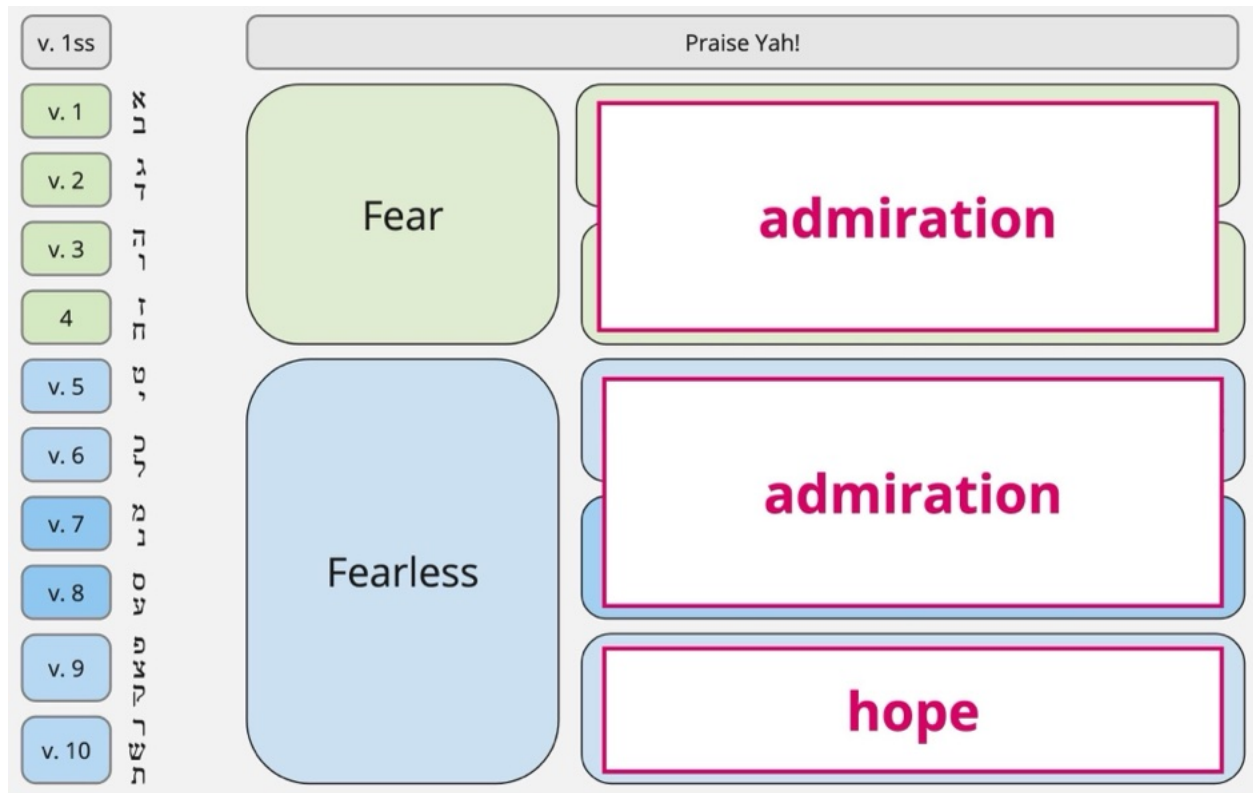


Progression—what is the flow of thought as the poem progresses?

- The psalmist begins by celebrating how YHWH blesses **the one** who fears YHWH and delights in YHWH's commands. Among other things, this person has great offspring, he is wealthy, he is righteous, and he is a light for the upright. Then, the psalmist describes how the person who fears YHWH is fearless in the face of bad news and opposition. This person lends generously, he trusts firmly in YHWH and fears nothing else, and the wicked who oppose him will melt away.

4. Emotions

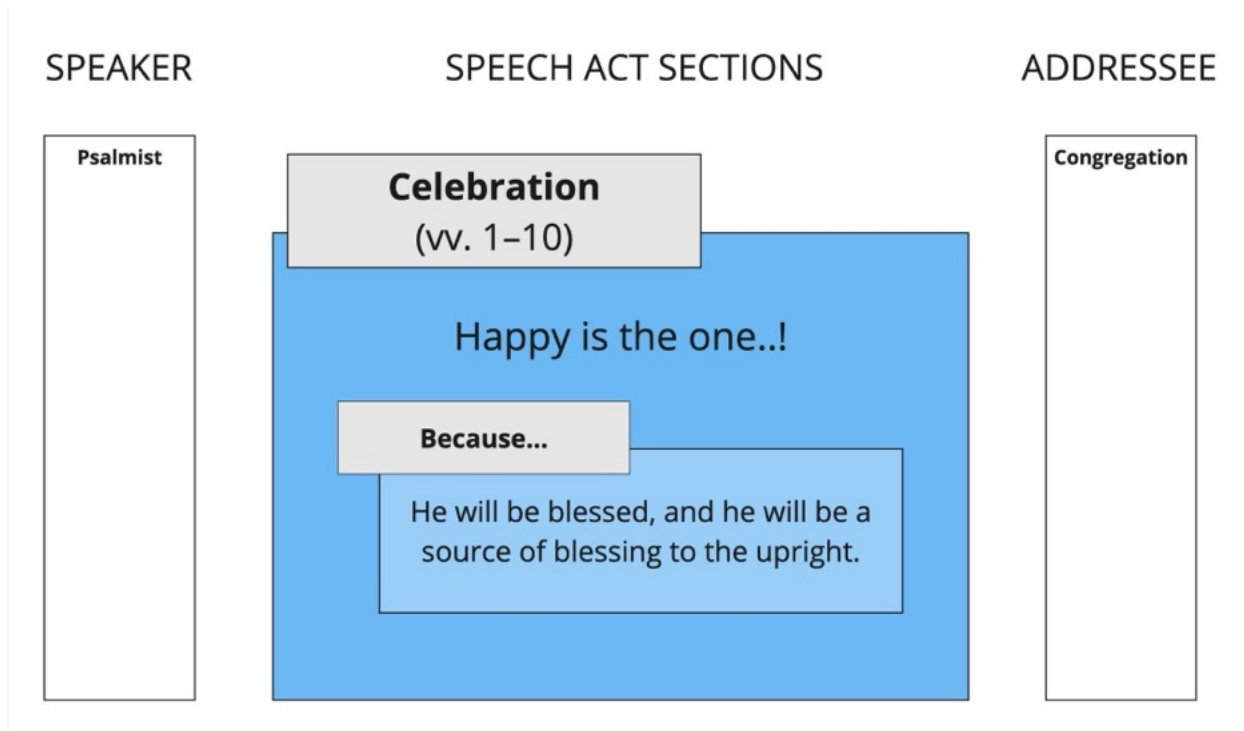
Part of poetry is communicating emotion. Each section, and even each verse, can contain a number of different emotions. Here are the main emotional themes of each section:



5. Participants and Speech Acts

In poetry, it is important to keep track of who is speaking, who is the audience, and what it is that the speaker is trying to do with his words.

In the chart below, the left-hand column identifies the speaker, who is the psalmist. The right-hand column identifies the audience, who is the congregation. The middle column tells what the speaker is trying to do with his words (his speech acts) in each section.



6. Poetics

In this section, we ask, "what kinds of artistic beauty did the psalmist incorporate into the poem to reinforce its message?" (See Poetic Features video and layer for more details.)

Poetic Feature 1: A to Z Celebration

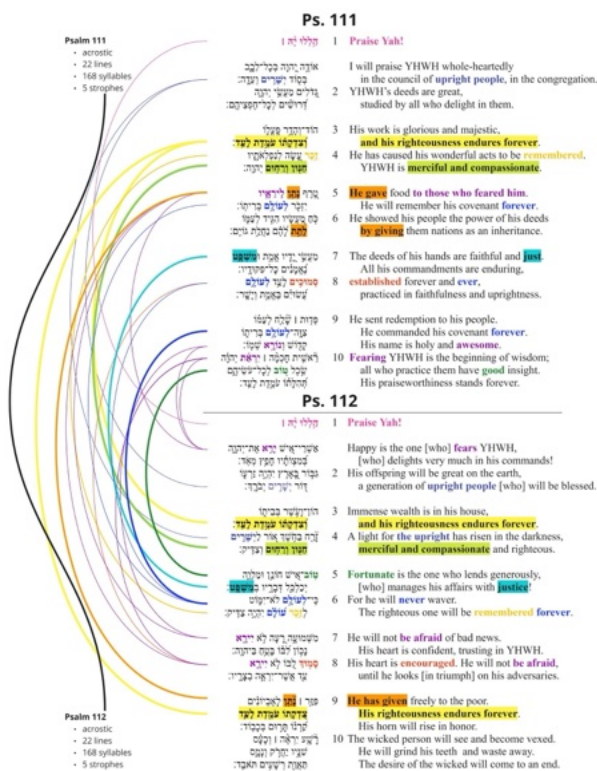
תְּלִלֵי יְהוָה	1	Praise Yah!
אֲשֶׁר־אִישׁ יִרְאֵה אֶת־יְהוָה בְּמִצְוֹתָיו חֲפֵז מְאֹד: גִּבּוֹר בְּאֶרֶץ יְהוָה וְרַעַי דּוֹר יִשְׁרָיִם יִבְרַךְ:	2	Happy is the one [who] fears YHWH, [who] delights very much in his commands! His offspring will be great on the earth, a generation of upright people [who] will be blessed.
חֹרֵן־נֶעֱשֶׂה בְּבֵיתוֹ יִצְדָקְתוּ עַמְּדַת לְעֹד: זֶרַח בְּחֹשֶׁךְ אֹר לְיִשְׁרָיִם חֲנּוּן וְרַחֲמִים וְצַדִּיק:	3	Immense wealth is in his house, and his righteousness endures forever.
טוֹב־אִישׁ חֲנּוּן וּמִלֻּנָּה וְכִלְכַּל דְּבָרָיו בְּמִשְׁפָּט: יִי־לְעוֹלָם לֹא־יִמּוֹט לִנְקֹר עוֹלָם יְהוָה צַדִּיק:	4	A light for the upright has risen in the darkness, merciful and compassionate and righteous.
מִשְׁמִיעָה רָעָה לֹא יִירָא נָכוֹן לִבּוֹ בַּטָּח בִּיהוָה: סִמּוּךְ לִבּוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה בָּעָרִיו:	5	Fortunate is the one who lends generously, [who] manages his affairs with justice!
	6	For he will never waver. The righteous one will be remembered forever.
	7	He will not be afraid of bad news. His heart is confident, trusting in YHWH.
	8	His heart is encouraged. He will not be afraid, until he looks [in triumph] on his adversaries.
פָּזַר נָתַן לְאֲבִיּוֹנִים צַדִּיקְתוֹ עַמְּדַת לְעֹד מִרְנוֹ תְרוּם בְּכִכְבוֹד: רָשָׁע יִרְאֶה וְכָעַס שִׁגְיוֹ יִחַרֵּק וְנָגַס תַּאֲוַת רָשָׁעִים תֵּאָבֵד:	9	He has given freely to the poor. His righteousness endures forever. His horn will rise in honor.
	10	The wicked person will see and become vexed. He will grind his teeth and waste away. The desire of the wicked will come to an end.

Psalms 111 and 112 are acrostic poems. In acrostic poems, each line begins with a successive letter of the Hebrew alphabet (Psalm 111, which has several correspondences to this psalm, is also an acrostic poem).

The alphabet is a symbol of completeness.¹ In an acrostic poem, the poet takes a topic and explains it carefully and completely, from every possible angle. The purpose is that the reader would gain a thorough, detailed understanding of the topic, so that he or she understands it "from A to Z." In Psalm 112, the topic is "the man who fears YHWH" (verse 1a).

¹ Gottwald 1954, 23-32; IVP Dictionary, "Acrostic"; Soll, Anchor Bible Dictionary; Watson, Classical Hebrew Poetry 2001.

Poetic Feature 2: The Imitation of God



Psalm 112 is closely related to Psalm 111 .

In terms of structure, the two psalms are nearly identical. Each psalm is an *acrostic*, which means that each line begins with a successive letter of the Hebrew alphabet. Both psalms are 22 lines and have identical superscriptions.

The two psalms also share many similar phrases and words. Many times, what is said about YHWH in Psalm 111 is said about the man in Psalm 112 (see highlighted text and thick connecting lines).

The man in Psalm 112 is described in terms that are especially (and, in some cases, uniquely) appropriate to YHWH. Like YHWH, the man "gives" generously (111:5/112:9) and carries out his work in "justice" (111:7/112:5). Like YHWH, he is "merciful and compassionate" (111:4/112:4), and "his righteousness stands forever" (111:3/112:3, 9).

In other words, the person who fears YHWH and follows his commands becomes like YHWH in terms of his character.

This parallel description of YHWH and the man is perhaps more understandable (though still striking) if the man in Psalm 112 is a king (see this [exegetical issue](#) for more detail). In Israel, as in the wider Ancient Near East, the king was both the image of God and the son of God (see Psalm 2), and, as such, he was expected to resemble the character of his God.

The blurring of YHWH and the king occurs elsewhere in the psalms (for example, in Psalms 2, 45, and 110). It is perhaps significant that the pair Psalms 111–112 follows Psalm 110, in which it is difficult to distinguish the king's activity from YHWH's activity (see this [poetic feature for Ps. 110](#)).

7. Prominence

It is also important to consider how the author chose to draw attention to certain parts of the psalm. Here are the parts of the psalm that we believe are most prominent, and thus should be most prominent in a performance of the psalm.

Like the Sun

Throughout Psalm 112, the one who fears YHWH is compared to the sun:

תְּלִלָהּ יְהוָה 1	Praise Yah!
אֲשֶׁר־יִירָא אֱלֹהִים יֵשׁ בְּמַצְלָתוֹ חֶסֶד קָאֵד: גָּבוֹהַּ בָּאָרֶץ יְהוָה זֶרַח זֶהוּ יִשְׁרָיִם וְבָרָךְ:	Happy is the one [who] fears YHWH, [who] delights very much in his commands! 2 His offspring will be great on the earth, a generation of upright people [who] will be blessed
הוֹרְעֵשׁ בְּבֵיתוֹ וְזִדְתָּהּ עַמְּנֵת לְעַד: זֶרַח בְּחֹשֶׁךְ אֹרֶחַ לְיִשְׁרָיִם סֶהָן וְרַחֲמִים וְחַסְדִּים:	3 Immense wealth is in his house, and his righteousness stands forever . 4 A light for the upright has risen in the darkness, merciful and compassionate and righteous .
טוֹב־אִישׁ חֲסֵדוֹ וְסִלְהוֹ יִסְלַח לְדַבְּרֵי כִשְׁפוֹ: קִי־יִשְׁתַּחֲוֶה לְאֵימֹת לְזָכַר יְהוָה יִשְׁתַּחֲוֶה:	5 Fortunate is the one who lends generously, [who] manages his affairs with justice ! 6 For he will never waver. The righteous one will be remembered forever .
מִשְׁמִיעָה רָעָה לֹא יִירָא קָמֹד לִבּוֹ כִּגְשֵׁם בִּיהֵמָה: קָמֹד לִבּוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה בְּעָרְיוֹ:	7 He will not be afraid of bad news. His heart is confident, trusting in YHWH. 8 His heart is encouraged. He will not be afraid, until he looks [in triumph] on his adversaries.
פָּזַר יָתֵן לְאֲבִיּוֹנִים זִדְתָּהּ עַמְּנֵת לְעַד מִרְיָהּ תִּהְיֶה בְּכָבוֹד: רָשָׁע וְרָעָה י וְנָקִים שִׁנָּיו יִתְרַק וְנָקִים תִּסְתַּחֲוֶה רִשְׁעִים תִּסְתַּחֲוֶה:	9 He has given freely to the poor. His righteousness stands forever . His horn will rise in honor. 10 The wicked person will see and become vexed. He will grind his teeth and waste away . The desire of the wicked will come to an end.

- he is described as **a light** which has "risen (זרח) in the darkness" (verse 4). The subject of the verb זרח (in the sense of "dawn") is almost always the sun.²
- he causes the wicked to **waste away**, or more literally, to *melt* (מס, verse 10c) which is something that the sun can also cause to happen (see Exodus 16:21).
- his **horn rises** (verse 9c) and horns in the OT are sometimes "a symbol for radiance."³
- he has **honor**/glory (כבוד, verse 9c) which is associated with the sun.⁴

- he is characterized many times with the Hebrew root **righteous** (צדק),⁵ and this word is often associated with the sun.⁶
- his impact is **forever** (verses 3, 6, 9), and in Ps 89:37, the king's dynasty is compared to the sun in the sense that it lasts forever.

The application of solar imagery to the man strengthens the association between the man and YHWH (see [Poetic Feature 2](#)), since YHWH is often compared to the sun in the OT.⁷

It also strengthens the identification of the man as a king, since kings were often compared to the sun in the OT.⁸ In this psalm:

² Gen. 32:32; Ex. 22:2; 2 Sam. 34:4; 1 Kgs. 3:22; Jon. 4:8; Nah. 3:17; Ps. 104:22; Eccl. 1:5.

³ DBI, "Horns" cf. Hab. 3:4; Ps. 132:17; cf. the fact that, according to Ges-18 and HALOT, in Arabic, *qrn* can refer to the "first visible part of the rising sun."

⁴ See Isa. 60:1–2; Ezek. 43:2.

⁵ Verses 3b, 4b, 6b, 9b; see also the related noun משפט in verse 5b.

⁶ Mal. 3:20 [שמש צדקה]; Pss. 5; 19; 1Q27 I:6–7 [=1 Myst] כשמש יגלה יהצדק; cf. the Mesopotamian sun god Shamash, the god of justice.

⁷ For example, Ps 19:5–7.

⁸ 2 Sam. 23:3–4; Ps. 72:5–6.

- just as the sun has the primary responsibility of providing light and heat during the daytime, so the king has the primary responsibility of establishing and maintaining justice in the kingdom.
- Just as the light and heat of the sun are the preconditions for life and flourishing on the earth, so the justice which the king establishes and maintains is the precondition for peace and well-being in the kingdom.

TRANSLATION TIPS, VERSE BY VERSE

Gray boxes discuss sections and subsections. The headings (in *green*) are guides, and not part of the Biblical text.

VERSES 1-4: *Fear*

- Verses 1–4 are the first main section of the psalm. The second section is verses 5–10.
 - Each section begins with a similar phrase: "Happy is the one" (verse 1a) and "Fortunate is the one" (verse 5a).
 - These phrases are followed by phrases that have related meanings: **in his commands** (verse 1b) and **with justice** (verse 5b). Both of these phrases have to do with the rules/rulings of an authority figure.
 - These verses then talk about the future using the verb **will be** (יִהְיֶה) in verses 2 and 6.
- Each of these major sections is further divided into two-verse units.

Gray boxes discuss sections and subsections. The headings (in *green*) are guides, and not part of the Biblical text.

VERSES 1-2

- The first subsection begins and ends with words from the same area of meaning: praising/blessing.⁹
 - The first word is **happy** (אֲשֵׁרִי)
 - The last word is **blessed** (יְבָרֵךְ)

These two words are sometimes even used as synonyms.

	1 אֲשֵׁרִי-אִישׁ יִרְאֵה אֶת-יְהוָה בְּמִצְוֹתָיו חֲפֵץ מְאֹד:	Happy is the one [who] fears YHWH, [who] delights very much in his commands!
	2 גִּבּוֹר בְּאֶרֶץ יְהוָה יִרְעֶה דּוֹר יִשְׁרָיִם יְבָרֵךְ:	His offspring will be great on the earth, a generation of upright people [who] will be blessed .

VERSE 1

Expanded Paraphrase – the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

Praise Yah who made a covenant with King David and promised to give him an eternal dynasty! If David's descendants study YHWH's law, fear YHWH, and keep his commandments, then they will be successful, and people will call them 'happy', that is, people will acknowledge that their position in life is admirable and desirable. And so, I say, both of the king who fears YHWH and of all those who follow his example, **Happy is the one** who studies YHWH's commands daily and thereby learns to fear YHWH, **who fears YHWH, [who] keeps YHWH's commands, because he delights very much in his commands!**

⁹ The same semantic domain.

הַלְלוּ יְהוָה אֲשֶׁר־אִישׁ יִרָא אֶת־יְהוָה בְּמִצְוֹתָיו תִּשְׂמָחַ:	1	Praise Yah! Happy is the one [who] fears YHWH, [who] delights very much in his commands!
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- The first line of this verse, **praise Yah**, is the superscription of Psalm 112. Superscriptions can identify the psalmist, the instruments, the tune, the setting, and other information.
 - We know that this line is a superscription because it does not fit in the acrostic structure of the rest of the psalm (see the Poetic Feature [YHWH's Deeds from A to Z](#) for more information).
 - The word **Praise** is in the imperative plural form, but it functions less as a command and more as an exclamation of praise – just like Christians today say "Praise God!" to express praise.
 - **Yah** is a shortened form of the proper name YHWH.
 - Most English translations convey the meaning of the phrase by rendering it *Praise the Lord!* (ESV, NASB, NLT, etc.), but the CSB transliterates the phrase with the rendering *Hallelujah!*
 - In many cultures, special words whose meanings are not immediately clear can take on the role of incantations, that is, words with magical properties. In Africa, for example, this is often a problem with transliterated words like *hallelujah* and *amen*. For this reason, we recommend a translation that brings out the meaning of the phrase, such as the Hausa CSB: *Praise YHWH!*¹⁰ or the French NBS: *Praise the LORD (Yah)!*¹¹
- The phrase **happy is the one** (אֲשֶׁר־אִישׁ, verse 1a) captures the purpose of the psalm. This purpose is to celebrate the person who fears YHWH. The phrase is echoed halfway through the psalm in the words 'fortunate is the one' (טוֹב אִישׁ, verse 5a). Everything outside of verses 1 and 5 is explaining why the happy and fortunate person is to be celebrated.
 - The phrase 'happy is the one' (אֲשֶׁר־אִישׁ) is an almost-exact match with the first two words of Psalm 1.¹² Strikingly, the last two Hebrew words of Psalm 112 (רָשָׁעִים תֵּאֱכָד: 'the wicked will come to an end') are an exact match with the last two words of Psalm 1. Thus, Psalm 1 and Psalm 112 begin and end in the same way.¹³ Translators should therefore seek to match closely the beginning and ending phrases of Psalm 112 with those of Psalm 1.
 - The word **happy** means the same thing as the Greek word *makarios* (μακάριος) which Jesus used many times in the Beatitudes.¹⁴ Translators should harmonize the word here with that word that begins each verse of Matthew 5:3-11.

¹⁰ *Yabi Yahweh!*

¹¹ *Louez le SEIGNEUR (Yah) !*

¹² The only difference is that in Psalm 1, the word for "one" (אִישׁ) has the definite article, while here it is absent.

¹³ This suggests that one is written in light of the other; we suggest that Psalm 112 was likely written to develop some of the themes of Psalm 1. Throughout the notes, we will point out ways that Psalm 112 develops ideas in Psalm 1.

¹⁴ The LXX translates this word in Psalm 1:1 as Μακάριος.

- Despite its appearance in most translations, the phrase **happy is the one** is not a complete sentence. It is also not a claim that God will bless or reward someone who behaves well.¹⁵ Rather, it is an *exclamation of admiration* for someone who makes good choices.
- English has no expression that quite matches the phrase *happy is the one*. It is an exclamation that is similar to, but not exactly the same as, *congratulations!*¹⁶ The French PDV translation of Psalm 1 correctly renders it as an exclamation, *Here is the happy man!*¹⁷
 - The translator should search for a similar expression in the local language. Bratcher and Reyburn point out that some languages may require a shift to the second person in order to convey congratulations; for example: *How happy you are* or *What great happiness is yours*. Also, they note that "In some languages the congratulation may be expressed more naturally at the end of the verse rather than at the beginning."¹⁸ So, the verse might be rendered something like *The one who fears YHWH, and who delights very much in his commands, is the happy one!* The word order selected should match closely the translation of Psalm 1:1 in the target language.
- As the first words of the psalm, the phrase **happy is the one** (אֲשֶׁר־אִישׁ) sets the emotional tone for the psalm – but the emotion is not happiness as our rendering might suggest. Instead of the focus being on the person's internal feelings, the use of the Hebrew word **happy** (אֲשֶׁר) is a feeling of admiration *by others* for the person. The key term **happy** (אֲשֶׁר) has several features to consider:
 - People would declare someone **happy** (אֲשֶׁר) whose position in life was admirable or desirable. Possible alternatives include *commendable*, *favored*, or *blessed*. The meaning of the word chosen in the receptor language may be less important than the function of the phrase to express admiration and celebration.
 - The word 'happy' is never used to describe God, only people.
 - Translators should try to avoid a word that includes the idea of *lucky*, as if the person's success is just by chance.¹⁹
 - The diagram below shows how the Hebrew word compares with our modern English idea of *happy*. The wording in the center shows the similarities between the two.

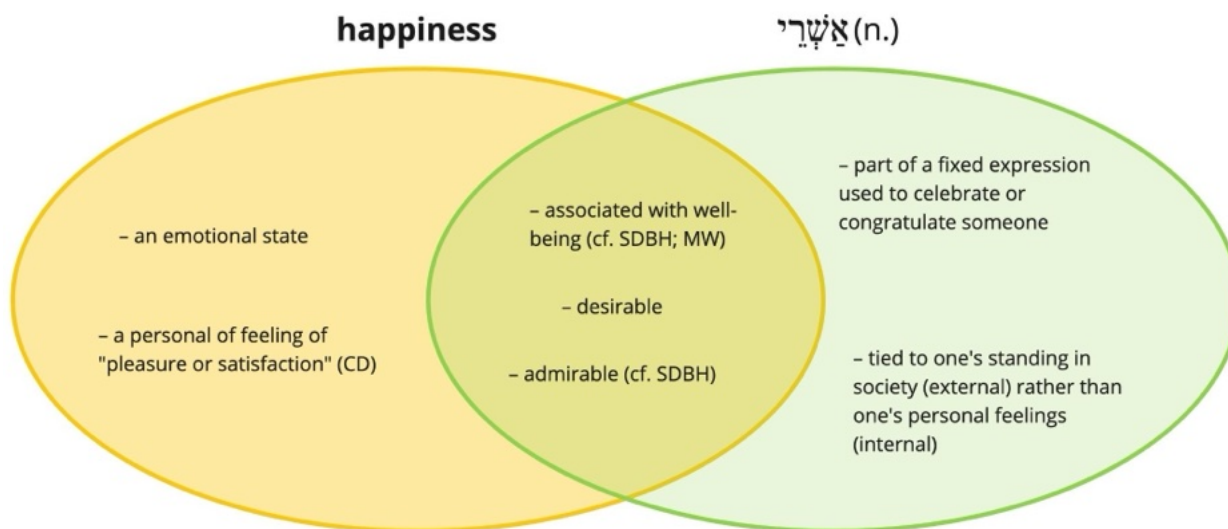
¹⁵ Bratcher and Reyburn 2011, 16.

¹⁶ See 1 Kings 10:8.

¹⁷ *Voici l'homme heureux !*

¹⁸ Bratcher and Reyburn 2011, 16.

¹⁹ Bratcher and Reyburn 2011, 16.



- Psalm 112 is an acrostic poem, in which every line begins with a successive letter of the Hebrew alphabet. The word **happy** (אֲשֶׁרִי), which begins with the first letter of the Hebrew alphabet, begins the acrostic. For more detail, see [Poetic Feature 1: A to Z Celebration](#).
- There are clues that **the one** (אֶחָד) is a royal figure, such as a king.²⁰ At the same time, this psalm was probably written so that its words could apply to everyone. So, while translators should leave open the possibility that the person could have been a king when creating a performance of the psalm, they should use a more general term when translating.
 - When translating, choosing a word that is both gender neutral (such as *the one* or *the person* instead of *the man*) and singular (such as *the one* instead of *those*) allows for a royal interpretation as well as a universal application.²¹
 - Translations that use a plural noun ("happy are those") have the advantage of being clearly applicable to both males and females, but they do not allow for any understanding of *the one* as a unique individual (which leaves open the royal interpretation). So, translations like the NLT, *joyful are those*, are dispreferred.
- The verbs **fears** (יָרָא) in Hebrew means more than feeling the negative emotion of being afraid of something dangerous. Here, it also refers to positive emotions, inspiring reverence, awe, and respect. This positive sense is important for performances of the psalm.

²⁰ Every point in the description is especially fitting for a king. For example: he fears and trusts YHWH (verses 1, 7; see the description of the ideal king in Deut 17; also Ps 21:8), he is righteous (verses 3, 4, 5, 6, 9; see Ps 72), he is wealthy (verse 3), his offspring will be mighty (verse 2), he looks in triumph on his enemies (verse 8) and lifts his horn (verse 9; see 1 Sam 2:10), and he is like a light that dawns on the upright (verse 4; see 2 Sam 23:3-7).

However, even if the man in Psalm 112 is first and foremost a king, this does not mean that the description cannot apply to other people as well. Indeed, the lack of *explicitly* royal language allows for and perhaps even encourages a more universal application. The king was the representative of the people, and he was meant to be an example for the people. For a detailed discussion of the issue, see [The Identity of the Person in Psalm 112](#).

²¹ For a more detailed treatment of this issue, see [The Identity of the Person in Ps. 1:1](#).

- Notice that the word **fear** is surrounded in this verse on either side by very positive emotions: **happy** and **delights**. This suggests that the word **fear** here is not meant primarily in its negative sense.
- The French NFC renders it *recognizes the authority of*²² and the French PDV says *respects*.²³ Both of these are closer than *obeys* (NET) since the Hebrew word expresses the motivation for obedience, but not obedience itself.
- The following diagram compares the English word *fear* with the Hebrew root:



- **YHWH** is God's proper name (as opposed to a title such as *lord*), which he commanded his people to call him in Exodus 3:15. For more guidance about how to translate this name, see the forthcoming "Names/Titles of God" document.
- Practically speaking, someone who 'fears YHWH' obeys YHWH's commandments. As the psalmist explains it, the person who fears YHWH **delights** very much in **his commands**.
 - The pronoun **his** refers to YHWH.
 - For languages that require a verbal idea for the word **commands**, possible strategies are: *delights to to obey what God has commanded to do or when he obeys what God has commanded, it gives him delight*.
 - In some cultures, the idea of delighting in commands may not make sense. One strategy is to make it clear that what the person delights in is obeying the commands:
 - *delight in obeying his commands* (NLT)
 - *take pleasure in obeying his commands* (GNB)
 - *finds deep delight in obeying his commandments* (REB)
 - *takes great delight in keeping his commandments* (NET)
 - Just as **the one delights** in YHWH's commands in Psalm 112, so too the one delights in YHWH's instruction in Psalm 1:2.

²² reconnaît l'autorité du.

²³ respecte.

VERSE 2

Expanded Paraphrase - the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

*This person is to be considered 'happy' because he will have many sons, and **His offspring will be great on the earth**, mighty warriors fighting for the cause of truth and justice, **a generation of upright people [who] will be blessed** and made great by YHWH.*

גָּבוֹר בְּאֶרֶץ יְהוָה זָרַעוֹ דֹּר יֹשְׁרִים יִבְרָכֶה:	2	His offspring will be great on the earth, a generation of upright people [who] will be blessed.
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- The pronoun **his** at the beginning of this verse refers to **the one** (verse 1), which is different from the previous clause, where it referred to YHWH.
- The Hebrew word we have rendered as **offspring** (זָרַע) literally means *seed*, which is a singular noun that has a collective (plural) meaning. Many English translations render it *descendants* (NASB, CSB, REB, NET, NRSV), which fits the meaning well. Other translations say *children* (NIV, GNB, NLT), but multiple generations are probably in view, not just a single generation like the gloss *children* would indicate.²⁴
- It is not clear whether the Hebrew word we have translated **great** (גָּבוֹר) is a noun (meaning *great ones*) or an adjective (meaning *great*).
 - In either case, the word describes "a human being... who is renowned for his characteristics, such as physical strength, power, bravery, skill, wealth, good character, or a combination thereof."²⁵ Its basic gloss is *warrior* or *mighty*.²⁶ Many English translations render it as *mighty* (ESV, NASB, NIV, NRSV) or *powerful* (CSB, GNB, REB, NET). Some French translations render it *valiant*.²⁷
 - The word is associated with kingship and is often applied to kings.²⁸ The full phrase **great on the earth** (גָּבוֹר בְּאֶרֶץ) occurs only elsewhere in Gen 10:8//1 Chr 1:10, where it describes Nimrod, who, though he is not called a *king* (מֶלֶךְ) is said to have had a *kingdom* (מַמְלָכָה). Thus, the use of גָּבוֹר in Psalm 112 is one indication that **the one** in this psalm, along with his children, are associated with royalty.²⁹
- Many English translations read the word we have translated **the earth** (הָאֶרֶץ) as referring narrowly to *the land* (of Israel). These include ESV, NIV, CSB, GNB, REB, and NRSV. If, however, the man is a king with international significance, then the word might refer more broadly to **the earth**, as it does in Gen 10:8 and Ps 89:28. We prefer rendering it **the earth**, as the NASB and NET do.
- The Hebrew word we have rendered **upright people** means "a person whose behavior is morally and ethically right."³⁰ The Hebrew word itself is an adjective, and most English translations render

²⁴ The king who fears YHWH will have a long-lasting dynasty (see also Deut 17:20b; Psalms 18:51; 45:17; 72:17).

²⁵ SDBH.

²⁶ DCH.

²⁷ *vaillante*; NBS, NVS.

²⁸ Ps 45:4; Ps 24:8 (// מֶלֶךְ); Ps 33:16 (// מֶלֶךְ); Dan 11:3 (מֶלֶךְ גָּבוֹר).

²⁹ Sherwood 1989.

³⁰ SDBH.

it as *the upright* (ESV, NASB, NIV, CSB, NRSV), but here it refers to people, and translators should make this clear. The NET has *the godly*, but translators should be careful when using such terms, because in some languages the word *godly* may connote that the people are somehow themselves gods. *God-fearing* would be closer. The Hausa CSB renders this phrase *honest people at heart*.³¹

- The relationship between the two lines of this verse is not immediately clear. In Hebrew, it literally says *His offspring will be great on the earth, a generation of upright people will be blessed*.
 - In this verse, it is likely that **his offspring will be** is tied to both parts of this verse, so that:
 - *His offspring will be great on the earth*
 - *His offspring will be a generation of upright people [who] will be blessed*.³²
 - This interpretation is likely for two reasons:
 - Biblical Hebrew poetry tends to communicate one thought through two lines.³³
 - The words **offspring** and **generation** are a poetic word-pair and probably refer to the same group of people. However, they have two distinct definitions, and translators should attempt to retain their unique meanings if possible:
 - The first word, **offspring**, may be defined as "a person's child or children."³⁴
 - The second word, **generation**, refers to "all of the people born and living at about the same time."³⁵
 - For a detailed discussion, see [The Syntax of Psalm 112:2b](#).
 - The word translated **will be blessed** (יִבָּרֵךְ) refers to a "causative action by which deities grant a special favor to humans."³⁶
 - In some languages and cultures, the word 'blessed' refers to a spoken word that is pronounced upon someone. Here, however, the word is more broad in meaning, referring to the good things that YHWH will give.
 - The verb is in the passive voice in Hebrew. Languages that are unable to render the passive voice may change it to an active sense, as in *a generation of upright people whom YHWH will bless*.
 - For languages that have multiple ways to express the future (for example: immediate, remote, and far remote), context suggests that the verb refers to a remote situation, in which the time gap between the speaker and the event of blessing is at least a generation.
 - The following diagram shows the similarities and differences between the English verb 'bless' and the Hebrew word. The section on the left (in yellow) contains definitions that only apply to the English sense of the word. The section on the left (in green) contains definitions that only apply to the Hebrew sense of the word. The overlapping section in the middle contains definitions that the two languages share:

³¹ *masu gaskiya a zuci*.

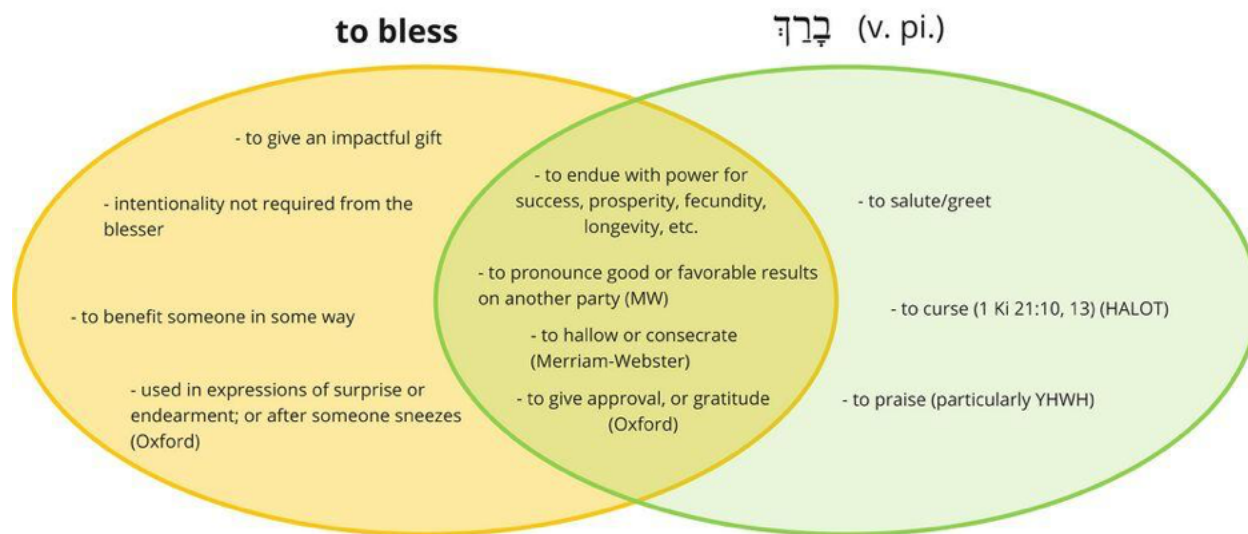
³² The second line serves as an additional *predicate complement* to the subject and verb **his offspring will be**.

³³ See Tsumura 2023.

³⁴ SDBH.

³⁵ SDBH.

³⁶ SDBH.



Gray boxes discuss sections and subsections. The headings (in green) are guides, and not part of the Biblical text.

VERSES 3-4

- The second unit is bound by the repetition of the Hebrew root that means **righteous/righteousness** (צדק).

• rep. of צדק	3	הוֹן־וְעֶשֶׂר בְּבֵיתוֹ וְצִדְקָתוֹ עֹמֶדֶת לְעֶד:	Immense wealth is in his house, and his righteousness endures forever.
	4	אֶרֶח בְּתִשְׁבָּה אוֹר לְיֹשְׁרִים חֲנּוּן וְרַחֲמִים וְצִדִּיק:	A light for the upright has risen in the darkness, merciful and compassionate and righteous .

VERSE 3

Expanded Paraphrase - the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

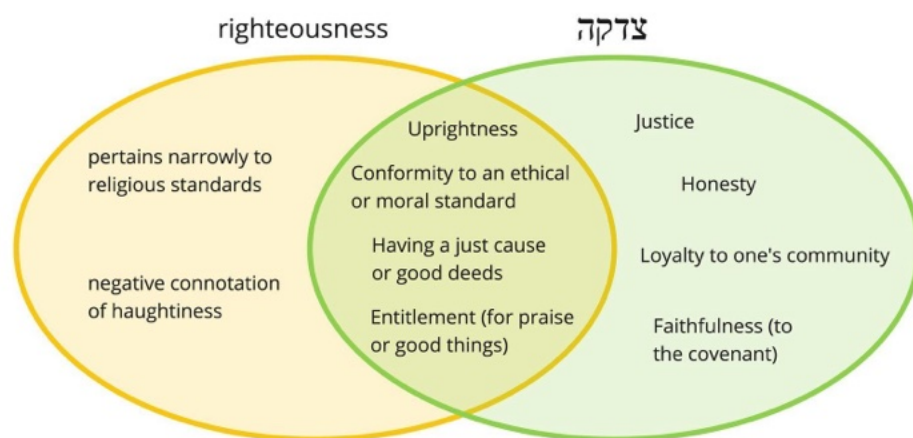
Wise and successful kings gain immense wealth. This man is a wise and successful king, and so **Immense wealth is in his house**, and not only is he wealthy, but he has something far more valuable than wealth: *righteousness*. Even if his wealth deteriorates, **his righteousness**, the preeminent quality of a good king, **endures forever**.

הוֹן־וְעֶשֶׂר בְּבֵיתוֹ וְצִדְקָתוֹ עֹמֶדֶת לְעֶד:	3	Immense wealth is in his house, and his righteousness endures forever .
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- The phrase translated **immense wealth** (הוֹן־וְעֶשֶׂר) is a combination of two nouns (*wealth* and *riches*) that refer to the same thing. The use of two nouns that refer to the same thing (instead of one

noun) stresses the immensity of the man's wealth. The ideal king in Ps 112 is thus depicted, like Solomon, as having immense wealth.³⁷

- The immense wealth is material, financial wealth.
- Most English translations render the phrase as *wealth and riches* (ESV, KJV, NASB, NIV, CSB, LEB, NRSV), and this is an acceptable rendering.
- The pronoun **his** (in both lines of this verse) refers to **the one**/the king.
- The second line of this verse, **His righteousness endures forever**, is exactly the same as Psalm 111:3b. So translators should match these two lines when translating these psalms (except for the word *and*). In Psalm 111, the line described the unique character of YHWH, but here it describes **the one**. This is another connection the psalmist makes between YHWH in Psalm 111 and **the one** in Psalm 112 (see [Poetic Feature 2](#) for more details).
- The second line describes the king's **righteousness** (צדקה). The king was responsible for establishing and/or maintaining justice and righteousness in society.
 - The key term **righteousness** refers to a "pattern of behavior of humans or deities that is in accordance with the requirements of the divine law and generally aimed at establishing or restoring this pattern as a standard, which in certain cases requires a victory over evil and results in prosperity and happiness."
 - This abstract noun may need to be clarified in some languages; for example: *righteous character* or *righteous behavior*.
 - The following diagram compares the Hebrew term with the English word **righteousness**. Definitions in the yellow left side apply only to the English word, while definitions in the green right side apply only to the Hebrew word. Definitions in the middle, where the shapes overlap, apply to both the English and Hebrew words:



- Bratcher and Reyrburn suggest that here, the word refers to the reward for being righteous, and not to the **righteousness** itself. They recommend the translation *God's approval* is

³⁷ See 1 Kgs 5:2ff.

forever. Similarly, the French PDV has *and God will prove him right forever*³⁸ and the French NFC says *forever God approves of him*.³⁹ However, these translations obscure the fact that the line is a deliberate echoing of the righteousness of YHWH that lasts forever in Psalm 111:3b: YHWH's righteousness is now a character trait of 'the one.' Furthermore, the fact that the righteous character and influence of 'the one' endures forever, in other words, that it has a long-lasting impact, is a reward in itself. It might even hint at the idea that the righteous one will live forever.

- The Hebrew word we have rendered **endures** (עֲמִידָה) literally means to *stand*, which is why the REB says *his righteousness stands sure for ever*.
 - In some languages, an abstract noun like **righteousness** cannot perform the action of standing. So, for example, the Hausa CLB says *is certain/confirmed/lasting forever*.⁴⁰

VERSE 4

Expanded Paraphrase - the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

*This righteous king is like the sun, which is a common image for righteousness and justice. Just as the sun has dominion over the day and the responsibility to provide light and heat during the day, so the king has dominion over his kingdom and the responsibility to maintain justice in the kingdom. Justice is the precondition for peace and well-being, just as light and heat are the preconditions for flourishing on the earth. The wise and just king is, therefore, like **A light for the upright which has risen in the darkness** dispelling injustice and bringing peace, and he is, like YHWH, his father, **merciful and compassionate and righteous**.*

וְיָרָא בְּתֹשֶׁבֶת אֹר לְיֹשְׁרִים תִּמְנוֹן וְיִתְרוֹם וְצַדִּיק:	4	A light for the upright has risen in the darkness, merciful and compassionate and righteous.
--	---	--

- This verse is probably the most debated verse in the psalm. The image of **a light** is most likely a poetic way of referring to someone, but it is difficult to tell if this **light** represents the one who fears YHWH or YHWH himself.
 - The psalm as a whole is not about YHWH, but about the person who fears YHWH, and this person is described similarly elsewhere in the psalm, as having **righteousness** (in verse 3) and being generous (חֲסִידָה, in verse 5). So we believe that the **light** represents **the one who fears YHWH** (see verse 1). In this psalm, 'the one who fears YHWH' is most likely the ideal human king. The following table gives details for the various ways the light may refer to the king:

³⁸ et Dieu lui donne raison pour toujours.

³⁹ pour toujours Dieu l'approuve.

⁴⁰ ya tabbata har abada.

<i>A light for the upright has risen in the darkness (v. 4a)</i>		
	a (source of) light (such as the sun)	King
Status	Only sun in the world	Only king in the kingdom
Dominion	Rules over the day (Gen 1:8; Ps 136:8)	Rules over the kingdom
Spatial extent	Covers the entire earth	Rules over the entire world (?) (cf. Ps 2; 110)
Temporal extent	Lasts forever	Name lasts forever (cf. Ps 72:17)
Provision	Provides light (Gen 1:14ff) and (inescapable) heat (Ps 19:7c)	Provides (inescapable) righteousness and justice to all, rewarding the righteous and punishing the wicked
Benefits of provision	Life and flourishing in the earth (Mal 3:20; cf. Egyptian hymns to the sun in COS 1.27–1.28)	Peace and well-being in the kingdom.
Dangers	Strikes (הכה) people who are unprotected (Isa 49:10; Jon 4:8; Ps 121:6; cf. Cant 1:6); causes things to melt (Exod 16:21 [סוף])	Strikes the wicked and causes them to melt >> waste away (Ps 112:10)
Summary	• Just as the sun has the primary responsibility of providing light and heat during the daytime, the king has the primary responsibility of establishing and maintaining justice in the kingdom. • Just as the sun is necessary for life and flourishing, the justice which the king establishes and maintains is necessary for peace and well-being in the kingdom. • Just as no one can escape the sun's heat, and within the king's kingdom, no one can escape justice. • Like the sun striking and melting those exposed to its heat, the king destroys the wicked. • The king becomes wise and successful and brings justice to his kingdom.	

- Though the **light** probably refers to **the one who fears YHWH**, this verse describes the one who fears YHWH in terms that are usually applied to YHWH himself. The one who fears YHWH becomes like YHWH; he is merciful and compassionate, and his blessings radiate to upright people.
- The image of 'light' is one of a number of references to the sun in this psalm (see the [Prominence](#) feature "Like the Sun"). The sun was an image of life and justice in the Ancient Near East.
- Some French translations render this word as definite (*the light*)⁴¹ but the word in Hebrew lacks the definite article (**a light** or *light*).
- For a detailed discussion, see [The Syntax and Subject\(s\) in Ps. 112:4](#).
- The verb translated **has risen** does not refer not to the general act of *rising* (such as a person rising out of bed). Instead, it refers to the specific "process by which the sun appears in the morning to provide light and warmth to the world."⁴² Elsewhere, the subject of the verb is almost always the sun.⁴³ Thus, **the one** in Psalm 112 is compared with the sun (See [Like the Sun](#) for more detail).

⁴¹ *La lumière*: NBS, NVS, S21, LSG.

⁴² SDBH.

⁴³ Gen 32:32; Exod 22:2; 2 Sam 34:4; 1 Kgs 3:22; Jonah 4:8; Nah 3:17; Ps 104:22; Eccl 1:5.

- Most modern translations have a present tense verb here (such as *shines*), which communicates the sense well.⁴⁴ In Hebrew, however, the verb is past tense: **has risen**. The one who fears YHWH is like the sun who has risen and is (by implication) presently shining.
- The Hebrew word we have rendered as **the upright** is the same as the word for 'upright people' in verse 2, except that here the word has the definite article, while in verse 2 it does not. We have not rendered it 'the upright people' here since 'the upright' is more natural English, but the Hebrew word is plural and refers to upright people.
- The image of **darkness** contrasts sharply with the image of the **light** in this verse. The implication is that the shining light will overpower the darkness.
 - The darkness probably refers to trouble, sin, and injustice in the world – in contrast to the 'light' (see note above), which was associated with life and justice.
- The phrase **merciful** and **compassionate** and **righteous** could describe either:⁴⁵
 - the upright people**, as in the translation *Light shines in the darkness for the upright. They are generous, compassionate, and righteous* (NLT). However, the adjectives in the second line are all singular, and **the upright people** are plural, so there is a number mismatch. Therefore, this reading is dispreferred.
 - the light**, as in the translation *Light shines in the darkness for the upright; he is gracious, merciful, and righteous* (ESV). The adjectives in the second line are all singular, and so is the word 'the light,' so the numbers match. Furthermore, the light refers to the ideal king, who is often described in the Bible as merciful and compassionate and righteous. This reading is preferred.
- The combination **merciful** and **compassionate** occurs frequently in the OT, though sometimes the words occur in the opposite order (*compassionate and merciful*). Except for here, they are always a description of YHWH. These two words occur far more often together than they do apart.
 - YHWH's **merciful** and **compassionate** character was the basis for the renewal of the covenant in Exodus 34. Here in Ps 111, then, the reference to these two words probably caused the original audience of this psalm to think about how YHWH sustains and renews the covenant with his people.⁴⁶
 - The Hebrew adjective we have rendered as **merciful** (חַנּוּן) means a "state in which deities are favorably disposed to someone, or of experiencing an emotion of compassion towards other people, and acting accordingly."⁴⁷ The Hebrew adjective we have rendered as **compassionate** (רַחוּם)

⁴⁴ NIV, NLT, NRSV, ESV, NET, GNT, JPS85; German: LUT, HFA, NGÜ, ELB, EÜ, GNB, ZÜR; Spanish: NVI, DHH, BTX4.

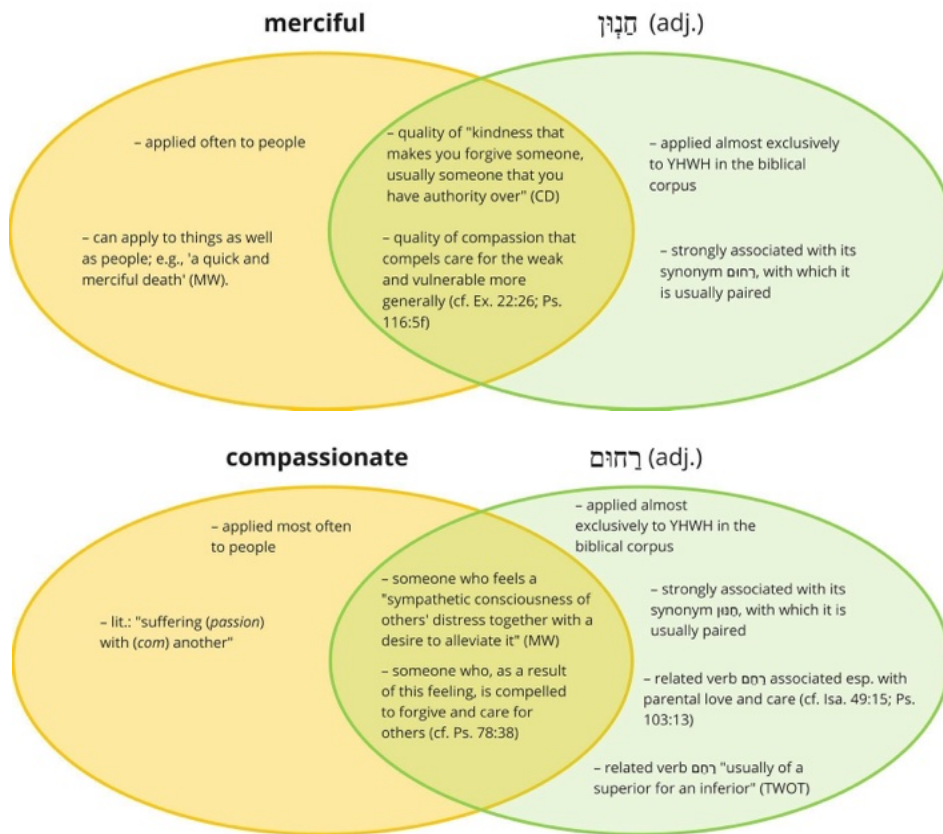
⁴⁵ Some translations (such as French NFC and German EÜ) read a slightly different Hebrew text in verse 4b: *the just one is gracious and merciful* (הַיָּשָׁר חַנּוּן וְרַחוּם צַדִּיק). The manuscript evidence, however, strongly supports reading *and righteous* (וְצַדִּיק) instead of *the righteous one* or *the just one* (צַדִּיק). The reading *the just one* (צַדִּיק) might be a harmonization to the syntax of Psalm 111:4. See [The Syntax and Subject\(s\) in Ps. 112:4](#) for details.

⁴⁶ Hensley 2018, 107.

⁴⁷ SDBH.

means a "state in which deities feel compassion for humans, which is usually translated into action."⁴⁸

- The following diagrams compare the English words **merciful** and **compassionate** with the underlying Hebrew terms for each word. In each diagram, definitions in the yellow left side apply only to the English word, while definitions in the green right side apply only to the Hebrew word. Definitions in the middle, where the shapes overlap, apply to both the English and Hebrew words:



- **The one** is described as **righteous** here, and is called **the righteous one** in verse 6. Similarly, Psalm 1 is concerned with righteous people (Psalm 1:5-6). Psalm 112 will speak of a single **wicked person** in verse 10a, while Psalm 1 speaks of plural wicked people in Psalm 1:1, 4, 5, and 6 (also Psalm 112:10c). So, both psalms compare the qualities of the righteous person/people with the wicked person/people.
- The description of the ideal king in Psalm 112 is remarkably similar to the description of the ideal king in 2 Samuel 23:3-4: "When one rules justly over men, ruling in the fear of God, he dawns on them like the morning light (וְכָאוֹר בִּקְרִי יִזְרֶה שֶׁמֶשׁ), like the sun shining forth on a cloudless morning" (ESV).

⁴⁸ SDBH.

Gray boxes discuss sections and subsections. The headings (in green) are guides, and not part of the Biblical text.

VERSES 5-10: Fearless

- The second section begins with the phrase "Fortunate is the one" (verse 5a), which echoes the phrase that began the first section, "Happy is the one" (verse 1a).
- For more detail, see the box above on [Verses 1-4: Fear](#).

VERSES 5-6

- Verses 5 and 6 are linked by the word **for** (כִּי) that begins verse 6. This word shows that verse 6 provides the reasons (or grounds) for the statements in verse 5.

syntactic unity (י)	טוֹב-אִישׁ חוֹנֵן וּמִלֵּן יְכַלֵּל דְּבָרָיו בְּמִשְׁפָּט:	5	Fortunate is the one who lends generously, [who] manages his affairs with justice!
	כִּי-לֹעוֹלָם לֹא-יִמּוֹט לְזָכָר עוֹלָם יִהְיֶה צַדִּיק:	6	For he will never waver. The righteous one will be remembered forever.

VERSE 5

Expanded Paraphrase - the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

Fortunate is the one who, in his delight for YHWH's commands, keeps the commands and **lends generously**, [who] manages his financial affairs with justice, that is, in accordance with YHWH's law!

טוֹב-אִישׁ חוֹנֵן וּמִלֵּן יְכַלֵּל דְּבָרָיו בְּמִשְׁפָּט:	5	Fortunate is the one who lends generously , [who] manages his affairs with justice!
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- The phrase we have rendered **Fortunate is the one** is basically synonymous with the phrase 'Happy is the one' in verse 1. The main point is not to describe a quality, but to celebrate the person.
 - The adjective translated **Fortunate** (טוֹב) generally refers to a "state in which humans and deities have character, integrity, and good fortune."⁴⁹ In this particular context, the word refers to the man's good financial situation and respected status within society, rather than his character or integrity.⁵⁰ So, the KJV's rendering of a *good man* is not preferred.
 - Translators should be careful that the word they use to render this term does not imply that *luck* or *magic* is the cause of the person's good situation. A good example to follow is the Hausa CLB, which uses the Arabic loan-word *alheri*. In Hausa, this word has the basic

⁴⁹ SDBH.

⁵⁰ See Jer 44:17 and Isa 3:10; so De Wette, Delitzsch, Baethgen, Hupfeld.

meaning of *grace* in the sense of a *good turn*, and it is normally used to describe a kindness done by God to humans to improve their situation.

- Modern English translations tend to render this word as *It is well with* (ESV, NASB, REB, NRSV), *It goes well for* (LEB, NET) or *Good will come to* (NIV, CSB, similar is NLT). These are also good translations.
- The NLT, French Louis Segond, and Hausa LMT render it *Happy*.⁵¹ However, like in the similar phrase in verse 1, the focus is not on the person's internal feelings, but rather upon the person's situation in life. So, this rendering is dispreferred. Translators should instead seek to use a synonym of the word they used for 'happy' in verse 1, and, if possible, neither word should suggest a person's internal feelings.
- The phrase we have translated **fortunate is the one who...** (טוב־איש) is interpreted differently in some French translations. There, it is rendered as *It is good that a/the man would...* (NBS, NVS, BDS, S21). However, this rendering is not preferred for a few reasons. First, the entire psalm is about the character of **the one**, and is not a series of proverbial statements about what should generally constitute good behavior. Second, this phrase likely is in parallel with the first phrase of verse 1b: **happy is the one who**. French translations that follow our rendering include PDV, NFC, and LSG.
- The phrase translated **who lends generously** is a combination of two Hebrew verbs: *being generous* and *lending* (הוֹנִין וְנִלְוָה). Combining the two words together communicates a single idea: *lending generously*.⁵²
 - Languages that have trouble combining the idea together may consider something like *who is generous with his loans* (GNB) or *who is gracious in his lending* (REB).
 - Some languages may need to employ a local idiom to accurately communicate *generously*. For example, Hausa translations use a phrase that literally means *hand again*.⁵³
 - In ancient Israelite culture, lending without interest was an act of generosity required by the Law (see Exod 22:25; Deut 15:8; Ps 37:26). Thus, "willingness to lend was a sign of righteous graciousness (Ps 112:5)."⁵⁴
- Most English translations treat the second line as grammatically dependent on the first. This is our reading also, which is why we have inserted the dependent marker **who** (see ESV, NIV, GNB, LEB, NRSV). Some translations treat the second line of this verse as independent grammatically from the first line. For example, the NASB does not begin the second line with *who will* (which would connect it to the previous line, making it a *relative clause*) but rather *He will*.
 - It seems more likely, however, that verse 5b is a relative clause that continues to describe **the one** in verse 5a: 'the one...[who] manages his affairs with justice.'⁵⁵ The fact that verse 5a

⁵¹ French Louis Segond: *Heureux*; Hausa LMT: *mai farin ciki ne*.

⁵² See NLT, CEV, GNT, NET. This grammatical construction is called a *hendiadys*. The same expression is used in Ps 37:26.

⁵³ *hannu sake*.

⁵⁴ TWOT #1088.

⁵⁵ For example, see ESV.

- ('fortunate is the one') parallels verse 1b ('happy is the one') suggests that verse 5b imitates the general structure of verse 1c - and verse 1c is a relative clause.
- The verb translated **manages** (יִכְלֹל) most often refers to a "causative action by which humans... ensure that (other) humans receive the food and care that they need."⁵⁶
 - In this way, the verb **manages** corresponds to the phrase **lends generously** in the previous line in that both have to do with how a person deals with their finances. However, the meaning seems to be different. While 'lend generously' refers exclusively to giving, most scholars and ancient translators understand the phrase here to be more about doing business in general: "to conduct one's affairs."⁵⁷
 - Understood in this sense, the whole verse is about the man's finances. The first half of the verse says that he is generous with his finances; the second half says that he is just in the administration of his finances.
 - The NASB renders the second line as *he will maintain his cause in judgment*, so that it refers to standing in court. However, the parallelism with the first half of the verse suggests that this phrase is about finances, not legal proceedings. Furthermore, the word **justice** is in a form that probably does not mean *judgement*.⁵⁸
 - This verb is in a form (*yiqtol*) that appears 12 times in this psalm. In most of those instances, the verb form appears in a context that describes a sequence of events and should therefore be rendered with the future tense. However, here in verse 5b, the psalmist is most likely describing a state of affairs (describing how the man habitually manages his affairs) and therefore the verb should be rendered in the present tense or describing a general reality.
 - The pronoun **his** in verse 5 refers to *the one*.
 - The word we have rendered as **affairs** (singular: דָּבָר) refers to business activities, not to extramarital sexual encounters. To avoid possible confusion, several English translations render the phrase 'manages his affairs' as *conducts his business* (CSB, LEB, NLT, NET; GNB: *runs his business*).
 - The word we have translated **justice** (בְּיָשָׁר) could mean either *judgment* (NASB) or **justice** (most English translations⁵⁹). *Judgment* refers to "the process of forming an opinion or evaluation by discerning and comparing; discernment."⁶⁰ *Justice* refers to "the principle or ideal of just dealing or right action" with "conformity to truth, fact, or reason."⁶¹ We prefer **justice**, for two main reasons.
 - Normally, if the word were to be translated as *judgment*, the Hebrew term would have the definite article. Here, it does not.
 - In Psalm 111, which is in parallel with Psalm 112, the word must mean *just* (Psalm 111:7) and not *judgment*, since there, it refers to a quality of YHWH's work.

⁵⁶ SDBH. For example, Gen 47:12; 1 Kgs 18:4.

⁵⁷ HALOT, LXX.

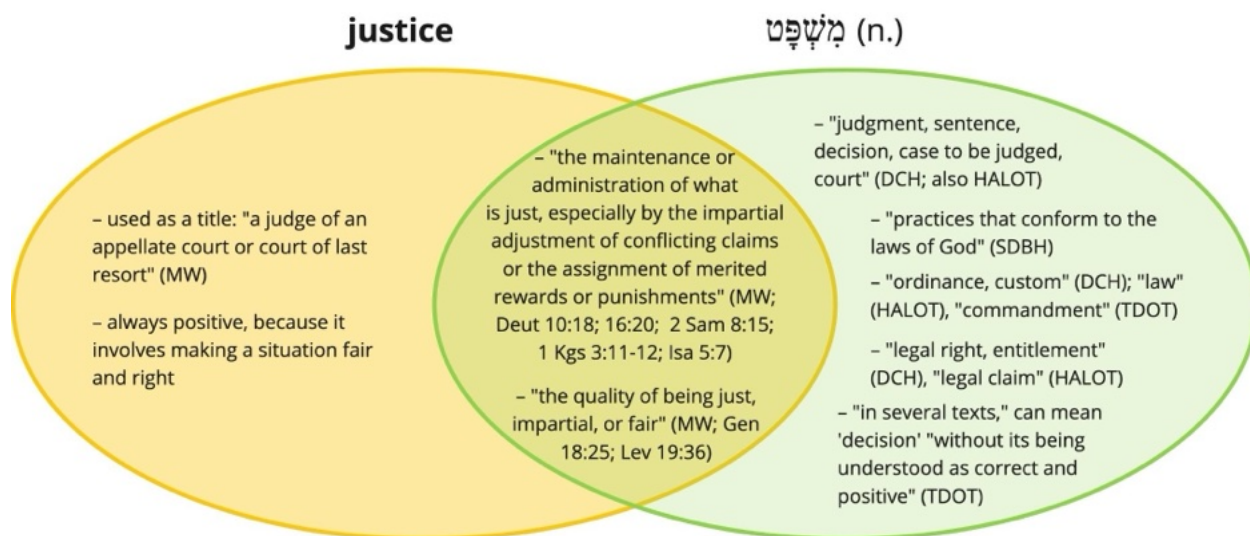
⁵⁸ Here it is indefinite, unlike, for example, in Deut 25:1.

⁵⁹ NIV, NRSV, NLT, ESV, NET, GNT, CEV, JPS85; so SDBH; cf. Targum.

⁶⁰ Merriam-Websters.

⁶¹ Merriam-Websters.

- Some translations render this word as *honestly* (GNB, NET) *in truth* (Hausa CLB⁶²), or *fairly* (NLT, CSB), which are also good ways to render this word.
- The following diagram shows the similarities and differences between the English word *justice* and the Hebrew word. Definitions in the left yellow part apply only to the English word, and definitions in the right green part apply only to the Hebrew word. Definitions in the middle, where the colors overlap, apply to both the English and Hebrew words:



- The righteous one in Psalm 112 manages his daily affairs with justice. Psalm 1:5 describes the wicked people unable to stand in YHWH's final *judgment* (which, as we have noted, is the same word in Hebrew). The poetic effect of reading Psalm 112 in light of Psalm 1 is that the righteous one in Psalm 112 brings about YHWH's future judgment/justice in his own sphere of influence—into his own daily affairs—in the present time.

VERSE 6

Expanded Paraphrase - the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

This is why I declare him to be 'fortunate': **For he will never** *be drastically affected by negative circumstances that cause him to* **waver** *with worry.* **The righteous one will be remembered forever.**

כִּי-לֹעֲזֵלָם לֹא-יִמּוּט לִזְכּוֹר עוֹלָם יִהְיֶה צְדִיק:	6	For he will never waver . The righteous one will be remembered forever.
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- The word **For** (כִּי) that begins verse 6 introduces the reasons why the man is **fortunate**.⁶³ The word *because* is also a possible gloss.

⁶² *cikin gaskiya*.

⁶³ Baethgen 1904, 342.

- The pronoun **he** in verse 6 refers to *the one*, who is described as the **righteous one** in the very next line.
- The verb **waver** (זָהַל) also means to *be shaken, moved, made to slip*.⁶⁴ It refers to a "state in which humans are affected by difficult circumstances and feel worried and concerned." So the word is used metaphorically. It does not mean physically shaken in his body, but psychologically shaken in terms of his outlook on life and his sense of right and wrong.
 - In some language, instead of the negative phrase *he will never waver*, it will be more natural to use a positive one, such as *he will remain firm*.
- Just like in Psalm 111:4, the word we have translated as **will be remembered** is actually a noun in Hebrew (זִכָּר with a *lamed* preposition: literally, *for a remembrance*). Most translations, however, rightly render this as a verbal phrase: *will be remembered* (ESV, NIV, NLT, CSB, etc.). We have rendered the word as a verbal idea also.
 - For languages that are unable to render a passive construction, translators may consider something like *others will always remember* (NET) or *people will remember...forever*.
 - The parallel construction in Psalm 111:4 is another piece of evidence that the author of Psalm 112 applies the character of YHWH described in Psalm 111 to **the one**.
- The Hebrew word we have rendered **righteous one** is actually an adjective which refers to a "state in which a person's or deity's behavior is fully consistent with the requirements of the law."⁶⁵ Here, though, the adjective functions as a noun, which is common in Hebrew (the term 'upright people' in verse 2 is similar).
 - Many English translations render it as *the righteous* (ESV, NASB, NIV, CSB, NRSV). In English this gloss can imply multiple people, but the word here is singular. It refers to the main theme of the psalm, which is about **the one**. So, the NLT's translation of *those who are righteous* is incorrect. Translators should make sure that their rendering makes clear that the word refers to a single righteous person.
 - A just king is remembered forever (Ps 72:17) and this suggests that the psalmist may have had the king in mind when writing about **the one**.

⁶⁴ DCH.

⁶⁵ SDBH.

VERSES 7-8

- The subsection of verses 7-8 is bound together by a *chiasm* in Hebrew. In a *chiasm*, the first and last elements are similar, the second and second-to-last elements are similar, and so on.
 - So, in the Hebrew text below:
 - the blue elements, which are first and last, are similar to one another (**bad news/adversaries**),
 - the green elements, which are second and second-to-last, are similar to one another (**he will not be afraid**),
 - and the yellow elements in the middle are similar to one another (**his heart is confident/his heart is encouraged**).
 - At the very center is the phrase **trusting in YHWH**.
 - So, God's name is at the center of the *chiasm* and at the center of this person's life. Trust in YHWH enables him to be confident/encouraged and thus, not afraid when bad things happen.

· chiasm {	מְשׁוּמָעָה רָעָה לֹא יִירָא נִכּוֹן לִבּוֹ בְּטֶחַח בַּיהוָה:	7	He will not be afraid of bad news. His heart is confident, trusting in YHWH.
	סִמּוּךְ לִבּוֹ לֹא יִירָא עַד אֲשֶׁר-יִרְאֶה בְּצָרָיו:	8	His heart is encouraged. He will not be afraid, until he looks [in triumph] on his adversaries.

VERSE 7

Expanded Paraphrase – the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

And even when he does face negative circumstances, **He will not be afraid of bad news**, for example, when a foreign adversary poses a serious threat to the well-being of the kingdom. Instead, **His heart is confident, trusting in YHWH**, who will protect him and fight for him.

מְשׁוּמָעָה רָעָה לֹא יִירָא נִכּוֹן לִבּוֹ בְּטֶחַח בַּיהוָה:	7	He will not be afraid of bad news. His heart is confident, trusting in YHWH.
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- The pronouns in this verse (**he, his**) are singular and refer to **the one**. Some English translations such as NLT, NRSV, and NIV render them in the plural (*they/their*), but this is incorrect.
- This verse emphasizes the emotion of *confidence* with the terms **not be afraid, confident**, and **trusting**.
- We have rendered the verb **will not be afraid** in the future tense, but the point is not that it refers to something that has not happened yet. Rather, it refers to a general truth, in other words, *whenever bad news comes, he will not be afraid of it*.

- **Bad news** (שְׂמָעָה רָעָה) usually causes dismay and anxiety (such as in Jer 49:23), but **the one** does not experience these negative emotions. In the next verse, the psalmist speaks of his adversaries, and so the **bad news** seems to be related to warfare.
 - Some languages may need to add a verb here that shows how the bad news has been communicated. For example, the Hausa CSB has *hearing bad news*.⁶⁶
- The image of the **heart** is commonly used in Hebrew to describe the place where a person experiences emotion. This may not be the case in some languages, and translators can choose the locally-appropriate body part for the place of emotions. Another possibility is to follow the NET, *he is confident*.
- The word we have rendered as **confident** (בָּטוּחַ) literally means *established, firm, secure*.⁶⁷
 - In addition to confident (CSB, NLT, NET) some English renderings include *steadfast* (NASB, NIV, LEV) or *firm* (NRSV). Some French versions render it *tranquil* (PDV, BDS) or *assured* (NFC).
- Verses 7-8 feature a chiasm (see the explanation in the [summary box](#) just above). At the center of the chiasm is the phrase **trusting in YHWH**. Thus, the psalmist wants to highlight this phrase as the central point of Verses 7-8. 'Trusting in YHWH' is the reason for all of the positive emotions in these verses. The king who trusts in YHWH can expect YHWH's help in battle (see Psalms 18:29-51; 110; 118:8ff), and so he will not waver (Ps 21:8).
 - The word **trusting** refers to the "state in which humans have confidence in God."⁶⁸ Some languages communicate this idea with an image or figure of speech. For example, the Hausa CSB says *in leaning on*.⁶⁹

VERSE 8

Expanded Paraphrase - the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

His heart is encouraged by YHWH and by the certainty of receiving YHWH's help. **He will not be afraid** and, in his fear, seek an alliance with another foreign nation. Instead, he will remain unafraid all through the battle, **until he finally looks [in triumph] on his defeated adversaries**.

סְמִיךְ לִבּוֹ לֹא יִירָא עַד אֲשֶׁר-יִרְאֶה בְצָרָיו:	8	His heart is encouraged . He will not be afraid , until he looks [in triumph] on his adversaries.
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- Like in verse 7, the pronouns in this verse (**he, his**) are singular and refer to **the one**. Some English translations such as NLT, NRSV, and NIV render them in the plural (*they/their*), but this is incorrect.
- Like verse 7, this verse emphasises the emotion of *confidence* with the terms **encouraged** and **not be afraid**.

⁶⁶ *jin mugun labari*.

⁶⁷ SDBH, DCH.

⁶⁸ SDBH.

⁶⁹ *cikin dogara ga*.

- See the note in verse 7 on the **heart**.
- The word we have translated as **encouraged** comes from a Hebrew root (סמך) which means an "action by which humans put a hand on or against an object for support or strength: to lean."⁷⁰ In the context of Psalm 112:7-8, it means the "process by which humans receive mental strength as a result of the help provided by others."⁷¹
 - Of the possible English renderings, the NASB's *upheld* is perhaps closest to the sense of the Hebrew. Other good English renderings include *assured* (CSB), and *sustained* (LEB).
 - For languages that cannot express the passive voice, renderings such as *steady* (ESV, NRSV), *secure* (NIV), or *unwavering* (French NBS, NVS) are possibilities.⁷²
 - In many languages, the more literal sense may be the best. For example, the Hausa CSB has *dogara ga*, which literally means *support oneself with/lean on* and is the way to express *dependence for support* in that language.
 - Some French translations remove the image of the **heart** from the phrase, and render it (*he is*) *full of assurance* (BDS),⁷³ *he is solid* (PDV),⁷⁴ or *he is confident* (NFC).⁷⁵ However, given the importance of the heart as an image throughout the Bible, we recommend against removing it here if possible. It is commonly used in Hebrew to describe the place where a person experiences emotion. This may not be the case in some languages, and translators can choose the locally-appropriate body part for the place of emotions.
- The phrase **He will not be afraid** matches exactly the same phrase in verse 7.
- The English conjunction **until** is somewhat misleading, since it implies that the man will become afraid when he looks on his adversaries.
 - In Hebrew, however, the conjunction עַד אֲשֶׁר (or sometimes simply עַד) is used to "express a limit which is not absolute...but only relative, beyond which the action or state described...still continues."⁷⁶ In other words, when the man encounters bad news, he will not be afraid, and his fearlessness will last throughout the entire conflict—all the way up to the point when he triumphs over his enemies—and beyond.
 - To avoid confusion, several English translations render this word as *in the end* (NIV, CSB, REB, NRSV). This is a good strategy, and so is the NET's rendering *before*.
- The phrase **in triumph** does not explicitly appear in the Hebrew. However, in the Hebrew Bible when a king defeats his enemies in a military battle, he "looks at" his enemies, which carries the meaning that he looks at them **in triumph**. Most English translations make this clear by adding the phrase **in triumph**, as we have done.⁷⁷

⁷⁰ SDBH, DCH.

⁷¹ SDBH.

⁷² *inébranlable*.

⁷³ *plein d'assurance*.

⁷⁴ *Il est solide*.

⁷⁵ *Il est confiante*.

⁷⁶ GKC 164f, citing Ps 110:1; see BDB עַד II:1b. See Gen 28:15; 49:10; Deut 7:24.

⁷⁷ ESV, NIV, NLT, CSB, LEB, NRSV; see also REB: *the downfall of his enemies*.

- The NASB95 supplies the phrase *with satisfaction*, which results in *he looks with satisfaction on his enemies*. This is bizarre English. Unless the target language uses a similar expression to communicate **in triumph**, this rendering should be avoided (the KJV supplies *his desire*, which is similarly dispreferred).

VERSES 9-10

- This subsection contains the only pair of verses in the psalm that have three lines each.

VERSE 9

Expanded Paraphrase – the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

*And his enemies are not the only ones to be 'scattered'; he has 'scattered' his wealth as well! **He has not kept his wealth for himself, but has given it freely and bountifully to the poor.** Meanwhile, **His righteousness**, which is his greatest asset, **endures forever.** When he defeats his enemies, **His horn**, a symbol for his strength, **will rise in honor.***

פִּזַּר וְנָתַן לְאֶבְיוֹנִים בְּדַקְתּוֹ עֲמֻדַת לֵעָד קַרְנוֹ תָּרוּם בְּכָבוֹד:	9	He has given freely to the poor. His righteousness endures forever. His horn will rise in honor.
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- Like in verse 7, the pronouns in this verse (**he, his**) are singular and refer to **the one**. Some English translations such as NLT, NRSV, and NIV render them in the plural (*they/their*), but this is incorrect.
- The phrase translated **given freely** is a combination of two Hebrew verbs, *he has scattered* and *he has given* (פִּזַּר וְנָתַן), which together communicate a single idea: 'given freely'.
 - The first verb *he has scattered* (פִּזַּר) sometimes belongs to the context of war (see Ps 89:11) and sometimes to the context of finances (see Prov 11:24). So, it can refer to *scattering enemies* or *distributing wealth*. In this verse, it functions poetically with a double-meaning in Hebrew, pointing back to the war imagery of verse 8 and forward to the financial imagery in verse 9.
 - The phrase focuses on the widespread nature of **the one's** generosity. However, the NIV84 takes the scope a step further than the context suggests with its rendering *he has scattered abroad*. So, this rendering is dispreferred.
 - In Psalm 1:3, the righteous one is compared to a tree that is "transplanted beside water channels, that gives its fruit in its season." Here in Psalm 112, the righteous one has been blessed with material wealth, and he has *given* freely to the poor. If, as we have suggested elsewhere, Psalm 112 was meant to be read in light of Psalm 1, then the author of Psalm 1 read the metaphor of a flourishing tree in Psalm 1 as applying to someone whom YHWH blesses financially, but who also gives away his financial blessings freely to the poor.

- The word **the poor** is an adjective in Hebrew that functions as a noun. Here, it is plural, and it refers to people who lack life's basic necessities and are therefore financially dependent upon others, including especially YHWH. Because poverty leads to dependence on YHWH, poverty and uprightness are, in the Biblical world, closely related realities.⁷⁸
- The second line of this verse, **His righteousness endures forever**, is exactly the same as verse 3b in this psalm except that here the line does not begin with the connecting word *and*.
- A **horn** is "a symbol of strength and power."⁷⁹ "[T]he size and condition of an animal's horns are indicative of its power, status, and health."⁸⁰ The image is found throughout the OT to describe kings and leaders of both Israel and other nations. In the poetry of the Bible, the image of the horn is associated especially with the Davidic dynasty.⁸¹
 - So, when **his horn will rise in honor**, it is a symbolic act that means people will honor and respect the king's strength and power.
 - In some languages, the phrase **his horn** may present some difficulties:
 - The image of the **horn** itself may have a very different symbolic meaning in the local culture. While we recommend that translators attempt to keep the symbolism, in some cultures this may not be possible. In such cases, translators may consider providing an explanation within the text itself, such as *his horn which symbolizes strength will rise in honor*. Similarly, translators could provide an explanation in a footnote.
 - The underlying image seems to be that 'the one' himself has grown horns, as though the psalmist is comparing 'the one' to a strong animal. This may present problems in some cultures, for example, in cultures in which such an idea would automatically be associated with magic or witchcraft. In such cases, translators could consider something like *the horn he took from a strong animal will rise in honor*. Similarly, translators could provide an explanation in a footnote. Another idea is to substitute another image, such as a person's head. This is the strategy of several French translations: *his head is lifted* (LSG),⁸² *he raises his head* (S21),⁸³ *he can hold his head high* (BDS).
 - Some translations drop the symbolism altogether, though we recommend this as a last resort. In such cases, alternatives include *he will have influence and honor* (see NLT), *he will be powerful and respected* (GNB), *in honour he carries his head high* (REB), *he will be vindicated and honored* (NET), and *he will become a powerful one that is honored* (Hausa CSB⁸⁴). French translations that drop the image include *his strength increases* (NFC),⁸⁵ *his power rises* (NVS),⁸⁶ and *he is powerful* (PDV).⁸⁷

⁷⁸ Ps 37:14.

⁷⁹ HALOT. See SDBH: "associated with strength and honor; a raised horn symbolizes confidence and/or pride."

⁸⁰ DBI, "Horn."

⁸¹ "YHWH... will exalt the horn of his anointed king (וַיִּרְם קֶרֶן מְשִׁיחוֹ)." See also Pss 89:25; 132:17.

⁸² *Sa tête s'élève.*

⁸³ *il relève la tête.*

⁸⁴ *zai zama mai ikon da ake girmama.*

⁸⁵ *Sa force augmente.*

⁸⁶ *Sa puissance s'élève.*

⁸⁷ *Il est puissant.*

- Horns in the OT are sometimes "a symbol for radiance," and the word **honor**/glory is also associated with the sun. See [Like the Sun](#) for more detail.

VERSE 10

Expanded Paraphrase – the words in *italics* provide a fuller sense of the psalm; the text itself is in **bold**.

The wicked person will see the rising horn and the growing success of the man **and become vexed**, because he knows that his wicked desires cannot be satisfied for much longer, because the king is purging all wickedness from his kingdom. In order to express his hostility towards the king, **He will grind his teeth and** eventually, when the king's justice reaches him, he will melt and **waste away** like something melting from the heat of the sun. And so, under the rule of the man who fears YHWH, **The desire of the wicked will come to an end.**

רָשָׁע יִרְאֶה וְכָעַס שִׁנָּיו יִחְרֹק וְיִמָּס תַּאֲוַת רָשָׁעִים תֵּאָבֵד:	10	The wicked person will see and become vexed. He will grind his teeth and waste away. The desire of the wicked will come to an end.
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- Verse 10 introduces and highlights a new participant: **the wicked**. The wicked are those who do not live according to YHWH's law.⁸⁸ Instead of serving YHWH, they serve their desires, which, under the reign of the reign of the man who fears YHWH, will come to an end. In the psalm, both the wicked and the adversaries (from verse 8) play a similar role: they both express hostility toward **the one**.
 - Like the words **upright people/person** (verses 1 and 4) and **righteous one** (verse 6), the Hebrew word we have translated as **the wicked person** in the first line of verse 10 is an adjective in Hebrew. This fact explains why many English translations render it simply as *the wicked*. However, at least in English, this rendering can easily be misunderstood as though the word refers to multiple people. In fact, the Hebrew word **the wicked** in the first line of verse 10 is singular (but it is plural in the last line of verse 10). The singular **wicked person** contrasts with the one **righteous person** who is the main character throughout this psalm. So, for the sake of clarity, we recommend translating it in a way that will make it clear that the word refers to a single **wicked person** (see ESV, NIV84, CSB).⁸⁹
- In the Hebrew, the verb **will see** has no direct object. In other words, the line does not explicitly say *what* the wicked person will see. However, the context suggests that the wicked will see the right living and success of **the one**. So, many English translations say *will see it* (NASB, CSB, REB) or *will see this* (NLT).
 - Several English translations render this verb in the present tense (ESV, GNB, NET, NRSV). When the writer is describing a specific sequence of events, as he appears to be doing here, the verb form has a future tense meaning. Here, the psalmist is predicting that the wicked

⁸⁸ SDBH.

⁸⁹ However, rendering this word as a plural will not cause the psalm to lose very much meaning, in contrast to translating the 'the one' of verse 1 in the plural – which would obscure some significant themes.

person will become frustrated and will eventually be destroyed, even if in the present time the wicked may appear to be doing fine.

- The word we have translated **become vexed** means *become angry*.⁹⁰
- The pronouns **he** and **his** in line 2 of this verse refer to **the wicked person**.
- The phrase **grind ... teeth** is a figure of speech that is an expression of *hostility*⁹¹ and *derision*.⁹²

"Gnashing teeth is an expression of strong and often violent anger, rage, or fury that can boil over into an all-out attack, usually physical, at any moment."⁹³

 - In many cultures, the phrase **grind ... teeth** (or *gnash his teeth*: ESV, NASB, NIV, CSB, REB, NET) will have little meaning. In such cases, translators may consider the following strategies:
 - Retain the figure of speech but add some explanation of the meaning, such as *grind his teeth in anger* (see NLT) or *grind his teeth in frustration* (NET). Note that the CSB's rendering *gnash his teeth in despair* is not very close to the emotion expressed by the Hebrew figure of speech.
 - Replace the figure of speech with another one that is appropriate to the local culture but conveys the same emotion and meaning. An example is *glare in hate* (GNB).
 - Translators may simply provide the meaning *be angry*, but this is not recommended because it loses some of the poetic effect from a description of a bodily action that expresses anger or frustration.
- The verb we have rendered **waste away** (סמם; NIV) literally means *to melt* (NRSV, NET, NASB, ESV) and therefore expresses "the process by which people or objects to vanish from existence."⁹⁴ To *melt* is something that the sun causes to happen; so too, the wicked melt before the righteous one. This suggests that the righteous one is compared to the sun (see [Like the Sun](#) for more detail).
- The phrase **The desire of the wicked will come to an end** has several important features:
 - The word **desire** at the end of the psalm echoes the similar word **delight** at the beginning of the psalm (verse 1b), thus bracketing the psalm (forming an *inclusio*). Whereas the righteous person's desire to serve God leads to life and flourishing, the wicked's desire for selfish gain leads to a miserable end.
 - The two-word Hebrew phrase we have rendered **the wicked will come to an end**, which ends Psalm 112, is an exact match with the last two words of Psalm 1. No other psalms finish with these two words, which suggests that these two psalms are highly connected. Translators should harmonize the renderings of the final two-word phrases in Psalms 1 and 112, if possible.
 - However, in contrast to Psalm 1, where the way of the wicked comes to an end, here in Psalm 112, it is the desires of the wicked that come to an end.

⁹⁰ DCH.

⁹¹ SDBH.

⁹² DBI, "Teeth." Cf. Pss 35:16; 37:12; Job 16:9; Lam. 2:16.

⁹³ DBI, "Teeth."

⁹⁴ SDBH.

- Just like at the beginning of verse 10, the term **the wicked** in Hebrew is an adjective. However, unlike at the beginning of verse 10, the term here is plural, and thus refers to **the wicked people**.
 - So, the first two lines of verse 10 refer to a single wicked person who contrasts with the righteous one. The singular *wicked person* is probably used for poetic effect, to be a highly-charged symbol for wicked people in general.
 - The final line describes the final fate of wicked people generally, and thus forms a fitting closure to the psalm. There is no doubt in the psalmist's mind that justice will be fully served to everyone in the end.

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