

Psalms 112:5

Authorized King James Version (KJV)

A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

Analysis

A good man sheweth favour, and lendeth (טוב־אִישׁ חֹנֵן וָמַלֵּה) — Tov ish (good man) describes moral character, one who embodies covenant faithfulness. Chonen (showing favor, being gracious) means extending kindness especially to those in need, echoing God's own graciousness (v.4 of Psalm 111). Malveh (lending) refers to interest-free loans commanded in Torah (Exodus 22:25, Deuteronomy 15:7-11). The righteous person imitates God's character through economic generosity, seeing resources as tools for blessing others rather than private treasure.

He will guide his affairs with discretion (יְכַלֶּל דְּבָרָיו בְּמִשְׁפָּט) — Yekhalkkel (he will sustain, maintain, guide) suggests skillful management. Devarav (his words/affairs/matters) can mean both speech and business dealings. Bemishpat (with judgment, justice, discretion) indicates wisdom and equity governing all conduct. The righteous person is neither naively generous (enabling exploitation) nor selfishly shrewd (exploiting others), but exercises godly wisdom in financial and relational matters.

Historical Context

Torah's economic laws protected vulnerable populations through provisions like interest-free loans, Sabbath year debt cancellation, and gleaning rights. This verse reflects those covenant values, describing the godly person as one who participates in God's economic justice. In ancient agricultural society, lending grain or seed could be life-or-death for poor families. The emphasis on discretion/

justice balances generosity with wisdom—enabling genuine need without rewarding laziness (Proverbs 6:6-11, 2 Thessalonians 3:10).

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. How can believers practice both generosity and discretion in an age of professional panhandling and complex economic realities?
2. In what ways does viewing possessions as resources for blessing others rather than personal security change spending and giving decisions?
3. What does it mean practically to conduct business 'with justice' in a competitive marketplace?

Interlinear Text

דָּבָר	וְ	יכַּלֵּךְ	לְ	וּמְלִיּ	חָזֵק	אֵישׁ	בָּרָבָר
A good	man	sheweth favour	and lendeth	he will guide	his affairs		
H2896	H376	H2603	H3867	H3557	H1697		
בְּחִשְׁפָּט							
with discretion							
H4941							

Additional Cross-References

Psalms 37:21 (Parallel theme): The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

Proverbs 2:20 (Good): That thou mayest walk in the way of good men, and keep the paths of the righteous.

Ephesians 5:15 (Parallel theme): See then that ye walk circumspectly, not as fools, but as wise,

Proverbs 17:18 (Parallel theme): A man void of understanding striketh hands, and becometh surety in the presence of his friend.

Proverbs 12:2 (Good): A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

Romans 12:11 (Parallel theme): Not slothful in business; fervent in spirit; serving the Lord;

Acts 11:24 (Good): For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Colossians 4:5 (Parallel theme): Walk in wisdom toward them that are without, redeeming the time.

Proverbs 24:27 (Parallel theme): Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Proverbs 18:9 (Parallel theme): He also that is slothful in his work is brother to him that is a great waster.