

# 1st Psalms 5 - Notes

Luke 2:40

The child continued to grow and become strong, increasing in wisdom and the grace of God was upon him (NASB)

Grace

Greek: Χάρις

Hebrew: חַסֵּד

John 1:14

And the word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of Grace and truth. (NASB)

Χάρις

חַסֵּד

Ephesians 1:2

Grace to you and peace from God our Father and the Lord Jesus Christ. (NASB)

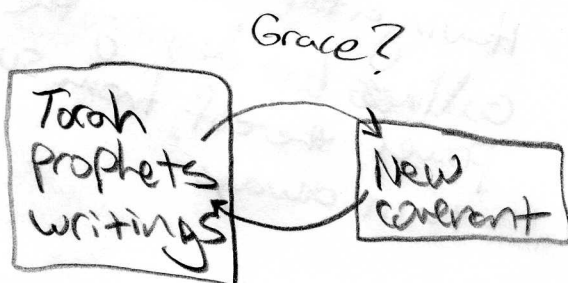
Χάρις

חַסֵּד

How are we to understand John 1:17

John 1:17

For the Law was given through Moses; Grace and truth were realized through Jesus Christ. (NASB)



Doctrines Developed

Dispensationalism  
Supersessionism  
fulfillment theology  
replacement theology

# Dispensationalism

- Each Dispensation represents a different way in which God deals with man.
- Change in God's methods w.r.t.
  1. Sin
  2. Man's responsibility
- Scofield Study Bible.

# 4 Dispensation periods

1. Age of Gentile Nations (Adam → Abraham)
2. Israel (Abraham → Christ)
3. Church (Pentecost → Rev. 2)
4. Millennial Kingdom (1000 year reign)

## Proposed Distinctions

### Law vs. Grace

- Classical dispensationalism teaches that the law and grace are mutually exclusive.
- Teaches that the law contains no grace
- Teaches that the law is diametrically opposed to grace.

## Resulting Doctrines

this dispensation we currently are in, the gifts of the spirit, healing, etc was only for the beginning of the church age, and do not exist today

2 Timothy  
Having a form of godliness, but denying the power thereof, from such turn away.

Begin our study of Grace through the Old Testament in Psalm 5

## לֵוִיְתִיק לֵוִיְתִיק 26

אֶת-בְּרִיתִי אֶת-כָּתוּב 26:9  
אֶת-כָּתוּב

"I will establish my covenant with you."

אֶת-כָּתוּב אֶת-כָּתוּב 26:12  
אֶת-כָּתוּב אֶת-כָּתוּב

"I will be God to you and you will be my people."

This is stated throughout scripture

Noah (Genesis 6:18)

9:11

Abraham (Genesis 17:7-14)

## Psalms 5 (Read the Psalm)

To the chief Musician upon Nehiloth (נְהִילוֹת), A Psalm of David.

- Translation of the word נְהִילוֹת  
→ wind instruments? Inheritance  
→ Rabbinitic Commentary translates as "inheritance!"  
→ the word occurs only once in all of scripture here in psalms 5.

Hear the sound of my petition, my King and God, for I will pray in your presence.

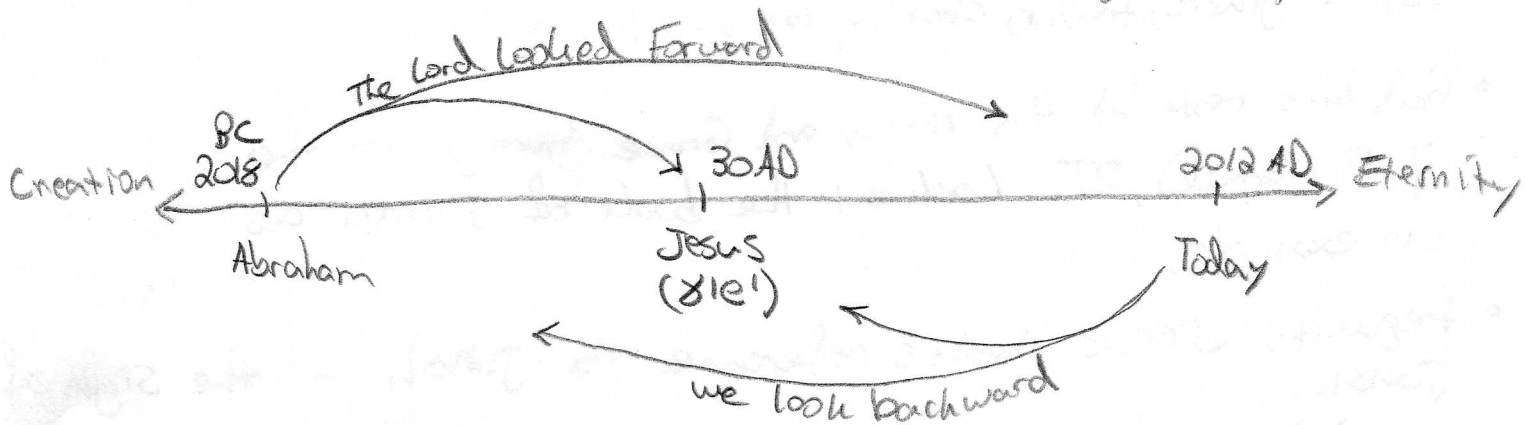
→ prayer brings us into God's presence

\* By God's abundant Grace (loving kindness) I will enter your house.

# Psalms 5 A Psalm of David, Jonah and the grace of God.

Psalms 5:3 In the morning, O Lord, You will hear my voice; in the morning I will order my prayer to You and eagerly watch.

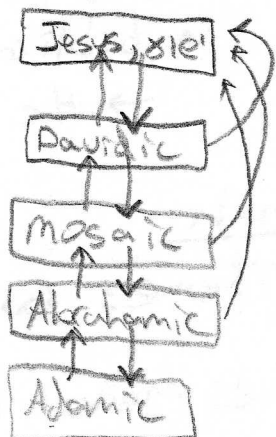
- Judaism considers the morning free of distractions
- God is merciful and gracious, not judgmental & hard
- David anticipated mercy from the Lord.
  - Because of how God has worked in the past



## Genesis 18:17-19

- The Lord and Abraham talking together about Sodom and Gomorrah.
- the Lord looked Forward declaring the present day reality of His promises to Abraham.
- we look back to what the Lord has done and is doing in our lives.
  - present day reality for us
  - salvation
  - the promises of God

### Covenants



Psalms 5:8 But as for me, Your abundant loving kindness (grace) I will enter Your house, At Your holy temple I will bow in reverence for You.

בָּוֹדָאֵי בַּמִּשְׁבָּח  
Bow down in worship

- This word is very important in the scriptures and it is sometimes difficult to understand because it is used of man and of God.

→ Joshua 5:13-15

- the prince of the armies of God
- Joshua Bows in worship (reserved for God only)
  - some english translations say worship others don't
  - Nasb → Bow down
  - KJV → worshiped

TOH = grace, favor, charity, loving kindness

- God has revealed His mercy and Grace throughout the THH (Tanach), OT. Look at the book of Jonah as an example.
- frequently Jesus makes reference to Jonah and the sign of Jonah.
  - Jonah illustrates the Grace of God and His covenant.

Intertextuality - when scripture narratives allude to or cite earlier biblical texts.

- what is the meaning of these scriptures within the context in which they are referenced?
- what is the purpose, what is the point?
- This is our responsibility since each of us is involved in biblical exegesis when we read scripture.
  - the interpretation and application of scripture.

## Jonah

Theme: God's covenant with His people

References made: Exodus 32:14, 34:6, 1 Kings 19:4-6, Jeremiah 18:7-8 and 36

## Retell the story of Jonah

1. God's call on Jonah to go to Nineve
2. Jonah runs
3. Jonah cast into sea, then in belly of Great fish 3 days.
4. Travels to Nineve
5. waits on to see if God destroys the city
6. Is angry that God spares the city
7. The story ends abruptly.

## First Reference Intertextuality

### Prashat ki Tisa (Exodus 30:11-34:35)

- Moses brought the 10 commandments, the people in idolatry
- Moses destroys tablets and returns to Sinai.
- God declares that "the Lord God, compassionate and gracious slow to anger, and abounding in loving kindness (grace) and truth. who keeps His loving kindness (grace) <sup>for thousands</sup>, who forgives iniquity, transgression, and sin; yet He by no means leaves the guilty unpunished."
- Jonah refers to 34:6-7
- Jonah preaches → the people fast and pray } parallel  
→ Moses fasted and prayed }
- \* God does not destroy the people because they fasted and prayed. Moses interceded for the people and they were not destroyed.  
→ the Lord extending His mercy & Grace.
- Jonah knew this is what God would do.  
→ the Grace of God becomes an object of Jonah's anger. (page 7/8)
- Another parallel: The Great city of the gods → Nineve  
The children of Israel were in Idolatry in Exodus

- Jonah preached for 40 days
  - the people of Nineveh fasted 40 days
  - Moses on Sinai for 40 days
- } Parallel

### Next Intertextuality

- Jonah sitting under succa & bush
  - Elijah sitting under bush (1 Kings 19:1-4)
  - Jonah asks to die
  - Elijah asks to die
- } Parallel
- Elijah travels to Horeb (Sinai) 40 days

Jonah 7 there are clear covenantal overtones,

- Exodus 34:6-7
- Jonah says I know You were gracious and compassionate
- The Lord is showing us He desires mercy and to make a covenant with all peoples (Parashat Lech Lecha, Genesis 12) abrahamic covenant.
- All families of the Earth blessed in your seed

- \* the challenge that is put forth in Jonah
- would he accept the fulfillment of the Lord's covenant with Abraham and welcome God's mercy and Grace (TOH) being shown to the gentile nations, or would the extension of Grace be called evil and insist that the Lord's Grace may only be extended to Israel?
  - Do we welcome this kind of Grace?

\* In Christ this is realized for all people, by faith it is possible to take part in the sacrifices required by God in the Torah and be saved from the consequences of sin!