

ספר תהילים ד | Tehillim / Psalms 5

MATSATI.COM Ministry | <http://www.matsati.com>

Nehiloth (Inheritance) is based upon the Grace of God!

This week's study is from *Tehillim / Psalms 5: 1-13*. The Psalm begins by stating this is “*To the chief Musician upon Nehiloth, A Psalm of David.*” In the opening verses David is calling out to the Lord saying:

5:2 *Heed the sound of my cry for help, my King and my God, For to You I pray.* **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.* (NASB) The Lord hears the voice of the righteous and does not have pleasure in wickedness and evil (ה | לא אל חפץ רשע | אַתָּה לא יגַרָה רַע): and the foolish do not stand in the sight of God because He hates workers of iniquity (ו | לא-יִתְיַצְּבוּ הוֹלְלִים). The Lord will destroy the bloody and deceitful man (*Tehillim / Psalms 5:6*). David then speaks of himself saying: **5:7** *But as for me, by Your abundant lovingkindness I will enter Your house, At Your holy temple I will bow in reverence for You.* (NASB) the Lord in His abundant mercy has enabled him to come into the house of worship (אֲשֶׁתִּחְנֶה), the Holy Temple. He asks the Lord to lead him in righteousness because of his enemies (ט | יְהוָה | נַחֲנִי בְצַדִּיקְתָּה לְמַעַן שׁוּרְרֵי הַנֶּשֶׁר [הַיִּשְׂרָאֵל] לְפָנַי דַּרְכָּךְ): and to make straight before him His path / way. David contrasts his faithfulness with the unfaithfulness of the mouths of his enemies. These men who live in a covenant community and claim to have a covenant relationship with the Lord, by their actions they live in unrighteousness and unfaithfulness to God (*Tehillim / Psalms 5:9*). Because of the wickedness of these men, David asks that they be destroyed, to let them fall by reason of their own counsel (יֵא הָאֲשִׁימִם), their rebellion against David, against God's anointed one, against the precepts and statutes that are laid out in the Torah which are to be lived by within the covenant community, is rebellion against God Himself. He contrasts this with those who place their trust in the Lord. They will shout for joy because the Lord will defend them. The Lord God Almighty will bless the righteous and protect us like one who is protected by a shield (יג | כִּי-אַתָּה תִּבְרַךְ צַדִּיק יְהוָה כַּצִּנֹּף כַּצִּנֹּף רְצוֹן) (תַּעֲטֹרֵנוּ).

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק ה</p> <p>א לְמַנְצֵחַ אֶל-הַנְּחִילוֹת מְזֻמֹּר לְדוֹד: ב אֲמַרְי הָאֲזִינָה יְהוָה בִּינָה הִגִּיגִי: ג הַקְּשִׁיבָה לְקוֹל שׁוֹעֵי מִלְּפִי וְאֱלֹהֵי כִּי-אֲלִיךָ אֲתַפְּלֵל: ד יְהוָה בִּקְרָה תִשְׁמַע קוֹלִי בִּקְרָה אֲעַרְךָ- לָךְ וְאַצְפָּה: ה כִּי לֹא אֵל חִפְצֵי רָשָׁע אַתָּה לֹא יִגְרָה רַע:</p>	<p>ספר טוביה פרק ה</p> <p>א לשבחה על חניגין תושבחתא לדוד: ב מימרי אצית יהוה אתבין רינוני בינה רגגי: ג <א>צית לקל בעותי מלכי ואלהי ארום קדמך אצלי: ד יהוה בצפרא שמע קלי בצפרא אסדר קדמך ואסתכי: ה מטול דלא אלהא רעי צבי רשעא אנת לא איתותב עמך בישא:</p>	<p>ΨΑΛΜΟΙ 5</p> <p>Eis tò télos, úpēr tḗs κληρονομούσης- ψαλμὸς τῷ Δαυῖδ. - 5:2 ΤΑ ρήματά μου ἐνώτισαι, Κύριε, σύνες τῆς κραυγῆς μου· 5:3 πρόσχεσ τῇ φωνῇ τῆς δεήσεώς μου, ὁ βασιλεὺς μου καὶ ὁ Θεός μου. ὅτι πρὸς σὲ προσεύξομαι, Κύριε· 5:4 τὸ πρῶτῃ εἰσακούσῃ τῆς φωνῆς μου, τὸ πρῶτῃ παραστήσομαί σοι καὶ ἐπόψει με, 5:5 ὅτι οὐχὶ Θεὸς θέλων ἀνομίαν σὺ εἶ· οὐ παροικῆσαι σοι πονηρευόμενος, 5:6 οὐδὲ διαμενοῦσι παράνομοι κατέναντι τῶν ὀφθαλμῶν σου. ἐμίσησας πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν·</p>

ו לא-יתִצְבוּ הוֹלְלִים לְנֶגֶד עֵינֶיךָ שְׂנֵאתָ
 כַּל-פְּעָלֵי אָנוּן: ז תִּאֲבֹד דְּבַרְךָ כִּזְבַּ אִישׁ-
 דְּמִים וּמִרְמָה יִתְעַב | יְהוָה: ח נֶאֱנִי כָרֵב
 חֲסִדְךָ אָבוֹא בֵיתְךָ אֲשַׁתְּחֶנָּה אֶל-הֵיכַל
 קִדְשֶׁךָ בִּירְאָתְךָ: ט יְהוָה | נִחְנִי בְצַדִּיקְךָ
 לְמַעַן שׁוֹרְרֵי הַיָּשָׁר [הַיָּשָׁר] לְפָנַי דְּרַבְּךָ:
 י כִּי אֵין בְּפִיהוּ נְכוֹנָה קִרְבָּם הוֹת
 קָבֵר-פְּתוּחַ גְּרוֹנָם לְשׁוֹנָם יִתְלַקְוּ: יא
 הַאֲשִׁימָם | אֱלֹהִים יִפְלוּ מִמַּעַצוֹתֵיהֶם כָּרֵב
 פְּשָׁעֵיהֶם הִדְיָחֵמוּ פִי מָרוּ כָּךְ: יב וַיִּשְׁמָחוּ
 כָּל-חֹסֵי כָךְ לְעוֹלָם יִרְנְנוּ וְתִסַּף עָלֵינוּ
 וַיַּעֲלֵצוּ כָךְ אֲהַבֵּי שְׁמֶךָ: יג כִּי-אָתָּה
 תִּבְרָךְ צְדִיק יְהוָה כַּצְּנֶה רְצוֹן תַּעֲטֹרְנוּ:

ו לא יתעתדון מתלעבין קבל עיינך סניאת
 שנאת כל עובדי עבדי שקר: ז תובד תאבד
 ממללי כדבותא כדבא אנש שדי דם זכאי
 וניכלא ירחק יהוה: ח ואנא בסגאי בסוגי
 טובך אעול לביתך אסגוד להיכלא דקודשך
 בדחלתך: ט יהוה דבר יתי בצדקתך מן בגלל
 תושבחי ותשבחתי תקין קדמי אורחתך: י
 מטול ארום דלית בפומהון דרשיעי כיוונתא
 כונתה גופיהון מליין מליאן איתרגושתא היך
 שיול פתיח גרונהון לישנהון משעעין: יא
 חייב להון אלהא יתבטלון ממילכתהון בסיי
 געא בסוגי מרדהון אתקל להון ארום מרדו
 במימרך: יב ויחדון כל דסברין מסברין במי
 מרך לעלם ישבחון ותטיל ותטליל עילויהון
 ויבדחון כך במימרך רחמי שמך: יג מטול
 די אנת תברך לצדיקיא יהוה היך תריסא טבא
 רעוא טבא תכללינה:

5:7 ἀπολείς πάντας τοὺς λαλοῦντας τὸ ψεῦδος. ἄνδρα αἱμάτων καὶ δόλιον βδελύσσεται Κύριος. 5:8 ἐγὼ δὲ ἐν τῷ πλήθει τοῦ ἐλέους σου εἰσελεύσομαι εἰς τὸν οἶκόν σου, προσκυνήσω πρὸς ναὸν ἁγίόν σου ἐν φόβῳ σου. 5:9 Κύριε, ὁδήγησόν με ἐν τῇ δικαιοσύνῃ σου ἕνεκα τῶν ἐχθρῶν μου, κατεύθυνον ἐνώπιόν σου τὴν ὁδόν μου. 5:10 ὅτι οὐκ ἔστιν ἐν τῷ στόματι αὐτῶν ἀλήθεια, ἡ καρδία αὐτῶν ματαία· τάφος ἀνεφγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν. 5:11 κρῖνον αὐτοὺς, ὁ Θεός. ἀποπεσάτωσαν ἀπὸ τῶν διαβουλιῶν αὐτῶν· κατὰ τὸ πλήθος τῶν ἀσεβειῶν αὐτῶν ἔξωσον αὐτούς, ὅτι παρεπύκρναν σε, Κύριε. 5:12 καὶ εὐφρανθείησαν πάντες οἱ ἐλπίζοντες ἐπὶ σέ· εἰς αἰῶνα ἀγαλλιάσονται, καὶ κατασκηνώσεις ἐν αὐτοῖς, καὶ καυχῆσονται ἐν σοὶ πάντες οἱ ἀγαπῶντες τὸ ὄνομά σου. 5:13 ὅτι σὺ εὐλογῆσεις δίκαιον· Κύριε, ὡς ὄπλω εὐδοκίας ἔστεφάνωσας ἡμᾶς. (LXX)

Tehillim / Psalms 5

To the chief Musician upon Nehiloth, A Psalm of David. 5:1 Give ear to my words, O Lord, Consider my groaning. 5:2 Heed the sound of my cry for help, my King and my God, For to You I pray. 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. 5:4 For You are not a God who takes pleasure in wickedness; No evil dwells with You. 5:5 The boastful shall not stand before Your eyes; You hate all who do iniquity. 5:6 You destroy those who speak falsehood; The Lord abhors the man of bloodshed and deceit. 5:7 But as for me, by Your abundant lovingkindness I will enter Your house, At Your holy temple I will bow in reverence for You. 5:8 O Lord, lead me in Your righteousness because of my foes; Make Your way straight before me. 5:9 There is nothing reliable in what they say; Their inward part is destruction itself. Their throat is an open grave; They flatter with their tongue. 5:10 Hold them guilty, O God; By their own devices let them fall! In the multitude of their transgressions thrust them out, For they are rebellious against You. 5:11 But let all who take refuge in You be glad, Let them ever sing for joy; And may You shelter them, That those who love Your name may exult in You. 5:12 For it is You who blesses the righteous man, O Lord, You surround him with favor as with a shield. (NASB)

Toviyah / Psalms Chapter 5

5:1 For praise, with dancing. A hymn of David. 5:2 Hear my murmuring, O Lord, consider my murmuring. 5:3 Hear the sound of my petition, my king and God, for I will pray in your presence. 5:4 O Lord, in the morning hear my voice; in the morning I set myself before you and keep watch. 5:5 Because you are not a God who takes pleasure in[13] wickedness; evil did not abide with you. 5:6 Scoffers shall not stand before your eyes; you hate all deeds[14] of falsehood. 5:7 You will destroy tellers of lies; the Lord will loath the man who sheds innocent blood and the deceiver. 5:8 And I, through your great goodness, will enter your house; I will bow down to your holy temple in awe of you. 5:9 O Lord, guide me by your righteousness; because of my hymn, make firm your paths before me. 5:10 Because there is no reliability in the mouths of the wicked; their bodies are full of tumult; like Sheol, their throat is open; their tongues flatter. 5:11 God has accused them; they will be done away with by their counsel; for their great sin he overturned them, for they rebelled against your command. 5:12 And all who trust in your word will rejoice forever; they will give praise and you will protect them; and those who love your name will rejoice in you. 5:13 Because you will bless the righteous, O Lord; as with a shield, you will crown him with good will. (EMC)

Tehillim / Psalms Chapter 5

For the end, a Psalm of David, concerning her that inherits. 5:1 Hearken to my words, O Lord, attend to m cry. 5:2 Attend to the voice of my supplication, my King, and my God: for to thee, O Lord, will I pray. 5:3 In the morning thou shalt hear my voice: in the morning will I wait upon thee, and will look up. 5:4 For thou art not a god that desires iniquity; neither shall the worker of wickedness dwell with thee. 5:5 Neither shall the transgressors continue in thy sight: thou hatest, O Lord, all them that work iniquity. 5:6 Thou wilt destroy all that speak falsehood: the Lord abhors the bloody and deceitful man. 5:7 But I will enter into thine house in the multitude of thy mercy: I will worship in thy fear toward thy holy temple. 5:8 Lead me, O Lord, in thy righteousness because of mine enemies; make my way plain before thy face. 5:9 For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; with their tongues they have used deceit. 5:10 Judge them, O God; let them fail of their counsels: cast them out according to the abundance of their ungodliness; for they have provoked thee, O Lord. 5:11 But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell among them; and all that love thy name shall rejoice in thee. 5:12 For thou, Lord, shalt bless the righteous: thou hast compassed us as with a shield of favour. (LXX)

Reading the first verse from *Tehillim / Psalms 5* in the Hebrew bible, the Psalm begins by stating: *לְמַנְצֵחַ אֶל-הַנְּחִילוֹת מְזִמּוֹר לְדָוִד: “To the chief Musician upon Nehiloth, A Psalm of David.”* Here the English translators choose to transliterate the word הַנְּחִילוֹת (Nehiloth) in the English translation. Easton’s Bible Dictionary states on this word: *“only in the title of Ps. 5. It is probably derived from a root mean-*

ing “to bore,” “perforate,” and hence denotes perforated wind instruments of all kinds. The psalm may be thus regarded as addressed to the conductor of the temple choir which played on flutes and such-like instruments.” It is interesting that Easton’s Dictionary questions the meaning of this word. Looking at this word, the root word of הַנְּחִילוֹת appears to be נחל meaning “to inherit, get, receive; attain.” This word can also have the meaning “be bestowed, bequeathed, brought about, bestow, cause.” Commentaries such as Easton’s dictionary believe that this is a reference to wind instruments. Midrash Tehillim on the other hand uses this word with homily as a reference to inheritance. Was this a Psalm for “stringed or wind instruments” or could this be translated as “To the chief musician on inheritance, a Psalm of David?” Looking at the content of *Tehillim / Psalm 5*, the Lord hearing prayer, the foolish will not stand and the wicked will be destroyed, those who place their trust in the Lord will rejoice and be protected, the word הַנְּחִילוֹת may possibly have the meaning of inheritance indicating that the faithful will stand and be protected by God’s mercy. Searching the Hebrew Scriptures for occurrences of this word הַנְּחִילוֹת, interestingly, this word occurs only once, right here in *Tehillim / Psalms chapter 5* making the exact translation of this word difficult.

The David’s Psalm begins stating ב אֲמַרִי הֵאזִינָה | יְהוָה בִּינָה הִגִּיגִי: “give ear to my words, Lord, discern my thoughts.” David is assured that the Lord would hear his prayer, saying “what I say is at the ear of the Lord,” his words are at the Lord’s ear for Him to hear. The phrase בִּינָה הִגִּיגִי literally means “between or divide my thoughts” and is translated as “discern my thoughts.” The word בִּינָה is used as a verb and the word הִגִּיגִי comes from the same root word as found in *Tehillim / Psalms 1:2* (יְהַגֶּה) meaning “to moan, utterance, sound.” This verb is translated frequently as the “meditations of the heart,” as it is used here in *Tehillim / Psalms 19:15* יְהִיו לְרִצּוֹן | אֲמַרִי-פִי וְהִגִּיגִי לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי: 19:15 *Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer.* (NASB) As reassuring as David’s statements are in *Tehillim / Psalms 5:3* he asks the Lord to הִקְשִׁיבָה ג הִקְשִׁיבָה: “Hearken.” This word for “Harken” is written in the hiphil verbal pattern from the root word קשב meaning “to listen.” This hiphil has a causative meaning “to make someone do something” and indicates an intense response on the part of the listener, David is asking God to listen very intently upon what he is saying. David cries out asking God to hear the voice of his cry (לְקוֹל שׁוֹעֵי) written in the construct form, his voice is crying out for help. Hear the voice of my cry my King and my God, these statements appeal to the Lord as a servant, saying “For to You do I pray” (פִּי-אֵלֶיךָ אֶתְפַּלֵּל). The Aramaic translation states: 5:3 *Hear the sound of my petition, my king and God, for I will pray in your presence.* (EMC) The Aramaic translation parallels the prayers that are heard by God as literally praying in the presence of God. The Greek translation says 5:3 *πρόσχεε τῆ φωνῆ τῆς δεήσεώς μου, ὁ βασιλεύς μου καὶ ὁ Θεός μου. ὅτι πρὸς σὲ προσεύξομαι, Κύριε* 5:2 *Attend to the voice of my supplication, my King, and my God: for to thee, O Lord, will I pray.* (LXX) agrees with the Hebrew text.

He goes on to say: 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.* (NASB) In Judaism the morning is considered an opportune time to pray because one is free from the distractions of the day. Here David says he will prepare himself by watching and waiting on the Lord in the morning. David believes that God is merciful and gracious rather than judgmental and hard. David anticipated the Lord’s mercy to be shown to him based upon God’s revelation of Himself to him in the past and in the Scriptures. We learn this by what he says in *Tehillim / Psalms 5:8* וְאֲנִי בְרַב חֲסִדֶךָ אָבֹא בֵיתְךָ אֲשַׁתְּחֶנָּה אֶל-הַיִּכַּל קִדְשֶׁךָ בִּירְאָתְךָ: 5:7 *But as for me, by Your abundant lovingkindness I will enter Your house, At Your holy temple I will bow in reverence for You.* (NASB) It is interesting while reading through *Tehillim / Psalms 5:8*, David uses the word חֲסִדֶךָ that is almost always translated in the English translations in the Tanach as “lovingkindness” and

not as “grace.” Brown Driver and Briggs lexicon suggests that the word רַחֲמִים has the meaning “*favor, grace, charity, kindness, benevolence, graciousness, mercy, prayerful, benignity.*” The mercy of God is contained within the word “lovingkindness” throughout the Tanach. In fact, God’s Mercy has been revealed to us throughout the Torah and the Prophets and the Writings of the Scriptures. Let’s study this a little further asking the question how has God revealed His Mercy to us within the Text of the Tanach (The Old Testament)? The Torah, the five books of Moshe, and the Apostolic Writings together are inseparable from one another meaning that without the Torah we would not understand the fall of man into sin and how we come short of perfection which caused in the past and today a separation between God and each individual on this earth. This is the way Isaiah understood the condition of man saying כִּי אִם-עֲוֹנוֹתֵיכֶם הָיוּ מִבְּדֵלִים בֵּינֵיכֶם : 59:2 *But your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He does not hear.* (NASB) Isaiah is saying it is because of sin we are separated from God and the way of salvation is revealed only in God’s grace. As a result of man’s sin God made a covenant of grace with His people in the Torah. This may sound a little strange at first, how is the Mosaic covenant a covenant of Grace? I will try to illustrate this by an example. Frequently in the Apostolic Writings, Yeshua made reference to Jonah and the sign of Jonah. Why do you think Yeshua used the Jonah illustration at various times during his ministry? The reason is, Jonah illustrates for us the grace of God and His covenant as it is revealed in the pages of the Torah.

While studying the bible, it is important to appreciate what God has intended for us to understand we need to be able to appreciate the themes, motifs, and imagery that are put forth in the Torah as it was understood by the First Century believers. The historical critical methods of interpretation provide insightful background information and help us to gain a framework and point of reference for the rest of the given biblical text. One of the ways we study the bible is to appreciate the way in which various places throughout the scriptures the narratives allude to and cites earlier biblical works such as the Torah. The citation of earlier portions of Scripture is a literary technique referred to as “intertextuality” and provides clues regarding the message and purpose of the given scripture being cited. While studying the scriptures, if the author makes a reference to an earlier text within the Bible then it is our assumption that the author did so for a particular reason. It is therefore the reader’s responsibility to study the earlier text and consider the meaning of the citation within the context of Scripture being studied. Every person who involves themselves in studying the bible is involved in the process of biblical exegesis (the process of interpretation and application of the biblical texts). As a result, it is the reader’s task not only to point out when occurrences of “intertextuality” occur but also to attempt to explain how a given instance of intertextuality affects the meaning and purpose of the Scriptures as it is applied to our lives each day.

Within the book of Jonah (יוֹנָה) there is a very important theme that is revealed consisting of the Covenant God has made with His people. Scholars have long pointed out the covenant connections found within the pages of the book of Jonah. Jonah cites from various placed within the Tanach, such as from *Shemot / Exodus 32:14, 34:6, 1 Kings 19:4-6, and Jeremiah 18:7-8*, and gives an allusion to *Jeremiah 36*. The importance on studying these Scriptures is related to the intertextual connections being made between Jonah and *Shemot / Exodus, 1 Kings, and Jeremiah*. How do these connections affect the theological message of the book of Jonah? The way the book of Jonah is written, it appears that Jonah engages in a dialog with the earlier books from the bible. “*What is the nature of this theological impact within the dialog that is occurring?*” The scripture in Jonah center upon the foundational question of God’s covenant and all the World. When studying the Torah, we learn that these earlier books of the Bible directly challenge the Jewish audience in the days of Jonah and latter throughout history as it should challenge you and I in our concept of God’s covenant and what it truly means to be His people.

The story of Jonah begins with the Lord God Almighty (YHVH) telling Jonah (a prophet of the northern kingdom of Yisrael) to travel to Nineve and cry out against the city for the greatness of its sins has risen up before the Lord and their destruction is at hand. Jonah however decides to board a ship and sale to

Tarshish. The Lord God then sends a storm on the sea that threatens the ship to destruction. The crew gets together and asks each other to pray to their respective gods. During this discussion, Jonah tells the Gentile sailors that he is a prophet of the Most High God who created the Heavens and the Earth, and the sailors become very afraid. Jonah tells the sailors the only way to make the storm stop is by throwing him into the sea. The sailors pray to the Lord for mercy and then cast Jonah into the sea (1:14, וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ, אָנָּה יְהוָה אֱלֹהֵינוּ נִבְרָא נִבְרָא נִבְרָא בְּנִפְשׁ הָאִישׁ הַזֶּה וְאֵל־תִּתֵּן עָלֵינוּ דָם נִקְיָא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר הִפְצַתָּ עֲשִׂיתָ:). With Jonah in the sea the winds do in fact calm down and the Scriptures say that the sailors feared the Lord God of Heaven and Earth. Jonah being cast into the sea is then swallowed by what the bible describes is a great fish (דָּג גָּדוֹל) which is symbolic of the grave (Sheol). From the belly of the fish (Sheol, the grave) Jonah prays to the Lord and after three days and three nights Jonah is vomited from the belly of the great fish onto dry land. Jonah then obeys God's call on his life and goes to Nineve and proceeds to prophecy to the people of Nineve that the city will be destroyed in 40 days. The people of Nineve surprisingly repent of their evil ways and the Lord forgives them of their sins and chooses not to destroy them. Jonah is then furious with the Lord for forgiving these people and begins to complain to the Lord that the reason he chose not to go to Nineve in the first place was because he knew that God is gracious, merciful, loving, and forgiving. Jonah is making a reference to Parashat Ki Tisa in *Shemot / Exodus 34*. After telling the Lord that he wanted to die, Jonah goes outside of the city and builds himself a Succa and waits to see if the Lord will destroy the city. During this time, the Lord provides Jonah with shade from a plant but then allows the plant to be destroyed by a worm so the heat beats down on Jonah and again Jonah tells the Lord that he wants to die. The Lord then proceeds to teach Jonah a lesson. Jonah showed concern over this plant that he had no part in planting. The lesson the Lord was teaching Jonah is on having concern for all peoples. Shouldn't the Lord God show concern and have mercy on the lost souls of Nineve whom He created? It is at this point the story line ends and we are not told how Jonah responded. The book of Jonah leaves us hanging and therefore causes us to wonder, what is this story really about? Is the Lord showing us that we should forgive our enemies? Throughout the book of Jonah there are numerous intertextual citations that challenge us as God's people to examine the importance of who God is and how we are to relate to others in this world. Not only are we challenged to examine the relationship the Mosaic Covenant has to the Abrahamic Covenant, we also wrestle with the Mosaic Covenant and its relationship to the Lord's promised "New Covenant" that is found in Yeshua His Messiah.

The first reference Jonah makes is to Parashat Ki Tisa, Let's look at this portion of Scripture from the Torah. In Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) Moshe is on the Mountain of Sinai receiving the stone tablets of the Lord's covenant. At the same time the people (Children of Yisrael) while waiting on Moshe to return make a golden calf and bow down to worship the calf sinning in idolatry at the foot of the mountain of Sinai. On returning from the Mountain Moshe finds the people sinning a great sin before the Lord worshipping the golden calf and he breaks the stone tablets of the covenant and the Lord then threatens to destroy the people. Moshe returns to the mountain and following forty days of fasting and speaking to the Lord, the Lord does not destroy the people as the scriptures say in *Shemot 32:14* וַיִּנָּחֵם יְהוָה עַל־הָרָעָה וַיִּדְבֹּר לַעֲשׂוֹת לְעַמּוֹ: the Lord repented of the thing He was going to do unto the people. After returning to the mountain, Moshe asks to see the face of the Lord and the Lord responds saying that he may not see His face but only His backside. The Lord then tells Moshe to make two more stone tablets וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פֶּסֶל־לֶךָ שְׁנֵי־לַחַת אֲבָנִים כְּרַאשֵׁינִי וְכָתַבְתִּי עַל־הַלַּחַת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלַּחַת הַרְאשֵׁינִים אֲשֶׁר שִׁבַרְתָּ: ב וְהָיָה נִכּוֹן לְבַקֵּר וְעֲלִיתָ בְּבַקֵּר אֶל־הַר סִינַי וְנִצַּבְתָּ לִּי שָׁם עַל־רֹאשׁ הַהָר: ג וְאִישׁ לֹא־יַעֲלֶה עִמָּךָ וְגַם־אִישׁ אֶל־יְרֵא בְּכָל־הָהָר גַּם־הַצֹּאֵן וְהַבְּקָר אֶל־יִרְעוּ אֶל־מוֹל הָהָר הַהוּא: ד וַיִּפְסַל שְׁנֵי־לַחַת אֲבָנִים כְּרַאשֵׁינִים וַיִּשְׁכַּח מֹשֶׁה בְּבַקֵּר וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לַחַת אֲבָנִים: ה וַיֵּרֵד יְהוָה בְּעָנָן וַיְתַיַּצֵּב עִמּוֹ שָׁם וַיִּקְרָא: *34:1 Now the Lord said to Moses, 'Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. 34:2 'So be*

ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain. 34:3 'No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain.' 34:4 So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the Lord had commanded him, and he took two stone tablets in his hand. 34:5 The Lord descended in the cloud and stood there with him as he called upon the name of the Lord. (NASB) The Lord then passes before Moshe before giving the commandments on the stone tablets. While passing before Moshe the Lord declares וַיַּעֲבֹר יְהוָה | עַל-פְּנֵי וַיִּקְרָא יְהוָה | יְהוָה אֱלֹהֵי רַחוּם וְחַנוּן אַרְבֵּי אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת: ז נִצַּר חֶסֶד לְאֲלֹפִים נִשְׂא עוֹן וְפָשַׁע יְהוָה: 34:6 Then the Lord passed by in front of him and proclaimed, 'The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 34:7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.' (NASB) The Lord declares "YHVH, YHVH, a God merciful and gracious, slow to anger, and abounding in Chesed (Grace, וְרַב-חֶסֶד) and in truth (וְאֱמֶת) keeping His Chesed for the thousandth generation, forgiving iniquity, transgression, and sin." It is interesting to note here that these statements about the character of God were not made during the giving of the first set of stone tablets. It appears that the giving of the second set of stone tablets and the forgiveness of the people of their sin required a declaration of the character of God emphasizing the sole reason and purpose why the people were given a second chance to enter into a covenant relationship with the Lord. The reason being God is merciful (רַחוּם), gracious and full of grace (חֶסֶד). The connection that is found in the Book of Jonah is in *Jonah 3:10* that states וַיִּרְא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם כִּי-שָׁבוּ מִדְּרָכָם הִרְעָה 3:10 When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it. (NASB) Specifically וַיִּנָּחֵם הָאֱלֹהִים עַל-הִרְעָה אֲשֶׁר-דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא עָשָׂה: וַיִּנָּחֵם יְהוָה עַל-הִרְעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא עָשָׂה" that parallels the text in *Shemot 32:14* "וַיִּנָּחֵם יְהוָה עַל-הִרְעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא עָשָׂה" the key word is וַיִּנָּחֵם from the Hebrew word להינחם meaning "to repent." The reason for the Lord's repenting and turning from His wrath is found within the word חֶסֶד which is most often translated as "steadfast love" or "lovingkindness" in the English translations. According to the Scriptures, the word Chesed (חֶסֶד) is most often connected in relation to God's covenant with His people. Brown, Driver, and Briggs lexicon define Chesed as "favor, grace, charity, kindness, benevolence, graciousness, mercy, prayerful, benignity." Another way to think about Chesed (חֶסֶד) within the context of the covenant is that this is God's "Covenant Love" that He has for His people. It was this covenant love that God decided to enter into even after the people's sin of idolatry. What is being indicated here is God's faithfulness in His Covenant with His people is connected to the Lord's faithfulness to Abraham and the covenant that He made with Abraham in Parashat Lech Lecha (*Bereshit / Genesis 12-17*) where God promises Abraham that His covenant will be an everlasting covenant for Abraham's offspring (descendants, seed, etc). Therefore, it was because of God's covenant with Abraham that He extended His grace (חֶסֶד) to the people at Sinai and made them His people even in the midst of their sin. Similarly, it is by His grace (חֶסֶד) that the people of Nineve were forgiven and He turned from His wrath. As we study the Scriptures, we learn that throughout Yisrael's history God extended his grace (חֶסֶד) because of the covenant that He entered into with them at Sinai. The emphasis on the character of God in *Shemot / Exodus 34* verses 6-7 reveal God's mercy and grace (חֶסֶד chesed) towards His chosen people. As a result of these things, the Lord proceeds to give the Torah to the people and establish His covenant with them exactly as He had promised 400 years prior to Abraham. Looking at *Jonah 3:10* and *4:2* in comparison to *Shemot / Exodus 32:14* and *34:6-7* we can see that the statements in *Jonah 3:10*

are very similar to *Shemot / Exodus 32:14*.

ספר יונה פרק ג פסוק י

וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְרָכָם הָרָעָה וַיִּנְחַם הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:
3:10 *When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it. (NASB)*

ספר יונה פרק ד פסוק ב

ב וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה דִּבַּרִי עַד־הַיּוֹתַי עַל־אֲדַמְתִּי עַל־כֵּן קִדַּמְתִּי לְבָרַח תַּרְשִׁישָׁה כִּי יִדְעַתִּי
4:2 *He prayed to the Lord and said, 'Please Lord, was not this what I said while I was still in my own country? Therefore in order to forestall this I fled to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity. (NASB)*

פרשת כי תשא ספר שמות פרק לב פסוק יד

יֵד וַיִּנְחַם יְהוָה עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ

32:14 *So the Lord changed His mind about the harm which He said He would do to His people. (NASB)*

פרשת כי תשא ספר שמות פרק לד פסוק ו-ז

ו וַיַּעֲבֹר יְהוָה | עַל־פְּנֵיו וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְנֶאֱמַת: ז נִצַּר חֶסֶד לְאֲלֹפִים נִשְׂא
34:6 *Then the Lord passed by in front of him and proclaimed, 'The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 34:7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.'* (NASB)

In *Shemot / Exodus* we are told that the Lord (YHVH) repented of the evil that He had spoken to do to His people. *Jonah 3:10* states that the Lord (Elohim) saw what the people did (their deeds, *מַעֲשֵׂיהֶם*) that they “repented or turned from the path of their evil ways” (*הָרָעָה*) and as a result, the Lord God repented over the evil He spoke to do against them and did not do it (*וַיִּנְחַם הָאֱלֹהִים*). In addition to this, it is interesting to now that in Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) the Lord repents of the evil He was going to do to the people because Moshe fasted and prayed, a parallel is drawn here in *Jonah 3:10* that the Lord turns from destroying the people because the people of Nineve repent, fast, and pray. The comparison of Jonah with Parashat Ki Tisa, we see in Jonah the people repent and fast and they are spared, whereas in *Shemot / Exodus* the people are unrepentant, the Torah does not say they repented but we do know that Moshe fasted and repented on the people’s behalf. The Ninevites (the non-Israelite) actually show to be quicker to repent than the children of Yisrael.

According to *Jonah 4:2* we read Jonah speaking to the Lord saying *וְחַנּוּן וְרַחוּם* יְדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנּוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְנֶאֱמַת “*I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness/grace*” drawing a parallel with *Shemot / Exodus 34:6-7* where the Lord passes before Moshe and declares *וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְנֶאֱמַת* “*The Lord proclaimed, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness/grace and truth.*” Jonah declares that “*I know you are a gracious and merciful God...*” What is happening here in the book of Jonah is that this *חֶסֶד* (grace) which was given to the children of Yisrael in Parashat Ki Tisa has now be-

come an object of anger because the Lord is extending His grace to the people of Nineve who are not of the descendants of Abraham.

Studying Jonah chapter 3 reveals an even larger set of parallels when performing a textual comparison of the Torah with this section of scripture. The children of Yisrael received a similar threat as Nineve in Parashat Ki Tisa because of their worship of the golden calf (see *Shemot / Exodus 32:1-10*). Note that the city of Nineve was known as **יְקָם יוֹנָה וַיִּלֶךְ אֶל־נִינְוָה כְּדַבֵּר יְהוָה וְנִינְוָה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מְהֵלָּה** the “*great city of the gods*” in *Jonah 3:3*, this city and the people were committing a great amount of sin in idolatry. There are similarities in fasting between Moshe who fasts for 40 days and Jonah’s proclaiming that the city would be destroyed in 40 days, the people of Nineve fasted through the 40 day period. The fasting was performed as a sign of repentance (*Jonah 3:7-8*). In both stories there is the demonstration of God’s **חֶסֶד** (grace) where Moshe repented as an intercessor for the unrepentant people, and the people of Nineve actually repented themselves and in both cases the Lord God spares the people from destruction (*Jonah 3:5-10*). In both stories, Parashat Ki Tisa and Jonah, there are covenantal overtones in the establishment of the covenant of God with His people. The fact that this **חֶסֶד** (grace) is applied to the people of Nineve is the very thing that caused Jonah to become angry against the Lord. The importance of these Scriptures found in the book of Jonah is the emphasis that is placed upon the covenant that God has established as we read in *Shemot / Exodus 34* **וְחַסְדֵּךָ וְרַחֲמֶיךָ אֲפַיִם וְחַנּוּן אַרְךָ אָפִים וְרַב־חֶסֶד וְאֱמֶת** the Lord’s mercy, grace, and faithfulness to His promises despite the sin of the people. It was God’s mercy and grace that spared the children of Yisrael at the mountain of Sinai and it is this same mercy and grace that spared the people of the city of Nineve. Jonah’s attitude of being angry with the Lord for extending His grace to the people of Nineve is grossly misplaced. These Scriptures should help us to realize the significance and importance of the covenant the Lord has made with us. God’s plan of establishing a covenant extends beyond Yisrael as is indicated in Parashat Lech Lecha (*Bereshit / Genesis 12:1-17:27*) where the Lord said **וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאָךְ ב** **וְאֶעֱשֶׂה לְךָ גְּדוֹל וְאַבְרָכָךָ** *12:1 Now the Lord said to Abram, ‘Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you; 12:2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.’ (NASB)* All the nations of the earth will be blessed in the seed of Abraham. These are the implications of God’s gracious character that the Lord will extend his grace to even the most hated from the Gentile nations, Gentile Idolators. The Lord God forgave the city of Nineve in their sin of idolatry. If the Lord was willing to forgive the people before the mountain of Sinai who cowered before the Lord while Moshe interceded on their behalf in order to establish His covenant with them, He will also forgive a sinful Gentile people who repent and trust in Him.

Another intertextual connection that we find in the Scriptures with Jonah is found in *1 Kings 19*, the recorded account of Elijah asking to die in a similar fashion as Jonah asked the Lord that he would die. *1 Kings 19:1-4* states **א וַיִּגַּד אַחָאָב לְאִיזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵיהוּ וְאֵת כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים כְּחָרָב: ב וַתִּשְׁלַח אִיזָבֵל מִלֶּאֶף אֶל־אֱלֹהֵיהוּ לֵאמֹר כֹּה־יַעֲשׂוּן אֱלֹהִים וְכֹה יוֹסְפוּן כִּי־כַעֲת מְחַר אָשִׁים אֶת־נַפְשְׁךָ כְּנַפְשׁ אַחַד מֵהֶם: ג וַיִּרָא וַיִּקָּם וַיִּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֵא בְּאֵר שֶׁבַע אֲשֶׁר לַיהוּדָה וַיִּנַּח אֶת־נַעְרוֹ שָׁם: ד וְהוּא־הָלַךְ בְּמִדְבַר דֶּרֶךְ יוֹם וַיָּבֵא 19:1 וַיֵּשֶׁב תַּחַת רְתֵם אֶחָת [אֶחָד] וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת וַיֹּאמֶר | רַב עָפָה יְהוָה קַח נַפְשִׁי כִּי לֹא־טוֹב אֲנִי מֵאַבְתָּי: 19:2 Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. 19:2 Then Jezebel sent a messenger to Elijah, saying, ‘So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time.’ 19:3 And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. 19:4 But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree; and he requested**

for himself that he might die, and said, 'It is enough; now, O Lord, take my life, for I am not better than my fathers.' (NASB) This compares to the text in *Jonah 4:3-6* which states וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לְעִיר וַיַּעַשׂ לוֹ שָׂם סִבָּה כִּי טוֹב מוֹתִי מִחַיִּי: ד וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לָךְ: ה וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לְעִיר וַיַּעַשׂ לוֹ שָׂם סִבָּה כִּי טוֹב מוֹתִי מִחַיִּי: ו וַיִּמֶן יְהוָה אֲלֵהֶם קִיקְיוֹן וַיַּעַל אֶל־רֹאשׁוֹ וַיֵּשֶׁב תַּחְתָּיהָ בִצְלַל עַד אֲשֶׁר יֵרָאֶה מֵהֶ־יְהִיגָה בְּעִיר: 4:3 'Therefore now, O Lord, please take my life from me, for death is better to me than life.' 4:4 The Lord said, 'Do you have good reason to be angry?' 4:5 Then Jonah went out from the city and sat east of it. There he made a shelter for himself and sat under it in the shade until he could see what would happen in the city. 4:6 So the Lord God appointed a plant and it grew up over Jonah to be a shade over his head to deliver him from his discomfort. And Jonah was extremely happy about the plant. (NASB) In *1 Kings 19* Elijah is fleeing from Jezebel (אֵיזֶבֶל) following having defeated the prophets of Baal on the Mountain of Carmel. The Lord had performed such a great miracle, fire came down from heaven and consumed the sacrifice and the altar to prove Baal does not stand up to the Lord God Almighty. The similarities in the text has Elijah asking the Lord to let him die saying וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמוֹת וַיֹּאמֶר | רַב עֲתָה יְהוָה קַח נַפְשִׁי כִּי לֹא־טוֹב אֲנֹכִי מֵאֲבֹתַי "it is enough now Lord take my life because I am not good/better than my fathers." In a similar fashion Jonah said וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לְעִיר וַיַּעַשׂ לוֹ שָׂם סִבָּה כִּי טוֹב מוֹתִי מִחַיִּי "and now take my life Lord because it is good/better for me to die than live." Following both Elijah and Jonah's request to die, Elijah sat down under a juniper tree and Jonah under a bush the Lord had provided. In both these biblical narratives we see the prophet of God dejected depressed, disheartened, and discouraged to the point of death. The most interesting thing is that these stories from *Shemot / Exodus 32-34*, *1 Kings 19*, and *Jonah* have quite a lot in common. In *Shemot / Exodus 32* the Children of Yisrael broke the covenant before it had even been given before the Mountain of Sinai worshipping a golden calf and faced utter destruction. In *Jonah* the Ninevites faced destruction because of their evil ways (paganism). In *1 Kings 19*, Elijah is running away because he knew that Yisrael has broken its covenant and that Jezebel had killed the prophets of God and Jezebel is now seeking to kill him (see *1 Kings 19:10, 19:14*). We are also told that Elijah traveled to Horeb (Sinai) for 40 days and nights on the strength of only one meal that was provided by the angel (*19:5-8*; וַיֵּשֶׁב וַיִּישָׁן תַּחַת רְתֹם אֶחָד וְהִנֵּה־זֶה מִלֶּאֱךָ נִגַּע בּוֹ וַיֹּאמֶר לוֹ קוּם אֲכֹל: 19:5-8). All three of these stories are the result of God's חֶסֶד (grace). The Children of Yisrael received God's חֶסֶד (grace) because of the prayer and fasting of Moshe upon the Mountain of Sinai. The Ninevites received God's חֶסֶד (grace) because they fasted and prayed to the God of Yisrael. And in *1 Kings 19*, Elijah fasted and prayed and then learned that the Lord had kept 7000 people in Yisrael faithful to Himself who had not bowed their knee to Baal and who were also spared from death (*19:11-18*).

Studying the Torah (*Shemot / Exodus 32-34*) and *Jonah 4* there are clear covenantal overtones. In *Shemot / Exodus* there is the establishment of the covenant purely as a result of God extending his mercy and grace וַיִּקְרָא יְהוָה | יְהוָה אֱלֹהֵינוּ רַחוּם וְחַנּוּן אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת וְאֶמְתָּה "The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness/grace and truth." In *Jonah* God's mercy and grace of the covenant extended to the Gentile nation, the Ninevites indicated in *Jonah* saying וַיֵּדַעְתִּי כִּי יְדַעְתָּ אֲתָה אֱלֹהֵינוּ חַנּוּן וְרַחוּם אֶרְךָ אַפַּיִם וְרַב־חֶסֶד "I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness/grace" that draws a parallel with *Shemot / Exodus 34:6-7* where the Lord passes before Moshe declaring His majesty in character. In *1 Kings 19*, after Elijah had become disheartened and asked to die, the Lord God Almighty revealed to Elijah that He had kept 7000 people in Yisrael from bowing to Baal. The Lord then instructs that Elisha will succeed him as a prophet and to return to Yisrael and Elijah regained his confidence and returned to Yisrael. In all of these examples from the Scriptures, the parallels that we find in the texts from *Shemot / Exodus 32-34*, *Jonah 3-4*, and *1 Kings 19*, we learn that Elijah was truly afraid for his life and despaired over the extinction of the faithful men and women

eternal covenant a covenant that says will cause God to be **וְהָיָה לְהֵיכָל יְהוָה לְהֵיכָל יְהוָה לְהֵיכָל יְהוָה** that “*I will be there God and they will be a people to me.*” Here, not only is there a parallel with the Torah text in Parashat Bekhukotai (*Vayikra / Leviticus 26:12*) God is also declaring that He will make a new covenant that will lead to Him being our God and us being His people.

The question of God’s mercy and **חַסֵּד** (grace) being extended to the gentile nations is not answered in Jonah. The reason being the challenge and the answer was given to a small group of Jewish men who followed another prophet from Galilee, the Messiah Yeshua (Jesus). This concept was revealed in Yeshua the Messiah and his use of the sign of Jonah (see *Matthew 12:38-45, 16:4, Luke 11:29-30*) to describe his death, burial, and bodily resurrection. The Apostle Paul picks up this topic in *Galatians 3* in his statements on the promises in the covenant to Abraham, that God justified the gentiles by faith, and that all people who believe are true descendents of Abraham (3:6-9, *καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Ἐπίστευτε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσὶν Ἀβραάμ. Προϊδοῦσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προεγγεγάριστο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. Ὅστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 3:6 Even so Abraham believed God, and it was reckoned to him as righteousness. 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham. 3:8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying ‘All the nations will be blessed in you.’ 3:9 So then those who are of faith are blessed with Abraham, the believer. (NASB)). Paul went on to say that this covenant of Abraham was not annulled by the later covenant at Sinai (3:17, *ἵνα τοῦτο δὲ λέγω: διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονῶς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 3:17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. (NASB)). This covenant of **חַסֵּד** (grace) is present throughout the Hebrew Scriptures. The **חַסֵּד** (grace) of the Lord God was in the story of Jonah where He revealed that the gentiles would receive the mercy of the covenant not because they converted to Judaism but because they repented from their evil ways and believed in the Lord. When the Apostle Paul wrote to the Galatians, he was seeking to show in Yeshua we are established in the New Covenant by faith that was born out of the Mosaic Covenant and is the fulfillment of the Abrahamic Covenant. Today, the Lord God Almighty continues to fulfill the Covenant of Abraham in the New Covenant in Yeshua the Messiah that is established according to the Torah of God. The hope of the Messiah truly runs throughout all of Scripture contained within the promised covenant of God that is distinctly revealed and identified in the Torah. When we study and learn about the Torah, we gain a deeper understanding on the key passages found in the Tanakh on the idea of the Messianic King who would rule in righteousness and obtain universal dominion in the hearts of mankind.**

David said in *Tehillim / Psalms 5:8*: **וְנִשְׁתַּחֲוֶה לְפָנֶיךָ יְהוָה אֱלֹהֵי יְהוָה אֱלֹהֵי יְהוָה אֱלֹהֵי יְהוָה** *5:7 But as for me, by Your abundant lovingkindness I will enter Your house, At Your holy temple I will bow in reverence for You. (NASB)* The word **חַסֵּד** (Chesed) has the meaning “grace, favor, lovingkindness, covenantal faithfulness, or loyal love.” **חַסֵּד** (Chesed) includes the concept of “faithful” love and faith incurs action, therefore, it may also be translated as “lovingkindness” or “gracious action.” The giving of one’s self in regard to another. Studying the Scriptures, God has been extending His grace throughout time and it is through our faith in Him, in His way for salvation that we are saved.

David then asks the Lord: **יְהוָה יְהוָה | נְחַנֵּנִי בְצִדְקָתְךָ לְמַעַן שׁוּרְרֵי הַיְשָׁר [הַיְשָׁר] לְפָנַי דְּרָכְךָ** “*Lead me, O Lord, in Your righteousness because of my enemies; make Your way straight before my face.*” Here he asks the Lord to **נְחַנֵּנִי** place on me, or rest on me **בְּצִדְקָתְךָ** “Your righteousness.” The righteousness of the Lord is the justice and goodness that is revealed to those whom He leads. David then says **[הַיְשָׁר] הַיְשָׁר** **לְפָנַי דְּרָכְךָ**: “*Make Your way straight before my face*” and here in the text there is a Ketiv Qere on the word

Hosher (הַיָּשָׁר) that is attested in the Pentateuch of Bologna 1482, the Prophets Soncino 1485-1486, and the Hagiographa of Naples 1486-1487, and in the Complutensian Polyglot. It says what is written is הַיָּשָׁר and what is to be read is הַיָּשָׁר; the word Yashar (יָשָׁר) used as an adjective means “*straight, even, level, unswerving, virtuous,*” and used as an adverb means “*upright, forthrightly, direct.*” This gives us the meaning of being “*upright and full of integrity.*” Interestingly, this word is also used to spell the word יְשׁוּרָן (Yeshrun) which means “*law keeping,*” and so the one who is upright and full of integrity is the person who keeps God’s Torah and lives by His law in righteousness and justice. This interpretation is supported by David’s statement : לְפָנַי דְּרָכְךָ: [הַיָּשָׁר] אֲשֶׁר הַיָּשָׁר asking God to make His “way” (דְּרָכְךָ) straight before him. The word דֶּרֶךְ has the meaning “*way or mode of life*” representing the path or road that one walks in this life. This walking righteously before the Lord is achieved by faithfully believing in Him, in His Messiah, and living our lives, in righteousness and truth. The righteousness and truth of God that is revealed to us in the Scriptures is that God loves us and has extended His mercy and חֶסֶד (grace). In these last days, He (God) provided atonement for our sins in His Messiah Yeshua because of His mercy and Grace. Are you ready to take hold of the חֶסֶד (grace) of God today? Let’s Pray!

Heavenly Father,

We thank You for this Psalm of David and for the covenant חֶסֶד (grace) that You have established in Your Messiah Yeshua. Lord we know, according to the Scriptures, that throughout history you were working to save us and that You have extended Your Love, your Grace, the giving of Yourself for us. Thank You Lord for these encouraging words from David’s life that help us to know You better and to trust in You alone. We praise Your holy Name and thank You Lord for all of these things. Our words are insufficient to describe the awesomeness of Your glory and for the greatness of Your presence in our lives. Thank You for Your love and Your provision, Your portion that You have given Your only Son for the forgiveness of sins. Help increase our faith and live each day having faith and trust in You. Help us to honor You in the way we live our lives for Your glory. Help us to walk in righteousness and draw closer to You each day and fill us with Your presence. Please forgive us of our sins, we believe You sent Your only Son to die on our behalf and three days later He was raised from the grave. Thank you for revealing these truths to our hearts. Thank You for everything You have done for us. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua’s (Jesus’) Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
 Hallelujah for our Lord, our Teacher, our Rabbi,
 “Yeshua” King Messiah forever and ever

