

Psalm 105 – Study Guide¹

Praise according to promise according to plan.

From call, covenant, crushing, to conquest.

As articulated in Psalm 103, as well as so many other places in the Scriptures, a critical element to worship is remembering and recollecting the magnificent works, wonders, and ways of God. This can occur when rejoicing in moments of immediate salvation and help, in recalling the majestic works of God, or, as demonstrated in Psalm 105, when taking note of the magnificent promises of God unfolding in moments and sweeping to constitute an unparalleled narrative that captures tragedy, joy, confusion, wonder, judgment, deliverance, all subordinate to the keeping of a promise that drives all creation to extol the glory of God.

Psalm 105 calls the chosen people of Abraham's offspring, the people of Israel, to remember The LORD who makes and keeps his promises. The psalmist begins with the covenant promise to the Patriarch Abraham and sees it through its earliest elements of fulfillment with the securing of the promised land. In this the psalmist provides a rapid and God centered overview of the Torah (Genesis through Deuteronomy), not concerning itself with the deficiencies and failures of man, but on God who makes and keeps his promises.

Psalm 105 compels one to praise God for his promise keeping faithfulness demonstrated in the unalterable execution of his plan. From call, covenant, crushing, to conquest with the final response of worship and covenant obedience.

Structure and Outlines

David Crowe

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| 105:1-7 | The opening call to exuberant praise to The LORD. |
| 105:1-2 | Give thanks, sing, and make known his wonderful deeds and works. |
| 105:3-4 | Rejoice, praise, and seek The LORD continually. |
| 105:5-7 | A call for beloved Israel to remember their magnificent God, The LORD. |
| 105:5-6 | Remember his works, miracles, and judgments. |
| 105:7 | The LORD our God's judgments are universal. |
| 105:8-15 | The LORD remembers and keeps his sworn covenant to the beloved Patriarchs. |
| 105:8-11 | The LORD remembers his covenant, the word he commanded, his sworn promise to Abraham, Isaac, and Jacob. |
| 105:12-15 | The LORD watched over his sojourning Patriarchs. |
| 105:16-24 | The exercising of providential care through slavery, deliverance, famine, and strength. |
| 105:16-22 | The LORD brought Joseph from slave and prisoner to lord of Egypt. |
| 105:23-24 | Israel was brought to Egypt for care, multiplication, and strengthening. |
| 105:25-37 | The LORD made his name great in his glorious works in the calling out of his people from Egypt. |
| 105:25-26 | Egypt had a foolish Pharaoh and The LORD had his servant Moses and Aaron whom he had chosen. |
| 105:27-37 | The LORD showed his name is great in his demonstrations of power in the judging of Egypt through plagues and the absolute delivering of his people. |
| 105:38-41 | The LORD provided through Israel's years of sojourning in route to the taking of the promised land. |
| 105:42-45 | A summary of the praise that is rooted in The LORD's covenant faithfulness to Israel. |
| 105:42-43 | The LORD remembered his promise to Abraham so delivered Israel with joy. |
| 105:44-45 | The LORD honored his covenant through the conquest that Israel might walk in covenant obedience to him. |
| 105:45 | A final exuberant charge: "Praise The LORD!" |

¹ Prepared by David Crowe for Pray's Mill Baptist Church Adult Sunday School

ALL Scripture Quotations are from the ESV Bible unless the Scripture reference is in a quote from another author – their original translation was kept.

John MacArthur²

- I. Rejoicing in God's Works for Israel (105:1-3)
- II. Remembering God's Works for Israel (105:4-6)
- III. Recounting the Work of God for Israel (105:7-45)
 - A. Abraham to Joseph (105:7-25)
 - B. Moses to Joshua (105:26-45)

ESV Study Bible³

- 105:1-6 Call to Give Thanks to the Lord.
- 105:7-11 The Lord Makes and Keeps His Covenant.
- 105:12-15 He Watched over His People While They Wandered in Canaan.
- 105:16-23 He Brought Israel to Egypt to Sojourn.
- 105:24-38 He Brought Them out of Egypt by the Hand of Moses.
- 105:39-41 He Care for His People in the Desert
- 105:42-45 He Gave Them Canaan as He Had Promised.

Willem VanGemen⁴

- A Invocation to Praise (vv.1-6)
 - B The Covenant of Promise (vv.7-11)
 - C The Protection of the Lord (vv.12-15)
 - D The Providence of the Lord (vv.16-23)
 - C' The Protection of the Lord (vv.24-36)
 - B' The Fulfillment of Promise (vv.37-45b)
- A' Concluding Praise (v.45c)

Arnold Rhodes⁵

- 105:1-6 Summons to Grateful Praise
- 105:7-25 The Patriarchs
- 105:26-42 Moses and the Exodus
- 105:43-45 The Purpose of God's Blessings

James Boice⁶

- 105:1-6 Praise to Abraham's God
- 105:7-11 God's Covenant
- 105:12-15 The Early Stages
- 105:16-23 Israel in Egypt: Joseph
- 105:24-36 Israel out of Egypt: The Exodus
- 105:37-45 Through the Wilderness to Canaan

² The MacArthur Study Bible, NKJV. Word Bibles, 1997. (Hereafter: MacArthur), Pg. 835

³ English Standard Version Study Bible. Crossway Bibles, 2008. (Hereafter: ESV SB) Pgs. 1072-1074

⁴ The Expositor's Bible Commentary, Revised Edition: Psalms, Volume 5. Willem A. VanGemen. Zondervan, 2008 (Hereafter: VanGemen), Pg.771

⁵ The Layman's Bible Commentary: Psalms, Volume 9. Arnold B. Rhodes. John Knox Press, 1966 (Hereafter: Rhodes), Pgs. 145-146

⁶ An Expository Commentary: Psalms, Volume 2. James Montgomery Boice. Baker Books, 1996 (Hereafter: Boice), Pgs. 846-851

Steven Lawson⁷

105:1-7	Israel's Exhortation
105:8-15	Israel's Election
105:16-25	Israel's Exile
105:26-38	Israel's Exodus
105:39-41	Israel's Encircling
105:42-45	Israel's Entrance

Derek Kidner⁸

105:1-7	Remember his miracles.
105:8-11	The promise of a country.
105:12-15	Protection for the patriarchs.
105:16-22	Joseph paves the way.
105:23-25	Israel in Egypt.
105:26-36	Moses and the plagues.
105:37-42	The exodus.
105:43-45	The conquest.

Keil & Delitzsch⁹

105:1-6
105:7-11
105:12-15
105:16-24
105:25-38
105:39-45

Key Thematic Elements

The three key sections of Psalm 105 all center on remembering.

The first key section (**105:5-6**) constitutes what is happening in this psalm and the other two key sections (**105:8-11** and **105:42-45**) constitute the heart of the content of the psalm.

105:5-6 - The psalmist is calling on *Israel* to remember:

The LORD's wondrous works.

The LORD's miracles.

The LORD's judgments.

We have observed in our study of the Psalms that worship is remembering and responding to The LORD's character and deeds. Those elements are what is magnificently put on display here. Further, it is executed by The LORD himself remembering.

⁷ Holman Old Testament Commentary: Psalms 76-150, Volume 12. Steven J. Lawson. B&H Publishing Group, 2006 (Hereafter: Lawson), Pgs. 161-164

⁸ Derek Kidner; Kidner Classic Commentaries: Psalms 73-150. IVP Academic (Digital Copy), 2008. (Hereafter: Kidner), Pgs. 407-411

⁹ C.F. Keil and F. Delitzsch; Keil & Delitzsch: Commentary on the Old Testament, Volume 5 – Psalms. Hendrickson Publishers, 2001. (Hereafter: Keil & Delitzsch), Pgs. 661-665

105:8-11 - *The LORD remembers* his covenant:

The LORD remembers his covenant forever.

The LORD remembers the word he commanded for a thousand generations.

The LORD remembers the covenant he made with the Patriarchs.

The covenant he made with Abraham

His sworn promise to Isaac

His confirmed statute to Jacob

The LORD remembers his everlasting covenant to Israel: "To you I will give the land of Canaan as your portion for an inheritance."

105:42-45 - *The LORD remembered* his holy promise and Abraham.

So... or in view of his faithful remembrance:

He brought his people out with joy.

He brought out his chosen ones with singing.

He gave Israel the lands of the nations and Israel took possession of the fruit of the people's toil so that...

They might keep his statutes.

They might observe his laws.

General Thematic Elements

The LORD's Acts

The LORD is indisputably the primary acting agent throughout Psalm 105, which should be quite telling considering that it is covering the sweep of the Torah and approximately five hundred years of Redemptive History, speaking directly not only to the affairs of his people, but the peoples of the world.

If some of the details appear too obscure to give attention remember that these are the very details that The LORD chose to provide to provoke his people to worshipful praise of him and his acts.

105:8-11	<i>He remembers</i> his covenant.
105:8-11	<i>He commands</i> his word.
105:8-11	<i>He made</i> a covenant with Abraham, promise to Isaac.
105:8-11	<i>He confirmed</i> the promise to Jacob.
105:8-11	<i>He will give</i> Israel the land of Canaan.
105:12-15	<i>He allowed</i> no one to oppress the Patriarchs.
105:12-15	<i>He rebuked</i> kings on behalf of the Patriarchs.
105:16-17	<i>He summoned</i> a famine on the land of the Patriarch's sojourning (Promised Land).
105:16-17	<i>He sent</i> Joseph ahead of the Jacob/Israel and his sons.
105:18-19	<i>His word tested</i> Joseph.
105:24	<i>He made</i> his people very fruitful in Egypt.
105:24	<i>He made</i> his people stronger than the Egyptians.
105:25	<i>He turned</i> the Egyptians' heart to hate his people.
105:26	<i>He sent</i> his servant Moses.
105:26	<i>He sent</i> his chosen one Aaron.
105:28	<i>He sent</i> darkness over the land.
105:29	<i>He turned</i> the water into blood.
105:31	<i>He spoke</i> flies and gnats throughout the land.
105:32	<i>He sent</i> hail and lightening throughout the land.
105:33	<i>He struck</i> down and shattered the vines and trees of the land.
105:34-35	<i>He spoke</i> locusts to devour the land.

105:36 *He struck down all the firstborn of the land.*
 105:37 *He brought out Israel from Egypt with silver and gold.*
 105:39 *He spread a cloud over them and gave them a fire for light by night.*
 105:40 *He brought/gave Israel quail and manna.*
 105:41 *He opened the rock and provided them abundant water.*
 105:42 *He remembered his holy promise and Abraham.*
 105:43 *He brought Israel out with joy.*
 105:44-45 *He gave them the lands of the nations.*

That which belongs to The LORD

Again, with a very Theocentric Psalm the emphasis can be felt, but not necessarily appreciated in its detail. This is an additional attempt to draw out some of those details.

105:1 Calling upon *his name*.
 105:1 Making known *his deeds* among the peoples.
 105:2 Tell of *his wondrous works*.
 105:3 Glory in *his holy name*.
 105:4 Seek *his strength and presence* continually.
 105:5-6 Remember *his wondrous works, miracles, and judgments*.
 105:5-6 The Israelites... *his chosen ones*.
 105:8-11 He remembers *his covenant* forever.
 105:8-11 He remembers *his word* that he commanded.
 105:8-11 He made *his sworn promise* to Isaac.
 105:12-15 He kept safe *his anointed ones*.
 105:12-15 He kept safe *his prophets*.
 105:25 He turned the Egyptians' hearts against *his people*.
 105:25 He allowed the Egyptians to deal craftily with *his servants*.
 105:26 He sent Moses *his servant*.
 105:27 Moses and Aaron performed *his signs and miracles* in Egypt.
 105:28 Israel did not rebel against *his words*.
 105:42 He remembered *his holy promise*.
 105:42 He remembered Abraham, *his servant*.
 105:43 He brought *his people* out with joy.
 105:43 He brought *his chosen ones* out with singing.
 105:44-45 Israel was to keep *his statutes*.
 105:44-45 Israel was to observe *his laws*.

Land, Geography, and People Groups

Psalm 105 gives a significant amount of attention to land, geography, and people groups as this was a major component to the covenant promise that The LORD made with Abraham and his descendants. Making a promise to a nation and regarding land will inevitably impact over sovereign lands and kingdoms – all of which are subordinate to The LORD. Further, even when a land is redundantly referenced this too should secure our attention as The LORD does not simply repeat himself out of habit.

105:8-11 The LORD promised to give Israel *the land of Canaan* as their inheritance.
 105:12-15 The LORD made covenant with the Patriarchs when there were sojourning in *the land of Canaan*.
 105:12-15 The Patriarchs were wandering from *nation to nation, from one kingdom to another people*.
 105:16-17 The LORD summoned a famine on *the land* of the Patriarch's sojourning.
 105:20-22 The ruler of *the people* (of Egypt) set Joseph free.

105:23	Israel came down to <i>Egypt</i> .
105:23	Jacob sojourned in <i>the land of Ham</i> .
105:27	The LORD performed miracles in <i>the land of Ham</i> .
105:28	The LORD made <i>the land</i> dark.
105:30	<i>Their land</i> swarmed with frogs.
105:31	The LORD sent swarms of flies and gnats throughout <i>their country</i> .
105:32	The LORD sent hail and lightening throughout <i>their land</i> .
105:33	The LORD struck down the vines and trees of <i>their country</i> .
105:34-35	The LORD sent locusts to devour all the vegetation of <i>their land</i> .
105:38	<i>Egypt</i> was glad when Israel left as dread of them had fallen upon <i>Egypt</i> .
105:44-45	The LORD gave Israel <i>the land of the nations</i> .

General Elements

Psalm 105 and Psalm 106 are frequently viewed as a complimentary pair and while I would direct primary attention to Psalm 105 it would be helpful in view of Psalm 105 to then examine Psalm 106.

Regarding the extremely plain demonstration of God's providential sovereignty Lawson argues that, "God is always working through his people to affect the flow of the entire world."¹⁰ This conclusion is not necessarily people centered, but God centered as it is his people through whom he is pleased to bless, receive worship, and dispatch as proclaimers of his excellencies.

It is of consequence to note that, "[Psalm 105] is the only psalm to recall explicitly the promises to the patriarchs."¹¹

Header

Psalm 105 has no Header. Further, the author of Psalm 105 is not expressed in the Psalter, but the entire first half of the psalm is recorded as a song of thanksgiving to The LORD by David for Israel in 1 Chronicles 16. However, the second half of David's song in 1 Chronicles 16 appears to have several elements of Psalm 96 too. Therefore, as David's song was provided for corporate worship it appears that the author of Psalm 105 took a significant portion of this song and further developed it in a different way than the original was written, but true and profitable all the same.

Steven Lawson was one of the only commentators who overtly addressed a possible dating of Psalm 105 – placing it after the Babylonian captivity and thereby completely eliminating Davidic authorship. Lawson does not qualify why he chose this conclusion and only states that the psalm was intended to be an encouragement.¹²

105:1-7 The opening call to exuberant praise to The LORD.

This opening call to exuberant praise is also packed with exhortations for action!

105:1	Give thanks to The LORD.
105:1	Call upon the name of The LORD.
105:1	Make known The LORD's deeds among the people.
105:2	Sing to The LORD, sing praises to The LORD.
105:2	Tell of all The LORD's wondrous works.
105:3	Glory in The LORD's holy name.
105:4	Seek The LORD and his strength.
105:4	Seek The LORD's presence continually.

¹⁰ Lawson, Pg.160

¹¹ ESV, Pg.1072

¹² Lawson, Pg.161

105:5 Remember the wondrous works that The LORD has done.

105:5 Remember the miracles and judgments The LORD has uttered.

Noting the intense emphasis on praise that Psalm 105 opens with Willem VanGemeran states that this and the subsequent treatment of these subjects serve to accomplish three things: first it produces praise and thanksgiving to The LORD, second it produces a proper perspective on the history of redemption which also informs one's present understanding of God's works, and finally it serves as a testimony to the nations outside of the covenant community.¹³

105:1-2 Give thanks, sing, and make know his wonderful deeds and works.

Psalm 105 immediately opens with exuberant praise to God for reasons that are soon unpacked. As observed above there are also three opening charges: give thanks, call upon his name, and make his deeds known among the people - a wonderful combination for the covenant people of Israel and now also for the Church.

As observed throughout the Scriptures and the Psalms in particular men frequently call upon The LORD for deliverance and help – reasonable actions when necessary as he is our help and hope. However, here we are steeped in a worshipful context and the psalmist would have us call upon The LORD not just for help, but with thanksgiving and praise. This calling upon The LORD also appears to be a testimony bearing worship – declaring his excellencies among the peoples who have not experienced his steadfast love or who know of his wonderful works as his people know them from experience and testimony.

The psalmist continues from calling out to singing The LORD's praises. Singing being the audible eruptions of thanksgiving and praise from the heart. Further this singing is both fueled and informed with truth. One must know the wondrous works of God to tell of them in song and his beloved both know and experience these truths.

105:3-4 Rejoice, praise, and seek The LORD continually.

The psalmist has directed the people to call upon The LORD's name and now he calls on them to glory in his holy name. While this might appear as a mildly redundant exhortation for emphasis the psalmist is continuing to escalate his charge as the call to glory is to give high praise, great praise, almost even boasting praise.

The charge then transitions to the joy of this work as he is blessing and instructing that the heart that seeks The LORD to rejoice as the heart of those who seek The LORD will be fully satisfied and their delight will be complete. Those who seek The LORD rejoice and are glad.

Continuing and building upon the joy of those who seek The LORD - there is the exhortation to seek The LORD and his strength, followed by the exhortation to seek his presence continually. The charge is to be marked as one who exuberantly seeks after The LORD and being a people of great rejoicing.

The psalmist is driving home with tremendous force the high calling, expectation, and privilege of worshiping God!

105:5-7 A call for beloved Israel to remember their magnificent God, The LORD.

105:5-6 constitute the first of the three key sections to Psalm 105 - each centering on remembering and God's covenant to Abraham, Isaac, and Jacob. This first of the three key sections is establishing the responding context while the other two serve to provide the heart of the content.

¹³ VanGemeran, Pg.773

Remembering is a critical element of effective worship and here the psalmist is calling upon Israel to remember three elements of God's acts:

Remember the wondrous works he has done or remember the handiwork of God from speaking creation, to providing salvation, to calling out a people, and so absolutely much more - truthfully the scope on this is limited only by one's knowledge of the Scriptures and their world.

Remember his miracles - those elements of action that magnificently interrupted God's natural ordering of the creation. This calls to mind the explicit testimonies to his intervening work.

Remember the judgments he uttered - the terrifying and outstanding ways in which he rendered the fruits of justice, calling peoples and nations to submit to their offenses against him and his people.

The psalmist then appears to softly transition in the directing of his call to worship God by giving it some precise direction and application as he is speaking to a very specific people: to the offspring of Abraham, to the children of Jacob, to his chosen ones. Take note that of all the people and people groups of the world... God chose one singular man and his decedents to set his affection and enter into an unbreakable promise - they by his own desire, decree, and good pleasure became his chosen people.

Note that Abraham is here referred to as The LORD's servant. A servant could also be fittingly called a slave as Joseph was identified in 105:17. However, servant, as was the case here, could be used to express closeness and special appointment.¹⁴ Abraham knew and was known by God.

Remember the wondrous works that he has done, his miracles, and the judgments he uttered.... Psalm 110:5

The language of wondrous works and miracles are echoed throughout the Exodus account as The LORD commissions and uses Moses to demonstrate his great power and judgment on Egypt - they are also used in referencing back to many of the events addressed later in this psalm. Note also while the term for judgment/justice is not used in the Exodus account proper that this is exactly what is being carried out. The LORD was not arbitrarily dealing with a nation to demonstrate his wondrous works and miracles, but he does this in a context of righteousness and justice. Recall what was stated to Abram in Genesis 15:

"Then the LORD said to Abram, 'Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and *they will be afflicted* for four hundred years. But *I will bring judgment on the nation that they serve*, and afterward they shall come out with great possessions.'" Genesis 15:13-14

His miracles and judgments were to be remembered by design:

"Then The LORD said to Moses, 'Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, *and that you may tell in the hearing of your son and of your grandson how I dealt harshly with the Egyptians and what signs I have done among them*, that you may know that I am The LORD.'" Exodus 10:1-2

The people of Israel were called to be a people who remember as this will fuel their worship and it will keep them on the paths of righteous obedience.

Deuteronomy 5:15, in the context of restating the elements of the Decalogue or the Ten Commandments and the Sabbath in particular with this verse it is stated, "You shall *remember* that you were a slave in the land of Egypt, and The LORD your God brought you out from there with a mighty hand and an outstretched arm."

Deuteronomy 7:17-24, in the larger context of preparing the people for the pending conquest of the promised land it is stated, "If you say in your heart, 'These nations are greater than I. How can I dispossess them?' you shall not be afraid of them but *you shall remember what the LORD your God did* to Pharaoh and to all Egypt, the great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. Moreover, the LORD your God will send hornets among them, until those who are

¹⁴ VanGemeren, Pg. 772

left and hide themselves from you are destroyed. You shall not be in dread of them, for the LORD your God is in your midst, a great and awesome God. The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you. But the LORD your God will give them over to you and throw them into great confusion, until they are destroyed. And he will give their kings into your hand, and you shall make their name perish from under heaven. No one shall be able to stand against you until you have destroyed them."

Deuteronomy 8:2, in the context of preparing the hearts of the people as they enter into abundance they are called to remember it is The LORD who has provided, "And *you shall remember* the whole way that The LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not."

Deuteronomy 15:15, in the context of taking on a Hebrew slave and all that is required and expected of this, it is stated, "*You shall remember* that you were a slave in the land of Egypt, and The LORD your God redeemed you; therefore I command you this today."

Deuteronomy 16:3, in the context of establishing the perennial remembrance and keeping of the Passover, it is stated, "You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction - for you came out of the land of Egypt in haste - that all the days of your life *you may remember* the day when you came out of the land of Egypt."

Psalms 111:4-6, in a psalm full of worshipful praise we see a critical element of this worship - the mighty works of God which also are rooted in his own remembering of his covenant, "He has caused his wondrous works *to be remembered*; The LORD is gracious and merciful. He provides food for those who fear him; *he remembers* his covenant forever. He has shown his people the power of his works, in giving them the inheritance of the nations."

SIDEBAR: Covenant Promise to the offspring of Abraham

Genesis 17:9	The covenant with Abraham was with him and <i>his offspring</i> .
Genesis 26:3	The covenant regarding the land was affirmed to Isaac and <i>his offspring</i> .
Genesis 26:24	The covenant was reaffirmed with Isaac that The LORD would bless him and multiply <i>his offspring</i> .
Genesis 28:4	Isaac blesses Jacob referencing the promised elements of the covenant for the securing of the promised land for him and <i>his offspring</i> .
Genesis 28:13-14	The covenant with Abraham is affirmed with Jacob by The LORD, promising the land to him and <i>his offspring</i> , also promising the great multiplication and blessing by <i>his offspring</i> .
Genesis 35:11-12	Following a night of wrestling Jacob's name is changed to Israel and the covenant promises of land and becoming a great nation were affirmed to him and <i>his offspring</i> .

Finally, this first portion of Psalm 105 finishes with an affirmation and reminder that this magnificent God who is to be thanked, called upon, made known to the peoples, sung to, testified about, gloried in, sought continually, and whose works, miracles, and judgments are to be remembered... he is The LORD our God whose just dealings are in all the earth. Those who are his people therefore should, and indeed must, remember these things that they might properly worship him and so call upon all peoples to join them to this end.

Regarding this final section Willem VanGemeren made a very helpful observation concerning the pairing of "The LORD our God" and his worldwide judgments, "He is the 'God' of Israel by covenant, but his authority extends to 'all the earth.'"¹⁵

¹⁵ VanGemeren, Pg.773 Note that the complete original quote had a cross reference to Genesis 18:25 in parenthesis.

105:8-15 The LORD remembers and keeps his sworn covenant to the beloved Patriarchs.

105:8-11 The LORD remembers his covenant, the word he commanded, his sworn promise to Abraham, Isaac, and Jacob.

Psalms 105:8-11 constitutes the second of the three key sections to Psalm 105 - each operating off of remembering and God's covenant to Abraham, Isaac, and Jacob. This second of the three key sections is providing the heart of the content in terms of what is going to be fleshed out throughout the psalm and the record of Redemptive History as recorded here.

A critical element of the sweep of Redemptive History is the fulfilling and outworking of an unbreakable promise that God chose to make with Abram in Genesis 12, a promise that was permanently fixed in a covenant by God with Abram in Genesis 15, and a promise that was reiterated and affirmed multiple times to the three Hebrew Patriarchs (Abraham, Isaac, and Jacob/Israel) throughout their lives.

Now when the Scriptures state that he will remember this covenant it is as sure as he stated that he would remember the covenant that he made with Noah and all creation in Genesis 9.

"I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

It is this very *remembering of covenant* that brought The LORD to magnificently deliver his people from Egypt.

"But the LORD said to Moses, 'Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.' God spoke to Moses and said to him, 'I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. *I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.* Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and *I have remembered my covenant.* Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. *I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession.* I am the LORD.'" Exodus 6:1-8

As we continue to examine the Scriptures, particularly the Torah from which this psalm draws so heavily, we see the magnificence of The LORD faithfully remembering his covenant to Israel, stating to them in a context of what would come of them if they spurned and disobeyed his commands, statutes, and laws. They would endure great and grave judgement - seemingly an utter destruction and captivity outside their beloved land.

"And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be desolation, and your cities shall be a waste." Leviticus 26:33

Terrible consequences for wicked disobedience... **but** if they confess... magnificent restoration by a God who remembers his covenant.

"But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, then *I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham,* and I will remember the land. But the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes. Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the LORD their God. But *I will for their sake remember the covenant with their forefathers,* whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD." Leviticus 26:40-45

The LORD promises, he remembers his promises, and he keeps/fulfills his promises.

Articulating this covenant relationship established between himself and the people of Israel it is stated:

"For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. You shall therefore be careful to do the commandment and the statutes and the rules that I command you today." Deuteronomy 7:6-11

Beyond the Torah we also see that other psalms that would have us recall the blessed condition of The LORD remembering and that this truth propels people to worship:

"Oh sing to the LORD a new song, for he has done marvelous things! His right hand and his holy arm have worked salvation for him. The LORD has made known his salvation; he has revealed his righteousness in the sight of the nations. *He has remembered* his steadfast love (or covenant love) and faithfulness to the house of Israel. All the ends of the earth have seen the salvation of our God." Psalm 98:1-3

Further, that which The LORD commands is what he instructs, desires, leads, and tells his people to do. For the national people of Israel this was a complete ecosystem of life and conduct that would direct them to The LORD and keep them distinct from the nations.

Also note that the reference to a "thousand generations" is said to communicate an exceedingly long time as a generation was commonly marked at forty years, making this effectively a reference to forty thousand years!¹⁶

How can this covenant be so sure, so enduring... because it was a covenant unilaterally made by God. "The covenant God made with Abraham and his descendants is called a unilateral covenant, meaning that God alone sets the terms and that he promises fulfillment apart from the faithfulness or lack of faithfulness of his people."¹⁷

Now this does not absolve the covenant people of all responsibility as is made quite plain throughout the Scriptures and even in this psalm. Israel was expected to walk in covenant obedience and there were consequences when they did not. However, the covenant's endurance and surety were ultimately rooted in God.

References to the Abrahamic Covenant and its renewal to Abraham, Isaac, and Jacob.

Genesis 12:1-3, 13:14-18, 15:18-21, 17:1-21, 22:15-19, 26:23-15, 35:9-12

Regarding the land of promise, the land of Abraham's sojourning, the land of Canaan.

Ham was one of Noah's three sons and he is the one that was cursed by Noah and among other things was going to be a servant to his brothers, in particular Shem from whom the line of Abraham would later come.

"Noah began to be a man of the soil, and he planted a vineyard. He drank of the wine and became drunk and lay uncovered in his tent. And *Ham, the father of Canaan*, saw the nakedness of his father and told his two brothers outside. Then *Shem* and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, '*Cursed be Canaan*; a servant of servants shall he be to his brothers.' He also said, '*Blessed be the LORD, the God of Shem*; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant.'" Genesis 9:20-28

Only a few chapters later, The LORD called Abram to sojourn in the land that would be his descendants' promised land, the land of Canaan.

"Now the LORD said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless

¹⁶ MacArthur, Pg.835

¹⁷ Boice, Pg.847

those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.' So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram and said, 'To your offspring I will give this land.' So he built there an altar to the LORD, who had appeared to him." Genesis 12:1-7

105:12-15 The LORD watched over his sojourning Patriarchs.

First note that this land of the Patriarchs' sojourning would be their own land in due time, in God's time. The land of their sojourning included the nations of Ur, Haran, Canaan, Egypt, and Philistia.¹⁸

Also note that in keeping with the historical flow that becomes more apparent at this time the context is primarily that of Abraham, Isaac, and Jacob and how God himself kept, protected, his people.

With this in view we first recall the preservation of Abraham and how The LORD twice firmly intervened against rulers on his behalf and then later once with Isaac.

In Genesis 12:12-20 when Pharaoh took Sarah into his house as a wife.

"But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife." Genesis 12:17

In Genesis 20:2-18 when Abimelech took Sarah into his house as a wife.

"But God came to Abimelech in a dream by night and said to him, 'Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife.'" "Now then, return the man's wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours." Genesis 20:3,7

In Genesis 26 when Isaac was in Gerar and attempted to preserve himself, but is found out to be married to Rebekah.

"Abimelech said, 'What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.' So Abimelech warned all the people, saying, 'Whoever touches this man or his wife shall surely be put to death.'" Genesis 26:10-11

Note that these were not exactly proud moments for the Patriarchs, but the psalmist's concern is not with their shortcomings, but The LORD's preserving care.

Note that the quote at the end of this section appears to be a summary of how The LORD kept his people. Also note that the quote references anointed ones and prophets. Anointed ones would be persons consecrated and set apart for special service (kings, prophets, priests) and a prophet would be one who uniquely communicated with God and who served as a spokesman to others on behalf of God - frequently providing new revelation, insight, rebuke, and future insights into God's plan. Finally, while the term prophet is applied to Abraham in Genesis 20:7 here it is used in the plural and appears to be more broadly applied to the other Patriarchs too as their roles were of a like nature to Abrahams.

Now, while submitting to the more precise historical context of where these verses fit into the narrative of the psalm there is still a residual nature to this benefit initially experienced by the Patriarchs and this may not be clearer than in the book of Numbers. In Numbers 22-24 we see that a man named Balaam was sought out and hired to curse Israel, but The LORD would not have it and instead forced this vile man to bless rather curse his people.

"And Balak said to Balaam, 'What have you done to me? I took you to curse my enemies, and behold, you have done nothing but bless them.' And he answered and said, 'Must I not take care to speak what The LORD puts in my mouth?'"

Numbers 23:11-12

"But The LORD your God would not listen to Balaam; instead The LORD your God turned the curse into a blessing for you, because The LORD your God loved you." Deuteronomy 23:5

¹⁸ Rhodes, Pg.145

The LORD clearly applied a preservational care to his covenant people.

105:16-24 The exercising of providential care through slavery, deliverance, famine, and strength.

105:16-22 The LORD brought Joseph from slave and prisoner to lord of Egypt.

Just as God protected his people, he also sent a famine, providing a dire context that would drive them out of the land of their sojourning, which was also their promised land and, to Egypt where they would later suffer greatly. However, such was the articulated and now realized plan of God for his greater glory and their greater good.

The famine that The LORD summoned was extraordinary in its length and breadth - seven years and affecting all the land.

"The seven years of plenty that occurred in the land of Egypt came to an end, and *the seven years of famine* began to come, as Joseph had said. *There was famine in all lands*, but in all the land of Egypt there was bread." Genesis 41:53-54

Just as The LORD was pleased to use the tool of famine so was he pleased to use the wicked intent of men to secure a deliverer, a preserver for the said famine, and ultimately a drawing of his chosen ones to a land in which they would multiply, be made strong, call out to him, see his majestic works, deeds, and judgment, and experience an unparalleled deliverance leaving as a fully constituted nation, and from where they would then enjoy the preservation of God while in route to the securing of their promised land. All things according to promise, according to plan, and spanning hundreds of years by a God who is not forgetful, but who is faithful.

As expressed, a consequential means for the execution of God's plan included the enslavement of Joseph. Now, regarding some of the details of this text regarding his binding, we do not have precise insight as to when Joseph was bound feet and neck. We only know that Joseph was sold as a slave in Canaan, taken to Egypt, and then after a stint as a house servant was imprisoned in what was consistently referred to as a pit for years.

Further, what is made clear is that there was a time of severe suffering for Joseph, a suffering that was not simply permitted by God, but God's plan for Joseph, for his family, and for a magnificent element of Redemptive History in which The LORD's fame is magnified, his people are delivered, and covenant promises become realized. A suffering well worth its temporal season. These are truths that are very challenging to see in the moment, but in The LORD's kindness a larger perspective is later enjoyed.

During this time of great trouble, the Scriptures say that The LORD tested Joseph, that he examined and refined Joseph. The LORD was executing his plan, not with the desired expediency one might prefer, but in a manner that a young man of thirty years of age (Genesis 41:46) might be prepared to be lord of Egypt, second only to Pharaoh himself, and as such a magnificent tool in the hand of God who clearly had a plan in accordance to his promise.

"And Pharaoh said to his servants, 'Can we find a man like this, in whom is the Spirit of God?' Then Pharaoh said to Joseph, 'Since God has shown you all this, there is none so discerning and wise as you are. You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you.' And Pharaoh said to Joseph, 'See, I have set you over all the land of Egypt.' Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck. And he made him ride in his second chariot. And they called out before him, 'Bow the knee!' Thus he set him over all the land of Egypt. Moreover, Pharaoh said to Joseph, 'I am Pharaoh, and without your consent no one shall lift up hand or foot in all the land of Egypt.'" Genesis 41:38-44

Regarding the unraveling of the "he" in 105:19 "until what *he* had said came to pass" VanGemeren persuasively argues that this is a reference to Joseph's earlier dreams of being exalted over his own family. This appears consistent with the contextual flow as it was this substantial turn of events that provided the means for this visions' fulfillment.¹⁹ This also appears consistent with that which immediately follows – The LORD refining him in the decade plus time between the vision of a young man to its fulfillment by a tried man.

¹⁹ VanGemeren, Pg.775

"Now Joseph had a dream, and when he told it to his brothers they hated him even more. He said to them, 'Hear this dream that I have dreamed: Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf.' His brothers said to him, 'Are you indeed to reign over us? Or are you indeed to rule over us?' So they hated him even more for his dreams and for his words. Then he dreamed another dream and told it to his brothers and said, 'Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me.' But when he told it to his father and to his brothers, his father rebuked him and said to him, 'What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?'" Genesis 37:5-10

Joseph transitioned from being bound to being free to bind at his discretion. Joseph was also one who could provide wisdom, even to the elders as he was one who had the Spirit of God and on account of this he was superior in wisdom and discernment - all recognized by Pharaoh himself. (Genesis 41:38-39)

Note that there is another conclusion regarding the word that is here translated "bind" as reflected in some translations it can also be concluded that the term is better understood as to "instruct." This alternative is said to fit well with the parallel present in the same verse of teaching the elders.²⁰

Finally, though a very familiar reference it should find a measure of freshness in this reviewing of the context as we are again reminded that it was God that sent Joseph by means of his brothers, but it was indeed God who sent Joseph.

"...he had sent a man ahead of them, Joseph, who was sold as a slave." Psalm 105:17

"As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today." Genesis 50:20

From the micro stage of the individual who was wrongfully enslaved to the macro stage of lands, peoples, and kingdoms suffering a famine we see that these are all intentional tools in the hands of God for the execution of his purposes according to his promise.

105:23-24 Israel was brought to Egypt for care, multiplication, and strengthening.

The land of Ham was another way to refer to Egypt – a reference tied back to Noah's son that he cursed after the flood. This land was not the land promised to the Patriarchs and while they had grown mighty in this land, it was not their promised land - they needed to leave it victoriously to advance on to the land that The LORD set aside for them. This was but the setting of the divine stage.

It was here that The LORD chose to multiply and strengthen his people and even make them stronger than their foes. Note here that this appears to be the first time that Israel proper had overt foes or enemies, a people group that would seek to challenge or harm the people of God and who were thereby challenging both God and his promised plans.

What was present here was the beginning of the nation of Israel, a nation birthed in both promise and in hostility and struggle. Again, tools in the hands of The LORD.

However, it is insightful that The LORD is pleased to actively use opposition, antagonism, and struggle toward his people for his desired end and their greater good. Regarding this note:

It was a like context that put Joseph in Egypt.

It was a like context that brought Joseph to the Pharaoh's attention at the right time and under the right circumstances.

It was a like context that drove Israel out of the comforts of Egypt and to the promised land.

Like contexts are not exclusively Old Testament realities as is plainly seen with Jesus' rejection and crucifixion as well as the church's suffering persecution in Jerusalem. All according to plan, all for the glory of God.

²⁰ Kidner, Pg.409

Regarding this immediate context it is clear that Pharaoh's concern was well founded as Israel was indeed becoming stronger than their 'host.'

"Then Joseph died, and all his brothers and all that generation. But the people of Israel were *fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them*. Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, 'Behold, *the people of Israel are too many and too mighty for us*. Come, let us deal *shrewdly with them*, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.'" Exodus 1:6-10

105:25-37 The LORD made his name great in his glorious works in the calling out of his people from Egypt.

105:25-26 Egypt had a foolish Pharaoh and The LORD had his servant Moses and Aaron whom he had chosen.

Regarding what is recorded here, "[The LORD] turned [the Egyptians] hearts to hate his people, to deal craftily with his servants." Psalm 105:25 There could be an opportunity to muse over a case for divine sovereignty and why it is not divine entrapment, but this was effectively establishing a context in which sinners were freed to be consistent with their love of sin. Egypt was not made to sin, they wanted to sin. They were not put into a context in which they would not otherwise have done better, but one that allowed them to exercise their delight in not doing better and ultimately this all worked itself out exactly according to plan.

Piece by piece we are observing that The LORD imputes both favor and disdain for his people to their greatest advantage and the unfolding of his plan.

The next element of the plan that The LORD unfolded was the unique preservation and preparation of the man Moses and his brother Aaron. Moses who also had been kept was now a humble, but magnificent tool in the hands of his master. He and Aaron became the means of The LORD exercising great and destructive blows to Egypt that put on display his power and majesty.

105:27-37 The LORD showed his name great in his demonstrations of power in the judging of Egypt through plagues and the absolute delivering of his people.

The plagues/judgment of Egypt

Judgment, as promised.

"Then The LORD said to Abram, 'Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But *I will bring judgment on the nation that they serve*, and afterward they shall come out with great possessions.'" Genesis 15:13-14

105:28-36 provided a slightly amended recounting of the signs and wonders that occurred in Egypt, otherwise referred to as their plagues of divine judgment.

103:28 The text begins with a *breaking of the historic order*.

Darkness. NINTH PLAGUE (Exodus 10:21-29).

103:29 Water to blood. FIRST PLAGUE (Exodus 7:14-25).

103:30 Frogs. SECOND PLAGUE (Exodus 8:1-15).

105:31 The text presents a *mild swapping/breaking of historic order*

Flies and gnats. FOURTH PLAGUE/FLIES (Exodus 8:20-32)

THIRD PLAGUE/GNATS (Exodus 8:16-19)

There is then a breaking/skipping of historic order - no reference to the FIFTH PLAGUE/LIVESTOCK PLAGUE (Exodus 9:1-7) and no reference to SIXTH PLAGUE/BOILS (Exodus 9:8-12).

105:32	Hail and lightening.	SEVENTH PLAGUE (Exodus 9:13-35)
105:33	Destruction of vines and trees - <i>this was an element of the Seventh Plague</i>	
105:34-35	Locusts.	EIGHTH PLAGUE (Exodus 10:3-20)
	<i>A breaking/skipping of historic order - see first plague referenced in Psalm 105:28</i> NINTH PLAGUE/DARKNESS	
105:36	Striking down of firstborn.	TENTH PLAGUE (Exodus 11:1-10,12:29-32)

The conclusion/results: The LORD turned their hearts, sent his servants, and devastated their land.

Curiously absent is an overt reference to the Passover (though it certainly would have been known - it is just interesting that there are other precise details, but those details do have a land/national dynamic to them and were focused on judgment and not necessarily deliverance in this area).

While there is no overt qualification as to why there was both a break in pattern with a number of the plagues (the ninth coming first, the third and fourth's reversal, and the absence of the fifth and sixth), Derek Kidner, does provide a possible reason for the ninth plague of darkness being stated first here. He argues that following the ninth plague the people of Egypt capitulated and even extended favor toward Moses and the Israelites. Kidner then sees this affirmed both from the historical context of Exodus 11:2-3 and then the statement in 105:28 "they did not rebel against his words." He goes on to argue that the tenth plague was on account of Pharaoh refusing to submit.²¹

SIDEBAR: Psalm 78 and The Plagues

Psalm 78 is another psalm of remembrance and it too draws on the magnificent works of God including the deliverance out of Egypt and it also recalls some of the plagues, but does not appear to concern itself with the precise order of the ones referenced.

78:44	Water to blood.	FIRST PLAGUE (Exodus 7:14-25)
78:45	Flies.	FOURTH PLAGUE (Exodus 8:20-32)
78:45	Frogs.	SECOND PLAGUE (Exodus 8:1-15)
78:46	Locusts.	EIGHTH PLAGUE (Exodus 10:3-20)
78:47-48	Hail and lightening.	SEVENTH PLAGUE (Exodus 9:13-35)
78:51	Death of firstborn.	TENTH PLAGUE (Exodus 11:1-10,12:29-32)

SIDEBAR: Why The Plagues

Exodus 7:3	The LORD multiplies his signs and wonders in Egypt.
Exodus 7:4	The LORD will execute great acts of judgment.
Exodus 7:17	The LORD desired for Israel to recognize him as LORD
Exodus 8:10	The LORD made known that there is no other like him.
Exodus 8:22	The LORD made known that he is The LORD in the midst of the earth.
Exodus 9:14	The LORD made known that there is no other like him.
Exodus 9:16	The LORD did these great judgments to show his power and so that his name would be proclaimed throughout the earth.
Exodus 10:1-2	The LORD did these great things to show his signs among his people that it might be remembered for generations to come that he is The LORD.
Exodus 11:9	The LORD hardened Pharaoh's heart so that his wonders would be multiplied in the land of Egypt.

²¹ Kidner, Pg.410

"For the Scripture says to Pharaoh, 'For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.'" Romans 9:17

This section then concludes highlighting again The LORD's most unanticipated provisions. Israel went from a people in wicked servitude to a people that Egypt could not expel quickly enough and as a people that their hosts were grateful to be plundered by as they exited! This also was The LORD's doing.

"The Egyptians were urgent with the people to send them out of the land in haste. For they said, 'We shall all be dead.' So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And *The LORD had given the people favor in the sight of the Egyptians*, so that they let them have what they asked. Thus they plundered the Egyptians." Exodus 12:33-36

105:38-41 The LORD provided through Israel's years of sojourning in route to the taking of the promised land.

As expressed above The LORD so orchestrated Israel's exodus that it was welcomed by the crushed Egyptians.

It was at this time that God's supernatural presence, preservation, and care were again put on magnificent display, but in a way that had not been experienced to present – a dramatic and obvious care for the national people of covenant promise. This unique care of a cloud by day and pillar of fire by night began from the moment of their initial leaving of Egypt and continued through to the arrival at the promised land of Abraham's sojourning.

"And *The LORD went before them by day in a pillar of cloud* to lead them along the way, and *by night in a pillar of fire* to give them light, that they might travel by day and by night. *The pillar of cloud by day and the pillar of fire by night did not depart from before the people.*" Exodus 13:21-22

"*Throughout all their journeys*, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of The LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel *throughout all their journeys.*" Exodus 40:36-38

There was also supernatural provision of food and drink – quail when it was requested, daily rations of bread from heaven, and water not only present, but gushing out like a river in the desert. Daily, sufficient, and gracious provisions for an entire nation wondering in the desert. Grumbling aside, as the psalmist has done, this was an unbelievable provision that God supplied for his people of promise and it should secure one's attention and praise.

105:42-45 A summary of the praise that is rooted in The LORD's covenant faithfulness to Israel.

105:42-43 The LORD remembered his promise to Abraham so delivered Israel with joy.

Here the psalmist has now provided the "why" with this final of the three key sections to Psalm 105 - each operating off of remembering and God's covenant to Abraham, Isaac, and Jacob. This third of the three key sections is providing the heart of the content in terms of why all that has preceded happened as it did. Because God made a promise and he remembered his holy promise to Abraham. He has established worshipful praise and thanksgiving according to his promise and according to the unfolding of his plan.

The magnificent works, cares, provisions, and leading were all rooted in the promise that God was pleased to make with Abraham. A promise rooted in his magnificent plan that was only peeked at in Genesis 9 and was only in shadows in Genesis 3.

"So" in view of the aforementioned establishment of reason, with "for" we now see how it is fleshing itself out... with joy and the eruption of the heart with singing. Sojourning, struggle, care, personal enslavement, famine, national enslavement, miraculous signs and wonders... all finishing with joy and singing as they were all proven elements of a promise unfolding.

From call, covenant, crushing, to... conquest.

105:44-45 The LORD honored his covenant through the conquest that Israel might walk in covenant obedience to him.

Israel concluded their time of wandering under the divine care of God and entered the land of promise, taking possession of the people's toil: cities that they did not build, houses full of all good things, cisterns they did not dig, and vineyards and olive trees that they did not plant. It was plain that The LORD keeps his promises and he keeps them with the expectation that the people of Israel would walk in covenant obedience, keeping his statutes and observing his laws.

"And when The LORD your God brings you into *the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you*—with great and good cities that you did not build, and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, then take care lest you forget *The LORD, who brought you out of the land of Egypt, out of the house of slavery. It is The LORD your God you shall fear. Him you shall serve and by his name you shall swear. You shall not go after other gods, the gods of the peoples who are around you—for The LORD your God in your midst is a jealous God—lest the anger of The LORD your God be kindled against you, and he destroy you from off the face of the earth. 'You shall not put the LORD your God to the test, as you tested him at Massah. You shall diligently keep the commandments of The LORD your God, and his testimonies and his statutes, which he has commanded you. And you shall do what is right and good in the sight of The LORD, that it may go well with you, and that you may go in and take possession of the good land that the LORD swore to give to your fathers by thrusting out all your enemies from before you, as The LORD has promised. 'When your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?' then you shall say to your son, 'We were Pharaoh's slaves in Egypt. And the LORD brought us out of Egypt with a mighty hand. And The LORD showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes. And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as we are this day. And it will be righteousness for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.'"*

Deuteronomy 6:10-25

"See, I have set before you today life and good, death and evil. If you obey the commandments of The LORD your God that I command you today, by loving The LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and The LORD your God will bless you in the land that you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving The LORD your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that The LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them." Deuteronomy 30:15-20

105:45 A final exuberant charge: "Praise The LORD!"

The Psalmist begins with calls to join in worship, praise, and thanksgiving to God and ends with a fitting "Hallelujah!"