

Psalm 105

This Psalm deals with Yahweh's covenant with Abraham concerning the land of Canaan and rehearses the events which led to its occupation by the children of Jacob.

The emphasis is upon the mercy and faithfulness of the Creator God as declared in all His wonderful works, [verses 2 and 5]. Note also the constant repetition of “*He*” and “*His*” referring to the Creator God more than 40 times.

This great covenant with Abraham is shown by the Psalm to be all of the Creator God and all of His grace.

No word is spoken of human sin or human response to the Creator God, until we come to the final words showing the requirement of obedience, [verse 45].

Psalms 105:1-15 [New King James] *“Oh, give thanks to the LORD! Call upon His name; make known His deeds among the peoples! Sing to Him, sing psalms to Him; talk of all His wondrous works! Glory in His holy name; let the hearts of those rejoice who seek the LORD! Seek the LORD and His strength; seek His face evermore! Remember His marvellous works which He has done, His wonders, and the judgments of His mouth, O seed of Abraham His servant, you children of Jacob, His chosen ones! He is the LORD our God; His judgments are in all the earth. He remembers His covenant forever, the word which He commanded, for a thousand generations, the covenant which He made with Abraham, and His oath to Isaac, and confirmed it to Jacob for a statute, to Israel as an everlasting covenant, saying, ‘To you I will give the land of Canaan as the allotment of your inheritance,’ when they were few in number, indeed very few, and strangers in it. When they went from one nation to another, from one kingdom to another people, He permitted no one to do them wrong; yes, He rebuked kings for their sakes, saying, ‘Do not touch My anointed ones, and do My prophets no harm.’”*

These verses are directly associated with David's bringing of the ark into Jerusalem, [1 Chronicles 16:7-22] and doubtless the Psalm owes its final form to its regular use at the annual feasts while the Temple stood.

It seems too incredible that the Creator God chose a single nation to be His people, [verse 7], nevertheless it is true for though He has shown Himself to be ruler of all the earth, yet He is “our” God, through a covenant.

The history of Israel, God's people, shows that He is mindful of the covenant He made through Abraham with them.

[Genesis 15:18-21; Genesis 17:1-14 and reaffirmed with Isaac Genesis 26:2-5 and with Jacob Genesis 28:13-15].

Although such a covenant was contrary to all natural expectation being such a small nation, [verses 12-14] yet the Creator God proved that He stood by His chosen people by many protective interventions, [Genesis 12:17; Genesis 20:6; Genesis 31:24; Genesis 48:15-16] in the lives of the men directly involved in the covenant. Thus they were shown to be God's “*anointed ones*” [verse 15] recipients of His special favour, [Genesis 26:26-29] and His “*prophets*” holding the privilege of direct access to Him, [Genesis 18:23-33; Genesis 20:7].

Genesis 15:12-15 [New King James] *“Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward*

they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.”

The Creator God foretold a darker side to the promise He had made with Abraham.

To understand why this happened we have to project ourselves forward in the history of humanity to see how the Creator God would deal with humanity coming out from under the slavery of sin, which Egypt is symbolic of.

The ways of the Creator God are **not** understood at the moment of their being accomplished, but only in such a retrospect as this Psalm gives us.

Psalms 105:25 [New King James] *“He turned their heart to hate His people, to deal craftily with His servants.”*

The inscrutability of the Creator God’s plans are seen in that He it was who “turned their heart to hate His people.”

Yet though the Egyptians were instruments in the hands of the Creator God, they were responsible and culpable for the treatment of Israel, for their hatred was their own response to envy and self-interest to this favoured people, [Exodus 1:9-14].

Psalms 105:26 [New King James] *“He sent Moses His servant, and Aaron whom He had chosen.”*

Against the background of the enmity the Creator God had His plans laid and His servants appointed.

The Creator God humbled the pride of Egypt as the granary of the world by spoiling their crops, [verses 33-35].

The Creator God also blighted Egypt’s hope for the future in the death of the firstborn upon whose shoulders the leadership of the nation was placed, [verse 36].

In all of these events Israel were a separated people, [Exodus 8:22; Exodus 9:4; Exodus 11:7]. They left Egypt rich, [Exodus 12:36].

The Psalmist chooses three miracles to illustrate further how the Creator God’s people were separated from the Egyptians and a chosen people.

Psalms 105:39 [New King James] *“He spread a cloud for a covering, and fire to give light in the night.”*

A protecting cloud contrasts with the destructive cloud of locusts, [Psalms 105:34-35; Exodus 10:15], light at night in contrast to the darkness in Egypt, [Exodus 10:21-23].

Psalms 105:40 [New King James] *“The people asked, and He brought quail, and satisfied them with the bread of heaven.”*

The provision of food, [verse 35] in contrast with the destruction of food in Egypt.

Psalms 105:41 [New King James] *“He opened the rock, and water gushed out; it ran in the dry places like a river.”*

The provision of water, [Exodus 17:1-6] in contrast to the Nile turning to blood, [verse 29].

Psalms 105:42-45 [New King James] *“For He remembered His holy promise, and Abraham His servant. He brought out His people with joy, His chosen ones with gladness. He gave them the lands*

of the Gentiles, and they inherited the labour of the nations, that they might observe His statutes and keep His laws. Praise the LORD!”

Behind all of the Creator God’s dealings with Israel lay His faithfulness to His promises.

Genesis 17:1-7 [New King James] *“When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.’ Then Abram fell on his face, and God talked with him, saying: ‘As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.’”*

This covenant made with Abraham is also a covenant that still holds with all of God’s people, that is all true Christians, [Galatians 3:6-9] that is all who have faith in the life, death and resurrection of Jesus Christ as our Saviour and Lord, just as Abraham believed the same Triune God.

The major evidence of the faithfulness of the Creator God was the possession of the Promised Land at the time of the harvest, inheriting the labour of other people.

The key to the choice of Abraham and all his descendants is that the expectation of the Creator God that they will be subject to His statutes and laws, [verse 45].

The expectations of the Creator God have not changed, He rightly can expect obedience from all who are blessed under the same covenant.

Romans 6:1 [New King James] *“What shall we say then? Shall we continue in sin that grace may abound?”*

We are to come out of sin as Israel came out of Egypt.

Romans 6:2-11 [New King James] *“Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptised into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.”*

Our old life in “Egypt” is to be killed even as the pursuing Egyptians were drowned in the waters of the Red Sea, our past is drowned in the waters of baptism.

Romans 12:1 [NIV] *“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God, this is your spiritual act of worship.”*

Our new life is then offered to the Creator as a total living sacrifice to be re-educated [verse 2] by the Holy Spirit and take on the “fruits” of the Holy Spirit, which are the characteristics of the Creator God, [Galatians 5:22-25].

Only then can we fulfil the original purpose for the creation of human beings, [Genesis 1:26-27], the “likeness” that is **not** part of our physical creation but character of the Creator God which takes a lifetime to reflect.

