



Coptic Orthodox Diocese of the Southern United States



The Holy Book of Psalms

Psalm 105

Metropolitan Youssef



Introduction

- This Psalm has no title
- Almost all scholars believe it was written by David, and sung at the time when the ark was brought from the house of Obededom the Gittite to the place which David had prepared for it; as we read in 1 Chronicles 16
- Psalm 105 continues from the past two Psalms on the theme of praising and thanking God for His goodness and in this case, for His special care and provision for Israel in fulfillment of His promises
- It is one of four historical Psalms 78, 106, and 136



Introduction

- These historical Psalms do not give a historical account, as much as they proclaim God's compassion and faithfulness to fulfill His covenants and promises, despite the unfaithfulness of man
- Psalms 105 and 106 are connected
- They reveal the two sides of the relation between God and His people during a long period
- This one speaks of His faithfulness and power; while the next tells the sad story of repeated failure and rebellion on the part of His people



Introduction

- The greater part of this Psalm highlights God's special work with the Israelites, beginning with the covenant with Abraham and focusing on the exodus from Egypt and entering into the Promised Land
- The Psalm confirms that the promised land is a divine gift
- So, the psalmist asks this generation to remember that the continued possession of the Promised Land depends on obedience to the covenant God



Introduction

Psalm Outline

- A Call to Praise God 105:1-5
- God's Goodness to Abraham, Isaac, and Jacob 105:6-16
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- The Plagues Sent on the Egyptians 105:27-36
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- God's Care for them in the Wilderness 105:39-43
- Bringing them into Canaan 105:44- 45



A Call to Praise God 105:1-5

- Previous Psalms focused on stirring one's soul to bless the Lord
- Now David encourages himself and others to *give thanks to the Lord*
- This Psalm will give many reasons for this thanksgiving
- This is the first of several quickly stated encouragements to honor and worship God
- *Call upon His name*, Some interpret it, proclaim His name, make it known to others; call upon them to serve and worship Him
- He alone deserves to be called upon to praise and to rely on
- Or, *Call upon His name* to help you to do it properly; for without His assistance, no one will be able to accomplish it

A Call to Praise God 105:1-5



- *His deeds*, The reference is to His acts on behalf of His people in delivering them
- David invites God's people to praise and beseech God, and to announce His wonderful works to other nations
- Speak in all directions among the gentiles of the wonderful works of God, that they, too, from a knowledge of His works, may begin to know, praise, and entreat their Creator
- St. Jerome says, "Shame on the Jews who say that His wonders and deeds were realized only in Israel."
- *sing psalms*, As in many other places in the Psalms, God's people are told the importance of praising Him in song

A Call to Praise God 105:1-5



- The songs should be sung *to Him*, and not to an audience; not merely for the sake of the music or merely for one's own pleasure
- *Talk of all His wondrous works*, Those who are full of gratitude to God for all His mercies that He has granted them cannot refrain from speaking of His goodness when they converse with others
- Having invited them to an expression of praise, David now invites them to rejoice and be glad internally, first saying, *Glory in His holy name*
- Glory in your heart for having come to the knowledge of God, the author of all good

A Call to Praise God 105:1-5



- Do not seek the Lord in grief and sorrow, but in joy and gladness; for the getting hold of Him surpasses all other earthly treasures
- People may glory in many things
- Some glory in wealth or status, while others glory in pleasure or entertainment
- God's people rightly find their greatest *glory in His holy name*
- God's people are invited to not only *seek* God Himself, but also His *strength*
- This strength is given to God's people as they seek Him, as St. Paul says: *Be strong in the Lord and in the power of His might* (Ephesians 6:10)

A Call to Praise God 105:1-5



- He stresses for us the necessity of having constant appeal to God, *Seek His face evermore*
- St. Augustine very properly says that they *who seek the face of the Lord* have already found Him through faith, while they are still looking for Him through hope and desire
- The one who always seeks the face of the Lord is he who exercises his faith in reflection and meditation, who *“have crucified the flesh with its passions and desires.”* Galatians 5:24), and always lives with a pure heart and good conscience, always longing to behold the face of God



A Call to Praise God 105:1-5

- There is the constant danger that God's people would *forget His marvelous works*
- The subject of God's praise are His wonderful works, that indicate to us His omnipotence, His supreme wisdom, and His goodness, which, if faithfully turned in the mind and reflected on, will elevate it to the love of, and a longing for God
- It dishonors God when we forget His great works, and we will always drift to forgetfulness if we do not actively *remember*
- *the judgments of His mouth*, the laws and statutes given at Sinai
- His judgments may be the judgments which He brought upon Pharaoh and others, who persecuted His people

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- Verse 6 is an explanation of verse 5; addressing the Israelites as such to remind them of their privilege and their duty
- As if he is saying, “You who have descended from Abraham, Isaac, and Jacob, and not from Esau or Ismael; for you are His servants, His chosen,”
- *You children of Jacob, His chosen ones*, This is mentioned to distinguish the people intended from the other seed of Abraham in the line of Ishmael; for in Isaac his seed was called, which were the children of the promise
- God have chosen them as His own servants, to give them His law, and to teach them how He should be worshipped

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- St. Augustine observes, that, however applicable this may be to the children in the flesh of Abraham and Jacob, it is more applicable to the children by faith; (Romans 4:11-12,9:6-8; Galatians 3:7-8)
- St. Paul concludes Galatians 3 saying, *“And if you are Christ’s, then you are Abrahams’s seed, and heirs according to the promise.”*
- David now begins the praise of God in His own person, acting as spokesman for his people; and first of all, declares His Godhead, *He is the Lord our God*
- Next, His universal dominion, *His judgments are in all the earth*

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- Before focusing on the works and promises God made unto the people of Israel, he reminds them that God is over *all the earth*
- His covenant focus on Israel does not take away from His interest and lordship over the whole earth
- His laws, have a universal range, and command the obedience of all men
- Another reason for praise, David praises God's faithfulness
- God entered into a covenant with Israel, and that covenant still holds good
- He has not forgotten it and will never forget it

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- God, whose judgments are all over the world, and who, as supreme King, judges all; He, that very same great God, remembered the covenant He made, and which He intended should last forever
- Though the covenant was made long since; though many generations of people have passed by; though great changes have occurred; yet His covenant and promise have never been forgotten
- All His promises have been fulfilled; all ever will be
- *for a thousand generations*, very many generations; or, any number of generations: that is, always

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- In order to confirm the truth of what he said, he repeats it, and explains it at greater length
- God made a promise to Abraham that he will give this land to his descendants, Genesis 12:7,13:14-15
- And the covenant with Abraham is mentioned in Genesis 15:18 and 17:2
- The oath sworn to Abraham (Genesis 22:16) was confirmed to Isaac (Genesis 26:3)
- And to Jacob at Bethel when he was on his way to Padan Aram (Genesis 28:13), and again in the same place on his return, after his name had been changed to Israel

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- The promise made to Abraham was renewed to Isaac and Jacob, because in them it was limited to a particular branch of Abraham's descendants
- Concerning the goal of those covenants, and oaths to them, Zechariah the priest said: *“And has raised up a horn of salvation for us In the house of His servant David, As He spoke by the mouth of His holy prophets, Who have been since the world began, That we should be saved from our enemies And from the hand of all who hate us, To perform the mercy promised to our fathers And to remember His holy covenant, The oath which He swore to our father Abraham:”* (Luke 1:69-74)

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- *for a statute*, God vowing Himself for its fulfillment in the same manner, Genesis 28:10-15
- God, who of His grace and goodness has hereby laid Himself under obligation to fulfill these things
- *an everlasting covenant*, It is to be remembered, commanded, repeated, and confirmed by the Lord, it can never be broken
- St. Augustine says, “how is it to be understood as everlasting, since that earthly inheritance could not be everlasting? And for this reason, it is called the Old Testament, because it is abolished by the New.”

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- The land of Canaan was given by promise to the patriarchs as their lot or portion of the earth; as that which they and their descendants were to possess as their own
- The patriarchs had a right to it by promise; and their seed will possess it by God; He will give it to them Himself, as it were with His own hand
- *As the allotment of your inheritance*, It shall come to them by descent, not by purchase, by the favor of God, and not any merit of their own
- This is considered as type of the heavenly inheritance as that was a land of promise, so is heavenly inheritance; it is the promise

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- As *Canaan* was a land prepared and ready, so is the kingdom of heaven prepared by God the Father, and by the mediation of His Son
- And as the Israelites passing through the wilderness met with many difficulties, so the people of God pass through the wilderness of this world, go through many tribulations, before they lay hold on eternal life
- David emphasizes the marvellousness of the Divine promise by pointing out that it was made when the patriarchs *were* but *few in number* and it seemed utterly unlikely that they would ever become the owners of the land

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- David describes now the migrations of the patriarchs among the different nations of Canaan, the Egyptians, and the Philistines, as recorded in the Book of Genesis
- They had their seasons of wandering, but were guarded and protected by God
- Abraham came from Ur of the Chaldeans (Genesis 11:31-12:4) and journeyed to Egypt (Genesis 12:10-20)
- Jacob also lived for many years with Laban in *the land of the people of the East* (Genesis 29:1)
- *He rebuked kings*, As Pharaoh, Genesis 12:17 and Abimelech king of Gerar; whom He reprovved, Genesis 20:3

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- The patriarchs were not actually anointed, but the term is applied to them as bearing the seal of a Divine consecration
- They were sanctified and set apart for God's purposes
- Abraham is called a prophet in Genesis 20:7 as an intercessor
- Isaac, shortly before his death, predicted to his son Esau, that he would be a servant to his younger brother Jacob, (Genesis 27:37)
- Jacob uttered several prophecies concerning each of his sons, especially Juda, from whose tribe he prophesied the Messiah would come

God's Goodness to Abraham, Isaac, and Jacob 105:6-16



- Thus, they are said to be *anointed* not that they were visibly anointed with oil, as were the priests and kings; but because they had the spiritual unction of the spirit poured upon them
- *He called for a famine*, David speaks figuratively as if it was an army God would call from one place to another, to let us see how obedient all things are to God, and how they answered at His command
- And to let us see that things do not happen by chance and are ruled by God, for His own wise purpose
- David gives an account of the great famine that overshadowed the earth in the time of Jacob, when he and all his family migrated into Egypt



To Joseph in Egypt 105:17-22

- Because of the approaching famine, God sent into Egypt before the children of Israel, *a man* a great man, *Joseph*, for the purpose of delivering Israel and all his family from the famine
- The Scripture tells us that Joseph, through the envy of his brethren, was sold as a slave to some merchants on their way to Egypt
- But David says he was sent there by God, who in His providence allowed him to be sold and brought to Egypt
- God did not cause or command Joseph's brothers to do so, but God made use of these things to accomplish His own benevolent purposes, and to carry out His great plans



To Joseph in Egypt 105:17-22

- Being unjustly charged with a crime with his master's wife, Joseph was thrown into prison for it, and had *his feet* bound with *fetters of irons*
- It was very painful to him; and the false accusation which was the cause of his imprisonment did in a special manner grieve him
- According to David, *He was laid in irons*, a reference to the bitterness that dwelt upon his soul, and it was worse than the iron chains into which *his feet* were put
- In all this he was a type of Christ, whose soul was made exceeding sorrowful unto death, (Matthew 26:38)



To Joseph in Egypt 105:17-22

- Joseph's season of affliction was a time when *the word of the Lord tested him*
- David probably refers to the time planned by God to fulfill the dreams that Joseph has seen while in his father's house
- Or he probably refers to the time, two years later, after being forgotten by the cup-bearer of Pharaoh, whose dream Joseph interpreted for him
- Nevertheless, everything has its own time in God's plan, to fulfill His promises to His believers
- *The word of the Lord tested him*, it tried his faith and patience before it was accomplished



To Joseph in Egypt 105:17-22

- And when it was, it cleansed and purified him, and cleared him of the charge made by his master's wife; for, even in the view of Pharaoh, he appeared to be a man in whom the Spirit of God was, (Genesis 41:38)
- Joseph was released from prison, (Genesis 41:14)
- King Pharaoh having heard from his butler of Joseph's wisdom, sent to the prison and let him out free
- He not only set him free, but he placed him over his own family and over the entire kingdom, to administer it
- He did not just save him from his affliction, but turned his afflictions into glories and honors beyond his imagination

To Joseph in Egypt 105:17-22



- Joseph was brought low, but in God's timing he was lifted up
- He was given authority over all the *possessions* of the house, and authority over *princes* and *elders*
- Pharaoh placed Joseph over his kingdom, not only for the purpose of administering to the needs of his people during the famine, but also for the purpose of instructing his ministers and counselors in that government in which he seemed to be such an expert
- Despite the bitterness he tasted for years, he remained faithful and loving, even for the heathen elders in the royal household, whom he taught wisdom, without fear of losing his position in the king's court

To Israel and Moses in Egypt 105:23-26



- After God sent Joseph ahead, He took the people of Israel into the land of Egypt for their own provision and protection as a people
- The word *dwelt* in other translation came as *sojourned*, because it was a temporary one, until the time come for them to enter into the promised land
- St. Augustine says, “Israel is the same with Jacob, as is Egypt with the land of Ham. Here it is very plainly shown, that the Egyptian race sprang from the seed of Ham, the son of Noah, whose first-born was Canaan. So that in those copies wherein in this passage Canaan is read, we must alter the reading. It is better construed, “was a stranger,” than “dwelt,” as other copies have it.”

To Israel and Moses in Egypt

105:23-26



- God increased the people of Israel greatly in the land of Egypt; they went down few, and became a big nation as we read in Exodus 1:12, *“But the more they afflicted them, the more they multiplied and grew,”*
- They were seventy persons, (Exodus 1:5) and when they came out from Egypt, they were six hundred thousand men on foot besides children, (Exodus 12:37)
- So, the people of God in this world sometimes increase in number, even during the persecutions of their enemies; as the Christians did in the beginning under the Roman emperors

To Israel and Moses in Egypt 105:23-26



- In Egypt, God's covenant people multiplied with very little intermarriage with the Egyptians
- They were able to grow *greatly* (Exodus 1:7), and eventually they became *stronger than their enemies*
- They were more healthy and stronger; which was seen and observed by their enemies *"Look, the people of the children of Israel are more and mightier than we."* (Exodus 1:9)
- According to St. Augustine they were stronger by God's powerful hand
- When God wills, *"A little one shall become a thousand, And a small one a strong nation."* (Isaiah 60:22)

To Israel and Moses in Egypt 105:23-26



- The people of Israel were welcomed into the land of Egypt in the days of Joseph, but in later generations they were hated and made into slaves for the Egyptians (Exodus 1:8-12)
- David attributed the hostility of the Egyptians to God's will, because it was due to the blessings which He bestowed upon Israel; and inasmuch as it led to the Exodus, it was a link in the chain of God's action
- *He turned their heart to hate His people*, This is said to be of the Lord, not that He put any hatred into them, or He "compelled" them to hate His people

To Israel and Moses in Egypt 105:23-26



- But God's goodness to His people created envy among the Egyptians against them
- As St. Augustine explains, “Is it to be in any wise understood or believed, that God turns man’s heart to do sin?...For they were not good before they hated His people; but being malignant and ungodly, they were such as would readily envy their prosperous sojourners. And so, in that He multiplied His own people, this bountiful act turned the wicked to envy. For envy is the hatred of another’s prosperity. In this sense, therefore, He turned their heart, so that through envy they hated His people, and dealt untruly with His servants.”

To Israel and Moses in Egypt 105:23-26



- With Israel under slavery and bondage in Egypt, God raised up deliverers for His people at the appointed time: *Moses*, who is given the wonderful title *His servant* and his brother *Aaron*
- According to Exodus 4:16, Aaron was chosen so, “*he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.*”
- David shows that the reason behind the success of the mission of Moses and Aaron, was God’s call for them, each of whom had his own role to fulfill God’s plan for His people
- Moses was intended to be their lawgiver, and Aaron to be their high priest

The Plagues Sent on the Egyptians 105:27-36



- God gave *Moses His servant, And Aaron*, the ability to perform *His signs* to authenticate their work
- When God sent Moses and Aaron to deliver His people, He gave them power to perform miracles in the land of Egypt, that the children of Israel, as well as the Egyptians, might believe that they were sent by Him, and that they should obey them as the messengers of the true and Almighty God
- David describes, in verse 28 and the eight following verses, the wonders in detail that were performed in Egypt, through which God afflicted Pharaoh and the Egyptians through the plagues

The Plagues Sent on the Egyptians 105:27-36



- He does not list all the plagues, nor does he observe the order they are related in Exodus; because he is not writing a history, but singing a hymn
- *He sent darkness*, Some say that 'darkness' generally refers to any unbearable hardship
- While others believe that the psalmist started by this plague, on account of that it was so effective in provoking the people to abide to the commands of Moses and Aaron
- 'They' must refer to the Egyptians, and the reference must be to their change of feeling towards the Israelites after the plague of darkness, described in Exodus 11:2-3

The Plagues Sent on the Egyptians 105:27-36



- Some say that 'they' refers to Moses and Aaron, who did not disobey God's commands, but did boldly what God wanted them to do
- After mentioning the crucial plague of the darkness, the Psalmist refers briefly to the other plagues
- *He turned their waters into blood*, So that they had no water to drink; perhaps a just judgment upon them for shedding the innocent blood of infants, this was the first of the ten plagues, Exodus 7:19
- And lest they may assume that it is just a change of the color of the water, and not of its essence, He killed all fish in the water

The Plagues Sent on the Egyptians 105:27-36



- This is mostly a mere account of the plagues in the order in which they occurred, but without the details of the circumstances
- The frogs poured in upon them, not only in such numbers, but with such violence and strength, that they could not keep them out of the *chambers of their kings* and great men
- St. Augustine observes, “as if he were to say, He turned their land into frogs. For there was so great a multitude of frogs,”
- *swarms of flies...And lice* The third and fourth plagues
- God can make use of the humblest, weakest, and most awful animals, for the punishing and humbling of proud oppressors

The Plagues Sent on the Egyptians 105:27-36



- Instead of rain to enrich and water their trees, He gave them hail to crush them, and with it thunder and lightning, to such a degree that, *“fire darted to the ground.”* (Exodus 9:23)
- Egypt was not used to rain, but was watered by the Nile
- But now it had *hail for rain*, and a sever hailstorm, such as was never seen in the land of Egypt before, *“So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation.”* (Exodus 9:24)
- *their vines* turned into barren wilderness, when God *splintered* all their trees

The Plagues Sent on the Egyptians 105:27-36



- A great multitude of *locusts* covered the land, that it was even darkened by them; and were such as had never been seen before, this is the eighth plague, Exodus 10:12
- The *locusts* destroyed *all the vegetation* as these creatures usually do
- *And devoured the fruit of their ground*, which the hail left, “*For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt.*” (Exodus 10:15)

The Plagues Sent on the Egyptians 105:27-36



- David concludes with the last and greatest plague which prevailed upon the Egyptians to let Israel go, Exodus 11:5
- This plague was the terrible death of the firstborn in every household both of men and beasts, the firstborn of the king on the throne, and of the maidservant
- Every firstborn which was not protected by the blood of the Passover lamb

The Deliverance of the Israelites

105:37-38



- When Israel came out of Egypt, the Egyptians gave them great riches (Exodus 12:35-36)
- God let them have favor in the eyes of the Egyptians, who rushed to give them whatever they asked for of gold and silver vessels
- Israel marched out like a victorious army, with spoils which were basically the reward of their long inflicted service (Exodus 12:35-36)
- All those who walked had strength given to them, and did not stumble by the way

The Deliverance of the Israelites

105:37-38



- The Lord brought them out with a strong hand, while the Egyptians were afflicted with various diseases, and ultimately all their first born were slain, the children of Israel remained unhurt and unharmed by the plague; to which David refers when he said, *And there was none feeble among His tribes*
- The Egyptians did not seek to stop the Jews in their departure, nor did they endeavor to get the gold and silver, and other valuables they had lent, back from them
- They rather hurried them away, and rejoiced at their departure, fearing some greater adversity would come upon them

God's Care for them in the Wilderness 105:39-43



- As they journeyed through the wilderness, God gave Israel the protection of a *cloud* by day
- It was *a covering* to the Israelites, this is explained in Exodus 14:19-20, when Pharaoh and his army pursued them, the Angel of the Lord put a cloud between them, so that they could not see each other, nor come near each other, and in that manner the cloud protected them
- It was also *a cover* in the wilderness, when it may have sheltered them from the sun's rays
- But perhaps its main purpose was to direct them on their way to tell them when to move and when to step, (Exodus 40:36-38)

God's Care for them in the Wilderness 105:39-43



- He also provided *fire to give them light in the night*
- These remarkable signs of God's presence and care led Israel through the wilderness
- God miraculously supplied nourishment for Israel in the wilderness, providing *quail* and manna *the bread of heaven*
- *The people asked* God sent them quails but they were severely punished for having asked as recorded in Numbers 11
- The murmuring of the Israelites is not mentioned, because the Psalmist's object is to point to God's goodness, not to Israel's unfaithfulness

God's Care for them in the Wilderness 105:39-43



- God miraculously provided *water* that gushed forth from rocks, “*Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*” (Exodus 17:6)
- This was typical of Christ the Rock, (1 Corinthians 10:4)
- For the smitten *Rock* is Christ crucified, from Whose right-side flowed blood and water, (John 19:34)
- The water did not only gush out once, but it ran *like a river*, plentifully and constantly

God's Care for them in the Wilderness 105:39-43



- To this that promise mentioned, *“I will even make a road in the wilderness And rivers in the desert... Because I give waters in the wilderness And rivers in the desert, To give drink to My people, My chosen.”* (Isaiah 43:19-20)
- God was faithful to His promise made to Abraham, and did not forget his descendants in the hour of need
- God's faithfulness to Israel in taking them out of Egypt, through the wilderness, and into Canaan was all based on a fulfillment of *His holy promise*
- God binds Himself by His promises and regards them as *holy*

God's Care for them in the Wilderness 105:39-43



- It was not because of their goodness, of their obedience to the divine will, or of any worthiness or merit of theirs, that such signs and wonders were done for them in Egypt; but it was because of the grace and goodness of God, and His faithfulness to His covenant and promise
- After the destruction of Pharaoh and his host in the Red Sea, God brought forth His people from bondage, singing with great joy and exaltation, *“I will sing to the Lord, For He has triumphed gloriously.”* (Exodus 15:1)

Bringing them into Canaan

105:44- 45



- *the lands of the Gentiles*, The countries of the seven nations that dwelt in Canaan
- The Lord *gave them the lands*, He who had a right to do it, being the possessor of heaven and earth
- In the fullness of time, when the cup of the idol-worshippers got completely full, they were driven out of their own lands, lost the labor of their hands, to be inherited by His people Israel
- The emphasis throughout the Psalm lies on God's goodness: His promise, protection, providence, and presence

Bringing them into Canaan

105:44- 45



- He is true to His word and David reminds God's people of their responsibility
- God rescued the Israelites and brought them into the land, setting them free not for the ultimate purpose of personal indulgence, but so they could *observe His statutes* and *keep His laws*
- It is the contrary to which the Canaanites had done, which made God cast them out of the land
- All that God requires, in return for so many favors, is the observance of His law; which is obedience

Bringing them into Canaan

105:44- 45



- Obedience is of the greatest value to everyone, for it always leads to new favors, of far greater value than the promised land
- And this is the end of our spiritual and eternal redemption by Christ, that we be zealous of good works; live in righteousness, glorify Him with our bodies and spirits, which are His
- *Praise the Lord*: The Psalm ends just as the previous Psalm, with the Hebrew word *Alleluia*
- It is right and worthy for God's people to remember His marvelous works and to praise Him for all He has done

Discussion



- How does the Psalm begin and end?
- What is the focus of the introduction of the Psalm?
- What does God do with kings who threaten His people?
- What did God do for His people, according to this Psalm?
- How should God's people respond to His goodness?



Discussion

- How did the Lord use nature to protect and deliver Israel?
- Is it illogical to affirm both God's sovereignty over all things and at the same time, our responsibility for our actions? Why/ why not?
- Why was Egypt called the land of Ham?
- Israel's deliverance from Egypt was due entirely to God's grace and mercy. Why was that important for the people to remember?