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# Psalm 105

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## Psalm 105:1–45

## God Provides for Israel

### Outline of Chapter 105

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|-------------------------------------|--|--|--------------------------------|
| <b>Darkness (not completed yet)</b> |  | <b>Manna</b>                               | <b>Messianic Prophecies</b>    |
|                                     |  | <b>Jesus in the Old and New Testaments</b> | <b>Doctrine of Inspiration</b> |
|                                     |  | <b>The Study of Inspiration</b>            |                                |

**Introduction:** Psalm 105 covers God’s relationship to Israel from its human inception—God speaking to Abraham—to the giving to them of the Land of Promise. This psalm covers the history of Israel with a wider sweep than does any other and this psalm covers what is essentially the pre-nation status of Israel. One of the most interesting aspects of the history of Israel as found in this psalm is that the apostasy and degeneracy of Israel is not mentioned. This does not mean that the psalm is inaccurate nor does it mean that the psalmist saw the history of Israel through rose-colored glasses, although that is the impression which is given. This is just a matter of emphasis, and the emphasis in this psalm is upon God and His work on behalf of Israel. So we are examining with a great sweep God’s care of Israel and His promises to Israel throughout the time of the Pentateuch. This psalm seems to be well-suited to follow Psalm 104, which deals with creation, restoration and sustenance of the earth. Psalm 106 seems to logically follow this psalm, as it deals with Israel’s continual failures and God’s grace.

The author and the time period during which this psalm was written can be reasonably guessed at. At first blush, it would appear that David or Asaph wrote this. This is because we have almost the exact same psalm as is found in 1Chron. 16 (at least the first 15 verses are the same). Immediately prior to this psalm in 1Chron. we read: [Then on that day \[the day of placing the ark of the covenant inside a tent among the people for the first time in years\], David first assigned by the hand of Asaph and his relatives to give thanks to Y<sup>e</sup>howah \(1Chron. 16:7\).](#) The responsibility given to Asaph and his family was to write psalms in praise of God and/or to perform these psalms of psalms composed by David. This could have been a psalm which had been around for awhile, which was chosen to be read on the day of the Ark was moved. One may reasonably understand this psalm to be illustrative of what David expected rather than something which suddenly had been written by Asaph or by David for the occasion. In the psalms, either the latter portion of the psalm was added at a later date<sup>1</sup> or it just had not been quoted in its entirety in the 1Chronicles text. A precursory examination of 1Chron. 16 looks as though the praises sung there were sort of a greatest hits montage. That is bits and pieces of several psalms are read. What I believe actually happened is that the writer of 1Chronicles quoted what he remembered of what was sung (to be accurate, the writer of the document which the writer of Chronicles used to write Chronicles).<sup>2</sup> We tend to recall the first few lines of several songs and hymns and we could quote these from memory, we would be hard-pressed to write down the complete lyrics. This is what I really think happened in 1Chron. 16; therefore, I don't believe this was a re-working of 1Chron. 16, but that we have the psalm quoted in its entirety here and quoted in part in 1Chronicles. Therefore, that would place the time that this psalm was written prior to the time of David and Asaph; and since it was sung during their time for such an important occasion, this Psalm 105 was likely a classic song of praise to them, meaning that it had been around for say, 20 or more years (maybe even 200 or more years).

Furthermore, this psalm seems to have been written by whoever wrote Psalms 104 and 106, the three of which form an historical trilogy. The problem with this interpretation is that Psalm 106 appears to be written during the dispersion, which occurred long after 1Chron. 16. This would indicate that we do not have the same author—at least, not for Psalm 106—as we do for the previous two psalms. Now, it very well could be, that this psalm was written first, and then a later psalmist came along and decided to *bookend* this psalm by writing Psalm 104 and 106. We do not have enough information to take a dogmatic stand here.

Another theory is, David or Asaph wrote this psalm, and it is clearly lifted from the book of Genesis. As you may recall, the first time that David attempted to move the Ark of God, one of the Ark's caretakers died. This psalm is sung during the second and successful moving of the Ark. What would make sense is, not only did David search the Scriptures in order to determine the proper way to move the Ark, but he was also moved by some of the things which he read, and he wrote this psalm about these things. It will be clear that some of these lines were lifted right out of Genesis—not word-for-word, but clearly thought-for-thought.

Let me offer another scenario: this author took the psalm of 1Chron. 16 and added to it. Then he wrote Psalm 106 as a companion psalm.

The subject matter of this psalm appears to be very similar to that of Psalm 78; however, Psalm 78 has a narrower historical sweep and a completely different purpose. Psalm 78 seems to be a call to the nation Israel to turn from their evil; Psalm 105 calls to Israel to turn to God in gratitude for His grace, protection and provision.

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Let's summarize these theories of authorship and include others which have been suggested:

<sup>1</sup> This is the opinion of Barnes; one of the few times he is mistaken (but he rarely if ever mistaken on a major point of doctrine).

<sup>2</sup> The writer of Chronicles used several documents in order to compose Chronicles, which was written long after the fact. It appears as though this writer used Samuel and Kings among other documents.

We should stipulate to the fact that, the singing of this psalm was a part of the celebration of moving the Ark into Jerusalem. It appears to have been sung—at least in part—after David had placed the Ark into the tent which he constructed for it (see 1Chron. 16:1, 7–22). This would indicate that at least half of this psalm (vv. 1–15) had been written prior to moving the Ark into Jerusalem.

Bear in mind, it is possible that Psalm 105 was written earlier in Israel’s history and brought out for the placing of the Ark into Jerusalem. Hence, we will examine theories as to both the authorship and the occasion of the writing of Psalm 105.

Because some theologians suggest that some author added to this psalm *after* the moving of the Ark, it may be worthwhile to at least divide the psalm into two parts:

Part One: The reader is given 10 or 11 imperatives (vv. 1–8) and then the general nature and events of God’s covenant to Israel is given (vv. 9–15).

Part Two: The history of Joseph (vv. 16–24) and the history of the exodus (vv. 25–43) and some concluding remarks (vv. 44–45) are given.

I do not agree with a severing of this psalm, which I will discuss further below.

### Theories as to the Authorship and Occasion of Psalm 105

| Theologian | Theory  |
|------------|---|
| Barnes     | <p>Barnes suggests that the first half of this psalm had been written by David specifically for the occasion of moving the Ark, but that someone added a second half to this psalm at a later time:</p> <p><i>The author of this psalm is unknown, as is the occasion on which it was composed. It resembles the seventy-eighth psalm in the fact that both are of an historical nature, recounting the dealings of God with his people in their deliverance from the bondage in Egypt. The object of the former psalm however, seems to have been “to recall the nation from their sins,” and to vindicate the dealings of God with the Hebrews in his arrangements for their government, or in the change of the administration, by giving the government to the tribe of Judah under David, rather than to Ephraim; the object of this psalm is “to excite the people to gratitude” by the remembrance of the goodness of God to the people in former times. Accordingly this psalm is occupied with recounting the mercies of God - his various acts of intervention in their history - all appealing to the nation to cherish a grateful remembrance of those acts, and to love and praise him.</i></p> <p><i>The first sixteen verses of the psalm are substantially the same as the first part of the psalm composed by David when he brought up the ark, as recorded in 1Chron. 16:8-22. But at that point the resemblance ceases. Probably the author of this psalm found in the one composed by David what was suitable to the occasion on which this was composed, and adopted it without any material change. In the remainder of the psalm, he has simply carried out in the history of the Jews what was suggested by David in the psalm in 1 Chr. 16, and has applied the idea to the other events of the Jewish history, as furnishing a ground of praise. The psalm is a mere summary of the principal events of that history to the time when the people entered the promised land - as laying the foundation of praise to God.<sup>3</sup></i></p> |

<sup>3</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 105 introduction.

| Theories as to the Authorship and Occasion of Psalm 105 |   |
|---|---|
| Theologian  | Theory  |
| Clarke  | <p><i>We find several verses of this Psalm in 1 Chronicles 16, from which it is evident that David was the author of the principal part of it: but it was probably enlarged and sung at the restoration of the people from the Babylonish captivity.</i><sup>4</sup></p> <p>To me, it is amazing that, because half the psalm is not recorded in 1Chron. 16, that so many assume that the second half must have been written at a later date.</p>   |
| Gill  | <p><i>This psalm was penned by David, and sung at the time when the ark was brought from the house of Obededom to the place which David had prepared for it; at least the first fifteen verses of it, the other part being probably added afterwards by the same inspired penman.</i><sup>5</sup></p>   |
| Kukis   | <p>It is very common for us to know the first few lines or the first stanza of a song, and throughout the end of 1Chron. 16, that appears to have been the case. No psalm is quoted in its entirety. This does not mean that half of these psalms were known when the Ark was moved, and that some mysterious author added the other half to the psalms years later. This probably indicates the writer-historian recording the words which he recalls being sung. In another culture, had the titles of these psalms been known and clearly associated with the psalms sung, an historian may have just given us the title of the psalms sung. Therefore, it is my opinion that all of these psalms had been written in their entirety prior to the moving of the Ark. What proves this is <b>Bullinger's outline/organization of Psalm 105</b> below. This psalm is simply too carefully designed to simply be the product of two authors throwing it together with several intervening decades or centuries. For someone to have this opinion, much more is needed than simply the fact that the chronicler records only the first half of this psalm in 1Chron. 16. Since no psalm was recorded in 1Chron. 16 in its entirety, I see no reason to require that two authors produced psalm 105 centuries apart.</p> <p>As to authorship, I am at a loss. Although I lean toward David as the human author, 1Chron. 16:7 might be interpreted to indicate that Asaph wrote these psalms. In any case, even though the discussion of authorship can be interesting, what stands is the psalm itself, its impact and its meaning.</p> <p>What is occurring in 1Chron. 16 is a renewing of Israel under David and a renewing of God's covenant Israel. The Tabernacle appears to have fallen into disuse and the Ark of God had been kept in storage. This should not be the case for a theocracy/monarchy like Israel. Therefore, as David brings these people to some sort of spiritual renewal, doctrine must be disseminated. This psalm gives an excellent summary of God's covenants with Israel and how He has fulfilled these covenants.</p> |

<sup>4</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 105 introduction.

<sup>5</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105 introduction.

| Theories as to the Authorship and Occasion of Psalm 105 |   |
|---|---|
| Theologian  | Theory  |
| Spurgeon  | <p><i>This historical Psalm was evidently composed by King David, for Psalm 105:1–15 of it were used as a hymn at the carrying up of the ark from the house of Obed–edom, and we read in 1Chron. 16:7. “Then on that day David delivered first this Psalm, to thank the Lord, into the hand of Asaph and his brethren.” Such a song was suitable for the occasion, for it describes the movements of the Lord's people and his guardian care over them in every place, and all this on account of the covenant of which the ark; then removing, was a symbol.</i></p> <p><i>The removal of the ark was a fit occasion for proclaiming aloud the glories of the Great King, and for publishing to all mankind the greatness of his doings, for it had a history in connection with the nations, which it was well for them to remember with reverence.<sup>6</sup></i></p> |

Now, even though I am right at least 90% of the time, I do include the opinions of other authors, most of whom were excellent theologians and exegetes of their time. I provide these other theories for two reasons: (1) Out of respect for these men who have gone before and (2) to make this exegesis of Psalm 105 a nearly one-stop affair. You should be able to read through my examination of Psalm 105 and emerge on the other side without any requirement to read further on it. I don't mean to discourage further examination; my intention is to cover this psalm in great detail and unflinching thoroughness.

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Allow me to speak to dogmatism for a moment. There are some interesting topics that we may speculate about: e.g., who wrote this particular psalm and the ones around it. We can be dogmatic about this psalm having been written for the moving of the Ark or at least before (the first 15 verses anyway), and after that, we are not allowed to be dogmatic, as we do not have enough information. I lean strongly toward this psalm being composed as a whole and by a man with a very precise and complex mind, as **the organization of this psalm** is a wonder to behold (you'll see later on in this introduction). This certainly suggests David, who was a genius; but it does not exclude Asaph or an author from a previous age.

Where we are allowed to be dogmatic is when it comes to doctrinal principles: our salvation being provided for us in grace by Jesus Christ, attained to by faith alone in Christ alone; the Trinity; the depravity of man, etc. I was spiritually raised at Berachah Church where the pastor, R. B. Thieme Jr., was nothing if not dogmatic. However, this does not mean that we dogmatic about each and everything that we say related to the Bible. Some things lend themselves to dogmatism (the fundamentals of the faith) and some things do not (for instance, the time, place and authorship of some psalms).

No matter what the theories are, this psalm was undoubtedly a part of the celebration of the moving of the Ark by David into Jerusalem. If you have not studied this, let me give you a brief synopsis of this event:

<sup>6</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 105 introduction; v. 1.

| David Moves the Ark of God—a Timeline         |   |
|---|---|
| Scripture                                     | Summary   |
| <b>1Chron. 13:1–4</b>                         | David decides to move the Ark of God into Jerusalem. What appears to be the case is, there was not a normal amount of public worship in Israel as prescribed by the Law of Moses. The City of the Priests, Nob, had been attacked by Saul, who killed all of the priests and their wives and children, and the Ark of God, the heart and soul of the Tabernacle, was essentially kept in storage after the Philistines returned it to Israel (see also 1Sam. 5–7 22).                   |
| <b>2Sam. 6:1–11</b><br><b>1Chron. 13:5–14</b> | David first attempted to move the Ark out of storage into Jerusalem, following the pattern of the Philistines, who returned the Ark to Israel after it caused great distress in their land. This attempt ended in failure. One of the Ark’s caretakers, Uzzah, died as a result of touching the Ark. David halted the moving of the Ark and took it to the nearest farmhouse, where it remained with Obed-edom.   |
| <b>2Sam. 6:13–16</b><br><b>1Chron. 15</b>     | When David hears that the farm where the Ark had been taken was enjoying great prosperity (he finds this out a scant 2 months or so after leaving the Ark there), David does some research about moving the Ark. He then moves the Ark of God to Jerusalem with great pomp and celebration. I would theorize that David spent at least a week and perhaps as long as a month reading Scripture, taking notes, writing psalms, and organizing a celebration for the movement of the Ark. |
| <b>2Sam. 6:17–17</b><br><b>1Chron. 16</b>     | The Ark is placed into a tent constructed specifically for it, and the celebration continues in Jerusalem. At this time, Psalm 105:1–15 is sung (it is my opinion that the entire psalm was sung).  |
| <b>2Sam. 7</b><br><b>1Chron. 17</b>           | David concerns himself with the building of a permanent home for the Ark (the Temple), but he is told that his son would do that instead.   |

I think that it is a good idea to have, whenever possible, a rough idea as to the background of a psalm; an historical context within which to place the psalm.

What might be an important point to some is, David did not attempt to bring the Tabernacle and the Ark to Jerusalem together. What his thinking was is, he would bring the Ark to Jerusalem and then He would build a permanent structure for God in Jerusalem. Because this was in his mind, he did not find it necessary to bring the Tabernacle to Jerusalem.

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I always like to include an alternate outline:

Clarke gives us a simple summary of this psalm: *The Psalm is a history of God’s dealings with Abraham and his posterity, till their settlement in the promised land.*<sup>7</sup>

| Clarke Outlines Psalm 105 |   |
|---------------------------|---|
| Scripture                 | Incident  |
| <b>Psalm 105:1–5</b>      | An exhortation to praise God for His wondrous works |
| <b>Psalm 105:6–16</b>     | God’s goodness to Abraham, Isaac, and Jacob         |
| <b>Psalm 105:17–22</b>    | God’s goodness to Joseph in Egypt                   |

<sup>7</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 105 introduction.

## Clarke Outlines Psalm 105

| Scripture       | Incident                                       |
|-----------------|--|
| Psalm 105:23–25 | God's goodness to Israel in Egypt              |
| Psalm 105:26    | God's goodness to Moses in the same land       |
| Psalm 105:27–36 | The plagues sent on the Egyptians              |
| Psalm 105:37–38 | The deliverance of the Israelites out of Egypt |
| Psalm 105:39–43 | How God supported the Jews in the wilderness   |
| Psalm 105:44–45 | God brings the Jews into Canaan                |

What is interesting is, I superficially reviewed my own outline of many years ago and found it to be reasonable, and I kept it, changing one section title. However, this division seems reasonable, although it barely coincides with mine; and the outline below seems to be right on target.

This was taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 105 introduction.

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Unfortunately, the outline of this psalm does not give us the true picture of the careful corresponding parallelism found in this song. If you tend to bypass outlines or glance through them, but not really, you need to refresh your brain, and look this over carefully. Bullinger provides an outstanding outline for Psalm 105, which I edited somewhat:

### The Organization of Psalm 105

- A. Exhortation to praise the Lord (in the second person plural) (vv. 1–7).**
- B. The basis of praise; God makes a covenant with Abraham to be fulfilled in the future (vv. 8–12).**
  - 1. The covenant is remembered (vv. 8–10).
  - 2. The Land is promised (v. 11).
  - 3. The People are described (v. 12).
- C. The patriarchs (vv. 13–22).**
  - 1. The journeyings of the Patriarchs (v. 13).
  - 2. The grace and protection given them (vv. 14–15).
  - 3. Their affliction (v. 16).
  - 4. Joseph's mission to deliver Israel (vv. 17–22).
    - a. The sending of the deliverer (v. 17).
    - b. His trial by the Word of God (vv. 18–19).
    - c. The deliverance (vv. 20–22).
- C. The nation Israel (vv. 23–41).**
  - 1. The journeyings of the people (v. 23).
  - 2. The grace and protection given them (v. 24).
  - 3. Their affliction (v. 25).
  - 4. Moses' mission to deliver Israel (vv. 26–41).
    - a. The sending of the deliverer (v. 26)
    - b. His trial by the Word of God (vv. 27–36).
    - c. The deliverance (vv. 37–41).
- B. The basis of their praise—God begins to fulfill his covenant with Abraham (vv. 42–45).**
  - 1. The covenant is remembered (vv. 42–43).
  - 2. The Land is inherited (v. 44).

## The Organization of Psalm 105

### 3. The People are described (v. 45).

#### A. Exhortation to praise the Lord in the second person plural (v. 45).<sup>1</sup>

The organization of this psalm is quite impressive to me. I have enjoyed writing from my earliest youth, but when I see the incredible organization here, it simply blows me away. Did David (or whoever wrote this) actually have this who outline in his mind while writing this? Did it evolve organically? Did he jot a few notes on scratch paper, and then develop the psalm?

One of the interesting interactions is between the writer of Scripture and God the Holy Spirit. Although it is difficult to see when reading a translation, the style of writing varies dramatically from book to book. John writes with the simplest of Greek, using an incredibly limited vocabulary. Moses painstakingly records events as well as the words of God, being careful to distinguish between God's Words and his own in Exodus, Leviticus and Numbers. Most of Samuel is straightforward narrative, which is reasonably easy to translate and to understand. Some of the psalms are reasonably easy to understand and others are almost impenetrable (e.g., Psalm 68). Invariably, there are a large number of words sprinkled throughout the psalms which are different from those typically found in narratives and historical writings. In the case of this particular psalm, I believe that the author has a particularly complex mind, the kind of mind that can play a mean game of chess;<sup>2</sup> the kind of mind that can look to what is not written yet, and to somehow hold this in his brain until he gets that far. I don't believe that the Holy Spirit was the One to give this psalm its style and organization; the Holy Spirit no doubt breathed divine information through the human author, but I believe that the author's intelligence, vocabulary and writing style was left intact. Even though this is a fairly simple recounting of the history of Israel, the organization of this is genius.

I may need to do a side-by-side of this organization and the psalm itself at the end.

The precise organization of this psalm suggests that it was composed as a whole unit rather than half being written prior to the moving of the Ark, and the 2<sup>nd</sup> half at some later date.

<sup>1</sup> This was taken and slightly changed from Bullinger's great book *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 by Baker Books; pp 382–383.

<sup>2</sup> One time, I followed the moves of a chess match between two professional chess players (this was in a news column), and, insofar as I could determine, one man had the other one beat 15 moves in advance; that is, there was a tipping point not too far into the game, when one player went on the offensive and the other player was unable to recover from being on the defensive. In those final moves, I could not, for the life of me, come up with any alternate move that would have turned things around. Obviously, I have played chess before, but how any man can see a dozen moves in advance completely awes me. The writer of this psalm is like a chess player looking a dozen moves down the road.

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With regards to the title of this psalm, Clarke writes: *The hallelujah which terminates the preceding Psalm, is made the title of this by the Vulgate, Septuagint, Ethiopic, and Arabic: but it has no title either in the Hebrew or Chaldee. The Syriac considers it a paraphrase on the words, "Fear not, Jacob, to go down into Egypt; and teach us spiritually not to fear when we are obliged to contend with devils; for God is our shield, and will fight for us."*<sup>8</sup>

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## The Reader (Israel), the Focus (Yehowah) and the Ten Imperatives

<sup>8</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 105 introduction.

**Give thanks to Y<sup>e</sup>howah;  
call in His name;  
Make known in the peoples His deeds.**

Psalm  
105:1

**Give thanks to Y<sup>e</sup>howah;  
[and] call upon His name.  
Make His deeds known among the peoples.**

**Give thanks to Jehovah and call upon His name.  
Make His deeds known to all people throughout the world.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                  |  |
|------------------|--|
| Dead Sea Scrolls | O give thanks to the LORD, for He is good;<br>For [His steadfast love endures forever!<br>O give thanks to the LORD, call] on His name; make known [His de]eds among the peoples! This psalm is found <i>after</i> Psalm 147 in 11QPs <sup>a</sup> (and most likely in 4QPs <sup>e</sup> ). These are the only two psalm scrolls which preserve this psalm. <sup>9</sup> |
| Masoretic Text   | Give thanks to Y <sup>e</sup> howah;<br>call in His name;<br>Make known in the peoples His deeds.  |
| Septuagint       | Alleluia. Give thanks to the Lord, and call upon His name; declare His works among the heathen.  |

Significant differences: There is no difference between the Greek and the Hebrew; except that the Greek takes the title for this psalm from the previous Psalm. the Dead Sea Scrolls have an additional line in v. 1.

#### **Thought-for-thought translations; paraphrases:**

|                       |   |
|-----------------------|---|
| CEV                   | Praise the LORD and pray in his name! Tell everyone what he has done.               |
| Good News Bible (TEV) | Give thanks to the LORD, proclaim his greatness; tell the nations what he has done. |
| New Jerusalem Bible   | Alleluia!   |
|                       | Give thanks to Yahweh, call on his name,<br>proclaim his deeds to he peoples!       |

#### **Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | O give praise to the Lord; give honour to his name, talking of his doings among the peoples.                  |
| Easy English (Churchyard) | Say "thank-you!" to the LORD.<br>Tell (everybody) his name.<br>Tell people in every country what he has done. |
| HCSB                      | Give thanks to the LORD, call on His name; proclaim His deeds among the peoples.                              |
| JPS (Tanakh)              | Praise the LORD;<br>call on His name;<br>proclaim His deeds among the peoples.                                |
| NET Bible®                | Give thanks to the LORD!<br>Call on his name!<br>Make known his accomplishments among the nations!.           |
| New International Version | Give thanks to the LORD, call on his name;<br>make known among the nations what He has done.                  |

<sup>9</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 554.

**Literal, almost word-for-word, renderings:**

- LTHB O give thanks to Jehovah; call on His name; make His deeds known among the peoples.
- Young's Updated LT Give thanks to Jehovah—call in His name, Make known among the peoples His acts.

**What is the gist of this verse?** The psalmist begins with 3 imperatives to the reader (hearer): give thanks to Jehovah; call upon His name; and make His deeds known to all people.

| <b>Psalm 105:1a</b>                                  |   |  |                                 |
|--|---|--|---------------------------------|
| <b>Hebrew/Pronunciation</b>                          | <b>Common English Meanings</b>  | <b>Notes/Morphology</b>                                    | <b>BDB and Strong's Numbers</b> |
| yâdâh (יָדָה)<br>[pronounced yaw-AWH]                | <i>give thanks, praise, celebrate; confess</i>  | 2 <sup>nd</sup> person masculine plural, Hiphil imperative | Strong's #3034<br>BDB #392      |
| lâmed (ל) (pronounced l <sup>e</sup> )               | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition  | No Strong's #<br>BDB #510       |
| YHWH (יְהוָה)<br>[pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                          | proper noun  | Strong's #3068<br>BDB #217      |

**Translation:** Give thanks to Y<sup>e</sup>howah;... This psalm opens with the second person plural, Hiphil imperative of *to give thanks* (this word means *to cast* or *throw* in the Qal or Piel; and *to confess* in terms of naming one's transgressions (in the Hithpael; possibly in the Hiphil). These are not just arbitrary meanings; the concept is that we are throwing or casting something before God when the word is found in the Hiphil or the Hithpael. In the Hiphil, the causative stem, a strong case could be made for there to first be motivation, which comes from God's Word in the soul.

Psalm 106:1 reads: Hallelujah (Praise the Lord)! Give thanks to Y<sup>e</sup>howah, for He is good; for His grace is everlasting. Isa. 12:2: "Observe, God is my salvation. I have trusted and I will not be afraid; for Y<sup>e</sup>howah God is my strength and song; and He also has become my deliverance." This psalm fully focuses upon God and His provision for and protection of the Israelites. The psalmist calls the people to praise God for what He has done and to express thanks to Him for His grace.

**Application:** We have a very large Old Testament which should not be ignored simply because we are in the Church Age. Although, we are not under the Law of Moses, there are a great many things in the Old Testament which would benefit us. When we are unsure about our relationship to God, or unsure about just how much a part of our lives God is involved in, then we look to Israel and we look to see how God functioned in the nation Israel. this psalm begins with 10 imperatives, but then moves to a history of Israel from the patriarchs through to the nation God brought through the desert. We ought not to focus on the miracles or dramatic signs, but upon the care and involvement of God with nation Israel, from beginning to end. When we observe the jealous brothers of Joseph selling him into slavery to the Egyptians (actually, this is not exactly what occurred). Obviously, this would appear to be a great injustice, a great wrong which needs to be righted; and, for many today in Joseph's place, you would have hauled your brothers into court and sued them for their actions. But here is God's hand in all of this: God sent Joseph to Egypt to prepare the way for his family. Psalm 105 tells us this straight out: **God sent a man before them** (v. 17a). So, when we face difficult circumstances, we look back to Joseph; we look back to what God did for all Israel; and we recognize that God works in our lives as well, and in ways that we may not fully appreciate while they occur.

This verse begins a set of 10 imperatives. From the very start, we are told to give thanks to God.

Let me hypothesize that each of these imperatives will be related to the content of this psalm. God has done many things on behalf of Israel—He has made many promises to Israel and He will keep these promises. For these reasons, the hearer ought to give thanks to God.

| Psalm 105:1b   |   |   |                             |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
| qârâ' (קָרָא)<br>[pronounced kaw-RAW]  | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i> | 2 <sup>nd</sup> person masculine plural, Qal imperative                           | Strong's #7121<br>BDB #894  |
| bê (בְּ) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                                   | a preposition of proximity  | No Strong's #<br>BDB #88    |
| Although the bêyth preposition is primarily a preposition of proximity, it can also mean <i>in, among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning.</i> |   |   |                             |
| shêm (שֵׁם) [pronounced shame]   | <i>name, reputation, character</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8034<br>BDB #1027 |

**Translation:...**[\[and\] call upon His name](#) The reader is enjoined here to *call by means of His Name, to call in the Name of Him*, etc. The implication is that one is calling to God but the emphasis is that it is *by means of His Name*, a reference to the second person of the trinity, Jesus Christ. All believers have direct access to God, when in fellowship. Our prayers are automatically based upon the saving work of Jesus Christ. He is what gives us access to God the Father. One of the actions which brings us into God's plan in a significant way is correct prayer. God has set up a certain protocol for prayer that, when we fulfill that, we have made significant impact in God's plan. Our prayer life is like a touchdown pass; it is a significant occurrence in the game. And any believer can participate in this way and such participation glorifies God, Who made provision for your prayers in eternity past. Now, the key is protocol: you must be filled with the Spirit (i.e., you have recently named your sins to God) and you address your prayers to God the Father. The more doctrine that you have, the more effective your prayers can be. The less doctrine you have, the more often you beg God to make it stop hurting or you beg Him to get you out of a jam that you got yourself into or you ask Him for things that you shouldn't be asking for (e.g., for some person's hand in marriage when they would make you one of the most miserable people on earth). **"And it will come to pass that whoever calls on the name of Y<sup>e</sup>howah will be delivered."** (Joel 2:32a).

We will view a number of things which God has done on behalf of Israel, and many were the result of calling upon His name or calling for God to act by means of His name. Because He has come through in the past, we ought to continue to have the faith to call upon Him.

## Psalm 105:1c

| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| yâda' (יָדָע) [pronounced yaw-DAHG']               | <i>to cause to know, to make one know, to instruct, to teach</i>                                    | 2 <sup>nd</sup> person masculine plural, Hiphil imperative                   | Strong's #3045<br>BDB #393 |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| 'ammîym (עַמִּים) [pronounced gahm-MEEM]           | <i>peoples, nations; tribes [of Israel]; relatives of anyone</i>                                    | masculine plural collective noun with the definite article                   | Strong's #5971<br>BDB #766 |
| 'ălylâh (עֲלֵי לָא) [pronounced al-ee-LAW]         | <i>actions, deeds; wanton acts</i>  | feminine plural noun with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #5949<br>BDB #760 |

**Translation:** *Make His deeds known among the peoples.* Now, God had a plan for Israel and part of this plan was for them to reach out to the Gentiles. *Your godly ones will bless You and they will speak of the glory of Your kingdom and they will talk of Your power—the power to make known to the sons of men Your mighty acts and the glory of the majesty of Your kingdom* (Psalm 145:10b–12). *Sing to Y<sup>e</sup>howah; bless His name. Proclaim good news of His salvation from day to day. Tell of His glory among the nations—His wonderful deeds among all the peoples* (Psalm 96:2–3). What I find fascinating is that God did not send out missionaries from the nation Israel as He does from the church. You would expect that in a time of more restricted travel and restricted flow of information that God would have the Israelites going out into the world to evangelize the world. However, that is His plan today, even though we have almost instant informational access to things which occur half-way around the world. God has not changed; He provides everyone with positive volition a chance to believe in His Son, regardless of geographical location and linguistic barriers. So God saw to it that His blessing of the nation Israel was made clear around the world, and everyone had a chance to believe in Jesus Christ based upon His reputation. This purpose is stated here in this psalm; the third verb is the 2<sup>nd</sup> person plural, Hiphil imperative of *to know*. The similarity of the two words is an alliteration, as we have the bēyth (without the dagesh) also repeated.

What is to be made known among the peoples is His *acts, deeds, practices*. This is a reference to all that God had done on behalf of Israel; not only the miracles and wonders of God's acts which took them out of Israel, but everything which preceded that. In fact, that is exactly what this psalm is about—to extol the works of God.

What was well-known to the people in the land around Israel was how God brought them out of Egypt and put them in this land flowing with milk and honey. Many people outside the nation Israel were saved in this way, by having God's deeds made known to them.

Gill remarks: *His deeds among the people are the effects of his counsel, wisdom, power, and goodness; such as the works of creation and providence, and especially of grace, and salvation; and which were to be published among the Heathen, for the glory of his name: and indeed the Gospel, which is ordered to be preached to all nations, is nothing else than a declaration of what Jehovah, Father, Son, and Spirit, have done and do.*<sup>10</sup>

Throughout Scripture, God calls upon us to make known His power, majesty and deeds.

<sup>10</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:1.

| Make God’s Deeds Known to all the People |  |
|--|--|
| Scripture                                | Incident   |
| <b>Psalm 89:1</b>                        | I will sing of the steadfast love of the LORD, forever; with my mouth I will make known your faithfulness to all generations.  |
| <b>Psalm 96:3</b>                        | Declare his glory among the nations, his marvelous works among all the peoples!  |
| <b>Psalm 145:4–7, 11–12</b>              | One generation shall commend your works to another, and shall declare your mighty acts. On the glorious splendor of your majesty, and on your wondrous works, I will meditate. They shall speak of the might of your awesome deeds, and I will declare your greatness. They shall pour forth the fame of your abundant goodness and shall sing aloud of your righteousness. They shall speak of the glory of your kingdom and tell of your power, to make known to the children of man your mighty deeds, and the glorious splendor of your kingdom. . |
| <b>Isa. 12:4</b>                         | And you will say in that day: "Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted.   |
| <b>Daniel 4:1–3</b>                      | King Nebuchadnezzar to all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied to you! It has seemed good to me to show the signs and wonders that the Most High God has done for me. How great are his signs, how mighty his wonders! His kingdom is an everlasting kingdom, and his dominion endures from generation to generation.  |
| <b>Daniel 6:26–27</b>                    | "I make a decree, that in all my royal dominion people are to tremble and fear before the God of Daniel, for he is the living God, enduring forever; his kingdom shall never be destroyed, and his dominion shall be to the end. He delivers and rescues; he works signs and wonders in heaven and on earth, he who has saved Daniel from the power of the lions."   |

These passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 105:1.

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**Sing to Him;  
sing praises to Him;  
Declare in all of His wonderful acts!**

Psalm  
105:2

**Sing to Him.  
Sing praises to Him.  
Declare [or, meditate about] all of His  
extraordinary acts!**

**Sing to Him and perform music to Him!  
Study about all of His extraordinary acts.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

Sing to Him;  
sing praises to Him;  
Declare in all of His wonderful acts!

Septuagint

Sing to Him, and sing praises to Him: tell forth all His wonderful works.

Significant differences:

The Greek adds in the kai conjunction.

**Thought-for-thought translations; paraphrases:**

CEV Sing praises to the LORD! Tell about his miracles.  
 Good News Bible (TEV) Sing praise to the LORD; tell the wonderful things he has done.  
 The Message Sing him songs, belt out hymns, translate his wonders into music!  
 New Living Testament Sing to him; yes, sing his praises,  
 Tell everyone about his miracles.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English Let your voice be sounding in songs and melody; let all your thoughts be of the wonder of his works.  
 Easy English (Churchyard) Sing songs to him, make music for him.  
 Speak about all the great things that he has done.  
 God's Word™ Sing to him. Make music to praise him. Meditate on all the miracles he has performed.  
 NET Bible® Sing to him!  
 Make music to him!  
 Tell about all his miraculous deeds!.

**Literal, almost word-for-word, renderings:**

MKJV Sing to Him, sing praises to Him; talk of all His wonderful works.  
 WEB Sing to him, sing praises to him! Tell of all his marvelous works.  
 Young's Updated LT Sing to Him—sing praise to Him, Meditate on all His wonders.

**What is the gist of this verse?** We have 3 more imperatives in this verse: sing to Him; sing praises to Him; and mediate upon or tell of His wondrous deeds.

| Psalm 105:2a                           |  |  |                             |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation                   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
| shîyr (שׂוּר) [pronounced sheer]       | to sing  | 2 <sup>nd</sup> person masculine plural, Qal imperative                                      | Strong's #7891<br>BDB #1010 |
| lâmed (ל) (pronounced l <sup>e</sup> ) | to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510   |

**Translation: Sing to Him.** In this stanza, we have three more 2<sup>nd</sup> person plural imperatives. The first imperative implores us to sing to God, which is what this psalm is all about—it is performed by the Levites before an audience of perhaps thousands, and it is possible that they are being enjoined to sing along.

## Psalm 105:2b

| Hebrew/Pronunciation                   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers        |
|--|--|--|---------------------------------|
| zâmar (זָמַר)<br>[pronounced zaw-MAHR] | <i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i> | 2 <sup>nd</sup> person masculine plural, Piel imperative                                     | Strong's #2167 & #2168 BDB #274 |
| lâmed (ל) (pronounced l <sup>e</sup> ) | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>                                      | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's # BDB #510          |

**Translation:** **Sing praises to Him.** The entire thrust of this psalm was a song which celebrated the praises of God and glorified His great works on behalf of Israel.

The difference between this and the previous verb is, the previous verb appears to apply to singing with one's voice, and this verb appears to involve musical instruments and/or praise. The first verb emphasizes the voice and the 2<sup>nd</sup> verb emphasizes the content or the accompaniment.

There is a song from opera which is absolutely amazing<sup>11</sup>; however, when I see the actual meanings of the words in English, I am less than impressed. However, I have heard a doctrinal message applied to this song, and it is quite stirring, both due to the content and the music itself.

## Psalm 105:2c

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers |
|--|---|--|--------------------------|
| sîyach (סִיַּח)<br>[pronounced SEE-ahkh]         | <i>communicate, declare, speak of, talk about; meditate, study</i>                                  | 2 <sup>nd</sup> person masculine plural, Qal imperative                                      | Strong's #7878 BDB #967  |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's # BDB #88    |
| kôl (כֹּל) [pronounced kohl]                     | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article                              | Strong's #3605 BDB #481  |
| pâlâ' (פָּלְאוּ)<br>[pronounced paw-LAW]         | <i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>           | feminine plural, Niphal participle with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6381 BDB #810  |

**Translation:** **Declare** [or, *meditate about*] **all His extraordinary acts!** When making this music, the words are to remain in the realm of the doctrine of the wondrous works which God has done. This 6<sup>th</sup> imperative has two essential meanings: the hearer is both to *meditate and study* the acts of God; and he is to *declare* these acts to others. Although the immediate context calls more for the declaration of God's works, one must first know what God has done before one can declare them.

<sup>11</sup> <http://youtube.com/watch?v=suAIVIQfsrY>

We are told again and again in Scripture to study God's marvelous works:

| <b>Study and Meditate on God's Word</b> |   |
|---|---|
| Scripture                               | Incident  |
| <b>Deut. 6:6–9</b>                      | <p>And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.</p>   |
| <b>Psalm 77:12</b>                      | <p>I will ponder all your work, and meditate on your mighty deeds.</p>  |
| <b>Psalm 119:27</b>                     | <p>Make me understand the way of your precepts, and I will meditate on your wondrous works.</p>   |
| <b>Luke 24:15–27, 31–32</b>             | <p>While they [2 disciples of Jesus] were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing Him. And He said to them, "What is this conversation that you are holding with each other as you walk?"</p> <p>And they stood still, looking sad. Then one of them, named Cleopas, answered Him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?"</p> <p>And He said to them, "What things?"</p> <p>And they said to Him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. But we had hoped that He was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning, and when they did not find His body, they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see."</p> <p>And He said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning himself.</p> <p>And their eyes were opened, and they recognized him. And he vanished from their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"</p> |
| <b>Luke 24:44–48</b>                    | <p>Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."</p>   |

| Study and Meditate on God’s Word |   |
|----------------------------------|---|
| Scripture                        | Incident  |
| 1Tim. 4:16                       | Be conscientious about yourself and your teaching; persevere in these things, for by doing this you will save both yourself and your hearers. |
| 2Tim. 2:15                       | Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth.          |

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Throughout the psalms, the reader (or listener) is directed to sing or to proclaim God’s character, His grace and His powerful works.

| Praise God for All that He is and Tell Others about Him |   |
|---|---|
| Scripture   | Incident  |
| Ex. 13:8–9  | You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.' And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt.  |
| Psalm 27:6b   | And I will offer in His tent sacrifices with shouts of joy. I will sing, yes I will sing praises to Y <sup>e</sup> howah  |
| Psalm 30:4–5  | Sing praise to Y <sup>e</sup> howah, you, His godly ones, and give thanks to His holy name, for His anger is but for a moment and His grace is for a lifetime. Weeping may last for the night, but a shout of joy comes in the morning  |
| Psalm 78:4–8  | We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done. He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep his commandments; and that they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God. |
| Psalm 146:2   | I will praise Y <sup>e</sup> howah while I live; I will sing praises to my God while I have my being  |

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**Application:** It is reasonable to study specific doctrines, to repeat them in your mind (or even aloud) so that you can communicate these things to others. Obviously, all believers should be able to clearly communicate the gospel and to be able to approach it from several different angles. After all, this is the greatest work of God.

There is nothing wrong with studying aspects of what God has done as well. Studying anatomy, psychology, astronomy, biology, chemistry, etc. are all wondrous works of God, and these are amazing things to study. One of the fascinating things about God’s universe is, no matter how narrow the field that we choose and how deep that we study it, there is always much more to know. When studying God’s creation or even those things which come as a result of His creation (philosophy, mathematics, economics, politics), it is extraordinarily complex and

wonderful, and after having chosen a narrow discipline, we generally find out that all we know is a small percentage of what there is to know. Take the single cell, which is the building block of all life—one would think, *that is simple enough*. After all, we are made of millions of cells, so how complex could studying individual cells? After all, we can see them under a microscope; we can isolate them, we can study them in a variety of circumstances—and yet, our knowledge of cells is quite incomplete. We could study particular groups of living cells, and still, after, say, 8 years of university training, we can know a lot, but we should also recognize how little we know as well.

My field of study in school was primarily mathematics. When I began, I was relatively unimpressed. I had to pick up with mathematics where I left off—well, in fact, I backtracked somewhat, and began with College Algebra, Analytic Geometry and Trigonometry. There was obviously much more to these topics than what I covered, but I felt that I had a relatively good grasp of the material. When I picked up my rather heavy Calculus book, I was somewhat amazed as to its heft, and then more surprised that this contained 4 courses worth of material. In going through the first two years, it became clear to me that we were only skimming the surface of this particular discipline. After that, mathematics became a lot more difficult (apart from Linear Algebra and early statistics courses). I recall getting this tiny book on Series and Sequences, and then finding out on the first day that we would only cover about 4 chapters of this tiny book, and I thought to myself, *whoa, how easy!* I was wrong about that. But, when I first realized that I had barely skimmed the surface of my discipline is when I took some graduate courses in mathematics at U of H. Not only were there a lot of offerings in the list of courses, and quite a number of self-directed courses (which surprised me) and courses which appeared to be rather open-ended and organic (they appeared to vary from year to year, depending upon the professor's approach), but the library selection of math books was overwhelming. I needed to go to the library and pick up a couple of reference books, as my professor was difficult to understand and the assigned textbook was not much help. When I came to the section on mathematics, I was rather surprised. I saw something which I did not know existed: bookcase after bookcase after bookcase of books on mathematics. I had no idea there were so many; and it was not a matter of having 10–20 books on the same topic, but there were such a variety of different sorts of mathematics which I was never aware of, even having had a Bachelors degree in mathematics. I recall seeing topic after topic that I had no clue about: *fuzzy sets, vector bundles*. I never even estimated how many shelves of books there were. In retrospect, there seems to me like there were 50–100' of bookshelves, floor to ceiling, books on both sides, essentially filled—thousands of books on mathematics. At this point I realized, I have barely scratched the surface of my own discipline. Compared to what I could know, I knew such a tiny percentage of my major that it was almost embarrassing. There were more books on the shelves there about topics that I did not even have a clue about, than there were books where I had some kind of an idea what was inside.

Mathematics might even be seen as an indirect creation of God. My point in all of this is, no matter how far we plumb the depths of God's creation, the best we can do is scratch the surface; the best we can do is come to a relative few generalizations and principles. We live during an age of the explosion of knowledge, and the more we know, the more we recognize that we don't know. The more we know, the more we realize that in any discipline, there is much more still to be discovered than we already know.

There is an attempt to secularize schools today as much as possible. We misapply our constitution (*the separation of church and state*, a phrase which does not even occur in the constitution), and anything which has anything to do with Jesus Christ is removed from learning. For instance, I recall learning many of the great Christmas hymns in school; now, these are hymns which today some schools ignore completely, or they are presented at parity with the songs of Satan's religions. The bulk of our schools were founded by Christians interested in the study of God's creation. The vast majority of our scientists, past and present, believe in God—the majority of those believe in Jesus Christ. And yet, there are these activists who attempt to take anything smattering of Christianity out of our public schools (including the colors red and green during the Christmas holidays).

Not surprising to most Christians, the further and further our schools move from Jesus Christ, the more dangerous they become and the less learning which takes place and the more indoctrination which takes place. What seems to be fascinating about today's school system is, there are so many children who emerge from high school lacking some of the barest essentials in the realm of reading, writing, history, mathematics and science; and yet, so many

of them seem to have strongly formed political opinions. It seems backwards to not have essential knowledge of the world around you, and yet to have strong opinions, nevertheless. The Bible tells us: [Meditate on His wondrous works](#). This is what school ought to be.

And since I am on this tangent, let me add, *some kids are going to be left behind!* I am of the opinion that a significant number of students 10–20% ought to drop out of high school around their Sophomore year and start some kind of apprenticeship. There should also not be such a push for college, and making some kids feel like they are rejects because they have chosen not to go to college. College should be for approximately 50% of our students who graduate from high school. The other 50% are not 2<sup>nd</sup> class people, nor have they been left behind. High school needs to provide a good overall background for a child, and be rigorous enough so that child actually has some fundamental knowledge which they can regurgitate.

**Praise in a name of His holiness;  
rejoices a heart of those seeking Y<sup>e</sup>howah.**

Psalm  
105:3

**Praise His holy name.  
[Let] the heart of those who seek Y<sup>e</sup>howah  
rejoice.**

**Praise His holy name;  
and let the heart of those who seek Jehovah rejoice.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                                    |   |
|------------------------------------|---|
| Dead Sea Scrolls<br>Masoretic Text | Glory in [His ho]lly name [let the] heart [of the one who seeks] His grace rejoice!<br>Praise in a name of His holiness;<br>rejoices a heart of those seeking Y <sup>e</sup> howah. |
| Septuagint                         | Glory in his holy name: let the heart of them that seek the Lord rejoice.   |

Significant differences: None between the Latin, Greek and Hebrew. However, in the Dead Sea Scrolls, the second line has those seeking *His grace* and in the Syriac, they seek *His face*. .

#### **Thought-for-thought translations; paraphrases:**

|                       |   |
|-----------------------|---|
| CEV                   | Celebrate and worship his holy name with all your heart.                        |
| Good News Bible (TEV) | Be glad that we belong to him; let all who worship him rejoice.                 |
| <i>The Message</i>    | Honor his holy name with Hallelujahs, you who seek GOD. Live a happy life!      |
| New Living Testament  | Exalt in his holy name;<br>O worshipers of the LORD, rejoice.                   |
| Revised English Bible | Exalt in his hallowed name;<br>let those who seeks the LORD be joyful in heart. |

#### **Mostly literal renderings (with some occasional paraphrasing):**

|                                 |  |
|---------------------------------|--|
| Bible in Basic English          | Have glory in his holy name; let the hearts of those who are searching after the Lord be glad. |
| Easy English (Churchyard)       | Be proud of his holy name.<br>Everybody that goes to the LORD (in his house), be very happy!   |
| <i>God's Word</i> <sup>TM</sup> | Brag about his holy name. Let the hearts of those who seek the LORD rejoice.                   |
| HCSB                            | Honor His holy name; let the hearts of those who seek the LORD rejoice.                        |
| NET Bible <sup>®</sup>          | Boast about his holy name!<br>Let the hearts of those who seek the LORD rejoice!               |

#### **Literal, almost word-for-word, renderings:**

MKJV  
Young's Updated LT

Glory in His holy name; let the heart of those who seek Jehovah rejoice.  
Boast in His Holy Name, The heart of those seeking Jehovah rejoice.

**What is the gist of this verse?** This third verse has one more imperative followed by an indicative: we are enjoined to *boast [glory] in His holy Name [reputation, personage]*; and then we are told that those who seek Jehovah God will rejoice.

| Psalm 105:3a   |   |   |                             |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
| hâlal (לָלַל) [pronounced haw-L AHL]   | <i>to be praised; to glory, to boast oneself, to be celebrated</i>                                  | 2 <sup>nd</sup> person masculine plural, Hithpael imperative                      | Strong's #1984<br>BDB #237  |
| <p>The Hithpael is generally known as the intensive reflexive. However, this is an oversimplification, and not applicable here. The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, <i>they worked with one another, they looked at one another</i>. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (<i>he pretended to be sick, they professed to be Jews</i>).<sup>12</sup> The Hithpael is intensive (and sometimes seen as an accomplished state).</p> |   |   |                             |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | No Strong's #<br>BDB #88    |
| shêm (שֵׁם) [pronounced shame]   | <i>name, reputation, character</i>  | masculine singular construct  | Strong's #8034<br>BDB #1027 |
| qôdesh (קֹדֶשׁ) [pronounced koh-DESH]  | <i>holiness, sacredness, apartness, that which is holy, holy things</i>                             | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6944<br>BDB #871  |
| <p>This word is occasionally use to mean a <i>sacred [holy, set apart] place; a sanctuary</i>. It is not used that way here, but its use may be significant.</p>   |   |   |                             |

**Translation:** *Praise His holy name,...* This is the 7<sup>th</sup> of the 3<sup>rd</sup> person masculine plural, imperatives. *Praising God's holy name* is not unlike *declaring His wondrous works*. His works emanate from His holy character, which is expressed by the phrase *His holy name*. So, that final imperative in this group of 7 calls for us to praise or celebrate God's perfect character.

We have reason, by way of experience and by way of Bible doctrine in our souls to boast or to glory in God; this glorying in *His name* means that we rejoice concerning His perfect character. This doesn't mean that we repeat His name over and over again as though it is some sort of a magic formula. God's name is His character; it is His perfect righteousness and His perfect justice. And our only way of grasping what His perfect character is through His Word:

<sup>12</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

| We Glory in God's Perfect Character |  |
|-------------------------------------|--|
| Scripture                           | Incident   |
| Psalm 33:21–22                      | For our heart rejoices in Him because we trust in His holy name. Let your grace, O Y <sup>e</sup> howah, be upon us, according as we have hoped in You   |
| Psalm 89:16                         | In Your name, they rejoice all the day; and by Your righteousness, they are exalted  |
| Psalm 138:2                         | I will bow down toward Your holy temple and I will give thanks to Your name for Your grace and for Your truth; for You have magnified Your Word above all Your Name  |
| Jer. 9:23–24                        | Thus says the LORD: "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD." |
| 1Cor. 1:29–31                       | No flesh should glory before God. But of him are you+ in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption: that, according to as it is written, He who glories, let him glory in the Lord.   |
| Gal. 6:14                           | But far be it from me to glory, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.  |

From God's character proceeds His plan.

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Another minor consideration here is, this is the 7<sup>th</sup> of the imperatives, and 7 is used to indicate God's perfection or to indicate completion. Speaking of 7's (*this* is quite the segue), one of the fascinating things in this world is the 7 day work week. This is almost universal in our world, and yet few secularists seem to ask why. A mathematician might say 6 the number of days in a week, as it is known as a perfect number (the sum of its proper divisors is 6). 6 is also known as the number of man. Once the number of days in a year were known, choosing 5 might have been a good choice, since the number of days in the year are divisible by 5. Or, perhaps 8 days might be chosen. However, the work week is 7 days because God restored the earth in 6 days, and rested on the 7<sup>th</sup>.

I stopped here and discussed the number 7, as the psalmist follows this 7<sup>th</sup> imperative with an indicative (more properly, a Qal imperfect).

| Psalm 105:3b  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings                                  | Notes/Morphology   | BDB and Strong's Numbers   |
| sâmach (סָמַח) [pronounced saw-MAHKH]   | <i>to rejoice, to be glad, to be joyful, to be merry</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8055<br>BDB #970 |
| In the Hebrew text, this is clearly a Qal imperfect; however, the Latin, Greek and Syriac all render this as an imperative (at least, my English versions of the Latin and Syriac do, along with the Greek text). |  |  |                            |
| lêb (לֵב) [pronounced lay <sup>b</sup> v]   | <i>heart, inner man, mind, will, thinking</i>            | masculine singular construct                             | Strong's #3820<br>BDB #524 |

| Psalm 105:3b                                       |   |                                  |                            |
|--|---|----------------------------------|----------------------------|
| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology                 | BDB and Strong's Numbers   |
| bâqash (בָּקַשׁ)<br>[pronounced baw-KAHSH]         | <i>the ones seeking, those who are searching; the ones who desire, those attempting to get, the ones demanding (requiring, striving after, asking, seeking with desire and diligence)</i> | masculine plural Piel participle | Strong's #1245<br>BDB #134 |
| YHWH (יהוה)<br>[pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun                      | Strong's #3068<br>BDB #217 |

**Translation:** [Let] the heart of those who seek Y<sup>e</sup>howah rejoice. This is an odd duck of a phrase; prior to this, we have 7 2<sup>nd</sup> person masculine plural, imperatives, and suddenly we have a 3<sup>rd</sup> person masculine singular, Qal imperfect (although many translators incorrectly render this as a 3<sup>rd</sup> person masculine plural, Qal imperative).<sup>13</sup> In any case, it jumps out at you from the midst of so many imperatives (7 imperatives precede this phrase; and 3 imperatives follow it). The psalmist is not longer telling the reader what to do, but he states that the one whose heart seeks Jehovah will rejoice and they will be happy. Prov. 8:17: I [Bible doctrine] love those who love me; And those who seek me diligently will find me. Isa. 55:6–7: Seek Yahweh while he may be found; call+ on him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to Yahweh, and he will have mercy on him; and to our God, for he will abundantly pardon. Lam. 3:25: The LORD is good to those who wait for him, to the soul who seeks him.

God has allowed me to get up every morning and study His Word. Now and again, like all men with fee of clay, I have other concerns; however, if my life changed drastically, what I would miss the most would be these few hours which I can spend in His Word. There are some evenings where it is a moderate struggle to stop what I am doing and get off the Bible class. I could use a number of rationalizations here to allow myself to stay home, as has been the case for my entire Christian life. However, if my life were ever radically changed, the most difficult thing for me to lose would be His Word.

In many Muslim countries, we could be stoned to death for studying God's Word. To openly worship the Lord of Glory would be to take our own lives in our hands. On top of that, just to find a Bible teacher who knows what's what, would be even more difficult. We live in the greatest nation which has ever been, and that is due to the fact that God's Word is readily available. This is due to the fact that we send missionaries to other lands to proclaim God's Word. And, our greatness is based upon our relationship with God's people, the Jews.

Speaking of the greatness of the US, let me mention a recent UN survey:

<sup>13</sup> The Qal imperfect involves having an extra letter, so you cannot mix up a Qal imperative with a Qal imperfect.

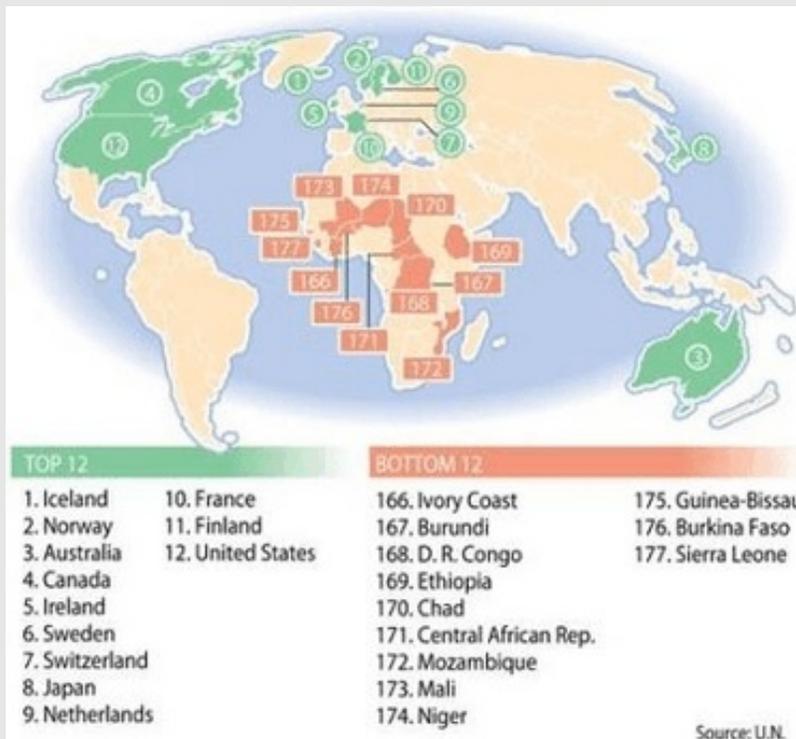
## UN Study: Best and Worst Places to Live in the World

### Commentary

### Graphic

Periodically, the United Nations does a study and ranking of the countries. The latest study, just put t in November of 2007, ranks Iceland as the best nation in the world, and the United States slipped from 8<sup>th</sup> place to 12<sup>th</sup> place (since the last such study was done). 175 nations, including Hong Kong and the Palestinian territories, are rated with such criteria as life expectancy, real per capita income, and education levels.

This is such a joke. Apart from Australia of the top 12, these are nations which are not going to have people from all over the world trying to move there. One of our greatest problems at this time is dealing with the millions of illegal immigrants who have moved into our country. At the same time, one of France's greatest problems at this time is rioting Muslims, who have, up to this point, killed over 100 French policemen.



There is nothing more fascinating that human viewpoint. Now that this *study* is out, it will be interesting to see the sudden influx of people to Iceland.

[http://news.yahoo.com/s/nm/20071127/us\\_nm/un\\_development\\_index\\_dc\\_5;\\_ylt=AsYABFrEORugybGeAN674ZTmWMcF](http://news.yahoo.com/s/nm/20071127/us_nm/un_development_index_dc_5;_ylt=AsYABFrEORugybGeAN674ZTmWMcF) and <http://www.foxnews.com/story/0,2933,313227,00.html>

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To go off on another tangent, also recognize that the forces at work here are not so much to secularize our schools and our society, but to remove Jesus Christ from our schools and our society. Foot washing baths for Muslims at airports or at public schools? No problem. In fact, there are even some public schools where there is Muslim worship which occurs in the classroom during school hours. But songs about Jesus Christ sung by our school's choirs? That is a whole other issue. And bear in mind, these same forces which want to remove Jesus Christ from our lives also would like to turn us away from Israel as an ally.<sup>14</sup>

What occurs to me is, in these first 7 commands, that David is laying out the spiritual life of the Old Testament, which culminates in the inner happiness of the Old Testament believer. This is only an hypothesis, but, as we go through this, bear in mind that we do not have the filling of the Holy Spirit for all believers in the Age of Israel.

<sup>14</sup> I write this in October of 2007; no telling how things are during that time that you read this.

| The Seven Commands of the Spiritual Life in the Age of Israel   |  |
|---|--|
| Scripture   | Commentary   |
| Give thanks to Y <sup>e</sup> howah;                            | Believers in the Old Testament—particularly the Jews—were to recognize all that God has done on their behalf, and to appropriately thank God for His multiple blessings.             |
| [and] call upon His name.                                       | When there are difficulties, trials or tribulations, the believer is to call upon God for His strength and power.  |
| Make His deeds known among the peoples.                         | Old Testament believers were to tell of what God has done to those around them. This began early in the family, the father passing along this information to his sons and daughters. |
| Sing to Him.  | Music can be particularly moving and is a great pleasure of life; and the Old Testament believer is enjoined to sing to God.   |
| Sing praises to Him.  | It is important that what we sing has meaning and is related to truth; here, they are called upon to sing praises to God.  |
| Declare [or, meditate about] all of His extraordinary acts!     | We must have doctrine in our souls in order to speak the truth. The believer must first study and learn what God has done, and then he is able to declare to all what God has done.  |
| Praise His holy name.   | Based upon what God has done, the Old Testament believer understood the character of God, and he was to praise God's character, which is represented by His name.                    |
| [Let] the heart of those who seek Y <sup>e</sup> howah rejoice. | This 8 <sup>th</sup> phrase is not a command, but what happens when these other commands are followed. The end result of these actions is happiness in the soul of the believer.     |

Also notice the parallels above, where each command has a parallel command.

Now, quite obviously, rebound (naming one's sins to God) and salvation are not named here, and the assumption is, the person reading or hearing this psalm is a believer in Jesus Christ and in fellowship with God.

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**Seek Y<sup>e</sup>howah and His strength;  
seek His faces continually.**

Psalm  
105:4

**Study [or, seek] Y<sup>e</sup>howah and His strength [or,  
*majesty*];  
continually seek His face [with intense desire].**

**Study Jehovah and His majesty and glory;  
and continually seek His presence.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

Seek Y<sup>e</sup>howah and His strength;  
seek His faces continually.

Septuagint

Seek ye the Lord, and be strengthened; seek his face continually.

Significant differences: The Greek LXX looks at *His strength* as being a passive verb. There is only a letter or so difference between the two approaches. The Latin and Syriac are in agreement with the Greek.

**Thought-for-thought translations; paraphrases:**

CEV Trust the LORD and his mighty power.  
 Good News Bible (TEV) Go to the LORD for help; and worship him continually.  
*The Message* Keep your eyes open for GOD, watch for his works; be alert for signs of his presence.  
 New Jerusalem Bible Rely on the mighty LORD;  
 constantly seek his face.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English Let your search be for the Lord and for his strength; let your hearts ever be turned to him.  
 Complete Apostles' Bible Seek the Lord, and be strengthened; seek His face continually.  
 Easy English (Churchyard) Visit the LORD, who is so powerful.  
 Always go to him (in his house).  
*God's Word™* Search for the LORD and his strength. Always seek his presence.  
 HCSB Search for the LORD and for His strength; seek His face always.  
 JPS (Tanakh) Turn to the LORD, to His might  
 seek His presence constantly.  
 NET Bible® Seek the LORD and the strength he gives!  
 Seek his presence continually!  
 New International Version Look to the LORD and his strength;  
 seek his face always.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible* Seek, inquire of *and* for the Lord, *and* crave Him and His strength [His might and inflexibility to temptation, seek and require His face and His presence continually] evermore.  
 LTHB Seek Jehovah and His strength; seek His face without ceasing.  
 Young's Updated LT Seek Jehovah and His strength, Seek His face continually.

**What is the gist of this verse?** We return to imperatives, and the reader (hearer) is enjoined to seek Jehovah and His power and strength and to seek His face (presence) continually.

| Psalm 105:4a                                       |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| dāraṣh (דָּרַשׁ)<br>[pronounced daw-RASH]          | <i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire</i> | 2 <sup>nd</sup> person masculine plural, Qal imperative | Strong's #1875<br>BDB #205 |
| YHWH (יהוה)<br>[pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                                    | proper noun   | Strong's #3068<br>BDB #217 |

**Psalm 105:4a**

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (י) [pronounced weh] | and, even, then; namely; when; since, that; though                                      | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ôz (ז) [pronounced gohz]                                 | strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5797<br>BDB #738 |

The Septuagint, Vulgate Latin, and Syriac versions, render this, "[seek the Lord, and be strengthened.](#)"

**Translation:** Study [or, seek] Y<sup>e</sup>howah and His strength [or, majesty];... We have two different words here often given the same translation. The first is the Qal imperative of *to seek, to consult, to investigate, to study, to follow, to make inquiries concerning, to consult, to inquire.* We seek God by the study of His Word.

In this world, we are weak. A tiny bacteria or virus can bring us down. We are nothing before a hurricane, tornado, volcanic explosion, earthquake, or any other natural disaster. The demons which plague us are smarter, know more scripture and are stronger than we are. I've seen powerful, strong men laying in bed, debilitated with some disease, their former physical prowess now irrelevant to their lives. We may fool ourselves and think that we are strong and powerful, but death will overcome every single one of us, and some of us will die by some debilitating disease which robs us of our strength and power. Furthermore, the true strength and power is in our minds—it is what we think. Our soldiers—particularly our marines and special forces—learn an incredible mental toughness which takes them through all kinds of disasters and pressures. Just this past month, Navy SEAL Lt. Michael P. Murphy, 29, of Patchogue, NY, received the Medal of Honor posthumously for incredible bravery under to the most tremendous pressure. *He was killed June 27-28, 2005, while leading a four-man, special reconnaissance mission east of Asadabad in the Hindu Kush of Afghanistan. The team was trying to find a key Taliban leader in the mountainous terrain when it came under fire, the Navy said. Murphy was shot when he crawled into the open trying to signal for help. Two others were killed in the incident; one survived.*<sup>15</sup> My understanding is, these men were heavily outnumbered, on a secret mission, so their exact whereabouts were unknown, and Michael Murphy, without any regard for his own personal safety, moved out in the open, putting himself under direct fire, so that he could contact his base for support (they were unable to contact their base under cover where they were; the mountainous terrain blocked communications). This is mental toughness; this is incredible bravery. And this Michael Murphy is not some tough kid from the hood, but his father describes him as *"honest, kind, caring -- probably the antithesis of what you would call a warrior."*<sup>16</sup> He learned this mental strength in boot camp and it was a part of his character.

Few of us will ever face that sort of a life and death situation—however, we study and seek God's strength, so that our lives can be honorable and reflect impersonal love and self-control. We will all be placed under pressure and God will reveal Himself through us, if we have His strength and power.

One of the buzzwords of the 90's was *empowerment*. I must admit that my concept of that word is a person who has no strength of character, who gets pushed around, and essentially feels worthless, so he has got to grab a hold of some *empowerment*. God's strength is ours. Sometimes He has to take away our strength so that we fully realize His strength. However, usually when He teaches us through experience—for instance, to rely on His strength, to have patience in Him, to remain morally pure, etc.—when God teaches us through experience, it is often because we refused to learn it from His Word. Personally, it is a hell of a lot easier for me to learn this directly from his Word that a stove is hot, rather than to hold my hand down on it and discover that for myself.

<sup>15</sup> Taken from <http://navyseals.com/navy-seal-long-island-killed-afghanistan-receive-medal-honor> The man who survived (Petty Officer 2<sup>nd</sup> Class Marcus Luttrell) also wrote a book about this incident.

<sup>16</sup> <http://www.cnn.com/2007/POLITICS/10/22/murphy.medal.of.honor/index.html>

**Application:** By the way, if you are one of those people who has to learn by experience, then that's fine—just don't tell anyone that you are a Christian. It embarrasses the rest of us when you have first identified yourself with Jesus Christ and then you spend most of your life putting your hand on hot stoves for all to see. You are why unbelievers point and say, "Now that's why I have no interest in fundamentalist Christianity; Christians are just a bunch of hypocrites."

**Application:** So that I don't leave this phrase in a self-righteous huff, please recognize that, if you have perfect standards, which all believers should have, then you are going to naturally be hypocritical—that cannot be helped. However, when you conduct your life in a public realm, you must realize that others are watching you *if* they realize that you are a believer in Jesus Christ. So, if you are going to lie, cheat and steal in business, then keep your faith a secret; if you are going to carouse, drink, use drugs and chase women, then keep your faith in Christ on the down low. What I am speaking of here is a consistent pattern of life.

**Application:** And just so we are clear on this, once you have become a believer in Jesus Christ, then if you continue with a lifestyle as I have described above, part of that lifestyle is going to include divine discipline.

| Psalm 105:4b                                       |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| bâqash (בָּקַשׁ)<br>[pronounced <i>baw-KAHSH</i> ] | <i>seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence</i> | 2 <sup>nd</sup> person masculine plural, Piel imperative   | Strong's #1245<br>BDB #134 |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ]  | <i>face, faces, countenance; presence</i>   | masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815 |
| tâmîyd (תָּמִיד)<br>[pronounced <i>taw-MEED</i> ]  | <i>continuously, continuity</i>   | masculine singular noun/adverb   | Strong's #8548<br>BDB #556 |

**Translation:** ...continually seek His face [with intense desire]. The second verb is the Piel imperative of *to seek* or *to seek with desire and diligence*. There is motivation and intensity attached to the second verb. Here, we have to watch ourselves. We are not seeking some mystical presence of God or some warm, runny feeling because God is near. God is always near and His hand is always in our life and His presence is always with us. However, the concept of seeking His face goes directly to being in fellowship and know His perfect character, which comes only from knowing His Word—which is how He has revealed Himself to us.

There are those who complain because they do not feel God's presence in their lives; they do not feel that God has involved Himself in their lives; they do not see any sort of visible manifestation of His face. The problem—big surprise here—is not with God. As has been said, God is omnipresent—He is everywhere. He is omniscient—He knew every heartache, every problem, every difficulty that we would face and He knew these things in eternity past. This means that we will never face a problem for which He did not make provision for in eternity past. When we are not aware of God's presence (and I mean *aware* in the sense of *knowing*, not *feeling*), then it is generally a matter that we have not grown spiritually. God's perfect character is ascertained through His Word; He has not revealed Himself in any other way in our dispensation. We don't need to seek some great emotional experience nor do we need to give credence to the great emotional experiences of others. If someone tells you that they had this great experience or dream and here is what God said to them or revealed to them, just quietly move away. We have a completed canon of Scripture with God's relationship to you fully explained in the greatest detail. And when it comes to spiritual impact, no one can compare to a person with God's Word in his soul. We

can only hope that we will be known as: This is the generation of those who seek Him; who seek Your face. [Listen], O Jacob! (Psalm 24:6).

**Remember His incredible works which He has done;  
His wonders and judgements of His mouth,...**

Psalm  
105:5

**Recall His incredible works which He has done,  
[as well as] His wonders [and signs] and the judgments which He has spoken [lit., of His mouth],...**

**Call to mind God's incredible works as well as His wonders and signs and all wisdom, judgment and guidance from the Word of God,...**

Here is how others have translated this verse:

#### **Ancient texts:**

|                |  |
|----------------|--|
| Masoretic Text | Remember His incredible works which He has done;<br>His wonders and judgements of His mouth.   |
| Septuagint     | Remember his wonderful works that he has done; his wonders, and the judgments of his mouth;... |

Significant differences: None.

#### **Thought-for-thought translations; paraphrases:**

|                       |   |
|-----------------------|---|
| CEV                   | Remember his miracles and all his wonders and his fair decisions.   |
| Good News Bible (TEV) | You descendants of Abraham, his servant; you descendants of Jacob, the man he chose: remember the miracles that God performed and the judgments that he gave. |
| <i>The Message</i>    | Remember the world of wonders he has made, his miracles, and the verdicts he's rendered—...   |

#### **Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | Keep in mind the great works which he has done; his wonders, and the decisions of his mouth;...   |
| Easy English (Churchyard) | Remember the great things that he has done.<br>(Remember) his *miracles and what he said (to Pharaoh)...  |
| <i>God's Word</i> ™       | Remember the miracles he performed, the amazing things he did, and the judgments he pronounced,...  |
| NET Bible®                | Recall the miraculous deeds he performed,<br>his mighty acts and the judgments he decreed [the Hebrew reads "and the judgments of his mouth"],... |

#### **Literal, almost word-for-word, renderings:**

|                                    |  |
|------------------------------------|--|
| <i>The Amplified Bible</i>         | [Earnestly] remember the marvelous deeds that He has done, His miracles and wonders, the judgments and sentences which He pronounced [upon His enemies, as in Egypt] [Psalm 78:43–51]. |
| English Standard Version           | Remember the wondrous works that he has done, his miracles, and the judgments he uttered,...   |
| <i>Young's Literal Translation</i> | Remember His wonders that He did, His signs and the judgments of His mouth. .  |

**What is the gist of this verse?** The final imperative requires the reader (hearer) to call to mind all of the wonders which God did, His signs and pronouncements of judgement. We may reasonable assume that the writer is pointing us primarily in the direction of what God did for Israel when in Egypt and when He led them out of Egypt into the Land of Promise.

| Psalm 105:5a                                     |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| zâkar (זָכַר)<br>[pronounced <i>zaw-KAHR</i> ]   | <i>remember, recall, call to mind</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative                                      | Strong's #2142<br>BDB #269 |
| pâlâ' (פָּלְאוּ)<br>[pronounced <i>paw-LAW</i> ] | <i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i> | feminine plural, Niphal participle with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6381<br>BDB #810 |
| 'âsher (אֲשֶׁר)<br>[pronounced <i>ash-ER</i> ]   | <i>that, which, when, who, whom</i>   | relative pronoun   | Strong's #834<br>BDB #81   |
| 'âsâh (עָשָׂה)<br>[pronounced <i>gaw-SAWH</i> ]  | <i>to do, to make, to construct, to fashion, to form, to prepare</i>                      | 3 <sup>rd</sup> person masculine singular, Qal perfect                                       | Strong's #6213<br>BDB #793 |

**Translation:** [Recall His incredible works which He has done,...](#) The reader (or hearer) is enjoined to call to mind all of the great works which God has done. The things which we are to remember are His extraordinary works and His *wonders, signs, miracles*. We often do not realize how important and what an impact was the exodus and God's works among mankind from the past. However, the psalmists continually point our attention in that direction. [I will recall the deeds of the Lord; I will certainly remember Your wonders of old. I will meditate on all Your work and I will think on all of your deeds \(Psalm 77:11–12\).](#) [Many, O Y<sup>e</sup>howah my God, are the wonders which You have done; and Your thoughts toward us. There is none to compare with You. If I would declare and speak of them, they would be too numerous to count \(Psalm 40:5\).](#) This is how Moses instructed the Generation of Promise: "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?' You will not be afraid of them; you will remember well what Y<sup>e</sup>howah your God did to Pharaoh and to all of Egypt; the great trials which your eyes saw and the signs and the wonders and the mighty hand and the outstretched arm by which Y<sup>e</sup>howah your God brought you out. So Y<sup>e</sup>howah your God will do to all the peoples of whom you are afraid." (Psalm 7:17–19).

Spurgeon comments: *Memory is never better employed than upon such topics. Alas, we are far more ready to recollect foolish and evil things than to retain in our minds the glorious deeds of Jehovah. If we would keep these in remembrance our faith would be stronger, our gratitude warmer, our devotion more fervent, and our love more intense. Shame upon us that we should let slip what it would seem impossible to forget. We ought to need no exhortation to remember such wonders, especially as He has wrought them all on the behalf of His people.*<sup>17</sup>

<sup>17</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 105:5 (slightly edited).

| Psalm 105:5b                                    |   |   |                             |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
| môphêth (מוֹפֶת)<br>[pronounced moe-FAITH]      | a wonder, sign, miracle; a proof [of divine involvement], a sign [of a future event]  | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix   | Strong's #4159<br>BDB #68   |
| wê (or vê) (וּ)<br>[pronounced weh]             | and, even, then; namely; when; since, that; though  | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| mîshêpâṭ (מִשְׁפָּט)<br>[pronounced mishê-PAWT] | judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court; the act of deciding a case, the place where a judgement is rendered | masculine plural construct  | Strong's #4941<br>BDB #1048 |
| peh (פֶּה)<br>[pronounced peh]                  | mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6310<br>BDB #804  |

**Translation:**...[as well as] His wonders [and signs] and the judgments which He has spoken [lit., of His mouth],... God's judgments and decisions reflect His perfect character. His actions reflect His perfect character and His integrity.

Clarke speaks of the judgments of God's mouth, and says they are *Whatever He has spoken concerning good or evil. His commands, promises, threatenings; and particularly what He has foretold, and what He has done.*<sup>18</sup>

Gill on this judgments of His mouth, as well as a summation of this verse: *[the judgements of His mouth are] the laws and statutes given at Sinai: each of which were indeed to be remembered: but "His wonders" may take in all the wonderful things done in Egypt and in the wilderness, and in settling the Israelites in the land of Canaan; and "his judgments" may also intend the judgments which He threatened to bring upon the enemies of Israel, and which He did bring upon them as He said. The wonders of His grace, of His law and Gospel, His judgments and His testimonies, are not to be forgotten.*<sup>19</sup>

We are continually called upon to remember what God has done and what He has said:

### Memory is a Part of our Spiritual Life

| Scripture     | Incident   |
|---------------|--|
| Deut. 7:18–19 | You will not be afraid of them but you will 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. |

<sup>18</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 105:5 (slightly edited).

<sup>19</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:5 (slightly edited).

| Memory is a Part of our Spiritual Life  |  |
|---|--|
| Scripture   | Incident   |
| <b>Deut. 8:2–3</b>  | And you will 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. And He humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that He might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD. |
| <b>Psalm 77:11–12</b>   | I will remember the deeds of the LORD; yes, I will remember your wonders of old. I will ponder all Your work, and meditate on Your mighty deeds.   |
| <b>Psalm 103:2–5</b>  | Bless the LORD, O my soul, and forget not all his benefits, Who forgives all your iniquity, Who heals all your diseases, Who redeems your life from the pit, Who crowns you with steadfast love and mercy, who satisfies you with good so that your youth is renewed like the eagle's.   |
| <b>Isa. 43:18–19</b>  | Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.  |
| <b>Luke 22:19</b>   | And Jesus took bread, and when He had given thanks, He broke it and gave it to them, saying, "This is My body, which is given for you. Do this in remembrance of Me."  |
| Quite obviously, in order to remember something, you must know that thing in the first place. So recalling God's works on behalf of Israel, or His saving work, or His Word all require that we know about these things in the first place. |  |
| This list of passages all came from <i>Treasury of Scriptural Knowledge</i> ; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 105:5.                                 |  |

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I believe that what is in the writer's mind is, he is pointing us toward the exodus, which will be brought out in much of the rest of this psalm. The psalmist is going to take us on a journey of the history of the Jewish people, which will take us from Abraham to the conquering of the land of Canaan. However, the primary focus will be on the exodus and on Israel in the desert.

Psalm 78 looks at this from a different perspective; I will only quote a portion of it, but the psalmist speaks of Israel's continued unfaithfulness to God and their lack of faith in Him as contrasted with God's faithfulness to Israel and His continued hand in their affairs: Psalm 78:40–55: *How often they provoked Him in the wilderness, and grieved Him in the desert! Yea, they turned back and tempted the Mighty God, and troubled the Holy One of Israel. They did not remember His hand, the day when He ransomed them from the enemy, when He brought to pass His signs in Egypt, and His wonders in the fields of Zoan; turned their rivers into blood, and their streams, so that they could not drink. He sent swarms of flies among them, which devoured them; and frogs, which destroyed them. He also gave their crops to the caterpillar, and their labor to the locust. He destroyed their vines with hail, and their sycamore trees with frost. He also gave up their cattle to the hail, and their flocks to lightning. He cast upon them His burning anger, wrath, indignation, and distress, by sending evil angels. He made a path for His anger; He did not spare their soul from death, but gave their life over to the plague, and struck all the firstborn in Egypt, the first of their strength in the tents of Ham. But He made His own people go forth like sheep, and guided them in the wilderness like a flock; and He led them on safely, so that they did not fear; but the sea overwhelmed their enemies. And He brought them to the border of His sanctuary, this mountain which His right hand had acquired. He also drove out the nations before them, allotted them an inheritance by a surveyor's line,*

and made the tribes of Israel dwell in their tents. Our passage instead focuses on what men should do and why they should trust in God and seek Him.

We have had 7 commands, which relate to the spiritual life of the Old Testament believer, followed by a result. Then we have 3 more commands below, which possibly may be related to the Trinity.

| The Final Three Commands of Psalm 105:4–6   |   |
|---|---|
| Scripture   | Incident  |
| Study [or, seek] Y <sup>e</sup> howah and His strength [or, majesty];   | We are to study the strength and power and character of God the Father, Whose plan is great and all-encompassing.   |
| continually seek His face [with intense desire].  | Through God the Holy Spirit, we seek Who and What God is; this is done by the Word of God, which is made understandable by God the Holy Spirit.   |
| Recall His incredible works which He has done, [as well as] His wonders [and signs] and the judgments which He has spoken [lit., of His mouth], | God's Works and the judgments which He makes is made manifest through God the Son, the manifest person of the Trinity. Every time we find a mention of a manifestation of God in the Old Testament (e.g., the burning bush, the Angel of the Lord), this is God the Son, who would become our Great Mediator. |
| O progeny of Abraham, His servant, O sons of Jacob, His chosen ones.  | These commands are addressed to the children of Israel.   |

I will admit, this may be a little forced; however, I do not feel that these 7 and then 3 commands given in this psalm are just miscellaneous interchangeable commands which are just thrown in here. I may not have fully apprehended their meaning, but I am sure that someone else will come along and place them into the correct structure.

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This verse, and the verses prior to it, have to be addressed to someone; in v. 6 which follows, it will be clear that the psalmist is addressing the descendants of Abraham.

...O seed of Abraham, His servant,  
O sons of Jacob, His chosen ones.

Psalm  
105:6

...O progeny of Abraham, His servant,  
O sons of Jacob, His chosen ones.

...you who are the descendants of Abraham, God's servant,  
you who are the sons of Jacob, God's chosen ones.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

...O seed of Abraham, His servant,  
O sons of Jacob, His chosen ones.

Peshitta

...O you descendants of Abraham, His servant, you children of Jacob, His chosen one.

Septuagint

...seed of Abraam, his servants, children of Jacob, his chosen ones.

Significant differences: The only difference is, *servant* is plural in the Greek and in the Dead Sea Scrolls . *Seed* in the Peshitta is plural and *his chosen one* in the Peshitta is in the singular.<sup>20</sup> The Latin agrees with the Hebrew exactly.

### Thought-for-thought translations; paraphrases:

|                      |  |
|----------------------|--|
| CEV                  | You belong to the family of Abraham, his servant; you are his chosen ones, the descendants of Jacob. |
| New American Bible   | You descendants of Abraham his servant,<br>offspring of Jacob the chosen one!                        |
| New Jerusalem Bible  | Stock of Abraham, his servant,<br>children of Jacob whom he chose!                                   |
| New Living Testament | O children of Abraham, God's servant,<br>O descendants of Jacob, God's chosen one.                   |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Bible in Basic English    | O you seed of Abraham, his servant, you children of Jacob, his loved ones.                          |
| Complete Apostles' Bible  | ... <i>you</i> seed of Abraham, His servants, <i>you</i> children of Jacob, His elect.              |
| Easy English (Churchyard) | Abraham your father was (the LORD's) servant.<br>(The LORD) chose Jacob and you are (Jacob's) sons. |
| God's Word™               | ...you descendants of his servant Abraham, you descendants of Jacob, his chosen ones.               |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| English Standard Version    | ...O offspring of Abraham, his servant, children of Jacob, his chosen ones! |
| NRSV                        | O offspring of his servant Abraham,<br>children of Jacob, his chosen ones.  |
| Young's Literal Translation | O seed of Abraham, His servant, O sons of Jacob, His chosen ones.           |

**What is the gist of this verse?** The previous 10 imperatives are addressed to the descendants of Abraham and Jacob.

## Psalm 105:6a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| zera' (זֶרַע) [pronounced ZĒH-rahg']   | <i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>      | masculine singular construct  | Strong's #2233<br>BDB #282 |
| ʿAbʿrâhâm (אַבְרָהָם) [pronounced ahb <sup>ve</sup> -raw-HAWM]   | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun  | Strong's #85<br>BDB #4     |
| Some codices have <i>Israel</i> instead of <i>Abraham</i> here. Furthermore, the parallel passage in 1Chron. 16:13 reads <i>the seed of Israel</i> . |  |   |                            |
| ʿebed (עֶבֶד) [pronounced ĠE <sup>b</sup> -ved]  | <i>slave, servant</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5650<br>BDB #713 |

<sup>20</sup> This is based upon the *English translation* from the Syriac.

## Psalm 105:6a

| Hebrew/Pronunciation   | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| <p>According to Rotherham's <i>The Emphasized Bible</i>, which takes its lead from Ginsburg's Hebrew Notes, this should be plural (as it is found in the Septuagint and the Syriac codices). The parallelism of this verse would not necessarily bear out such a view. In the Hebrew, it is <i>singular, singular; plural, plural</i>.</p> |                         |                  |                          |

**Translation:** ...O progeny of Abraham, His servant,... From vv. 1–5, we have ten imperatives delivered to the listener; in v. 6 we identify the listener. This is to whom the psalm is addressed.

Gill comments: *These [the seed of Abraham] are the persons all along before addressed; the Israelites, who descended from Abraham, were his natural seed and offspring, and who had reason to give thanks unto the Lord and praise his name, since so many and such wonderful things had been done for them; though all that were his natural seed were not the children of God; and such who have the same faith he had, and tread in the steps he did, are Christ's, and partakers of his grace; these are Abraham's seed.*<sup>21</sup>

Your Bible probably reads *seed of Abraham...sons of Israel*. However, some codices read *seed of Israel* and/or *sons of Jacob* rather than *seed of Abraham...sons of Israel* here. 1Chron. 16:13 reads *seed of Israel...sons of Jacob*. Furthermore, the parallelism is retained when we use Israel and Jacob, two names for the same person. The Bible often used these names in parallel poetical lines: *For Y<sup>e</sup>howah has chosen Jacob for Himself and Israel for His own possession* (Psalm 135:4). However, on the other hand, the Hebrew, Greek, Syriac and Latin all have *O seed of Abraham* here. So, apparently when this psalm was performed in public on the occasion of moving the Ark of God, they sang *O seed of Israel...O sons of Jacob*. At this point in time, I really do not know what to make of it, why the psalm reads one way and why the public performance has this slight difference. When we get into 1Chron. 16, I will see if anything occurs to me.

Now, when it comes to the fundamental doctrines of Scripture, this slight change is meaningless. In the psalm, we speak to those who are descended from Abraham, the father of the Jews, as well as to those who have been descended from Jacob, as a Jew had to be descended from Abraham, Isaac and Jacob. It is possible that the psalmist here is emphasizing the testimony of Abraham: *Abraham believed God and it was credited to his account as righteousness* (Gen. 15:6 Rom. 4:3 Gal. 3:6). Why this would be different in the performance of the psalm is beyond me; however, either reading has no effect on any doctrine.

What would be most popular would be *sons of Abraham*. Any Israelite would want to be associated with Abraham instead of with Israel. Why would anyone have changed this? Simply because Abraham was a great man and being descended from Abraham is an honor. However, there is little in Jacob's life to recommend him, other than his great love and devotion to Rachel. Therefore, there would have been times in Israel's history where Abraham was more politically correct to mention than Jacob. Therefore, a slight adjustment to this psalm by some apostate but well-meaning scribe is One possible explanation.

We have previously examined the life of Abraham and the life of Abraham was exemplary; however, throughout the history of Jacob, we often wonder why God ever references him again. From his young age as a manipulator to his later years as a complaining, self-centered adult, we find very little in his life to recommend him. However, God's Word continually speaks of the seed of Abraham, Isaac and Jacob. Why is this? Jacob is illustrative of God's grace; he is an heir of the promise by faith in Jesus Christ and is remembered by God throughout eternity. Why is this important to us? For two reasons. One cannot help but examine the unsavory history of Israel, her unfaithfulness, her idolatries, her turning completely away from God's Word, and then conclude that God just gave all His promises, lock stock and barrel, over to the church. That is patently untrue! In fact, that is Satan's own lie! God has not forgotten nor has He forsaken Israel. It will be Israel and not the Church which is foremost in the

<sup>21</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:6.

time of the Great Tribulation. In fact, at the time of the tribulation, the Church will have been removed from the earth and the *church* which remains will be in great apostasy (as is Israel and her people today). The second reason is that many of you are total losers in the spiritual life. You believed in Jesus Christ, but then fell out of fellowship 13 minutes after believing and you haven't named your sins to God since then. In other words, you have been pretending to be this great Christian warrior, whereas, in fact, you are pathetic Christian hypocrite, a total embarrassment to Jesus Christ. Why is Jacob important to you? Because it is obvious that Jacob is saved by grace and not by works. And if God fulfilled all His promises to Jacob and his seed, and God will fulfill all of His promises to you.

### Psalm 105:6b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| bên (בן) [pronounced <i>bane</i> ]                              | <i>son, descendant</i>   | masculine plural construct  | Strong's #1121<br>BDB #119 |
| Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH<sup>B</sup>V</i> ] | <i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i> | masculine proper noun   | Strong's #3290<br>BDB #784 |
| bâchîyr (בְּחִירִים) [pronounced <i>baw-KHEER</i> ],            | <i>chosen, chosen ones, elect [ones]</i>   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #972<br>BDB #104  |

**Translation:** ...*O sons of Jacob, His chosen ones.* Here, we clearly have a reference to Jacob, and the significance is grace, as noted above. Jacob did little in his life to recommend him as a great believer. He made mistake after mistake after mistake, and clearly recorded his shortcomings in the Word of God (I personally believe that a portion of Genesis was written by Jacob).

Gill comments: *this [sons of Jacob] is added to distinguish the persons 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, and that in the line of Jacob, and not in the line of Esau; from whom they were called Israel or Israelites, a people whom the Lord chose above all people on the face of the earth; for the word "chosen" may be connected with the children as well as with Jacob. The whole spiritual Israel of God, whether Jews or Gentiles, all such who are Israelites indeed, as they appear to be the chosen of God, so they are bound to praise his name.*<sup>22</sup>

What I should deal with here is, the minor question of should this read *O progeny [singular] of Abraham, His servant [singular]; O sons of Jacob, His chosen ones [plural]*; or should the first and/or second singular both be plurals? In the Masoretic text and in the Latin, both of the first two words in question are in the singular. In the Syriac (insofar as I can tell from the English translation), the first noun (*seed*) is in the plural; and in the Greek, the second noun (*servant*) is in the plural.<sup>23</sup> I think that from the standpoint of parallelism, this should be *singular, singular, plural, plural*, as we find in the Hebrew text. Furthermore, I think that there is a logical progression, from Abraham being God's servant to those born of Jacob being *His chosen ones*. After all, not all believing Jews behave as if they are God's servants (Gen X of the *exodus generation*) are quite the illustration of this. So, I believe that the text, as found in the Hebrew, should stand.

You may have glossed over that last paragraph, so let me lay it out for you:

<sup>22</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:6.

<sup>23</sup> According to Rotherham, the Syriac has *servant* in the plural. I don't read Syriac and I do not have a Syriac Bible; I have an English translation of the Syriac Bible, which is not always going to be a perfect rendering of the Syriac.

| The Alternate Readings of Psalm 105:6 |  |
|---------------------------------------|--|
| Psalm 105:6                           | Source Manuscripts   |
| O seed of Abraham,                    | Masoretic text; Septuagint; Latin Vulgate  |
| Alt: O seed of Israel,                | some codices; text of parallel passage in 1Chron. 16:13  |
| Alt: O seeds of Abraham,              | Syriac text (from the English)   |
| His servant,                          | Masoretic text; some LXX (Septuagint) manuscripts; Syriac text (from the English)                  |
| Alt: His servants,                    | Septuagint, Syriac texts; 11QPs <sup>a</sup> (of the Dead Sea Scrolls); Latin                      |
| O sons of Jacob,                      | MT, LXX, Latin; Syriac text (from the English)   |
| His chosen ones.                      | Masoretic text; Septuagint; Latin  |
| Alt: His chosen one.                  | Some Masoretic texts; 11QPs <sup>a</sup> (of the Dead Sea Scrolls); Syriac text (from the English) |

The MT reads O seed [singular] of Abraham, His servant [singular]; O sons [plural] of Jacob, His chosen ones [plural]. This text does have the most symmetry.

The LXX and Vulgate read: O seed [singular] of Abraham, His servants [plural]; O sons [plural] of Jacob, His chosen ones [plural].

Why do I bother to do this? I read anti-Bible websites and have heard anti-Christian speakers, and their contention is often that some entity came along and made massive changes to the text. I was brought up believing from the teaching of my own household that this mysterious entity (often thought to be the early Catholic Church) removed all of the references to reincarnation from the Bible.

You need to recognize this: there are a number of Old Testament manuscripts which were under the care of a variety of groups, many of which were even at enmity with one another. The Christians, more or less, adopted the LXX version of Scripture; the Jews went back to the Hebrew text (preserving it as the Masoretic text); and the Catholic Church, of course, were caretakers of the Latin Vulgate text (which is actually a VERY GOOD translation; and I say that as a non-Catholic).

Of all the verses in this psalm, v. 6 is by far the most screwed up. Here's the point: with all of these alternative readings, none of them contradict the accept doctrines of the Bible. Is there a problem with the text? Obviously. Can I tell you which text is the most reasonable? I can make an educated guess. However, no matter which text you choose, for whatever reasons, there is nothing found here to weaken even the most secondary principles of the faith.

Are there problems with the text of the Bible? Yes, but these problems are, for the most part, minor and inconsequential. I have gone through the entire book of Samuel, word by word, and given you most of the alternate readings (I attempted to list them all). 99% of the time, they are like this verse, where you read the alternate texts, and you say to yourself, "Who gives a flying frog about all this; just give me your best guess and we are good to go."

There is no big religious entity which came along and altered all of the manuscripts in order to present some theological position which we call Christian orthodoxy today. No large entity has ever had control of all of the manuscripts available, insofar as we know. For instance, when the Catholic Church came along, often demonized by unscholarly sceptics, the Jews were preserving their text in at least two different cities; and there were thousands if not tens of thousands of churches which had most or all of Scripture in their own private possession, throughout the world. Furthermore, we have ample manuscripts which predate the Catholic Church, and these manuscripts vary little from later manuscripts (of the Old and New Testaments). Furthermore, we have enough quotations from the Bible from the early fathers to pretty much assemble the entire New Testament.

This came from <http://vulsearch.sourceforge.net/html/Ps.html> ; <http://next.bible.org/chapter/grk-heb/Psa/105> ; and *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 555.

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Because we have books out now like the *Da Vinci Code* and because there are so many conspiracy theorists out there, and because there is so little scholarship shown by those who denigrate Scripture, let's have a few points on the Catholic Church and the concept of them altering the holy manuscripts in order to promulgate their Catholic doctrines.

### The Catholic Church and Ancient Manuscripts

1. Unlearned commentators and unscholarly critics often accuse the Catholic Church of coming along and making sweeping changes to the Bible, giving us the Christian doctrines which we hold to today. Some think that doctrines like reincarnation were removed from the text.
2. This is patently false. There are many manuscript lines apart from those under the control of the Catholic Church.
3. The Catholic Church, for the most part, was a decent organization from the beginning. Sure, they had some missteps and some theologians who went off in some goofy directions now and again, but the text of Jerome, the Latin Vulgate, is quite accurate, and it agrees about 98% of the time with the Hebrew.
4. When there are disagreements between the Masoretic text, the Septuagint (Greek text) and the Latin Vulgate (Jerome's Latin translation), they are as inconsequential as Psalm 105:6 above. I am sure that half of the people who read this got bored halfway through and skipped a page or two to where I pick up the text and exegesis again.
5. Whatever textual differences there are, they are minor, inconsequential and, most of the time, more tedious than interesting.
6. The Catholic Church did lose its way, eventually, and brought in a number of false doctrines and they did some evil things with regards to the Scriptures.
7. The Catholic Church decided that the Pope could make statements ex-Cathedra, and that these decisions would carry the same weight as Scripture. So, they did not have to alter the text! When they went bad, they knew there was no way to alter the text, so they decided the Pope could tell us what's up in the realm of *Catholic doctrine*. So, do you understand this? They had no reason to ever change the text!
8. Secondly, the way the Catholic Church messed with the ancient texts is, they would not allow it to be seen by anyone. Now, was it a matter of wanting to preserve some of these ancient texts or were their motives more nefarious? Probably, mostly the latter. However, keeping the text from the masses is much different than changing the text.
9. And, again, the Old and New Testament texts existed in so many forms and languages by the time the original Catholic Church came along that, there was no way that this entity could have done anything to change to text of Scripture. Had they done this, it would be obvious today: we could set our ancient Greek manuscripts down next to the quotations of ancient fathers next to the supposedly changed text of the Catholics, and the violations to the text would be obvious. However, we can set the Latin Vulgate down next to pretty much any other text of the Bible, Old or New Testament, from any era, and we will find few if any differences; and the differences we find will be like the example above: trivial and inconsequential.

## The Catholic Church and Ancient Manuscripts

10. We have a plethora of manuscripts from a variety of groups, all which predate the Catholic Church (which did not begin as a corrupt organization); even if they had made wholesale changes in the manuscripts in their possession, this would not affect our English translations, which are not based on the Latin Vulgate and most of which do not even reference the Latin Vulgate.
11. We do have access to the Latin manuscripts; anyone can go online and find the Latin manuscripts in a number of different places. What you will find is, if you lay them down next to manuscripts preserved by other groups, that there is not a dime's worth of difference between them.
12. What the Catholics did do is, at some point in time, they decided to declare that the apocrypha text was inspired, and some of their Catholic doctrines come from those texts (prayers for the dead, purgatory, etc.).
13. So, again, they did not need to alter the texts in their possession; and, had they modified the texts in their possession, these changes would have been apparent to any textual critic.

If you ever discuss the Bible with someone, and they begin making wild claims that the Catholic Church (or some other theological organization) made huge changes to the Scriptures; or that we cannot know what the Bible says because it has simply been translated too many times, then you are dealing with a person who has absolutely no evidence for what he believes, and that he has simply adopted some arbitrary axioms upon which he can base his false doctrine.

Let's see if I can break this down a different way. Down the road from me is this huge Pentecostal Church, whose doctrines I do not subscribe to. Do you think that if I broke into their church late at night, changed some of the notes on their computers and changed the texts in their library, that, they would walk in the next day and begin teaching accurate doctrine? Do you even think this is possible that I could do such a thing and not have it noticed? The Catholic Church, by the time it became corrupt, would have had to break into thousands upon thousands upon thousands of churches and either change or remove their ancient manuscripts. And, even if they did something like that, today, we still have an abundance of New Testament manuscripts which predate the Catholic Church.

If you get nothing else from this study, understand these few points:

- (1) It would have been physically impossible for the Catholic Church, even when it was at its most powerful, to have somehow located and changed the thousands of manuscripts located throughout the world at that time, most of which had not even been discovered.
- (2) Because the Catholics took the apocrypha into the Bible as authoritative and because the Pope was given the power to speak *ex-Cathedra*, there was no need for the Catholic Church to change anything in the text of the Bible.
- (3) We can lay down the Latin text right next to texts which predate that text, and observe that there are no appreciable differences. In the limited study that I have done, I generally find the Latin Vulgate to be closer to the Masoretic text than even the Greek Septuagint (and let me again emphasize that the textual differences in view here are minor).

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Now, what this is all about is two things: individual responsibility and corporate responsibility. We do have a lot of information in Scripture and in the teachings of doctrinal pastors about individual responsibility. Every single one of us must believe in Jesus Christ and then we need to be in fellowship and to take in doctrine. This is our individual responsibility. Your parents cannot believe in Jesus Christ for you; you cannot be born a Christian; you cannot be a Christian because you were baptized as a child; only by your own personal choice to believe in Jesus Christ can you be saved.

Now, what has not gotten enough attention is exegesis and in doctrinal churches, is the concept of corporate responsibility. There are at least 3 clear groups of corporations to which most of us belong: marriage, family and country—which are also the divine institutions set up by God for all mankind. These concepts have not been

ignored, and R. B. Thieme Jr. got the ball rolling when he classified these institutions. Furthermore, those who are doctrinal teachers have begun to deal with this subject matter; I just don't believe that it has been fully developed yet.

In any case, your marriage is a corporate institution and a corporate testimony. Now, I don't mean that you need to put on some kind of phoney front as a married couple—that is not a testimony to God. However, you need to do everything in your power in order to have a stable and healthy marriage. This includes marrying a believer who is on doctrine and this includes taking in doctrine as a couple. When church does not meet, then you need to set apart time at home in study. Spiritual growth is a daily endeavor. God gives you 24 hours every single day. You spend about 1–2 hours eating food during any given day, and if someone actually prepares a meal, and cleans up the dishes, eating during any given day will run 2–5 hours every single day. So, spending an hour in study is appropriate for the spiritual health of a couple, if only to get them both into fellowship for an hour a day. Prayer from a couple is also very effective. And, so that there is no confusion here, the responsibility here resides with the husband.

The 3<sup>rd</sup> divine institution is the family. A young couple needs to grow and take in doctrine as a couple, and, when they have children, transitioning to a family study should be seamless. Just as you sit up with your child, teach him or her the gospel and how to pray, teaching that child Bible doctrine should also be a part of your daily life. Your family makes a statement. Your family is a corporate testimony. As a teacher, I met with two Christian parents of a child and this kid was a problem. He was not my worst problem at that school, but he was a problem. The parents sided with the child, did not think that there was anything that he needed to do, and, the next time I faced a problem in that kid's class, he was the ringleader (I might be overemphasizing his role here). These parents should have sweated that child's shadow into the wall and they should have read him the riot act. They should not have assumed that, since this kid was a Christian, that he was incapable of doing wrong. They seemed to be confused about the doctrine of the old sin nature. Their child had an old sin nature and they encouraged him to use it, which he did. If you are the parents of a family, your family is a testimony. Your family is a spiritual force. Your family is a corporate entity before God. Every single member of your family has an old sin nature. You need to be aware of that, and take that into consideration.

When I first began teaching in Texas, we have 5 outstanding principles—one for each class and the head principle. Their children were *never* problems in school. The head principle's son was a testimony to his father's love and to his father's discipline (something which we did not see). The same was true, in that era, of the children of teachers at that school. If you had the son or daughter of some teacher down the hall, or from the next building, at one time, you could depend upon that child to show respect and to work hard. This is what others should expect from your family. When your second born wanders into some teacher's classroom, the teacher should not be saying to him or herself, "Oh, crap, Charlie Brown had more than one child? Maybe I should put in for retirement." When a child of yours is seen anywhere, those who know anything about your family's reputation should be happy. If your child shows up looking for an after school job, if he or she tries out for some sports activity after school, or if he or she walks into a classroom on the first day of school, their reputation for integrity and hard work should precede them.

Now, what I have not touched on is blessing. I do not know how corporations are treated in eternity; however, I think that, in some way, they will be recognized. Now, we will not be married in heaven, which indicates that there will not be families in heaven, *per se*, but somehow, in some way, I believe that our corporate testimony will be recognized and rewarded.

Now, what should be clear is, God will bless a marriage and a family in time where the spiritual element is in the forefront. This can be quite dramatic. When R. B. Thieme Jr. began teaching about blessing by association, I must admit to having some reservation about that. However, I have seen time after time, my association with my extended family and my association with the places where I have worked, of great blessing which God pours out on these places (and, in most cases, He withdraws these great blessings when I leave). This is reasoning from experience, which is not the proper way to reason, but if you are a growing believer, listening daily to doctrinal teaching, you should notice blessings not just to you but to your family, to your place of worship, and to the place where you work. Exceptions to this are going to occur when God needs to make some changes in your life. I did

not move to Texas kicking and scratching; but God did what was necessary to get me here. That involved some pressure. I was never without a job, never hungry, never without rent money—but it was also clear to me that I needed to do something other than remain in my hometown. I have digressed here, but my point is, when the corporations which we belong to are spiritually strong, then God will bless them, bearing in mind that He may want to move you from point A to point B.

Let me pursue this tangent, so I don't leave you hanging: when it comes to divine guidance, what you need to do is, stay in fellowship and take in doctrine. If you do this, then God will move your from point A to point B if and when He finds it necessary.

There are a number of corporate witnesses which are not divine institutions. You may have a large or a small business—you need to operate that business ethically and fairly, treating your customers with respect and integrity and treating your employs with respect and integrity. I've mentions schools—if the principal of a school is a believer in Jesus Christ, then he needs to do everything within his power to deal with all those in his system with integrity. Hell, you might even be in a car pool with 2 other believers, and there is no reason why this cannot have some spiritual dimension to it. Now, this does not mean that you must be engaged in prayer or Bible study for the entire ride into town, but there should be some spiritual dimension, if all those who are a part of this corporation are agreeable.

The final divine institution is that of your country. Here, you do have limited impact, but you do have impact. The members of your church should hold up your country's leaders in prayer. When you vote, and you should vote, this responsibility should be taken on with prayer and education. Now, on the other hand, recognize that you cannot solve world problems with political machinations. Everyone has an old sin nature; everyone in your church and everyone in your country. So, you cannot fix all the problems in the world by electing just the right candidate. Some believers are going to be moved to campaign for this or that candidate, and there is nothing in Scripture which forbids this (as long as you are growing spiritually); but recognize, your candidate has feet of clay, as will everyone whom he appoints to this or that position. Further, recognize that the election or this or that candidate is not going to usher in the Millennium. Such a thing is not going to occur. Similarly, you may simply be a cheerleader for this or that candidate—that is fine, as long as you recognize, it is not the end of the world if he loses the election nor does his being elected going to insure that everything is going to be all right in your country.

Now, bear in mind, you live in a country with millions of other people. Some of these people simply want a handout, and they will justify it in anyway that they can. In this upcoming election, we have one party offering to give lower class and middle class the world—or, free health care at the very least. If a majority of the people vote for such a program, then they deserve what they get.

Back to the topics at hand: we have individual responsibilities in this life and we have corporate responsibilities; this verse of Psalm 105 speaks to both sets of responsibilities.

**He [is] Y<sup>e</sup>howah our Elohim,  
in all the earth, His judgments.**

Psalm  
105:7

**He [is] Y<sup>e</sup>howah our Elohim  
[and] His judgments [are manifest] in all the  
earth.**

**He is Jehovah our God and His judgments and decrees are made manifest in all the earth.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

He [is] Y<sup>e</sup>howah our Elohim,  
in all the earth, His judgments.

Septuagint

He [is] the Lord our God; his judgments [are] in all the earth.

Significant differences:

None.

**Thought-for-thought translations; paraphrases:**

|                       |  |
|-----------------------|--|
| CEV                   | The LORD is our God, bringing justice everywhere on earth.       |
| Good News Bible (TEV) | The LORD is our God; his commands are for all the world.         |
| <i>The Message</i>    | He's GOD, our God, in charge of the whole earth.                 |
| New American Bible    | The LORD is our God,<br>who rules the whole earth.               |
| New Jerusalem Bible   | He is Yahweh our God,<br>Is judgements touch the whole world.    |
| New Living Testament  | He is the LORD our God;<br>His rule is seen throughout the land. |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | He is the Lord our God: he is judge of all the earth.                               |
| Easy English (Churchyard) | He, the LORD, is our God.<br>What he says is to everyone (that lives) on the earth. |
| <i>God's Word™</i>        | He is the LORD our God. His judgments are pronounced throughout the earth.          |
| HCSB                      | He is the LORD our God; His judgments <i>govern</i> the whole earth.                |

**Literal, almost word-for-word, renderings:**

|                                    |   |
|------------------------------------|---|
| English Standard Version           | He is the LORD our God; his judgments are in all the earth. |
| A Voice in the Wilderness          | He is Jehovah our God; His justice is in all the earth.     |
| <i>Young's Literal Translation</i> | He is Jehovah our God, In all the earth are His judgments.  |

**What is the gist of this verse?** This seems to be a concluding verse, giving reason for the 10 imperatives which have been laid down: Jehovah is God, and His justice and judgments are in all the land.

| Psalm 105:7a   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                                 | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| הוּאָ (הוּא) [pronounced hoo]                        | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i>                                | 3 <sup>rd</sup> person masculine singular, personal pronoun         | Strong's #1931<br>BDB #214 |
| This pronoun can be used in the emphatic sense.      |   |   |                            |
| יְהוָה (יהוה)<br>[pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| אֱלֹהִים (אֱלֹהִים)<br>[pronounced el-o-HEEM]        | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the 1 <sup>st</sup> person plural suffix | Strong's #430<br>BDB #43   |

**Translation:** He [is] Yehowah our Elohim,... The psalmist makes it clear that we are speaking of Jehovah, the God of Israel. Nowhere in Scripture are we given over to worshiping just any God, or to the idea that we all worship the same God, but that there is and always has been One God that we worship.

We have a number of people who believe that all religions worship the same God; however, this concept is never the approach of Scripture. Both the Old and New Testaments speak of a very specific God, Who has specific characteristics and Who has done specific acts; a God Who is different from all the other gods.

### The Exclusivity of the God of the Jews

| Scripture       | Incident   |
|-----------------|--|
| Gen. 17:7–9     | "I will establish my covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be a God to you and to your seed after you. I will give to you, and to your seed after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their God." God said to Abraham, "As for you, you will keep my covenant, you and your seed after you throughout their generations."   |
| Ex. 20:2–7      | "I am Yahweh your God, Who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, and showing loving kindness to thousands of those who love me and keep my commandments. You shall not take the name of Yahweh your God in vain, for Yahweh will not hold him guiltless who takes his name in vain."                              |
| Deut. 6:4–5     | Hear, Israel: Yahweh is our God; Yahweh is one: and you shall love Yahweh your God with all your heart, and with all your soul, and with all your might.   |
| Deut. 26:17–19  | "You have declared Yahweh this day to be your God, and that you would walk in His ways, and keep His statutes, and His commandments, and His ordinances, and listen to His voice: and Yahweh has declared you this day to be a people for His own possession, as He has promised you, and that you should keep all His commandments; and to make you high above all nations that He has made, in praise, and in name, and in honor; and that you may be a holy people to Yahweh your God, as He has spoken."   |
| Joshua 24:16–20 | And the people answered and said, Far be it from us to forsake Jehovah to serve other gods. For Jehovah our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage. And He did those great wonders in our sight, and kept us in all our way in which we went and among all the people through whom we passed. And Jehovah drove out from before us all the people, even the Amorites who lived in the land. We will also serve Jehovah, for He is our God. And Joshua said to the people, You cannot serve Jehovah, for He is a holy God. He is a jealous God. He will not forgive your transgressions nor your sins. If you forsake Jehovah and serve strange gods, then He will turn and do you harm, and destroy you after He has done you good. |
| Psalm 16:4a     | Their sorrows shall be multiplied who give gifts to another god.   |
| Psalm 95:3–7a   | For Jehovah is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is also His. The sea is His, and He made it, and His hands formed the dry land. Oh come, let us worship and bow down; let us kneel before Jehovah our maker. For He is our God, and we are the people of His pasture, and the sheep of His hand.  |
| Psalm 100:3     | Know that Jehovah, He is God. He has made us, and not we ourselves; we are His people, and the sheep of His pasture.   |

| The Exclusivity of the God of the Jews |  |
|--|--|
| Scripture                              | Incident   |
| Isa. 43:10–12                          | “You are my witnesses, says Yahweh, and My servant whom I have chosen; that you may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, I am Jehovah; and there is none to save besides Me. I have declared, and have saved, and I have shown, when there was no strange god among you; therefore you are My witnesses, says Jehovah, that I am God.” |
| John 14:6                              | Jesus said to him, I am the Way, the Truth, and the Life; no one comes to the Father but by Me.  |
| Acts 4:12                              | And there is salvation in no other One; for there is no other name under Heaven given among men by which we must be saved.   |
| 1Tim. 2:5–6                            | For there is one God and there is one Mediator of God and of men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.  |

Men often charge the Bible as being filled with contradictions and being simply the product of men. One of the common sentiments of today is, all religions are the same; we all worship the same God, but in a different way. One would think that, in a period of 1500–4000 years (the time period over which the Bible was written), that at least one human author of Scripture would have expressed this sentiment, if this were simply a book written by men and their thoughts about God. However, as you have observed in the verses above, **there is only One God and one Mediator between God and man—the man Christ Jesus.**

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| Psalm 105:7b   |  |   |                             |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]                     | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity  | No Strong's #<br>BDB #88    |
| kōl (כֹּל) [pronounced kohl]   | <i>the whole, all of, the entirety of, all; can also be rendered any of</i>  | masculine singular construct followed by a definite article                     | Strong's #3605<br>BDB #481  |
| ʿerets (אֶרֶץ) [pronounced EH-rets]                                    | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>   | feminine singular noun with the definite article                                | Strong's #776<br>BDB #75    |
| mīsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced mish <sup>e</sup> -PAWT] | <i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court; the act of deciding a case, the place where a judgement is rendered</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4941<br>BDB #1048 |

**Translation:** ...in all the earth, His judgments. We have no verbs in this verse. When we lack verbs, that indicates that there is great emphasis upon what is being said. The personal pronoun here rarely takes a verb, and is used here in an emphatic sense, increasing the emphatic nature of this verse.

This second phrase is set up as a parallel line, and, since it lacks a verb, it is emphatic as well. Even though those to whom this psalm is addressed are Israelites, their God is the God of this earth whose decisions and judgments affect the entire earth. The word for *earth* can also mean *land*; however, the modifying *all of* indicates taking in a wider piece of ground. *With my soul I have sought you in the night. Yes, by my spirit within me, I will seek You early. For when Your just decisions are in the earth, the inhabitants of the world will learn righteousness* (Isa. 26:9).

Gill comments here: *This statement, His judgments are all the earth; does not refer to His laws and statutes, His word and ordinances, or the revelation of His mind and will as faith and worship, which things are sometimes meant by his judgments. However, these things were not in all the earth, but were only known to the people of the Jews at this time (Psalm 147:19). This verse refers, rather, to His judgments on the Egyptians, or to His plagues upon them for refusing to let Israel go, the fame of which was spread throughout the world. Furthermore, we may understand this phrase to take in all the judgments of God in other parts of the world, such as on Sodom and Gomorrah, or the universal deluge, which destroyed the world of the ungodly; by such judgments the Lord is known (Psalm 9:16) and for these He is to be praised; as they are expressive of His holiness and justice; as He will be for His judgments on antichrist, when they are made manifest (Rev. 15:4). This may also respect in general God's government of the world, and his righteous judging in it; Who is a God that judgeth in the earth, and governs it by His power and wisdom, and in righteousness; and this righteous Judge is our God.*<sup>24</sup>

Let me add that God also places His judgments and His righteousness in the hearts of man. This many times causes people to behave in odd and contradictory ways. For instance, strong atheists will absolutely deny Jesus Christ or God of any sort, and yet extol their own morality. Now, just how meaningful is your own morality if you are simply the product of random molecules coming together and evolving from dirt and water in a pond struck by lightning to man? All that should matter to us, as Darwinian products of a random universe is, procreation and the protection of our own young to propagate the species. This, however, does not explain abortion or why atheists believe, for the most part, that abortions are not immoral. If we are random events in a random universe, with only a Darwinian evolved being, which desires to propagate our own, then why would we kill our own children and why would we approve of this? An atheist will explain altruistic behavior (e.g., a soldier dying for his buddies) as simply an extension of the preservation of the species. However, a soldier is there in the first place at war with a whole other people. So if altruism explains why one soldier will die for another and for his country, it does not explain why we would be willing to go to war in the first place. Furthermore, we cannot say it is because we are more genetically well-disposed to those of our own country, having a closer gene pool, because we have a very diverse gene pool in the United States.

One of the problems which men face in their daily lives—those who have rejected Jesus Christ or have not even bothered to take the time to consider who Jesus Christ—is, they have God's righteousness written in their hearts and this is in conflict with their sin nature. Believers and unbelievers alike have internal battles over what to do at various times. Some people love to ponder this or that moral dilemma; and I recall in school discussing various scenarios and trying to determine what is right or wrong. All believers and unbelievers have this internal struggle, and no matter how degenerate an unbeliever might be, he is going to have some sense of self-righteousness. For instance, in jails, men who have murdered or who have destroyed the lives of thousands of others by selling drugs to them, will still consider themselves morally superior to child molesters. In a random universe, this makes little sense. The atheist may say, the child molesters are destroying the species, so everyone is going to be against that; but murderers and drug dealers destroy the species.

<sup>24</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:7 (edited).

Let me go off on another tangent. People often try to get this one principle and explain everything by it. Darwinian evolutionists will take any behavior, any set of bones found buried in the ground, or any set of events, and attempt to explain it all in terms of evolution. It is a box they cannot seem to see outside of. Once and awhile, when I feel argumentative, I may go to an evolution discussion group, and throw out something like the population curve and how man conforms quite well to a human population curve if we believe that God created man 6000–10,000 years ago, but that evolutionary theory defies this relatively orderly curve by stretching man's time on this earth far longer than the normal human birth cycle would suggest (I go into greater detail on this in my website where I discuss evolution). Their solution to this is another set of theories about man. In their heart of hearts, because they are opposed to God (and I realize that some of them are not atheists), they believe that another theory made up to support the theory they believe is a legitimate argument.

We have some people today called 9/11 Truthers who see our present historical events going down as a part of some great conspiracy by Bush and our government. They will show up to event after event (often to liberal speakers) and scream out their talking points. No matter what you say or no matter how you try to reason with them, 9/11 was some great, grandiose plot perpetrated by George Bush and/or the Bush government, and, they leveled one of the buildings in the Twin Tower are (I think it was tower 7?) with explosives. Now, never mind that this silliness has been dealt with scientifically, and it has been shown that their theories are nonsensical; and never mind that setting up a building with explosives requires a great deal of time to do, and is not something which can be done surreptitiously; they are convinced that all this was done so that George Bush could justify our going to Iraq so that we could take their oil (and, it does not matter that the US, to this date, has not received a drop of Iraqi oil yet). Their minds are blinded to logic and reason.

Global warming is another one of these all-encompassing explanations for natural disasters. We are still having fires in southern California and, within a day or so of these fires beginning, people were blaming global warming for this disaster.<sup>25</sup> Hurricane Katrina? Blame it on global warming (and the same global warming devotees warned us of horrendous hurricanes to continue to come, and they have been far, far off on their estimations for 2006 and 2007).

There are those today who hate President Bush and everything which he does is considered foolish and/or evil. Some have dubbed this Bush hatred syndrom or Bush derangement syndrom.<sup>26</sup> Now, obviously, those who feel this way are going to be those on the left, so even though the top 3 candidates for the Democrats will not guarantee that we will leave Iraq even by the end of their first term in office, this is not a serious problem to their supporters, even though their supporters may, simultaneously, call for the immediate withdrawal of our troops from Iraq and blame Bush for all of it. Hollywood actors bemoan the loss of our civil liberties, like free speech, blaming George Bush, and make these complaints know on national television programs. These same people, because they hate Bush and love Bill Clinton, think that Bush is somehow destroying all of their civil liberties, yet they seem to be unfazed when Clinton got involved in *The Road to 9/11*, and made several attempts to have its airing stopped, and did have an effect on the final cut of this movie. Furthermore, it appears as though he has successfully blocked the release of this film on DVD as well. However, those suffering from their irrational hatred of Bush think that somehow, George Bush is limiting their freedoms, and that they need to have a Democrat back in the Oval office to restore all of these freedoms, simultaneous to President Clinton being involved in the censoring of *The Road to 9/11*.

What I am saying is, when you reject the truth of Jesus Christ; when you reject Bible doctrine; then your soul requires some unifying principle to pull everything together. It is an inherent need. When we reject truth, our souls must replace it with something else, no matter how irrational. For random beings in a random universe, this makes very little sense. However, these things have their source in God's judgments on this earth, which find their way even into our own souls; and the function of the sin nature, which is in rebellion against truth and righteousness.

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<sup>25</sup> Of course some blamed this on President Bush's foreign policy. There are also those out there who blame everything which goes wrong on Bush.

<sup>26</sup> I know individuals personally who appear to be suffering from this disorder. It is very similar to those who had such a vicious hatred for President Richard Nixon around the time of Watergate. I personally was quite apolitical at the time, and, although I could understand, to some extent, the moral outrage of the dirty tricks; the hatred which I heard expressed just seemed to be over the top.

R. B. Thieme Jr. called this the vacuum of the soul—when you reject the truth, your soul sucks in false doctrine and false concepts, and this eventually forms a calcification of the soul, or **scar tissue of the soul**.<sup>27</sup>

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God's judgments are said to be in all the earth; His judicial verdicts. In other words, His perfect righteousness will be applied and His perfect justice will render just decisions throughout the earth. There are times—in fact, innumerable times—when God judges and applies His judgment to individuals and nations; and there are times when He appears to let things go.

### God's Judgments in the Earth

1. God is God over believers. God is the Father of those who believe in Jesus Christ. God is not the Father of those who choose not to believe in Jesus Christ.
2. For this reason, God does not discipline those who are not His children.
3. God does discipline His children, which means us.
4. So, what about unbelievers? What does God do about them?
5. God puts some pressure on some unbelievers in order to get them to believe in Him. When I believed in Jesus Christ, I recall being terribly unhappy and in what I believed to be desperate straits. It was simply God's pressure applied to me to get me to stop what I was doing and to consider the gospel of Jesus Christ. Many people come to believe in Jesus Christ after being put under a little pressure. This is not discipline nor is it necessarily God's justice (although it could be); it is the loving hand of God.
  - a. In the previous point, I said that God pressured me to get me to stop what I was doing. I don't mean that I was involved in gross immorality and sin and that He was looking to stop me from that (although I was), but that He simply got to me stop my life's activities and worries long enough to consider Who and What Jesus Christ is.
  - b. Many people are so involved in their own lives, in sin, in altruism, in their family, that it is difficult for them to simply take the time to consider Jesus Christ. For the bulk of my life, both as an unbeliever or a believer, I have been busy. However, God brought me to a point to where I had to stop and think about the good news of Jesus Christ.
6. Some unbelievers cross a believer. Some unbelievers actually intentionally seek to do wrong to a believer. God, on occasion, deals with these unbelievers. Now, bear in mind, every person who refuses to believe in Jesus Christ will spend eternity in the Lake of Fire, so nothing on this earth can compare to that in terms of human suffering. However, when an unbeliever does wrong to a believer, God often deals with that situation and with that unbeliever.
7. Of course, when any believer does wrong, God deals with that believer in time. He may simply allow natural consequences to come to pass and He may personally discipline us.
8. When we sin and then name our sin, God's judicial verdict is to forgive us that sin and to cleanse us from all unrighteousness, thus restoring temporal fellowship. No doubt, this occurs a million times a day throughout the earth.

We can depend upon ultimate justice, and when we are face to face with God in eternity, we will be satisfied with the way that God handled everything, and we will understand His perfect application of His perfect integrity to all things in the earth.

<sup>27</sup> The link given is <http://biblenews1.com/scartis/scartiss.htm>; which appears to be a legitimate and accurate presentation of this material. With regards to the rest of the site, I have not really done a thorough examination of it. The information on salvation seems sound, but I don't quite get the superimposition of the tribes of Israel over the United States.

It is clear that there are some things which we take with us and many things which we leave behind. We may accumulate more toys than anyone else we know before we die, but these toys remain here on this earth. I am personally blessed with a great many material things. When I die, they stay here and I go. However, what seems to be the case is, the doctrine in our souls will go with us. Our spiritual understanding seems to have some part to play in the next life, although it is not completely clear as to what that is. My educated guess is, that, somehow, our spiritual understanding is going to put us ahead of the curve in some way. That is, we may enjoy a greater and deeper appreciation of God and His character in eternity than someone who simply believed in Jesus Christ and then went his own way after salvation. The only thing that I can come up with to illustrate this is: let's say there is this beautiful woman with a wonderful soul. Now, two men may potentially marry this woman. The first man might appreciate her beauty, but little else. The other man not only appreciates the beauty of this woman, but he understands and loves the soul of this woman. That second man is going to have a much greater relationship with this woman. Maybe, in some way, this illustrates the difference between believers in God's presence with and without doctrine. Both will have an abiding appreciation for God; but one will have a deeper appreciation for God.

In any case, no matter what, the believer with doctrine is going to have an easier time understanding God and His function on this earth. This makes our lives on this earth much more meaningful. We have purpose and definition, and we have a grasp of what God is doing and why He is doing it.

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## God's Covenant with Israel

**He remembered to forever His covenant;  
a word He mandated to a thousand of  
generation.**

Psalm  
105:8

**He remembers His covenant forever;  
He mandates [His] word for a thousand  
generations.**

**He will remember His covenant promises forever;  
His commands stand for a thousand generations.**

Here is how others have translated this verse:

### Ancient texts:

|                          |  |
|--------------------------|--|
| Masoretic Text           | He remembered to forever His covenant;<br>a word He mandated to a thousand of generation.          |
| Septuagint               | He has remembered his covenant for ever, the word which he commanded for a thousand generation,... |
| Significant differences: | None   |

### Thought-for-thought translations; paraphrases:

|                       |  |
|-----------------------|--|
| CEV                   | He will never forget his agreement or his promises, not in thousands of years.                       |
| Good News Bible (TEV) | He will keep his covenant forever, his promises for a thousand generations.                          |
| <i>The Message</i>    | And he remembers, remembers his Covenant-- for a thousand generations he's been as good as his word. |
| New American Bible    | He remembers forever his covenant,<br>the pact imposed for a thousand generations.                   |
| New Jerusalem Bible   | He remembers his covenant for ever,<br>the promise he laid down for a thousand generations,...       |
| New Living Testament  | He always stands by his covenant—  |

Revised English Bible the commitment he made to a thousand generations.  
He is ever mindful of his covenant,  
the promise he ordained for a thousand generations.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English He has kept his agreement in mind for ever, the word which he gave for a thousand generations;...

Easy English (Churchyard) He will always remember his covenant.  
He will never, never forget his promises.

HCSB He forever remembers His covenant, the promise He ordained for a thousand generations—...

JPS (Tanakh) He is ever mindful of His covenant,  
the promise He gave for a thousand generations.

NET Bible® He always remembers his covenantal decree,  
the promise he made [Heb “[the] word he commanded.” The text refers here to God’s unconditional covenantal promise to Abraham and the patriarchs, as vv. 10-12 make clear] to a thousand generations —...

**Literal, almost word-for-word, renderings:**

The Amplified Bible He is [earnestly] mindful of His covenant, and for ever [it is imprinted on His heart], the word which He commanded and established to a thousand generations;...

LTHB He has remembered His covenant forever; the Word He commanded to a thousand generations...

Young’s Updated LT He has remembered to the age His covenant, The word He commanded to a thousand generations;...

**What is the gist of this verse?** God makes promises and He remembers these promises forever.

| Psalm 105:8a  |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong’s Numbers   |
| zâkar (זָכַר) [pronounced zaw-KAHR]   | to remember, to recall, to call to mind  | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong’s #2142<br>BDB #269 |
| lâmed (ל) (pronounced l <sup>e</sup> )  | to, for, towards, in regards to, with reference to, as to, with regards to, belonging to | directional/relational preposition   | No Strong’s #<br>BDB #510  |
| ’ôwlâm (עוֹלָם) [pronounced ô-LAWM]   | long duration, forever, perpetuity, antiquity, futurity                                  | masculine singular noun  | Strong’s #5769<br>BDB #761 |
| Together, these words mean to eternity to perpetuity; with regards to perpetuity to antiquity. It is possible that the idea here is that this means to eternity, with regards to antiquity; to eternity future to eternity past; for the future with reference to the distant past. |  |  |                            |
| b <sup>e</sup> rîyth (בְּרִית) [pronounced b <sup>e</sup> reeth]  | covenant, pact, alliance, treaty, alliance   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong’s #1285<br>BDB #136 |

**Translation:** He remembers His covenant forever;... God does not have to search His memory banks for a specific bit of information; He maintains knowledge of all things at all times. God comprehends all things from all

time periods all at once. The term *memory* here is an anthropopathism, ascribing a human function—*memory*—to God. God actually has no need to remember anything, as He carries in His mind not only all events and thoughts and emotions of history, but all alternative events, thoughts and emotions. God knows the end from the beginning, so when He made a covenant with Israel, this was a covenant which was made with the knowledge of all that Israel would do. Israel did not take God to the breaking point, where God suddenly, in absolute frustration, said, “Dammit, you damn Jews! I simply cannot put up with your negative volition anymore. Forget this covenant I made to you; I’m giving it to these nice Gentiles over here, and they are going to be your spiritual ancestors and the covenant will go to them.” We may think like that and act accordingly. We may have a child on drugs whom we have promised to love forever; but, that child may take us to the point of completely disowning him. God does not do that; He cannot make a promise and then just take it back in frustration. This implies that God is not omniscient.

The psalmist has asked the listener to remember all of the incredible feats which God has done and reminds the listener here that God remembers the contract which He made with Israel which stands for a thousand generations. In covenant theology, God has all but abandoned Israel, making the land of Israel at best a final battleground for Armageddon. However, God does not renege on His promises or on His contracts. A *thousand generations* is not a limiting time period, but one which is poetic for all the history of man. “[To show mercy toward our fathers and to remember His holy covenant—the oath which He swore to Abraham our father.](#)” (Luke 1:72–73). “[Know therefore that Y<sup>e</sup>howah your God, He is God, the faithful God, who keeps His covenant and His grace to a thousands generations with those who love Him and keep His commandments; but He repays those who hate Him to his face—He will destroy them. He will not delay him who hates Him; He will repay him to his face.](#)” (Deut. 7:9–10). “[Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Then you will remember your ways and be ashamed.](#)” (Ezek. 16:60–61a; see also Psalm 106:5 111:5).

For the Israelite who is exposed to covenant theology, a promise like this must seem pretty thin. God made certain promises to Israel; He made a contract with Jacob. God has never forgotten that contract. His character would not allow Him to change all of the terms of the contract. You cannot exegete the Old Testament and think that the church is simply a spiritualized Israel and that all of the promises made to Israel now fall into the lap of the church in some sort of a spiritual fulfillment. God remembers His covenant that He made with Israel and His Word stands throughout all eternity. We can take God at His Word just as Israel can take God at His Word.

### Psalm 105:8b

| Hebrew/Pronunciation                                  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers         |
|---|---|---|----------------------------------|
| dābār (דָּבָר)<br>[pronounced daw <sup>b</sup> -VAWR] | <i>word, saying, doctrine, thing, matter, command</i>   | masculine singular noun                                 | Strong's #1697<br>BDB #182       |
| tsāvāh (צָוָה)<br>[pronounced tsaw <sup>b</sup> -VAW] | <i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect | Strong's #6680<br>BDB #845       |
| lāmed (ל) (pronounced ℓ)                              | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition                      | No Strong's #<br>BDB #510        |
| ʿelep (אֶלֶף)<br>pronounced EH-lef]                   | <i>thousand, family, (500?); military unit</i>  | masculine singular construct                            | Strong's #505 (and #504) BDB #48 |
| dōwr (דּוֹר) [pronounced dohr]                        | <i>generation; race; people; age, period, time period [of a generation], a time slice</i>       | masculine singular noun                                 | Strong's #1755<br>BDB #189       |

**Translation:** ...He mandates [His] word for a thousand generations. The idea here is, He mandates His Word or His doctrines forever. A *thousand generations* is simply a poetic statement to indicate forever. God did not make promises to Abraham, but, then, after 1000 generations, decide to take them all back—this is not how God operates. That which He commands remains forever and ever. What is going to be in view here are His promises to Israel, which will encompass His promises to Abraham, Isaac and Jacob.

Let us just assume that, for the sake of argument, that God is here being literal, rather than figurative (literal would mean that His mandates will stand for a thousand generations; figuratively, that means forever). So, even if we take this literally, we are speaking of 30,000–40,000 years. That in itself tells us that God's promises to Israel are still in effect.

Covenant theology believes that all of the promises which were made to Abraham were transferred to his spiritual seed, which they see as the church. That is, Abraham, Isaac and Jacob understood the promises in one way, but God meant them in a different way, and meant for them to be passed along to their spiritual seed, which they see as the church. This introduces several problems.

Now, I should say up front that I am not an expert in covenant theology; I have not spent countless hours studying this particular area of theology. I have the gist of covenant theology in my mind, so I may get a few details wrong.

### The Problems with Covenant Theology

1. Covenant theology believes that God's clear and specific promises appear to be spiritualized as to their content and to whom the promises are made.
2. God made specific promises to Abraham, Isaac and Jacob about a specific piece of real estate that God would give them (a piece of real estate that God has not completely given to Israel, even when they were at their peak).
3. Covenant theology maintains that:
  - 1) Israel was so unfaithful that God could not stand it any more.
  - 2) When Israel crucified Jesus Christ, and then did not come to Him after, this was simply too much for God, and God changes His promises to them and transferred these promises to the church, which they view as spiritual Israel.
  - 3) I am not sure that anyone in the church, even under covenant theology, expects to personally have a stake in the physical territory of Israel. So, I believe that we somehow, in covenant theology, retain the gist of what was promised to Abraham, Isaac and Jacob, although I am not completely clear as to what that gist is.
  - 4) Now, despite the fact that many Jews did believe in Jesus Christ, apparently Israel was so corrupt that God just could not stand it anymore, and decided that these promises would no longer apply to a particular blood line.
4. There are a number of general problems with covenant theology.
  - 1) God's very specific promises cannot seem to be taken literally.
  - 2) Those to whom God makes His promises may not see those promises fulfilled.
  - 3) God's patience can only endure so much. After some point in time, God throws up His hands and says, "Screw them; I've given the Jews everything and they act like this. I am through with this people. They suck."
  - 4) With covenant theology, God's promises, His faithfulness and His patience are all under attack. His very character is challenged by covenant theology.
5. Covenant theology ignores the many distinctives between Israel and the Church.
  - 1) The church has a heavenly hope; Israel has an earthly hope.
  - 2) God will meet the believers in the air at the rapture, but His feet will touch down on the Mount of Olives to protect the Jews in the Tribulation.
  - 3) The church did not begin in Abraham's tent but on the day of Pentecost around 30 A.D.
6. What covenant theology tries to get around is dispensations. However, the problem is this: if the church began in Abraham's tent 4000 years ago, what about before that time? There had to be a different

## The Problems with Covenant Theology

administration (dispensation) of God's household prior to the church in Abraham's tent. So covenant theology does not abrogate the concept of dispensations, it simply tries to make fewer of them.

7. The idea behind a dispensation is, God works during a specific period of time using a different set of people, a slightly different spiritual skill set, with different mechanics. Even under covenant theology, this is the case when differentiating between Israel and the church. God seemed to function in the Old Testament differently than he does in the New. Dispensationalists and Covenant Theologians can mostly agree with this.
  - 1) God seemed to work primarily with the nation Israel or with the Jews as per almost every Old Testament book. The exception would be the first quarter of the book of Genesis and the book of Job.
  - 2) In our era, God works through any church, in any country, in any nationality. This does not appear to be the case in the Old Testament.
  - 3) God uses ceremony and sacrifices in the Old Testament; these are no longer used in the Church Age.
  - 4) God has given the Holy Spirit for the Church Age; the Holy Spirit was not given to everyone in the Old Testament.
8. Covenant theology denies God's essence.
  - 1) God is omniscient and God is truth.
  - 2) When God chose Abraham and when God made His promises to Abraham, God knew everything that Abraham would do and God knew everything about Abraham's son, and his son, and all of the Jews for thousands of generations.
  - 3) Because God is omniscient, God knew everything about every single Jew before He made any promises to Abraham; God knew this in eternity past, before man was created.
  - 4) Why would an all-knowing God establish a covenant with Abraham and his descendants if God knew that Abraham's descendants would, as a whole, reject Jesus Christ as Savior?
  - 5) Covenant theology either treats God as if He did not know what would happen or as if God knew these things, but still made the promises to Abraham, knowing that He would significantly alter these promises in the future.
  - 6) In other words, covenant theology is an assault on God's essence.
9. Prior to Abraham, Isaac and Jacob, God dealt somewhat differently with man.
  - 1) This is a dispensational difference. God clearly works through Israel through most of the Bible; however, it is clear, in a dozen or so chapters of Genesis and in the book of Job, that God did not deal primarily with the nation Israel, because there was no nation Israel.
  - 2) The fact that God dealt differently with man before Israel indicates that it is possible that God would deal differently with man after Israel.
  - 3) Dispensations simply affirms that, God deals with different entities throughout history, and that He works through these different entities in order to achieve His plan. God works through the church universal today. That is, God works through the body of believers today, despite the fact that we are quite imperfect.
  - 4) Does God work through the Jew today? Yes, he does—through Jews who are believers in Jesus Christ.
    - (1) Any person who believes in Jesus Christ today is saved and is placed into Christ, whether Jew or Gentile—there is no difference.
    - (2) However, the Jew who is saved during this dispensation is not an heir to the promises which God made to Israel, but is an heir to all things by virtue of being in Christ.
    - (3) A saved Jew today is not a part of corporate Israel, receiving all of the promises of Abraham at some future date, but he is a member of the church universal and will receive the promises which God makes to believers today.
    - (4) God does not work through the nation Israel any differently than He works through the nation of France or England. There are believers in Israel, and God works through them. There are churches in Israel, and God works through them.
    - (5) However, be clear in this regard: God does protect His people. The United States has

## The Problems with Covenant Theology

received great blessing, unlike that given to any other nation ever, and part of the reason for this is our relationship to the nation Israel. The nation Israel is filled with Jews—some of them believers and some of them unbelievers. However, from them (as well as from Jews all over the earth) will come their fleshly descendants who will, in the Tribulation, believe in Jesus Christ, and God will work through them in the Tribulation.

- (6) If we, as a nation, ever turned our backs on Israel, you will see the prosperity and the freedoms of this nation disappear so fast, it will make your head spin.
- 5) Dispensationalists understand that man before Abraham, was treated as a whole somewhat differently than man during the time of the nation Israel, and somewhat differently than man in the Church Age.
- (1) Do not think that dispensationalists believe that the Jews are saved by works, but we in the Church Age are saved by grace. This is a ridiculous position and a distortion of dispensationalism. It is clear the Jesus Christ died for all mankind, past, present and future; and that we receive eternal life through believing in Him. To the Jews, He was Jehovah Elohim, but they had to trust in the God of the Jews, and not in Molech or Aphrodite.
  - (2) All dispensationalism means is, God works somewhat differently through different entities today than He did during the Age of Israel and somewhat differently than He did prior to Abraham, Isaac and Jacob.
  - (3) God used to work primarily through the nation Israel. God spoke to specific people in Israel; God had Scripture recorded through the hand of various Jews; God's laws and ordinances, for the most part, were designed for the nation Israel.
  - (4) This is why there are dietary laws, laws about the Sabbaths, and various ordinances and national laws which the church, to some degree, ignores. We may study these laws and evaluate them and make limited application to ourselves, but we don't, for instance, forbid the eating of pork; we don't keep calves in our backyards so that we can later sacrifice them to God. We do not gather at the *one* Tabernacle (or, later, the Temple). Jewish males three times a year were to gather at the Tabernacle (or Temple) on specific holy days. We don't do that. Now, we may go to Church on Christmas and Easter, but in your city, there are perhaps hundreds of churches. If we did things as Israel did, there would be one huge Temple, and we would gather there thrice a year...and I don't mean 1 Temple per town or 1 Temple per nation, but I mean one (1) Temple only. Okay? But we don't do that. We are not under the law to Israel.
  - (5) We gather at a variety of churches, which is much more like the Jewish synagogue system, which, to my knowledge, has no specific authorization in Scripture. That does not mean that synagogues were wrong; Jesus Himself spoke in at least one synagogue. However, they were not specifically laid out as spiritual entities in the Old Testament. However, for us, of the Church Age; there are these spiritual entities known as churches, and God primarily works through the church. This brings up a tangent: does God work through other organizations today, like mission boards, or web sites, or campus organizations—and I believe that would have to be answered in the affirmative; just as God, I am certain, worked through synagogues in the Age of Israel.
  - (6) However, to return to the original point: it is clear that God did not work through the nation Israel nor did he hold us to the Law of Moses prior to Abraham. Therefore, God had to work with a different entity in a slightly different way (He could not work with the nation Israel or with the Law of Moses, because they did not exist at that time).
  - (7) If God could work differently with mankind, through different entities, prior to the Age of Israel; it only stands to reason that He could potentially have a different program after the destruction of the nation Israel.
10. However, what we can never let go of is, God's promises to Israel are literal and they will be fulfilled. The Jews that we see here and there, in this or that nation, are not just throw-away remnants of a dead and bygone era; they are a testimony to God's faithfulness to His Word. We will *never* see the destruction of the Jews ever. Satan wants to destroy the Jews. Satan has about 20 nations in the Middle East under

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his control, and these nations want to see the destruction of nation Israel. If they could, some would even prefer to see a huge hole where Israel is, even if it meant destroying some holy relics of Islam. This is not just a handful of radicals; this is the sentiment of huge portions of the populations of these nations. And yet, Israel is there; Israel is prosperous; and Israel has stood up against some of the greatest odds that we could imagine. Do you think that it is some kind of a wild coincidence that the greatest ally of Israel just happens to be the only superpower on this earth? Do you think our prosperity just sort of happened? Don't be foolish. God will maintain a contingent of Jews throughout the world, and they will continue to live, despite the many Satanic attacks against them. Furthermore, we, as a nation, will continue to survive and to prosper, as long as we maintain a close relationship with nation Israel.

11. My point in all of this is, even though covenant theologians try to blur the distinctions between the church and Israel, they still believe in the distinctions which are listed above. Since they believe in those distinctions, they are, to that extent, dispensationalists. They cannot deny the distinctives that they themselves hold to.

Now, do not be confused here. God's promises are never to be applied to unregenerate Israel. For those who are Jews who do not believe in Jesus Christ, there are no promises from God to them, other than the promise that they will be judged at the Judgment Seat of Christ and that they will burn forever in the Lake of Fire. However, regenerate Israel will be the recipient of all God's promises to Abraham; the church will not.

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By the way, God is going to go on and on about His covenant with Israel, which He originally made with Abraham. Does this make sense for God to repeatedly speak about His covenant with Abraham, Isaac and Jacob; speak of its lasting for a 1000 generations, and then for God to throw this covenant out? Does it make sense for God to simply change most of His covenant (or to *spiritualize* it), and to later say, "Okay, I changed My mind. Israel is just a lot worse than I expected them to be. Forget Israel. Forget the Jews. They had their chance, but they pissed Me off just once too often. They are just bad people. I think I am going to work through the Gentiles now, but I will let a couple of Jews join in. These new Gentiles will be the recipients of My covenant to Israel, and the terms are going to be changed a little; this way, it will appear as though I am keeping My word." That is not just wrong, it is blasphemous and, as explained above, denies God's omniscience and His veracity.

The alternative view is simple: God made specific promises to Abraham, Isaac and Jacob; and to His people the Jews. These promises reflect God's perfect essence, including His sovereignty, His veracity and His omniscience. God has not abrogated these promises; God has not set them aside for good; and God has not reworked these promises for a different entity. We read about God's covenant to Israel because He intends to keep this covenant. For God to do anything less would indicate that God is not God.

We read about God's covenant to Israel because He intends to keep this covenant. For God to do anything less would indicate that God is not God.

...which He had cut [with] Abraham  
and His solemn oath to Isaac.

Psalm  
105:9

...which [covenant] He made with Abraham;  
even His solemn oath to Isaac.

...which promise He made to Abraham;  
even His solemn oath which He later made to Isaac.

Here is how others have translated this verse:

**Ancient texts:**

**Dead Sea Scrolls** ...the covenant that He made] with [this preposition in 11QPs<sup>a</sup> is different from the MT, but the meaning is roughly the same] Abraham, [11QPs<sup>a</sup> lacks the wâw conjunction of the MT] His sworn promise to Isaac,...

**Masoretic Text** ...which He had cut [with] Abraham and His solemn oath to Isaac,...

**Septuagint** ...which he established as a covenant to Abraam, and he remembered his oath to Isaac.

**Significant differences:** None between the Greek and the Hebrew. There are some minor differences between the Masoretic text and the Dead Sea Scrolls, which are noted in the Dead Sea Scrolls.

**Thought-for-thought translations; paraphrases:**

**CEV** God made an eternal promise...

**Good News Bible (TEV)** He will keep the agreement he made with Abraham and his promise to Isaac....

**The Message** It's the Covenant he made with Abraham, the same oath he swore to Isaac...

**New American Bible** Which was made with Abraham, confirmed by oath to Isaac,...

**Mostly literal renderings (with some occasional paraphrasing):**

**Bible in Basic English** The agreement which he made with Abraham, and his oath to Isaac;...

**Easy English (Churchyard)** (He will remember) the covenant that he made with Abraham and the special promises that he made to Isaac.

**God's Word™** ...the promise that he made to Abraham, and his sworn oath to Isaac.

**HCSB** ...the covenant He made with Abraham, swore to Isaac,...

**JPS (Tanakh)** He is ever mindful of His covenant, the promise He gave for a thousand generations, that He made with Abraham, swore to Isaac. I included v. 8 here, in order to reveal the entire context.

**Literal, almost word-for-word, renderings:**

**LTHB** ...which He cut with Abraham, and His oath to Isaac;...

**NRSV** ...the covenant that he made with Abraham, his sworn promise to Isaac,...

**Young's Updated LT** ...That He made with Abraham, And His oath to Isaac,...

**What is the gist of this verse?** Vv. 8–10 should not have been separated. In these verses, we have a promise from God, a covenant, made to Abraham, Isaac and Jacob, and this covenant would stand forever.

| Psalm 105:9a                              |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation                      | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's Numbers   |
| ʾăsher (אֲשֶׁר)<br>[pronounced ash-ER]    | that, which, when, who, whom                                     | relative pronoun                                       | Strong's #834<br>BDB #81   |
| kâraṯh (כָּרַת)<br>[pronounced kaw-RAHTH] | to cut off, to cut down; to kill, to destroy; to make a covenant | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #3772<br>BDB #503 |

## Psalm 105:9a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers |
|--|--|---|--------------------------|
| ʾêth (אֶת) [pronounced ayth]   | generally untranslated; occasionally <i>to, toward</i>                             | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84 |
| ʾAb <sup>o</sup> râhâm (אֲבִרְאָהִם) [pronounced ahb <sup>o</sup> -râw-HAWM] | <i>father of a multitude, chief of a multitude</i> ; transliterated <i>Abraham</i> | masculine singular proper noun                              | Strong's #85<br>BDB #4   |

**Translation:** ...which [covenant] He made with Abraham;... Here we refer back to the previous verse which a covenant which God made, that He is always mindful of; and a promise, which God has given for a 1000 generations. This promise and this covenant, God made with Abraham. Further down, we will examine the content of this promise in greater detail.

## Psalm 105:9b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers           |
|--|---|--|------------------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]                  | <i>and, even, then; namely; when; since, that; though</i>                                       | simple wâw conjunction   | No Strong's #<br>BDB #251          |
| shebû <sup>o</sup> âh (שְׁבֹעַ אֵהּ) [pronounced she <sup>b</sup> -voo-AH] | <i>a solemn oath, a curse</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7621<br>BDB #989         |
| lâmed (ל) (pronounced l <sup>e</sup> )                                     | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition   | No Strong's #<br>BDB #510          |
| Yis <sup>o</sup> châq (יִשְׁחַק) [pronounced yih <sup>s</sup> -HAWK]       | <i>he laughs; laughing</i> ; transliterated <i>Isaac</i>  | masculine singular proper noun   | Strong's #3327 & #3446<br>BDB #850 |

This is also spelled Yits<sup>o</sup>châq (יִצְחָק) [pronounced yih<sup>s</sup>-HAWK]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

**Translation:** ...even His solemn oath to Isaac. These few verses should not have been separated. In this verse, God is said to have made specific promises to Abraham and to his son Isaac. Now when Abram was ninety-nine years old, Y<sup>o</sup>howah appeared to Abram and said to him, "I am Almighty God. Walk before Me and be complete, and I will give My contract between Me and you; and I will multiply you exceedingly." And Abram fell on his face, and God spoke to him, saying, "As for Me, observe: My contract is with you and you will become the father of a multitude of nations...And I will establish My contract between Me and you and your descendants after you throughout their generations for an everlasting contract, to be God to you and to your descendants after you. And I will give to you and to your descendants after you, the land of your temporary residence, all the land of Canaan, for an eternal possession; and I will be their God." (Gen. 17:1–5, 7–8). And Y<sup>o</sup>howah appeared to Isaac...and said, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and I will multiply your descendants, for the sake of My servant Abraham." (Gen. 26:24). This covenant which was made by God with Abraham, and then confirmed to Isaac, was not based upon the Law. The Law did not exist at the time that God made this contract with Abraham. What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a contract previously ratified by God, so as to nullify the promise. For if the inheritance

is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise (Gal. 3:17–18). Note that these words of Paul fly in the face of covenant theology; God made His promise to Abraham prior to the Law, and that the Law did not change or mitigate God's promise.

There is another thing which I want to mention now. There are lying spirits out there who tell you that they have been to heaven, often several times, that they speak to God. Some are sitting on the sofa watching *Lavern and Shirley* and God speaks to them. These are charlatans or they are speaking with demonic apparitions or they are having religious delusions. In any case, these men are not speaking to God nor is God speaking to them. Because their adherents do not comprehend the Old Testament which they claim to read and study, they think that every five minutes God appeared to someone and started talking. It is incorrect to view the patriarchs as, Abraham drove around in a range rover over the land with God riding shotgun, talking to him all the time. Now, God did speak to Abraham a remarkable number of times. God spoke to Abram **thrice** (Gen. 12:1–3, 7 15:1–18) prior to his ninety-ninth birthday. Then God spoke to Abram on his ninety-ninth birthday (Gen. 17:1–22) and two times after that (Gen. 18:1–33 22:1–18). Abraham was great. He was a tremendous hero of the Old Testament. It is because of his faith that God made promises to Abraham as had never been made before to any one man. And, in a day where there was no completed canon of Scripture, God spoke to Abraham on five occasions. You're thinking, *maybe Abraham just didn't record all the times that God spoke to him*. Just what the hell do you think happened? Abraham didn't record one of them because God just wanted to talk? Maybe God was just giving his opinion of *Lavern and Shirley*, and therefore was not as important as the other 5 times that He spoke to Abraham. Do you think that Abraham simply forgot to mention a few of his direct conversations with God? Do you think that the record got lost because God is unable to preserve His Word? Furthermore, God only spoke to Isaac **twice** (Gen. 26:2–5, 24). Okay, you're wondering, what about Moses or Ezekiel or Isaiah? God spoke to these men many times for extended lengths of time, and they recorded word-for-word what God said. The bulk of what those men wrote was extended quotations from God and that is Scripture. The tripe that we hear coming out of the mouths of some current preachers and evangelists about their visits with God is appalling. God is *not* going to hang out with you on the sofa and watch TV; God is not going to take you up to heaven and splash around with you in the river of life. These things are foolishness. When God speaks directly to man, there is a reason, and, most of the time, the content is recorded as Scripture. These events were not everyday occurrences, nor were they trivial events. Furthermore, it is not necessary for God to speak directly to man now, because what we need to know is found in His Word.

**Application:** God has recorded His complete and connected message to man. His direct conversations with man have been few and substantive in Scripture; they are not often and trivial, as we find in today's charismatic community. You do not need God to tap you on the shoulder to make a left or a right turn; you need Bible doctrine in your soul, you need to be filled with God the Holy Spirit, and then God will take care of the rest. God can provide divine guidance if those things are in place. He is able to do that now.

**Application:** Now I know a number of people who are Christians and who have no idea, day to day, what they ought to do. They are lost; they are confused. Should they take this job or should they take that job? These people have 3 things in common: (1) when it comes to divine guidance, they are interested in divine guidance as it related to them and their well-being. They may give lip service to doing God's will, but they want what is going to give them the best life. (2) They do not take in doctrine regularly even if they have loads of time in their life to fit doctrine in. (3) They do not think about getting back into fellowship.

**Application:** For those of you who want practical application, if you are reading a book and the author begins to talk of any time which God audibly spoke to him or came to him in a dream, throw the book out; if someone on the radio starts telling you God talks to him, turn the radio off; if on TV, there is some preacher speaking of his conversations with God, change the channel. That person is either a messenger of Satan or deluded to the point of walking insanity.

In the next verse, we will more closely examine what promises God made with respect to the patriarchs and to whom He made them.

And so He causes her to stand to Jacob to a decree;  
to Israel in a covenant of long duration;...

Psalm 105:10 Therefore, He decrees it [His covenant] as [lit., *to, for*] a statute to Jacob; [and] as [lit., *in*] an eternal covenant to Israel;...

He confirms this decree to Jacob and an eternal covenant to Israel;...

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text And so He causes her to stand to Jacob to a decree;  
to Israel in a covenant of long duration.  
Septuagint And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant;...

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

CEV ...to Abraham, Isaac, and Jacob,...

Good News Bible (TEV) The LORD made a covenant with Jacob, one that will last forever.

*The Message* The very statute he established with Jacob, the eternal Covenant with Israel,...

New American Bible and ratified as binding for Jacob,  
an everlasting covenant for Israel;...

New Living Testament He confirmed it to Jacob as a decree,  
to the people of Israel as a never-ending treaty.

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And he gave it to Jacob for a law, and to Israel for an eternal agreement;...

Easy English (Churchyard) He made it sure to Jacob with a law  
and to (the people of) Israel with a covenant  
that will never have an end.

HCSB ...and confirmed to Jacob as a decree and to Israel as an everlasting covenant:...

#### Literal, almost word-for-word, renderings:

MKJV ...and He confirmed it to Jacob for a Law, and to Israel for an everlasting covenant,...

Young's Updated LT ...And he establishes it to Jacob for a statute, To Israel--a covenant age-during,...

**What is the gist of this verse?** God confirms His covenant with Jacob as a statute and a covenant to Israel forever.

### Psalm 105:10a

| Hebrew/Pronunciation                | Common English Meanings   | Notes/Morphology | BDB and Strong's Numbers  |
|-------------------------------------|---|------------------|---------------------------|
| wa (or va) (וַ)<br>[pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wāw consecutive  | No Strong's #<br>BDB #253 |

**Psalm 105:10a**

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers           |
|---|---|--|------------------------------------|
| <p>ʿâmad (אָמַד)<br/>[pronounced ʿaw-MAHD]</p>  | <p><i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king]</i></p> | <p>3<sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3<sup>rd</sup> person feminine singular suffix</p> | <p>Strong's #5975<br/>BDB #763</p> |
| <p>Finding an <i>and so</i> in poetry is quite rare. Interestingly enough, we find a wâw consecutive and this exact same verb (but with a 3<sup>rd</sup> person masculine plural suffix) in Psalm 148:6, a psalm which may have been sung when David was bringing the Ark to Jerusalem.</p>   |   |  |                                    |
| <p>lâmed (ל) (pronounced <sup>l</sup>)</p>  | <p><i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i></p>  | <p>directional/relational preposition</p>  | <p>No Strong's #<br/>BDB #510</p>  |
| <p>Yaʿăqôb (יַעֲקֹב)<br/>[pronounced yah-ġuh-KOH<sup>b</sup>V]</p>  | <p><i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i></p>   | <p>masculine proper noun</p>   | <p>Strong's #3290<br/>BDB #784</p> |
| <p>lâmed (ל) (pronounced <sup>l</sup>)</p>  | <p><i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i></p>  | <p>directional/relational preposition</p>  | <p>No Strong's #<br/>BDB #510</p>  |
| <p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced haw-YAW] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p> |   |  |                                    |
| <p>chôq (חֹק) [pronounced k<sup>h</sup>oke]</p>   | <p><i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i></p>  | <p>masculine singular noun</p>   | <p>Strong's #2706<br/>BDB #349</p> |

**Translation:** *Therefore, He decrees it* [His covenant] *as* [lit., *to, for*] *a statute to Jacob*;... The contract which God made with Abraham and confirmed it with Isaac and then confirmed with Jacob (Gen. 28:15–18 35:9–12) was, for all intents and purposes, a statute, law, an everlasting contract. Again, the eternal aspect of the covenant is emphasized. At the end of this verse, *Israel* is not used as the God-given name for Jacob, but for the nation Israel.

| Psalm 105:10b   |   |                                    |                                    |
|---|---|------------------------------------|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers           |
| lâmed (ל) (pronounced <sup>l</sup> )  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>     | directional/relational preposition | No Strong's #<br>BDB #510          |
| Yis <sup>e</sup> râ <sup>l</sup> êl (יִשְׂרָאֵל)<br>[pronounced <i>yis'-raw-ALE</i> ] | <i>God prevails; contender; soldier of God; transliterated Israel</i>                               | masculine proper noun              | Strong's #3478 & #3479<br>BDB #975 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity         | No Strong's #<br>BDB #88           |
| b <sup>e</sup> rîyth (בְּרִית)<br>[pronounced <i>b<sup>e</sup>reeth</i> ]             | <i>covenant, pact, alliance, treaty, alliance; contract</i>   | feminine singular construct        | Strong's #1285<br>BDB #136         |
| ôwlâm (עוֹלָם)<br>[pronounced <i>ô-LAWM</i> ]   | <i>long duration, forever, perpetuity, antiquity, futurity</i>                                      | masculine singular noun            | Strong's #5769<br>BDB #761         |

**Translation:**...[and] as [lit., in] an eternal covenant to Israel;... It makes little sense for us to approach this as a promise made to Jacob twice (Jacob is also known as Israel). So, before we go any further, we should look at how Jacob and Israel are used together in poetic literature.

| There are at least seven different ways in which the names Jacob and Israel are used in tandem: |  |                                       |
|---|--|---------------------------------------|
| Jacob vs. Israel  |  |                                       |
| Verses:   | Jacob  | Israel                                |
| Isa. 8:17–18  | Jacob as the conniving believer                  | Jacob as the mature believer          |
| Psalm 78:21<br>Isa. 41:14<br>43:1<br>41:5   | Israel in apostasy or the unregenerate in Israel | Israel as a spiritually strong nation |
| Psalm 78:77 <sup>28</sup>   | All the inhabitants of Israel                    | The regenerate inhabitants of Israel  |
| Psalm 105:8–10:   | Jacob, the person                                | Israel, the nation                    |
| Psalm 14:7<br>53:6<br>Isa. 14:1–2   | The nation Israel                                | The nation Israel                     |
| Psalm 22:23<br>135:4<br>147:19  | Jacob, the ancestor of the Israelites            | Jacob, the ancestor of the Israelites |
| Psalm 78:5<br>Isa. 27:6<br>29:23  | The recently regenerated in Israel               | The mature believers in Israel        |

I did this chart many years ago and I do not recall if this is original with me or if I took it from another author. I am about 90% certain that this is original.

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This verse is not fully appreciated apart from vv. 8–9; we have: [He remembers to an age His covenant—](#)

<sup>28</sup> This seems to be reverse in Isa. 10:21–22.

a Word He commanded to a thousand of generations; which He made with Abraham and His sworn oath to Isaac. Then He confirmed to Jacob for a statute to Israel a covenant of long duration;... The topic of this passage is the contract which God made with Abraham; He made a sworn oath to his son Isaac; God later confirmed that oath to Jacob and it then became a statute, written, a covenant of long duration to the nation Israel. If you look at this any other way, it would appear silly to mention Jacob twice when the covenant was originally made with Abraham, who was a great man spiritually; Jacob was mediocre at best.

It may be best to see this as a whole, exegeted bit by bit:

| God's Contract with Abraham, Isaac, Jacob and the Nation Israel |   |  |
|---|---|--|
| Psalm 105:9–11  | Commentary  | Parallel Scripture and Comments  |
| <p>This is the covenant that he made with Abraham...</p>        | <p>Originally, God made a contract with Abraham, portions of which were repeated several times, and listed below.</p> | <p>God spoke to Abraham on several occasions, making the following promises to him (there are too many to include in this one column).</p> <p>The promises which God made to Abraham included (1) a great nation would come from Abraham; (2) that blessing would be associated with that nation (and those who cursed it would be cursed); (3) a large piece of land was given to Abraham; (4) this inheritance would come to the son of his loins through Sarah; (5) that man nations would come from Abraham; (6) that Abraham's progeny would be like the sand of the sea; (7) and that one Son of Abraham would be blessing to all the world.</p> |

And Jehovah had said to Abram, "Go out from your land and from your kindred, and from your father's house, to the land which I will show you. And I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing. And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed" (Gen. 12:1–3). God gives Abraham an order to leave his family (his father's house) and he is promised by God that He would make a great nation of him. Furthermore, there would be blessing associated with those who bless those from Abraham and cursing associated with those who curse this line. Even though God gives Abram an order here, this appears to be an unconditional covenant.

And after Lot had separated from him, Jehovah said to Abram, "Now lift up your eyes and look northward and southward and eastward and westward from the place where you are. For all the land which you see I will give to you, and to your seed always. And I will make your seed as the dust of the earth, so that if a man can count the dust of the earth, then your seed also will be counted. Rise up! Walk through the land, in its length and in its breadth, for I will give it to you" (Gen. 13:14–17). God promises to make a great people out from Abraham and He promises to give Abraham a huge plot of land, which He tells Abraham to walk through.

After these things the Word of Jehovah came to Abram in a vision, saying, "Do not fear, Abram; I am your shield, your reward will increase greatly." And Abram said, "Lord Jehovah, what will You give to me since I am going childless and the son of the inheritance of my house is Eleazar of Damascus?" And Abram said, "Behold! You have given no seed to me; and lo, the son of my house is inheriting of me!" And behold! The Word of Jehovah came to him saying, "This one shall not be inheriting. But he that shall come forth out of your own bowels shall be your heir." And He brought him outside and said, "Look now at the heavens and count the stars, if you are able to count them. And He said to him, So shall your seed be." And he believed in Jehovah. And He counted it to him for righteousness. And He said to him, "I am Jehovah who caused you to come out of Ur of the Chaldeans, to give you this land to inherit it" (Gen. 15:1–7). God makes it clear that Abram's inheritance would go to a son born from his own loins.

## God's Contract with Abraham, Isaac, Jacob and the Nation Israel

### Psalm 105:9–11

### Commentary

### Parallel Scripture and Comments

And when Abram was ninety nine years old, Jehovah appeared to Abram and said to him, "I am the Almighty God! Walk before me and be perfect; and I will make My covenant between Me and you, and will multiply you very much." And Abram fell on his face. And God spoke with him, saying, "As for Me, behold, My covenant is with you, and you shall be a father of many nations. And your name no longer shall be called Abram, but your name shall be Abraham. For I have made you a father of many nations. And I will make you very fruitful, exceedingly. And I will give you for nations. And kings shall come out of you. And I will establish My covenant between Me and you, and your seed after you in their generations, for an everlasting covenant, to be a God to you and to your seed after you. And I will give to you and to your seed after you the land of your sojourning, all the land of Canaan, for an everlasting possession and I will be their God." And God said to Abraham, "You shall keep My covenant, you and your seed after you in their generations. This *is* My covenant which you shall keep, between Me and you and your seed after you: Every male child among you shall be circumcised. And you shall circumcise the flesh of your foreskin. And it shall be a token of the covenant between Me and you. And a son of eight days shall be circumcised among you, every male in your generation, he that is born in the house, or bought with silver from any son of a foreigner who *is* not of your seed. The child of your house and the purchase of your money circumcising must be circumcised. And My covenant shall be in your flesh for a perpetual covenant. And an uncircumcised male who is not circumcised in the flesh of his foreskin, his soul shall be cut off from his people; he has broken My covenant." And God said to Abraham, "You shall not call your wife Sarai *by* her name Sarai, for Sarah *shall be* her name; and I have blessed her and have also given to you a son from her. Yea, I have blessed her and she shall become nations; kings of people shall be from her." And Abraham fell on his face and laughed. And he said in his heart, "Shall *one* be born to a son of a hundred years? And shall Sarah bear, a daughter of ninety years?" And Abraham said to God, "Oh that Ishmael might live before You!" And God said, "Your wife Sarah truly shall bear you a son, and you shall call his name Isaac. And I have established My covenant with him for a perpetual covenant with his seed after him. And as to Ishmael, I have heard you. Behold, I have blessed him and will make him fruitful and will multiply him exceedingly. He shall father twelve chiefs, and I will make him a great nation. And I will establish My covenant with Isaac, whom Sarah shall bear to you at this time next year." (Gen. 17:1–21). Abraham is told to circumcise his child (not yet conceived) to indicate a covenant between God and him. Abraham is promised that kings and nations would come from him. Furthermore, he is promised that he would bear a child in his old age by Sarah.

And He said, "Returning I will return to you at the time of life; and, Behold! A son shall be to your wife Sarah." And Sarah was listening at the entrance to the tent, and it was behind Him. And Abraham and Sarah were aged, going on in days. The custom as to women had ceased to be to Sarah. And Sarah laughed within herself, saying, "After my being old, shall there be pleasure to me; my lord also being old?" And Jehovah said to Abraham, "Why has Sarah laughed at this, saying, Indeed, truly shall I bear, even I who am old? Is anything too difficult for Jehovah? At the appointed time I will return to you, at the time of life, and there will be a son to Sarah." And Sarah denied, saying, "I did not laugh; for she was afraid." And He said, "No, but you did laugh." And the men rose up from there and looked on the face of Sodom. And Abraham was going with them, to send them away. And Jehovah said, "Should I hide from Abraham that which I am doing? And Abraham shall become a great and powerful nation, and all the nations of the earth shall be blessed in him. For I have known him, so that whatever he may command his sons and his house after him, even they may keep the way of Jehovah, to do righteousness and justice; to the intent that Jehovah may bring on Abraham that which He has spoken of him." (Gen. 18:10–19). God promises that he would make a great nation of Abraham, and that all of the nations through him would be blessed. Furthermore, those of Abraham's house would keep the way of Jehovah.

Nehemiah refers to this same covenant in a prayer in Neh. 9:7–8: You are Yahweh the God, who did choose Abram, and brought him forth out of Ur of the Chaldees, and gave him the name of Abraham, and found his heart faithful before you, and made a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to give it to his seed, and have performed your words; for you are righteous.

| God's Contract with Abraham, Isaac, Jacob and the Nation Israel  |   |  |
|--|---|--|
| Psalm 105:9–11   | Commentary  | Parallel Scripture and Comments  |
| <p>After Abraham had come to the point of offering up his son by Sarah, Isaac, God spoke to him. <a href="#">And He said, "I have sworn by Myself," declares Jehovah, "that on account of this thing you have done, and have not withheld your son, your only son, that blessing I will bless you, and multiplying I will multiply your seed as the stars of the heavens, and as the sand which is on the shore of the sea. And your Seed shall possess the gate of His enemies. And in your Seed shall all the nations of the earth be blessed because you have obeyed My voice."</a> (Gen. 22:16–18). There would be a great number who would come from Abraham's loins and that all of the nations would be blessed in him. This is the greatest promise, as it is a promise that Jesus Christ would come from Abraham.</p> |   |  |
| <p><a href="#">...and the oath He swore to Isaac...</a></p>  | <p>God also spoke to Isaac, and reconfirmed His oath to Abraham, that his descendants would be like the stars of the heavens, that God would give them a huge plot of land, and that all the nations would be blessed in his Seed, the Lord Jesus Christ.</p>   | <p><a href="#">And a famine was in the land besides the famine in the days of Abraham. And Isaac went to Abimelech king of the Philistines, to Gerar. And Jehovah appeared to him and said, "Do not go down into Egypt; stay in the land which I shall say to you. Reside in this land, and I will be with you and bless you, for to you and to your seed I will give all these lands. And I will cause to rise My oath which I swore to your father Abraham. And I will increase your seed like the stars of the heavens, and I will give to your seed all these lands. And all the nations of the earth shall bless themselves in your Seed, because Abraham listened to My voice and heeded My charge, My commands, My statutes, and My laws." And Isaac lived in Gerar (Gen. 26:1–7).</a></p>  |
| <p><a href="#">...(He confirmed with to Jacob as a decree...</a></p>   | <p>God promises Jacob that his descendants would be as the dust of the earth and that they would go in all directions, and that all of the world would be blessed in Jacob and in his Seed, Jesus Christ. God also promises to bring Jacob back to the land. That is an important addition to the Abrahamic covenant. God would later move Jacob's family to Egypt, and bring them back into the land 400 years later. God will also distribute the Jews throughout the world and then bring them back to the land of Canaan.</p> | <p><a href="#">And he dreamed. And, behold, a ladder was placed on the earth, its top reaching to the heavens. And, behold, the angels of God were going up and going down on it! And, behold, Jehovah stood above it and said, "I am Jehovah the God of your father Abraham, and the God of Isaac; the land on which you are lying, I will give it to you and to your seed. And your seed shall be as the dust of the earth, and you shall spread to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your Seed. And, behold, I will be with you and will guard you in every place in which you may go, and will bring you back to this land; for I will not forsake you until I have surely done that which I have spoken to you" (Gen. 28:12–15).</a></p> |

| God's Contract with Abraham, Isaac, Jacob and the Nation Israel               |  |  |
|---|--|--|
| Psalm 105:9-11  | Commentary   | Parallel Scripture and Comments  |
| ...and to Israel as an eternal covenant):...                                  | Here, we might take the sum of what God has said to Abraham, Isaac and Jacob and consider those words to be God's covenant to the nation Israel; or we can take the words from Ex. 19, where God tells Moses to tell Israel that, if they keep God's covenant, they will become a special treasure to Him above all the nations; they will become a kingdom of priests to Him. | And Moses went up to God. And Jehovah called to him from the mountain, saying, "You shall say this to the house of Jacob, and tell it to the sons of Israel. You have seen what I did to Egypt; and I bore you on wings of eagles and brought you to Me. And now if listening you will listen to My voice, and will keep My covenant, you shall become a special treasure to Me above all the nations, for all the earth is Mine. And you shall become a kingdom of priests for Me, a holy nation. These are the words which you shall speak to the sons of Israel." And Moses came and called the elders of the people. And he put all these words before them which Jehovah commanded him. And all the people answered together and said, All which Jehovah has spoken we will do. And Moses brought back the words of the people to Jehovah (Ex. 19:3-8). |
| ...saying, "I will give you the land of Canaan as your allotted inheritance." | In God speaking to Abraham, Isaac and Jacob, the land of Canaan was spoken of as their inheritance several times. However, bear in mind, this is not the only part of God's covenant to them, but it might be taken in this psalm as representative of all of God's promises to Israel.  |  |

The primary covenant was made with Abraham; that made to his son and grandson merely confirmed the Abrahamic covenant. For this reason, we do not have an Isaacic or a Jacobic covenant.

This was a point which Stephen made in Acts 7: **The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, and said to him, 'Get out of your land, and from your relatives, and come into a land which I will show you.'** Then he came out of the land of the Chaldeans, and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his seed after him, when he still had no child (Acts 7:2b-5). He was making a point based upon this promise of God.

The writer of Hebrews summed this covenant up on a later date, emphasizing the faith of Abraham, Isaac and Jacob: **By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise. For he looked for the city which has the foundations, whose builder and maker is God. By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised. Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead. These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth. For those who say such things make it clear that they are seeking after a country of their own. If indeed they had been thinking of that country from which they went out, they would have had enough time to return. But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them. By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son; even he to whom it was said, "In Isaac will your seed be called;" accounting that God is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead. By faith, Isaac blessed Jacob and Esau, even concerning things to come. By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff (Heb. 11:8–21).**

One of the points I have made earlier is, God's promises to Abraham, Isaac and Jacob are real promises made to real people and their descendants. The ideal place for God to revoke, rework or re-explain this promise would have been the book of Hebrews. However, the writers of Scripture, from the book of Genesis even to the book of Hebrews, speak of a promise made to a specific set of people and to their progeny.

In fact, the writer of Hebrews, to some extent, argues that we ought to trust God, and cites God's promise to Abraham and his seed as a reason why: **For God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served the saints, and still do serve them. We desire that each one of you may show the same diligence to the fullness of hope even to the end, that you won't be sluggish, but imitators of those who through faith and patience inherited the promises. For when God made a promise to Abraham, since he could swear by none greater, he swore by himself, saying, "Most surely I will bless you, and I will surely multiply you." Thus, having patiently endured, he obtained the promise. For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek (Heb. 6:10–20).** If God's promises to Abraham were somehow spiritualized away, then these words of the writer of Hebrews would ring quite hollow.

I now it may seem as if I am beating a dead horse here about the incorrect notions of Covenant Theology. If you are tired of hearing that, just recognize that, when God makes a promise, then His character and essence demand that He stand behind the promise. God has given hundreds of promises to us—Church Age believers—in Scripture; so we are allowed to take a hold of them and hold God to them.

And let us close this out with a very apropos prayer of the writer of Hebrews: **Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus, make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen (Heb. 13:20–21).**

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...to say "To you, I give a land of Canaan a portion of your inheritance."

Psalm 105:11

...saying "To you, I will give the land of Canaan [as] your inherited territory;"...

...saying to you, "I will give you the land of Canaan as your appropriate possession;"...

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text  
Septuagint

...to say "To you, I give a land of Canaan a portion of your inheritance."  
...saying To you will I give the land of Chanaan, the line of your inheritance:...

Significant differences:

I do not know the meaning of the Greek word rendered *line* by Brenton. That is the only possible difference between the Greek and Hebrew. The Latin is identical to the Hebrew.

**Thought-for-thought translations; paraphrases:**

CEV  
Good News Bible (TEV)  
*The Message*  
New Jerusalem Bible  
New Living Testament  
Revised English Bible

...when he said, "I'll give you the land of Canaan."  
"I will give you the land of Canaan," he said. "It will be your own possession."  
Namely, "I give you the land. Canaan is your hill-country inheritance."  
...saying, 'To you I give a land, Canaan, your allotted birthright.'  
"I will give you the land of Canaan as your special possession."  
'I shall give you the land of Canaan', he said, 'as your allotted holding.'

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English  
Easy English (Churchyard)  
*God's Word*<sup>TM</sup>  
HCSB

Saying, To you will I give the land of Canaan, the measured line of your heritage:...  
He said, "I will give to you (Jacob) the land of Canaan. It will belong to you, (people of Israel).  
...by saying, "I will give you the land of Canaan. It is your share of the inheritance."  
"I will give the land of Canaan to you as your inherited portion."

**Literal, almost word-for-word, renderings:**

MKJV  
Young's Updated LT

...saying, To you I will give the land of Canaan, the lot of your inheritance;...  
Saying, "To you I give the land of Canaan, The portion of your inheritance."

**What is the gist of this verse?** A portion of God's promise to Abraham, Isaac and Jacob was to give to them the land of Canaan.

| Psalm 105:11a                          |   |                                    |                           |
|--|---|------------------------------------|---------------------------|
| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers  |
| lâmed (ל) (pronounced l <sup>e</sup> ) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition | No Strong's #<br>BDB #510 |

## Psalm 105:11a

| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| ʾamar (אָמַר)<br>[pronounced aw-MAHR]                  | <i>to say, to speak, to utter; to say [to oneself], to think</i>   | Qal infinitive construct   | Strong's #559<br>BDB #55   |
| lâmed (ל) (pronounced l <sup>e</sup> )                 | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                      | directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| nâthan (נָתַן)<br>[pronounced naw-THAHN]               | <i>to give, to grant, to place, to put, to set; to make</i>  | 1 <sup>st</sup> person singular, Qal imperfect   | Strong's #5414<br>BDB #678 |
| ʾêth (אֶת) [pronounced ayth]                           | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                                  | Strong's #853<br>BDB #84   |
| ʾerets (אֶרֶץ)<br>[pronounced EH-rets]                 | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular construct  | Strong's #776<br>BDB #75   |
| ʿnaʿan (עֲנָן)<br>[pronounced k <sup>e</sup> NAH-ğahn] | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>   | masculine proper noun; territory   | Strong's #3667<br>BDB #488 |

**Translation:** ...saying "To you, I will give the land of Canaan..." I have listed the promises in the previous verse which God delivered to Abraham, Isaac and Jacob. This, in the psalms, is a representative promise of all those given to Abraham, but it is stated specifically in Gen. 17:8. Furthermore, Abraham, Isaac and Jacob are continually associated with the land of Canaan throughout the book of Genesis.

## Psalm 105:11b

| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology             | BDB and Strong's Numbers   |
|--|--|------------------------------|----------------------------|
| chebel (חֶבֶל)<br>[pronounced KHE <sup>B</sup> -vel] | <i>rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]</i> | masculine singular construct | Strong's #2256<br>BDB #286 |

We find this word translated in the KJV as *region, country, lot, cord, territory, portion, line, sorrow, rope, bands, tacklings, destruction, coast*. Chebel occurs fewer than sixty times and is given twelve different translations. That this refers to a *cord* or a *rope* is undeniable in Joshua 2:15 Jer. 38:6 (in both cases, men are lowered with a *rope*). It is used for the rope or cord which is used to drag a stone (2Sam. 17:13); the *rope* or *cord* for a tent (Isa. 33:20); and a *rope* used to bind (Esther 1:6 Job 40:25 Ezek 27:24). Chebel is used for a *measuring rope* or a *measuring line* (2Sam. 8:2 Zech. 2:5). Therefore, this word can figuratively be used for a *portion* or *lot* of land which has been measured out (1Kings 4:13 1Chron. 16:18). Then we have the veyth preposition and the word chebel (חֶבֶל) [pronounced KHE<sup>B</sup>-vel], and it means *cord, territory, band*; actually, this has been given a myriad of renderings, but the idea is that this is a *rope* or *cord*, but it can also refer to *that which has been roped off or allotted to*. Since che<sup>B</sup>vel generally refers to a rope or a band which ties things together, it can also be used less literally for a group of things. In 1Sam. 10:5, it refers to a *group of* or a *band of*.

## Psalm 105:11b

| Hebrew/Pronunciation                           | Common English Meanings                            | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| nachlāh (נַחֲלָה)<br>[pronounced nah-khuh-LAW] | <i>inheritance, possession, property, heritage</i> | feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #5159<br>BDB #635 |

**Translation:** ...[as] your inherited territory;”... This is a very specific portion of land which has been set aside for Israel. It is not clear to me whether *to you* should be a part of the quotation or not. However, it appears to be a part of the verb *to give* rather than the verb *to say*.

Many people are covenant theologians today because they have studied a few *proof texts*, settled the issue in their mind, and they ignore most of the Old Testament. They either don't study it or the few times they find themselves in the Old Testament, they gloss over the repeated promises of God to Israel. And Y<sup>e</sup>howah appeared to Abraham and said, “To your descendants I will give this land.” (Gen. 12:7a). And Y<sup>e</sup>howah said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; for all of the land which you see, I will give that land to you and to your descendants forever.” (Gen. 13:14–15). On the day Y<sup>e</sup>howah made a covenant with Abram, saying, “To your descendants I have give this land, from the river of Egypt as far as the great river, the river Euphrates.” (Gen. 15:18). Then Y<sup>e</sup>howah spoke to Moses, saying, “Command the sons of Israel and say to them, ‘When you enter the land of Canaan, this is the land what will fall to you as an inheritance.’” (Num. 34:1–2a). These promises are pretty specific and they have never been completely fulfilled. If you are a covenant theologian, then you believe that God is lying to Abraham right here, or, at the very least, misrepresenting just what is really being promised to who. God has told Abraham about a particular piece of real estate and He has told Abraham that his descendants will have this land. Covenant theologians think that all of this gets spiritualized. A real estate agent does not help a buyer to sign an earnest money contract for a particular piece of property, and then consummate the deal by closing with another buyer on another piece of property. If I made a deal like this as a real estate agent, I would lose my license. However, God can be trusted—God will give **this** piece of real estate to the seed of Abraham. God will secure the property on their behalf in the Tribulation and it will be theirs in the Millennium. Those who will occupy this land will not be the Jews of all past and future generations, but they will be the Israelites who will come out of the Tribulation and they will not live in some spiritualized promised land but they will live in the area stretched out between the Euphrates River and the Nile. For those of you who have been to the *holy land* or have seen pictures, you might be thinking that even as a gift, this is not that great of a deal; and I would tend to agree with you completely. However, in the Millennium, the desert will bloom like a crocus. And He has cast the lot for them and His hand has divided it to them by line and they will possess it forever, from generation to generation, they will dwell in it. The wilderness and the desert will be glad. And the Arabah will rejoice and blossom like the crocus. It will blossom profusely and rejoice with the rejoicing and shout of joy. The glory of Lebanon will be given to it, the majesty of Carmel and Sharon. They will see the glory of Y<sup>e</sup>howah, the majesty of our God.” (Isa. 34:17–35:2).

Matthew Henry writes: *The patriarchs had a right to it, not by providence, but by promise; and their seed should be put in possession of it, not by the common ways of settling nations, but by miracles; God will give it to them himself, as it were with his own hand; it shall be given to them as their lot which God assigns them and measures out to them, as the lot of their inheritance, a sure title, by virtue of their birth; it shall come to them by descent, not by purchase, by the favour of God, and not any merit of their own. Heaven is the inheritance we have obtained (Eph. 1:11—in Christ also we were assigned an inheritance, having been foreordained according to the purpose of him who works all things after the counsel of his will). And this is the promise which God has promised us (as Canaan was the promise he promised them), even eternal life (1John 2:25—This is the promise which he*

*promised us, the eternal life; Titus 1:2—in hope of eternal life, which God, who can't lie, promised before eternal times).*<sup>29</sup>

Jamieson, Fausset and Brown tie these promises to the remainder of this psalm: *Out of the whole storehouse of the promises of God, only one is prominently brought forward, namely, that concerning the possession of Canaan [Psalm 105:11]. Everything revolves around this. The wonders and judgments have all for their ultimate design the fulfilment of this promise.*<sup>30</sup> The promises of God will be fulfilled, and His dealings with the people of Israel bear this out.

This reminds me somewhat of the concept of Manifest Destiny, the belief expressed in the mid-1800's, that the United States would eventually stretch from sea to sea. This doctrine probably sped up the addition of lands west of the Mississippi River.

**In their being men of a number as a few  
and visitors in her.**

Psalm  
105:12

**...when they were [but] a few men [there]  
and visitors in it [the land].**

**...even though, at that time, they were but a few men  
who temporarily lived in the land.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text

In their being men of a number as a few  
and visitors in her,...

Septuagint

...when they were few in number, very few, and sojourners in it.

Significant differences:

Even though there is a slight different in the way *few* is worded in the Greek and the Hebrew, there do not appear to be any significant differences between the languages.

#### **Thought-for-thought translations; paraphrases:**

CEV

At the time there were only a few of us, and we were homeless.

Good News Bible (TEV)

God's people were few in number, strangers in the land of Canaan.

*The Message*

When they didn't count for much, a mere handful, and strangers at that,...

New Jerusalem Bible

When they were insignificant in numbers,  
a handful of strangers in the land.

New Living Testament

He said this when they were few in number,  
a tiny group of strangers in Canaan.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Easy English (Churchyard)

Once, there was only a small number of them (the people of Israel).  
(There were) only a few of them and they were nomads (in Canaan).

*God's Word*<sup>TM</sup>

While the people of Israel were few in number, a small group of foreigners living in that land,...

HCSB

When they were few in number, very few indeed, and temporary residents in Canaan,...

JPS (Tanakh)

They were then few in number,

<sup>29</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 105:11 (slightly edited).

<sup>30</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Psalm 105:11.

a mere handful, sojourning there,...

**Literal, almost word-for-word, renderings:**

- LTHB ...when they were a few men of number; very few, and aliens in it.
- NRSV When they were few in number, of little account, and strangers in it,...
- WEB When they were but a few men in number, Yes, very few, and foreigners in it.
- Young's Literal Translation In their being few in number, But a few, and sojourners in it.

**What is the gist of this verse?** The psalmist points out that these promises were made to Israel when there were only a handful of them living in the land of Canaan.

| Psalm 105:12a  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| hâyâh (הָיָה) [pronounced haw-YAW]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                          | Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1961<br>BDB #224 |
| The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb. |   |  |                            |
| math (מַת) [pronounced math]   | <i>male, man, male offspring; few men</i> however, there is not an emphasis here upon sex or gender | masculine plural construct   | Strong's #4962<br>BDB #607 |
| miç <sup>o</sup> phâr (מִסְפָּר) [pronounced mis <sup>o</sup> -FAWR]   | <i>number, counted, numerical total; a recounting, a narration</i>                                  | masculine singular noun  | Strong's #4557<br>BDB #708 |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]  | <i>like, as, just as; according to; about, approximately</i>  | preposition  | No Strong's #<br>BDB #453  |
| m <sup>e</sup> aṭ (מְעַט) [pronounced m <sup>e</sup> -GAHT]  | <i>a little, fewness, few</i>   | masculine singular noun  | Strong's #4592<br>BDB #589 |
| Together, the kaph preposition and m <sup>e</sup> aṭ mean <i>nearly, almost, within a little, shortly, quickly, suddenly, scarcely, very little</i> .  |   |  |                            |

**Translation:** ...when they were [but] a few men [there]... In the Aramaic and the Syriac, this reads: *in your being men of number as few*.<sup>31</sup> It also reads that way in the 1Chronicals passage; under those circumstances, the quote from v. 11 would have extended into v. 12.

Their smallness in number has been noted several times in Scripture. When Simeon and Levi reacted incorrectly to the rape of their sister, their father Jacob told them: “You have brought trouble upon me, by making me odious

<sup>31</sup> I don't have a source for this, and my Syriac version has *they*. However, Rotherham does point this out. Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 584 (footnote).

among the Canaanites and the Perizzites; and my men, being few in number, they will gather together against me and attack me and I will be destroyed, I and my household.” (Gen. 34:30b). Jacob’s obvious worry was, these Canaanites which Simeon and Levi riled, could completely annihilate Jacob’s family. When Jacob’s family moved to Egypt, they could be easily numbered. Moses said to the nation Israel in one of his last addresses: “Y<sup>e</sup>howah did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples.” (Deut. 7:7; see also 26:5).

This psalm is being read during the moving of the Ark, after Canaan has been conquered and reasonably secured by the Israelites. David also, at this point in time, has taken over a major section of the land of Canaan, namely Jerusalem. So, like many people, whose view of history begins at their day of birth, these promises were taken for granted during David’s generation. They were born in the land of Canaan, which was ruled over, for the most part, by the Jews. The psalmist makes that point that God made these promises to Abraham, Isaac and Jacob when there were only a handful of them in the land.

There is another point to be made here: we should not disparage the smallness of anything, if it is of God, the smallness is not an issue. A church may be small and it may remain so for its entire existence; however, if the pastor is teaching carefully the Word of God, even if it is to but a handful of people, that is all that matters. Some of the criticisms of Berachah Church, particularly in its early days, was that believers there sat on their hands and took in doctrine. This is because, the manifest wisdom of that day was, we ought to be working for God. We ought to be out doing something for God. Now, eventually, evangelists, missionaries and pastors came out of Berachah Church, but it did not happen overnight. Our faithfulness needs to be directed toward God; our service and our life, at times, may not seem like much is going on. However, we are not to judge our ministry and our lives by how large it is. Numbers mean little to God. Of course, there honorable believers in Jesus Christ who have huge ministries. One can’t help but think of Billy Graham and the millions of people whom he has reached; and he has led his life in an exemplary manner as well. I once heard someone try to put Billy Graham down, and the best he could come up with was, He owned some large dogs which stayed in his bedroom. Now, I don’t know if this is true, or if we are really speaking of 1, 2 or 3 dogs; but I wish my life showed this amount of faithfulness, that the worst someone could say about me is, “I think he owns big dogs.”

I’ve gone off track here. The point is was originally trying to make is, we have different sized ministries. For every Billy Graham, there are a ten thousand people like you and me. We may or may not come into contact with a lot of people. We may or may not have a flashy, prominent position. This is never the issue. God is not going to apportion out estate in the heavenly kingdom according to the number of people we lead to Christ. However, our rewards will be based upon what He has given us and what we do with it. You might be some old retired guy, saved after retirement, and the only person you come into contact with, outside of your church, is your unbelieving wife. She might be your entire ministry. You entire mission field might be this one person. Size is never the issue; your faithfulness is the issue.

| Psalm 105:12b  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong’s Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong’s #<br>BDB #251  |
| gûwr (גור) [pronounced <i>goor</i> ]                             | <i>visitors, temporary residents, sojourners</i>  | masculine plural, Qal active participle   | Strong’s #1481<br>BDB #157 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]           | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix | No Strong’s #<br>BDB #88   |

**Translation:** ...and visitors in it [the land],... We have less appreciation for what historically occurred than we should. God took this small family, many of whom were not really the nicest people (as we studied in the latter half of Genesis), and He promised them, because of their ancestor Abraham, to give them this land in which they temporarily lived. The peoples of the land were big men, lawless and degenerate, and they outnumbered this small family of the descendants of Abraham by tens of thousands to one. On their own, there would have been no way for them to conquer and to possess the land. But it was God Who chose them to give the land to. Such a promise should have seemed utterly absurd, apart from the fact that it was from God. **By faith, Abraham lived as an alien in the Land of Promise, as in a foreign land, dwelling in tents temporarily, as did his son and grandson Isaac and Jacob, fellow-heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God** (Heb. 11:9–10).

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## God's Protection of Israel

**And so they walk [about] from a nation unto a nation,  
from a kingdom unto a people another.**

Psalm  
105:13

**Then they wandered from nation to nation,  
from a kingdom to another people.**

**Then they walked about  
from nation to nation,  
from one kingdom to another.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text

And so they walk [about] from a nation unto a nation,  
from a kingdom unto a people another.

Septuagint

And they went from nation to nation, and from one kingdom to another people.

Significant differences:

None.

### Thought-for-thought translations; paraphrases:

CEV

We wandered from nation to nation, from one country to another.

Good News Bible (TEV)

They wandered from country to country, from one kingdom to another.

*The Message*

Wandering from country to country, drifting from pillar to post,...

New Living Testament

They wandered back and forth between nations  
from one kingdom to another.

Revised English Bible

...roaming from nation to nation,  
from one kingdom to another;...

### Mostly literal renderings (with some occasional paraphrasing):

Easy English (Churchyard)

They moved from country to country, from one kingdom to another.

### Literal, almost word-for-word, renderings:

English Standard Version

...wandering from nation to nation, from one kingdom to another people,...

WEB

They went about from nation to nation, From one kingdom to another people.

*Young's Literal Translation*

And they go up and down, from nation unto nation, From a kingdom unto another people.

**What is the gist of this verse?** God moved Abraham, Isaac and Jacob about that general region. There were several groups of people who occupied the Land of Promise, and these few Jews moved freely among them.

| Psalm 105:13a  |   |   |  |
|--|---|---|--|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers               |
| wa (or va) (וַ) [pronounced wah]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253              |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]  | <i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i> | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect   | Strong's #1980 (and #3212)<br>BDB #229 |
| <p>The <b>Hithpael</b> is the reflexive of the Piel. The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, <i>they worked with one another, they looked at one another</i>. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (<i>he pretended to be sick, they professed to be Jews</i>).<sup>32</sup></p> |   |   |  |
| min (מִן) [pronounced min]   | <i>from, off, out from, out of, away from, on account of, since, than, more than</i>  | preposition of separation                                     | Strong's #4480<br>BDB #577             |
| gôwy (גוֹי) [pronounced GOH-ee]  | <i>people, nation</i>   | masculine singular noun                                       | Strong's #1471<br>BDB #156             |
| ʿel (עַל) [pronounced eɫ]  | <i>unto, in, into, toward, to, regarding, against</i>   | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39               |
| gôwy (גוֹי) [pronounced GOH-ee]  | <i>people, nation</i>   | masculine singular noun                                       | Strong's #1471<br>BDB #156             |

**Translation:** *Then they wandered from nation to nation,...* These 3 patriarchs did not wander about aimlessly; often God moved them from point A to point B. For Abraham in particular, God wanted him to walk about the land that He would give Abraham's descendants.

**Application:** God does have a geographical will for us, and sometimes that requires us to move from one city to another, and often, from one state to another. God's geographical will is not difficult to figure out, as long as you have some doctrine. Now, unlike Abraham, Isaac or Jacob, God is not going to come to you in a dream or in a theophany and point you in the right direction. Circumstances are going to guide you, and sometimes these are difficult circumstances. Some of the simple things are, you cannot find a job in your field, or you get fired from a job with little hope of being rehired in your area; and sometimes, the place of opportunity is half way across the United States. There was a lot of migration in the United States from east to west due to a variety of economic hardships. I personally moved from California to Texas for economic and vocational reasons; and in retrospect,

<sup>32</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

it is clear, that was God’s geographical will for my life. However, there are a number of circumstances. You may, in some way or another, meet and fall in love with someone who lives in another place—if you get married, one of you has to move. A family member may suffer from a disease which requires some relocation in order to get treatment. Sometimes, a child goes off to school and ends up living and working in that general geographical area. As long as you have some doctrine, figuring out where God wants you to move is not going to be difficult. It could be as simple as, you visit another area, you like it, and you investigate moving there. On the other hand, this does not mean that you have all your personal belongings packed and ready to go at a moment’s notice.

**Application:** Divine guidance in the Christian life is a fairly organic and natural process. All you have to do is, get your hour of doctrine everyday and stay filled with the Spirit and God will take care of the rest. That is all there is to divine guidance in the Church Age.

| Psalm 105:13b   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong’s Numbers   |
| min (מִן) [pronounced <i>min</i> ]  | <i>from, off, out from, out of, away from, on account of, since, than, more than</i>   | preposition of separation                                     | Strong's #4480<br>BDB #577 |
| mam <sup>e</sup> lâkâh (מַמְלַכָּה) [pronounced <i>mahm<sup>e</sup>-law-kaw</i> ] | <i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i> | feminine singular noun  | Strong's #4467<br>BDB #575 |
| ‘el (אֶל) [pronounced <i>e</i> l]   | <i>unto, in, into, toward, to, regarding, against</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| ‘am (עַם) [pronounced <i>gahm</i> ]   | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>               | masculine singular collective noun in the construct form      | Strong's #5971<br>BDB #766 |
| ‘achêr (אַחֵר) [pronounced <i>ah-KHEHR</i> ]                                      | <i>another, following, other as well as foreign, alien, strange</i>  | masculine singular adjective/substantive                      | Strong's #312<br>BDB #29   |

**Translation:** ...from a kingdom to another people. In Canaan, there were a number of independent nations and peoples. Almost all of them were wholly degenerate, and some of them believed in and practiced child sacrifice, which marks the height of human degeneracy. They had not reached this level of degeneracy when Abraham was in the land, but by the time that Moses returned to the land of Canaan, these godless men had become animals.

**Application:** Degeneracy takes time. We see this in the radical Muslims, who went from being quite moral and legalistic (like the majority of Muslims in the US), to becoming radicalized to where a huge number of them would readily celebrate the martyr death of their son or daughter, at any age, and would willingly influence them in that direction. That is degeneracy. We had a recent incident in Boulder, Colorado, where speakers from Californian spoke to a high school there, and spoke about experimenting with sex (homosexual as well as heterosexual), experimenting with unprotected sex, and taking drugs—all during a required school assembly. 30 years ago, such a thing would have had almost every parent in that school district up in arms and calling for the heads of the principal and all those involved. At this point in time (2007, in the following school year), insofar as I know, all relevant school personnel are still employed. That is degeneracy. We have a huge number of institutions which allow minors to receive abortions without parental consent. There is a clinic associated with a junior high school

which will distribute birth control pills to children as young as 11—without informing the parents—and yet the school nurse would not dole out a single aspirin without parental permission and provision. That is degeneracy. The United States has gone from being an extremely moral and noble nation on the whole (the World War II generation) to a very degenerate, self-centered set of generations (beginning with my generation on down to the present).

**Application:** Now, what we do have is a significant *pivot*.<sup>33</sup> Whereas, you can go to almost any high school in the US and ask any random student, *what do you owe your country*, and that student will be either nonplussed or he will rail against such a notion; there are still those who understand the greatness of the United States and are willing to fight and die for our nation. It is this pivot of patriotism, and, far more importantly, the pivot of believers with doctrine in their souls, which preserves our nation. Jesus told His disciples **“You are the salt of the earth;”** meaning that, believers are the preservers of a nation, as salt is a preservative. God continues to bless our nation and one of the reasons is the pivot of mature believers.

The point here is that this small family did not even do what would have been expected. If God gave them this land, human viewpoint would say that they would have to remain in the land and to increase their population tremendously. Instead, the generations of the family of Abraham moved from place to place, finally leaving Canaan for Egypt, as Joseph ruled in Egypt. Most of Gen. 12 20:1 records the movements of Abram; Gen. 26 the movement of Isaac; and Jacob’s in Gen. 28 and 31. **And God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, and they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve.”** (Gen. 15:13–14a). This psalm is to be taken chronologically, then this verse takes in a wide window of history and the following verses amplify that view.

Since the psalmist refers to the moving around of the patriarchs from nation to nation, and from one kingdom to another group of people, it might be somewhat instructive to see their movements.

| Abraham’s Journeys  |  |
|---|--|
| Scripture   | Incident   |
| Terah took Abram his son, Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife. They went forth from Ur of the Chaldees, to go into the land of Canaan. They came to Haran, and lived there (Gen. 11:31). | Abram and Lot were taken as an extended family from Ur to Haran. I don’t know that the exact route shown below is accurate, but it is certainly a reasonable approach. |

<sup>33</sup> This is a term coined by R. B. Thieme Jr., referring to believers who are growing spiritually within a nation. The concept of a pivot is found in Gen. 18:23–33, where *the righteous* simply refers to Lot and his family. In fact, in that passage, Abram was reasoning with God concerning believers, mature or not.

| <b>Abraham's Journeys</b>   |  |
|---|--|
| <b>Scripture</b>  | <b>Incident</b>  |
| <p>Now Yahweh said to Abram, "Get out of your country, and from your relatives, and from your father's house, to the land that I will show you. I will make of you a great nation. I will bless you, and make your name great. You will be a blessing. I will bless those who bless you, and I will curse him who curses you. In you will all of the families of the earth be blessed." So Abram went, as Yahweh had spoken to him. Lot went with him. Abram was seventy-five years old when he departed out of Haran. Abram took Sarai his wife, Lot his brother's son, all their substance that they had gathered, and the souls who they had gotten in Haran; and they went forth to go into the land of Canaan. Into the land of Canaan they came. Abram passed through the land to the place of Shechem, to the oak of Moreh. The Canaanite was then in the land. (Gen. 12:1–6).</p> | <p>God told Abram to leave his family and continue to move west into the land which God would give to him and his descendants. Abram settles in Shechem.</p> <p>As above, the exact route is not stated in this passage, so the route shown on the map below is reasonable.</p>  |
| <p>He left from there to the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east. There he built an altar to Yahweh, and called on the name of Yahweh. Abram traveled, going on still toward the Negev. There was a famine in the land. Abram went down into Egypt to live as a foreigner there, for the famine was sore in the land (Gen. 12:8–10).</p>  | <p>Abram moves to Bethel and then down into Egypt.</p> <p>Bethel is not shown on the map below, but it is roughly halfway between Shechem and Jerusalem. The Negev is the area south of the Promised land; it is the desert area between Egypt and Israel (roughly speaking)</p> |
| <p>Abram went up out of Egypt: he, his wife, all that he had, and Lot with him, into the Negev. Abram was very rich in cattle, in silver, and in gold. He went on his journeys from the South even to Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar, which he had made there at the first. There Abram called on the name of Yahweh. (Gen. 13:1–4).</p>   | <p>The Negev is the desert area between Egypt and the Land of Promise.</p> <p>It appears as though Abram had been moved down to Egypt in order to test him.</p>  |
| <p>Lot lifted up his eyes, and saw all the plain of the Jordan, that it was well watered every where, before Yahweh destroyed Sodom and Gomorrah, like the garden of Yahweh, like the land of Egypt, as you go to Zoar. So Lot chose the Plain of the Jordan for himself. Lot traveled east, and they separated themselves the one from the other. Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and moved his tent as far as Sodom (Gen. 13:10–12).</p>   | <p>Sodom and Gomorrah are located near the southern tip of the Dead Sea. Lot chose this area to live in; while God promised Abraham a huge area would be given to him and to his descendants.</p>  |

### Abraham's Journeys

**Scripture**

**Incident**

Yahweh said to Abram, after Lot was separated from him, "Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, for all the land which you see, I will give to you, and to your offspring forever. I will make your offspring as the dust of the earth, so that if a man can number the dust of the earth, then your seed may also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you." Abram moved his tent, and came and lived by the oaks of Mamre, which are in Hebron, and built an altar there to Yahweh (Gen. 13:14–18).

This is an interesting passage. God tells Abram to walk through the land of Canaan, and Abram moves his tent to Hebron. It is unclear whether Abram walked throughout the land of Promise at this time. Other than the rescue mission named below, we do not hear of any specific movement of Abram for several chapters. Furthermore, we hear of his location by the oaks of Mamre in Gen. 13:18 14:13 18:1, which suggests no movement.



### Abraham's Journeys

#### Scripture

#### Incident

An army led by a coalition of king took all the goods of Sodom and Gomorrah, and all their things, and went their way. They took Lot, Abram's brother's son, who lived in Sodom, and his goods, and departed. One who had escaped came and told Abram, the Hebrew. Now he lived by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were allies of Abram. When Abram heard that his relative was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan (Gen. 14:11–14).

This is a fascinating passage, which follows the war between kings in Gen. 14:1–10. Abram apparently has developed some friends in his general area including, surprisingly, the Amorite.

This passage also includes what is called a *gloss*. There was no such thing as *Dan* for several hundred years, and the *Dan* which is spoken of is not established until the time of the Judges, when the tribe of Dan takes over a small area in northern Israel. So, at some point in time, someone changed the text here from whatever this area was called to *Dan*.

The red line in the map above between Hebron and Damascus is probably the route which Abram took. It is possible that, in this rescue, Abram saved a young man from Damascus, who is named Eliezer (Gen. 15:2).

Abraham traveled from there toward the land of the Negev, and lived between Kadesh and Shur. He lived as a foreigner in Gerar (Gen. 20:1).

If you compare the maps, Abram moved south-southeast. He apparently was well established in Hebron, so that when he moved to Gerar, he was in an area where we would now be considered an outsider.

Abraham lived as a foreigner in the land of the Philistines many days (Gen. 21:34).

Like *Dan* above, this may be a gloss. In Gen. 10;14, we find out who the Philistines are descended from and this verse does suggest that they were a force during the time of Abraham.



It might be interesting to note that, this map to the left does not include all of the land given to Abraham's descendants from God. The land mass goes from the river of Egypt (probably the Nile) all the way to the Euphrates River (Gen. 15:18). So, the large map above gives us a good idea as to how much land God will give to the Jews.

| Abraham's Journeys   |  |
|--|--|
| Scripture  | Incident   |
| <p>He said, "Now take your son, your only son, whom you love, even Isaac, and go into the land of Moriah. Offer him there for a burnt offering on one of the mountains which I will tell you of" (Gen. 22:2).</p>  | <p>Abraham was not moving here; this was the trip where Abraham offers up his own son to God as a shadow image of Jesus Christ.</p> <p>It is suggested that this might refer to Golgotha in Jerusalem, which would suggest a 70 mile journey. Given that this journey took 3 days (Gen. 22:4), such a distance would be easy to cover, even through occasionally difficult terrain.</p>  |
| <p>So Abraham returned to his young men, and they rose up and went together to Beersheba. Abraham lived at Beersheba (Gen. 22:19).</p>   | <p>Abraham moved due east 20–30 miles.</p>   |
| <p>Sarah died in Kiriath Arba (the same is Hebron), in the land of Canaan (Gen. 23:2a).</p> <p>Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre, the field which Abraham purchased of the children of Heth. There was Abraham buried, with Sarah his wife (Gen. 25:9–10).</p> | <p>Nothing is said about Abraham and Sarah traveling back to Hebron; however, obviously they had to in order for Sarah to die there. It is unclear whether they lived there or were here on business (or pleasure). Hebron is due north from Beersheba 25–35 miles. The tenor of this chapter suggests that Abraham remained in this area after the death of Sarah, as he now owned land here. Furthermore, since Abraham is buried here with his wife, that suggests that he remained here in Hebron for the rest of his days.</p> <p>An alternate opinion is, Abraham, Sarah and Isaac continued to live in the Negev, but Abraham purchased a burial cave in Hebron, where he and his wife were eventually laid to rest.</p> <p>The reason that all of this sounds confused is, Isaac will apparently be living in the Negev and his mother's tent will be there as well, as we see in the next doctrine.</p> |

Some of you have children, and you celebrate Christmas and birthdays. Now, if you have not completely spoiled or screwed up your children, one of the most pleasurable things for a parent is to give their children presents on these days, and then to sit back and watch them open up the presents and play with them. God did not simply promise to give Abraham and his progeny the land of Canaan; God also had Abraham walk through this land, to get a feel for it.

This first excellent map came from <http://www.biblestudy.org/maps/abrajrfl.html> (as you examine this doctrine, you may find it beneficial to open up this map in your browser for easy reference).  
 The second map comes from <http://maps.google.com/> (Gerar)

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Abraham appeared to do most of the traveling, and God apparently did this to give him an idea as to the amount of land that his descendants would someday own.

I did not include Gen. 24 below where Abraham's servant went up to Mesopotamia to fetch Isaac's wife for him, as this is not really a trip made by any of the patriarchs.

### The Movements of the Other Patriarchs

#### Scripture

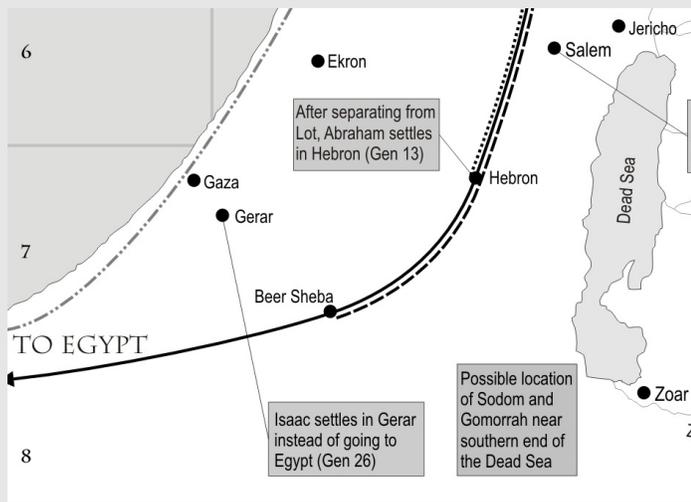
#### Commentary

Isaac came from the way of Beer Lahai Roi. For he lived in the land of the Negev...Isaac brought Rebekah into his mother Sarah's tent, and took Rebekah, and she became his wife. He loved her. Isaac was comforted after his mother's death. (Gen. 24:62, 67).

In Gen. 25:9–10, both Isaac and Ishmael will bury their father Abraham in Hebron. However, what appears to be the case is, Isaac has been living in the Negev, just outside of Beer Lahai Roi.

It happened after the death of Abraham, that God blessed Isaac, his son. Isaac lived by Beer Lahai Roi (Gen. 25:11).

One explanation is, Isaac moved there possibly after his mother's death but before his father's death. He inherited the tent of his mother, which is spoken of in Gen. 24:67. This appears to be supported by Rebekah comforting Isaac after his mother's death, spoken of in the same verse.



Another explanation is, Abraham and his family were living in the Negev, but Abraham chose to purchase a burial plot up in Hebron (however, Sarah is said to have died there in Hebron).

A third explanation is, Abraham had established a ranch in the Negev as well as in Hebron and Isaac oversaw the southern ranch (or Abraham retained or later established a second residence in Hebron). Abraham was a successful rancher, and establishing two areas of residence is not out of the question, whether that was commonly done in those days or not.

There was a famine in the land, besides the first famine that was in the days of Abraham. Isaac went to Abimelech king of the Philistines, to Gerar. Yahweh appeared to him, and said, "Don't go down into Egypt. Dwell in the land which I will tell you of. Sojourn in this land, and I will be with you, and will bless you. For to you, and to your seed, I will give all these lands, and I will establish the oath which I swore to Abraham your father. I will multiply your seed as the stars of the sky, and will give to your seed all these lands. In your seed will all the nations of the earth be blessed, because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Isaac lived in Gerar (Gen. 26:1–6).

There was a famine in the Negev, and Isaac was tempted to take his family (which now included his two sons, Jacob and Esau) down to Egypt. However, God told him to remain in the Negev, so he settled in Gerar, a Philistine city.

## The Movements of the Other Patriarchs

| Scripture   | Commentary  |
|---|---|
| <p>Isaac sowed in that land, and reaped in the same year one hundred times what he planted. Yahweh blessed him. The man grew great, and grew more and more until he became very great. He had possessions of flocks, possessions of herds, and a great household. The Philistines envied him. Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped, and filled with earth. Abimelech said to Isaac, "Go from us, for you are much mightier than we." Isaac departed from there, encamped in the valley of Gerar, and lived there (Gen. 26:12–17).</p> | <p>Isaac was greatly blessed, and apparently became one of the most powerful men in the city of Gerar. For this reason, the Philistines harass him and their king finally asks Isaac to move. He did move from the city of Gerar to the Valley of Gerar, which I would assume is relatively close.</p>  |
| <p>Isaac went up from there to Beersheba (Gen. 26:23).</p>  | <p>This was because Isaac continued to have problems with the Philistines and he disputed with them over water rights.</p>  |
| <p>Isaac called Jacob, blessed him, and commanded him, "You shall not take a wife of the daughters of Canaan. Arise, go to Paddan Aram, to the house of Bethuel your mother's father. Take a wife from there from the daughters of Laban, your mother's brother" [So] Isaac sent Jacob away. He went to Paddan Aram to Laban, son of Bethuel the Syrian, Rebekah's brother, Jacob's and Esau's mother...Jacob went out from Beersheba, and went toward Haran (Gen. 28:1, 2, 5, 10).</p>   | <p>What had happened was, Esau married 2 Hittite women, which had given his mother, Rebekah, no end grief. Paddan Aram is north-northeast from Beersheba, around the Euphrates River. It can be found on the large map in the previous doctrine. Jacob will remain there for 20 years or so (Gen. 31:38), and his mother will die in the meantime.</p> <p>Haran is a city in Paddan Aram. Jacob went there by way of Bethel, according to Gen. 28:11–19.</p>  |
| <p>Yahweh said to Jacob, "Return to the land of your fathers, and to your relatives, and I will be with you." Jacob fled with all that he had. He rose up, passed over the River, and set his face toward the mountain of Gilead (Gen. 31:3, 21).</p>   | <p>Jacob worked for his Uncle Laban for 14 years, to secure the hands of Leah and Rachel, Laban's daughters. He continued to work for Laban while 11 of his sons and at least 1 daughter were born to him by 4 different mothers.</p> <p>Jacob leaves Laban surreptitiously and Laban chases and catches up to him at Galeed, also called Mizpah (Gen. 31:48–49). After their disputes are resolved, Jacob continues toward the Land of Promise, angels of God speaking to him in Mahanaim (Gen. 32:1–2).</p> <p>Jacob seems to be traveling along the east side of the Dead Sea, as he sends messengers ahead into Edom to speak with Esau, whom he still fears (Gen. 32:3–8). Jacob also prays to God about this in Gen. 32:9–12.</p> <p>Then Jacob appears to either travel as far south as Seir; or, he and Esau met at the northeast corner of the Dead Sea, both traveling a fair distance to get there (Gen. 33:14).</p> |

## The Movements of the Other Patriarchs

### Scripture

### Commentary

So Esau returned that day on his way to Seir. Jacob traveled to Succoth, built himself a house, and made shelters for his cattle. Therefore the name of the place is called Succoth. Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan Aram; and encamped before the city (Gen. 33:16–18).

Jacob and Esau settled their differences, and Jacob then settled in Shechem. Succoth and Shechem are near one another, close enough for Jacob to build a permanent residence in one, but set up a ranch in another. It is possible that Jacob settled for a few years in Succoth and then moved to Shechem, after getting a feel for the general area.

It is also possible that, Succoth is simply an area on the outskirts of Shechem, named by Jacob, even though the map below designates them as different cities.



Shechem and Succoth are both in the center of this map and this indicates that Jacob most have gone far south first, to settle things with his twin brother Esau, and then he went up north to Shechem. This opens up a whole host of problems for me. If Jacob had gone down to Seir, then he was relatively close to his father, Isaac, yet he moves northward. I did suggest that he and Esau met partway to Seir. In Shechem, Jacob is within traveling distance of his father, but he is still quite a distance away. It is unclear why he did not return to his father. However, bear in mind, that he has lived away from home for more than 20 years. I am at a point in my life where I could return to the area where I was raised; however, I believe that God has placed me here where I presently live.

### The Movements of the Other Patriarchs

| Scripture   | Commentary  |
|---|---|
| <p>God said to Jacob, "Arise, go up to Bethel, and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau your brother." Then Jacob said to his household, and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, change your garments. Let us arise, and go up to Bethel. I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went." They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. They traveled: and a terror of God was on the cities that were round about them, and they didn't pursue the sons of Jacob. So Jacob came to Luz, which is in the land of Canaan (the same is Bethel), he and all the people who were with him (Gen. 35:1–6).</p> | <p>Two sons of Jacob, Levi and Simeon, killed a number of men in the Shechem area to avenge their sister, who had been raped. This made moving from there a viable option for the family of Jacob.</p> <p>Bethel is almost 30 miles due south of Shechem.</p>   |
| <p>They traveled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labor. It happened that, when she was in hard labor, that the midwife said to her, "Don't be afraid, for now you will have another son." It happened, as her soul was departing (for she died), that she named him Ben-oni, but his father named him Benjamin. Rachel died, and was buried in the way to Ephrath (the same is Bethlehem) (Gen. 35:16–19).</p>  | <p>We do not seem to have a reason for this move. It is not clear that God has told Jacob to move; and the death of his mother's nurse may have been related to why Jacob and family moved (see Gen. 35:8), as she would have been like a mother to Jacob. We are told in this same passage that Rachel's nurse was buried below Bethel</p> |

### The Movements of the Other Patriarchs

#### Scripture

#### Commentary

There is some movement in this general north-south line, which includes Succoth, Bethel, Bethlehem, Hebron and Beersheba.

Isaac seems to have settled in Beersheba (Gen. 26:23), although 20 or more years have passed since he moved there.

When Jacob returns with his family, he first goes to Succoth and then the Shechem (recall, we do not know the exact relationship between these two places) (Gen. 33:16–18).

After the rape incident in Shechem, God tells Jacob to move south to Bethel to live (Gen. 35:1).

Rebekah’s nurse, Deborah, is buried below Bethel (Gen. 35:8). This may be here by way of information.

Then Jacob moves southward, and his wife Rachel, gives birth to their second son, and dies during childbirth. She is buried in Bethlehem. Gen. 35:16–19.

This brings us to Jacob’s next move.



Jacob came to Isaac his father, to Mamre, to Kiriath Arba (the same is Hebron), where Abraham and Isaac lived as foreigners. The days of Isaac were one hundred eighty years. Isaac gave up the spirit, and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him (Gen. 35:27–29).

What appears to be the case is, Isaac had moved a little north to Hebron, and that his sons came there to see him near the end of his life. It is possible that they went there at his death.

The final move is a series of events set into motion by a number of sins, including favoritism and jealousy. Jacob clearly favors his last son, Joseph, born to him by Rachel before she died. His brothers are jealous of this and jealous of Joseph’s dreams, which seem to indicate a closer relationship to their God.

Joseph eventually is sold into slavery to Egyptian royalty, which is the result of a long series of events, where he is sold and resold as a slave. Gen. 37

Joseph, through some unusual circumstances, rises to a very high position in Egypt, the 2<sup>nd</sup> or 3<sup>rd</sup> in command.

**The Movements of the Other Patriarchs**

**Scripture**

**Commentary**

This is partially due to his correct interpretation of the dream of the Pharaoh, which predicted 7 years of prosperity followed by 7 years of depression. Because of this, Egypt made plans to deal with the 7 years of want by setting into storage many years supply of grain. They had enough grain to sell to surrounding lands. Jacob and the rest of his family came under hardship, due to this lack of rain, and finally, he sent his sons down to Egypt to buy grain. All of this resulted in Jacob and his entire family moving down to Egypt, where the people of Israel would multiply greatly and reside for the next 400 years. Gen. 39–50

When I was first saved, I did not have any interest in where this or that city was. However, as I examine these passages in greater detail, I get interested in why this person moves to one city, and how this relates to the others in his life who live in other cities. I don't know if there is any spiritual growth involved here; it is simply an area of interest to me. When I go to a new city, I like getting maps of the city and just get a feel for how it is set up.

The first map was taken from <http://www.bible.org/assets/netbible/ot2.jpg>

The second map came from E-sword, their graphics viewer: 018a The Land of Canaan Abraham to Moses.

The third map is Map 021a Abraham, Isaac, and Jacob from E-sword.

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Believers in the Church Age have a heavenly hope, which Jesus took time to explain with very little detail from time to time. I can pretty much reassure you that we are not going to be angles sitting on clouds with harps in our hands, singing hymns throughout all eternity. We are made in the image of God, and we have characteristics which parallel His. One of the characteristics which is a part of almost every person is creativity. Now, this creativity may simply be the person who takes a messy house and straightens it out; or a person who plans and landscapes their yard; someone who creates a form for their company; someone who paints; but we all have a creative aspect to our personalities which must come out. If you went to a paint store to buy paint for your house, and they only had 15 color choices, you'd go somewhere else. Women, in particular, are going to choose a specific color combination for specific areas. It is their innate nature. Behind the scenes, you have those who create these different colors and a variety of paint finishes—it is all a part of man's creative process. If we weren't creative, every hardware store, garden store, and home supply store would go out of business overnight.

For me, I enjoy writing; however, I also enjoyed laying out the floor plan for my house and then working on the plans from room to room. When I taught school, I enjoyed developing my own worksheets, tests and course outlines. We all have this innate desire to create, and God not only allows us to be creative during our time here on earth, but there is not reason to think that He will stifle this desire in eternity. Think back to God creating Adam, and what God did next. He brought the animals to Adam *to see what he would name them*. That is a creative process; this is like the parent giving his child blocks or some creative toy, and then sitting back and watching the child make something of it.

All of this comes from God's creative nature, which is indeed phenomenal. The human body is made up of so many different systems which are in harmony with one another; and a variety of organs which interact, which have a variety of functions. You can take a young child, and begin to explain some of the functions of his own body to him (the breathing in of oxygen and the blood distributing this oxygen throughout), and the child can understand some of the fundamentals of the human body. Then, every single year after that, you can explain in greater detail, the systems of our own bodies, and even if someone is in school for 50 years, there will still be more to learn about the function of the human body. We are wonderfully made. God is a creative Being. No man or group of men will every be able to completely plumb the depths of the human body, because God created our bodies with such masterful detail and such interdependence, that it is impossible to fully comprehend all that He has done.

What is more amazing is, God took 3 fundamental building blocks—protons, neutrons and electrons—and built from these an entire universe with great complexity and interdependence. God has taken things so small that we cannot, with all of our science, isolate and photograph, because they are so small—and yet, God can build from these infinitesimally small building blocks, things which are too large for us to even imagine. We do not fully appreciate even the size of the earth; let alone the size of Jupiter or the Sun. And God created all of this from the smallest building blocks (which, apparently, are made up of even smaller building blocks).

I have gone pretty far afield here—from Abraham's travels through the Land of Promise to man's creative being, but I am fairly sure that there was some straight line of tangents in there somewhere.<sup>34</sup> Back to the main action: God not only brought Abraham and his sons through the land of Canaan on several occasions, but God kept them safe as well.

**He did not permit a man to oppress them,  
and so He rebuked upon them kings.**

Psalm  
105:14

**He did not permit anyone [lit., a man] to  
oppress {or, exploit} them.  
He reprovved kings on their account,...**

**He did not permit anyone to oppress or exploit them.  
In fact, He even disciplined kings for their sakes,...**

Here is how others have translated this verse:

#### **Ancient texts:**

|                          |  |
|--------------------------|--|
| Masoretic Text           | He did not permit a man to oppress them,<br>and so He rebuked upon them kings. |
| Septuagint               | He suffered no man to wrong them; and he rebuked kings for their sakes:...     |
| Significant differences: | None.  |

#### **Thought-for-thought translations; paraphrases:**

|                       |  |
|-----------------------|--|
| CEV                   | God did not let anyone mistreat our people. Instead he protected us by punishing rulers... |
| Good News Bible (TEV) | But God let no one oppress them; to protect them, he warned the kings:...                  |
| <i>The Message</i>    | He permitted no one to abuse them. He told kings to keep their hands off:...               |
| New Jerusalem Bible   | he allowed no one to oppress them;<br>for their sake he instructed kings,...               |
| New Living Testament  | Yet he did not let anyone oppress them.<br>He warned kings on their behalf.                |

#### **Mostly literal renderings (with some occasional paraphrasing):**

|                                 |  |
|---------------------------------|--|
| Bible in Basic English          | He would not let anyone do them wrong; he even kept back kings because of them,...                 |
| Easy English (Churchyard)       | (The LORD) did not let anyone hurt them.<br>He was angry with kings and gave help to (his people). |
| <i>God's Word</i> <sup>TM</sup> | He didn't permit anyone to oppress them. He warned kings about them:...                            |
| JPS (Tanakh)                    | He allowed no one to oppress them,<br>He reprovved kings on their account,...                      |

<sup>34</sup> What actually set this off in my own mind was, Gill, in discussing this verse, mentioned our own heavenly home, which led me to our own existence in this future residence, taking into account our characteristic of creativity, which characteristic we inherit from our Heavenly Father. On second thought, this may not have been the straightest of tangential meanderings.

**Literal, almost word-for-word, renderings:**

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | He allowed no man to do them wrong; in fact, He reproved kings for their sakes,...<br>[Gen. 12:17 20:3–7] |
| New King James Version     | He permitted no one to do them wrong;<br>Yes, He rebuked kings for their sakes,...                        |
| WEB                        | He allowed no one to do them wrong. Yes, he reproved kings for their sakes,...                            |
| Young's Updated LT         | He did not allow any to oppress them And He reproves kings for their sakes.                               |

**What is the gist of this verse?** God did not allow anyone to oppress the patriarchs or their families as they moved about the land of Canaan; in fact, on some occasions, God even reproved kings on their behalf.

| Psalm 105:14a                             |  |  |   |
|---|--|--|---|
| Hebrew/Pronunciation                      | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers                  |
| lô' (לו' or לא')<br>[pronounced low]      | <i>not, no</i>   | negates the word or action that follows; the absolute negation                   | Strong's #3808<br>BDB #518                |
| nûwach (נוַח)<br>[pronounced NOO-ahkh]    | <i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect                        | Strong's #5117<br>(and #3240)<br>BDB #628 |
| ʾâdâm (אָדָם)<br>[pronounced aw-DAWM]     | <i>a man, a human being, mankind, Adam</i>   | masculine singular noun  | Strong's #120<br>BDB #9                   |
| lâmed (ל) (pronounced l) <sup>e</sup>     | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                                | directional/relational preposition   | No Strong's #<br>BDB #510                 |
| ʿâshaq (אָשַׁח)<br>[pronounced gaw-SHAHK] | <i>to exploit, to oppress, to wrong, to extort</i>   | Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #6231<br>BDB #798                |

**Translation:** He did not permit anyone [lit., a man] to oppress [or, exploit] them. Here we have a small, but very successful family: Abraham, Isaac and Jacob. There are several passages which indicate their level of success (one which stands out to me is the gift which Jacob gave to Esau, which was an extravagant herd of animals). Now, with this small but very successful family, one might expect that there would be jealousy, particularly from those who have lived in Canaan all of their lives, and that there might even be an attack against Abraham to seize all that he had. However, God saw to it that Abraham had complete freedom of movement. When God wanted Abraham to move from point A to point B, God made certain that points A and B were safe, as well as all points in between.

| Psalm 105:14b                      |   |                  |                           |
|------------------------------------|---|------------------|---------------------------|
| Hebrew/Pronunciation               | Common English Meanings   | Notes/Morphology | BDB and Strong's Numbers  |
| wa (or va) (ו)<br>[pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

### Psalm 105:14b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers          |
|--|---|--|-----------------------------------|
| yākach (יָכַח)<br>[pronounced yaw-KAHK]  | when there is no dispute involved, this word means: it means <i>to correct [with punishment], to rebuke, to refute, to reprove; to punish</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                      | Strong's #3198<br>BDB #406        |
| ʿal (עַל) [pronounced ʿahl]  | <i>upon, beyond, on, against, above, over, by, beside</i>   | preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5920,<br>#5921 BDB #752 |
| <p>When not showing a physical relationship between two things, ʿal can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i>. It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i>; in the Hebrew, there are <i>helping prepositions</i>.</p> |   |  |                                   |
| melek <sup>e</sup> (מֶלֶךְ)<br>[pronounced MEH-lek]  | <i>king, ruler, prince</i>  | masculine plural noun  | Strong's #4428<br>BDB #572        |

**Translation:** [He reprovved kings on their account,...](#) During the times that the Patriarchs were moving about, God saw to their safety; God protected them from hostile peoples and vicious kings. Jacob and his family were given safety from hostile peoples: [As they journeyed, there was a terror of God upon the cities which were around them, and they did not pursue the sons of Jacob](#) (Gen. 35:5). [But Y<sup>e</sup>howah struck down Pharaoh and his house with great plagues because of Sarai, Abram's wife](#) (Gen. 12:17; see also 20:1–17).

By the way, if you read through these incidents involving Abraham (and Isaac, if memory serves) and these various rulers, you'll find that these rulers were often very moral and had a clear sense of right and wrong. It was not a matter of, Abraham being perfect and some local ruler being completely out of line; but often, Abraham made mistakes, and God still protected him.

**Application:** What God does on our behalf is pretty amazing. We actually see very little of it. When it comes to demonic attacks, we do not see any of what God does in that regard. When it comes to attacks by individuals, sometimes we see God's protection and sometimes we don't. Almost everywhere I worked, I ran into those who were hostile toward me, with the exception of two jobs which come to mind. God ran interference, God provided for me, and I always had more work offered to me than I could ever possibly do. If you can make peace, then obviously, make peace; however, if you work with those whose minds are set, then you do your work as unto God, and you let God handle the rest. And, in every one of these circumstances, even if I got fired, God always moved me to better circumstances.

**Application:** As a believer in Jesus Christ, you are hated by Satan and his legions; and there are believers and unbelievers out in the world who hate you as well. I knew one person who carried a grudge against me for at least a decade if not more, and without a reason. Things could have been worse than they were, since I worked with this person, but God even ran interference on my behalf for a number of years. My point in saying this is, God does the same for you. You may or may not be aware of the people who are out there who despise you. I knew about this person and there was not a thing in the world I could do about it; I made several attempts to establish peace between us, but to no avail. Now, of course, you could be an obnoxious individual who tends to infuriate those who are around you, but, if you are somewhat normal, and you try to get along with those around you, there are still going to be those who despise you. There is very little that you can do about that. However, what you can do is allow God to run interference for you, as He did for Abraham.

Abraham continually ran into those who were more powerful than him, even kings who had soldiers and servants at their beck and call. What Abraham had by way of material prosperity was impressive, and no doubt desired by many in his periphery. However, God protected Abraham, just as God protects us. It is even worthwhile to note that God protected Abraham's stuff as well.

I don't want you to misinterpret this. Abraham, Isaac and Jacob all had problems; they all faced difficulties. They had disagreements about property rights, water rights, employment compensation, etc. They were dealt with unfairly, they were cheated, and many envied what they had. It was clear to Satan that God was working His plan through this family, and Satan did whatever he could to disrupt their lives; yet, God not only protected the patriarchs, but He prospered them as well.

The next verse tells us more about God's protection of Abraham.

**You will not touch in My anointed ones and to My prophets, you will not do evil.** Psalm 105:15 ...[saying], "Do not touch My anointed ones and do not harm [or, *do evil to*] My prophets.'

...saying, "Do not touch My anointed ones and do not cause harm to My prophets."

Here is how others have translated this verse:

#### Ancient texts:

|                          |  |
|--------------------------|--|
| Masoretic Text           | You will not touch in My anointed ones and to My prophets, you will not do evil. |
| Septuagint               | ...Touch not my anointed ones; and do my prophets no harm.                       |
| Significant differences: | None.  |

#### Thought-for-thought translations; paraphrases:

|                       |   |
|-----------------------|---|
| CEV                   | ...and telling them, "Don't touch my chosen leaders or harm my prophets!" |
| Good News Bible (TEV) | "Don't harm my chosen servants; do not touch my prophets."                |
| New Living Testament  | "Do not touch these people I have chosen, and do not hurt my prophets."   |

#### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Bible in Basic English    | Saying, Put not your hand on those who have been marked with my holy oil, and do my prophets no wrong.  |
| Easy English (Churchyard) | He said, "Do not hurt my special servants. Do not *harm my *prophets".  |
| NET Bible®                | ...saying,[The word "saying" is supplied in the translation for clarification and for stylistic reasons] "Don't touch my chosen [Heb "anointed"] ones! Don't harm my prophets!" |

#### Literal, almost word-for-word, renderings:

|                    |   |
|--------------------|---|
| WEB                | "Don't touch my anointed ones! Do my prophets no harm!"           |
| Young's Updated LT | "Strike not against My anointed, And to My prophets do not evil." |

**What is the gist of this verse?** God protects those who are His own; particularly those who are fulfilling their place in the plan of God (in this case, *prophets*).

## Psalm 105:15a

| Hebrew/Pronunciation                                    | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| ʾal (אֵל) [pronounced <i>al</i> ]                       | <i>not; nothing; none</i>   | adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done | Strong's #408<br>BDB #39.  |
| nāgaʿ (נָגַע) [pronounced <i>naw-GAHG</i> ]             | <i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>               | 2 <sup>nd</sup> person masculine plural, Qal imperfect   | Strong's #5060<br>BDB #619 |
| bē (בֵּ) [pronounced <i>b<sup>eh</sup></i> ]            | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix                              | No Strong's #<br>BDB #88   |
| Māshîyach (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i> ] | <i>anointed, anointed one, transliterated Messiah</i>   | masculine plural noun with the 1 <sup>st</sup> person singular suffix  | Strong's #4899<br>BDB #603 |

**Translation:** ...[saying], “Do not touch My anointed ones... This psalm moves from third person to first person when quoting God. I should clarify this; God did not necessarily say this verbally to anyone in particular and this is not recorded elsewhere in Scripture; however, the principle of this verse is true. This is inspired poetic license. That is, this was and is God's policy, not formally stated until this psalm.

**Application:** In the Age of Israel, there were a very small percentage of believers who had the Holy Spirit who actually took part in God's plan. The average believer stood on the side line and cheered, at best. However, we are all given the privilege of participating in God's plan in the Church Age and we are all His anointed ones and His prophets. Now don't get weird on me and take that literally and think that you need to go stand on a street corner and start predicting the future. This means that you have a definite part in God's plan which is accomplished only through the filling of the Spirit and by the learning of God's Word. When you begin to approach God's plan for your life, particularly an execution of that plan as a mature, Spirit-filled believer, you come under God's full protection. You may not know it, but there is evil which lurks behind every corner looking to get you and God has you under constant protection. Think about it: if He has a plan for your life, and all of it depends upon Him, then obviously God will make it possible for you to fulfill that plan.

The word used here—*anointed ones*—suggests to us how the Holy Spirit was involved with those used in God's plan in the Old Testament. He *anointed* them; God the Holy Spirit smeared them or applied oil to them, so, in some way, they had the power of the Holy Spirit, but there appears to be the limitation that it could be taken away (as David prayed, “*Take not Your Holy Spirit from me*”). Apart from the Holy Spirit being removed from such a believer, I don't know if there is much difference between the believer in the Old Testament anointed by God the Holy Spirit and the believer of the New Testament indwelt by God the Holy Spirit. The Pharaoh of Egypt, when struggling with his dream, remarked, “*Can we find such a one as this, a man in whom is the Spirit of God?*” (Gen. 41:38). Obviously, Pharaoh is not the spiritual expert here; however, God the Holy Spirit allowed these words to be recorded in Scripture, to help us to understand those in the Old Testament who are anointed by the Holy Spirit.

Allow me one additional tangent here. We may not know God's exact mechanics—i.e., just exactly what are the mechanics behind the filling of the Holy Spirit; however, all we need to know are our mechanics—what we do in order to attain the filling of the Holy Spirit. Similarly, we certainly do not understand all of the bodily functions involved with drinking a glass of water—we have a rough idea of what occurs, but not much more—but many of us know the physical benefits of drinking several glasses of water each day. So, I know that there is a cleansing

process which is involved with drinking water; however, I may not be able specifically lay out the entire physical process involved, apart from it goes in one end and comes out the other, but I know that it is good for me.

And, as I move from tangent to tangent, let me add, there is nothing wrong with eating that which is best for our bodies. God did design our bodies to function well with vitamins, minerals, proteins, carbohydrates and fats, as well as fibre. God has constructed for us an incredible, durable physical body, and feeding it intelligently is not anti-Christian. This does not mean that you need to push your diet upon anyone else (other than your children, who must learn to eat their vegetables), nor should we necessarily tie our meals to spirituality, apart from giving thanks to God for what He has given us. However, God was concerned with the actual diets of the Jews and He was fairly specific. Whereas, we are not under these dietary laws, this does not mean that we ought to live on a diet of chocolate and ice cream. It is called self-control, against which there is no law.

| Psalm 105:15b  |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
| w <sup>o</sup> (or v <sup>o</sup> ) (ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| lâmed (ל) (pronounced <i>leh</i> )                               | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                      | directional/relational preposition   | No Strong's #<br>BDB #510  |
| nâbîy' (נְבִיִּים) [pronounced <i>naw<sup>b</sup>-VEE</i> ]      | <i>spokesman, speaker, prophet</i>   | masculine plural noun with the 1 <sup>st</sup> person masculine singular suffix                                  | Strong's #5030<br>BDB #611 |
| 'al (אֵל) [pronounced <i>al</i> ]                                | <i>not; nothing; none</i>  | adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done | Strong's #408<br>BDB #39.  |
| râ'ac (רָעָה) [pronounced <i>raw-GAHG</i> ]                      | <i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i> | 2 <sup>nd</sup> person masculine plural, singular, Hiphil imperfect  | Strong's #7489<br>BDB #949 |

**Translation:** *...and do not harm* [or, *do evil to*] *My prophets.*" The use of the word *prophet* here indicates that God considered the Patriarchs to be prophets. Under the concept of developing revelation, they were not so referred to during the time that they recorded their own history in Genesis; however, since this psalm has a specific historical period which it covers, there is no reason to suppose that prophet here refers to anyone other than Abraham, Isaac and Jacob. The one who bears God's message or His Word is a prophet. This does not mean that they spent a substantial portion of their lives speaking about future events; a prophet simply communicates God's message to man, which message may include prophecy, as God perceives all events outside of time. Furthermore, there is no indication that Abraham, Isaac or Jacob had extensive congregations or, for that matter, any sort of congregation. If anything, they communicated divine viewpoint to their families and servants, and they recorded God's Word, which is the book of Genesis; and this qualifies them to be called prophets.

*Gill: Abraham is expressly called a prophet in Gen. 20:7, and so were Isaac and Jacob; men to whom the Lord spoke familiarly in dreams and visions, as he used to do with prophets; and who taught and made known the mind and will of God to others, as well as foretold things to come; they being the*

*Lord's servants, his prophets, they were revealed unto them (Num. 12:7).<sup>35</sup> Wesley adds: God's Anointed ones and My prophets, refer to Abraham, Isaac, and Jacob; who are called God's anointed, because they were consecrated to be his peculiar people, and to be kings and princes in their families. And they are called prophets, because God familiarly conversed with them and revealed his will to them, and by them to others.<sup>36</sup>*

**Application:** Do not be concerned about your impact as a believer. Be concerned about being filled with God the Holy Spirit and with learning doctrine. God will handle getting you to the right place at the right time and God will see to it that you have the opportunity to participate in the correct activities. Furthermore, do not be discouraged if what you do is small. God may have put you on this earth to come into contact with a half dozen specific people. God's ministry with you may involve a handful of people. I don't know anything about Lewis Sperry Chafer, for instance. I don't know how many people that he taught during his tenure at Dallas Theological Seminary, but I am willing to wager that it was not very many. I am sure at the typical Billy Graham meeting, there are 100 times more people than Chafer taught in all the time he was at Dallas. The only student of his that I know of is R. B. Thieme Jr., who endeavored to essentially teach Chafer's Systematic Theology to his congregation. In turn, Bob has had a profound affect on Christianity in the 20<sup>th</sup> and 21<sup>st</sup> centuries. You simply don't know how large or how small the job is which God has for you. When it comes to numbers, numbers mean nothing. You may witness to a half dozen people in your lifetime and you may witness to that many people every day. Your ministry might extend to a handful of sick people or a handful of prisoners. The last thing that we need to worry about his the numbers. You do your work as unto the Lord, and God will bless and protect you. There is apparently some sort of scorecard, but it is related to God's plan for our lives and the potential which He has set out before us.

Our verse reads: **"Do not touch My anointed ones and do not cause harm to My prophets."** An Old Testament illustration of this verse is Isaac. You will recall that Isaac misrepresented his wife as his sister the to king in Gerar, in order to protect himself. At that time, Abimelech was the king of the Philistines and, and he was a relatively moral man. When he found out that Rebekah was the wife of Isaac, he upbraided Isaac for his deception, indicating that the Philistines viewed adultery as a terrible sin. Abimelech then decreed, **"He who touches this man or his wife will be executed."** (Gen. 26:11b). This was the general order of business with the people of God in their travels. God saw to it that they remained protected.

Spurgeon<sup>37</sup> makes a point, which I will restate: Here, and in Gen. 20:7, Abraham (and, by extension, Isaac, Jacob and Joseph) is called a prophet. A specific priesthood would be assigned to the Jews. Furthermore, Abraham was told that kings would come out of him (from his descendants). This gives us a threefold designation for the patriarchs and their descendants: prophets, priests and kings. This is the same threefold description which will be applied to our Lord, the Messiah (i.e., *the Anointed One*), future in time from the patriarchs and from this psalm.

By the way, in case you are not able to differentiate these terms in your mind, a prophet represents God to man, speaking God's words to men; and a priest represents man to God, offering up to God that which gives us access to God.

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## God's Provisions for Israel in the Time of Joseph

**And so He calls a famine upon the land;  
every staff of bread He broke.**

Psalm  
105:16

**He then summoned a famine over the land;  
He broke into pieces every piece [lit., *staff*] of  
bread.**

**He called for a famine over the land and reduced the food supply to nothing.**

<sup>35</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:15.

<sup>36</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 105:15.

<sup>37</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 105:15.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text                    And so He calls a famine upon the land;  
every staff of bread He broke.  
Septuagint                        Moreover he called for a famine upon the land; he broke the whole support of  
bread.

Significant differences:        There appears to be no difference between the Greek and the Hebrew; however the  
construct before *bread* is somewhat difficult to understand.

**Thought-for-thought translations; paraphrases:**

CEV                                    God kept crops from growing until food was scarce everywhere in the land.  
Good News Bible (TEV)        The LORD sent famine to their country and took away all their food.  
*The Message*                    Then he called down a famine on the country, he broke every last blade of wheat.  
New Living Testament        He called for a famine ion the land of Canaan,  
    cutting off its food supply.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English        And he took away all food from the land, so that the people were without bread.  
Easy English (Churchyard)    (The LORD) sent a famine to the land (of Canaan).  
    He destroyed all the food that they were storing.  
*God's Word™*                    He brought famine to the land. He took away their food supply.  
New International Version    He called down famine on the land  
    and destroyed all their supplies of food;...

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*        Moreover He called for a famine upon the land [of Egypt]; He cut off every source  
of bread. [Gen. 41:54]  
English Standard Version    When he summoned a famine on the land and broke all supply of bread.  
New King James Version    Moreover He called for a famine in the land;  
    He destroyed all the provision of bread.  
WEB                                    He called for a famine on the land. He destroyed the food supplies.  
Young's Updated LT        And He calls a famine on the land, The whole staff of bread He has broken.

**What is the gist of this verse?** God called for a famine throughout the land of Canaan and extending into Egypt.

| Psalm 105:16a                      |   |  |                            |
|------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation               | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced wah]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| qârâ' (קָרָא) [pronounced kaw-RAW] | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7121<br>BDB #894 |

## Psalm 105:16a

| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology                                 | BDB and Strong's Numbers          |
|---|--|--|-----------------------------------|
| râ'âb (רָעַב) [pronounced raw-GAW <sup>B</sup> V] | <i>famine, hunger; used figuratively for a lack of God's Word</i>  | masculine singular noun                          | Strong's #7458<br>BDB #944        |
| 'al (עַל) [pronounced gahl]                       | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity                         | Strong's #5920,<br>#5921 BDB #752 |
| 'erets (אֶרֶץ) [pronounced EH-rets]               | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article | Strong's #776<br>BDB #75          |

**Translation:** He then summoned a famine over the land;... God had promised, through the dreams of Pharaoh, that there would be a famine in the land. It was this dream which brought Joseph out of prison and elevated him to a position of high authority (he appears to be the 2<sup>nd</sup> highest authority in Egypt). The 7 years of prosperity have finished, and now God brings in 7 years of famine.

God was giving the land of Canaan to the children of Abraham; the children of Abraham lived in the land of Canaan; so why did God move Joseph and company from Canaan to Egypt? What follows is reasonable speculation.

### Why God Moved Joseph's Family to Egypt

1. God wanted the moving of the Jews out of Egypt to be a big event known throughout the world.
2. to allow the Canaanites to increase their degeneracy unchecked (at this point in time, the land was not filled with degenerates\*).
3. As the Canaanites became more and more degenerate, they would have had a greater and greater affect upon the Israelites. However, as long as the Jews were outside the land, then the continuing degeneracy of the Canaanites could not touch them. You may ask about the degeneracy of the Egyptians—it is clear that to the Jews were segregated from the Egyptians within Egypt. For this reason, they were insulated from Egyptian degeneracy. Furthermore, they worked constantly as slaves, which kept their minds off becoming degenerate.
4. It is possible that Jacob's family would have been endangered, had it remained in the land of Canaan. God moved them to the ideal place at the ideal time.
5. There may have been great positive volition in the land of Egypt, who responded to the gospel as a result of knowing Joseph's extended family.

\* In fact, as we have already observed, there have been instances where the heathen kings have shown great morality and restraint, as well as deference to the God of Abraham, Isaac and Jacob.

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To remind you about the famine: Joseph, Jacob's second to the youngest child by the wife he loved, Rachel, was the target of great jealousy by his brothers, and they sold him into slavery to Egypt. Although he began in Egypt as a slave, he arose to the 2<sup>nd</sup> or 3<sup>rd</sup> highest position in the land of Egypt. There was a problem there, but Joseph landed on his feet (as per God's plan). God allowed Joseph to know that Egypt would enjoy 7 years of prosperity and 7 years of famine. For this reason, and because of his position, Joseph set great quantities of grain aside during in Egypt those 7 years of prosperity, and this was not only enough for Egypt, but people from other countries would come to Egypt to purchase food. This would bring Joseph's family to Egypt, where they would eventually move and be well taken care of.

## Psalm 105:16b

| Hebrew/Pronunciation                                       | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| kôl (כֹּל) [pronounced <i>kohl</i> ]                       | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article     | Strong's #3605<br>BDB #481 |
| matteḥ (מַטֵּה) [pronounced <i>māht-TEH</i> ]              | <i>staff, branch, scepter, rod; branch; tribe</i>   | masculine singular construct  | Strong's #4294<br>BDB #641 |
| lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]               | literally means <i>bread</i> ; used more generally for <i>food</i>  | masculine singular noun   | Strong's #3899<br>BDB #536 |
| shâbar (שָׁבַר) [pronounced <i>shaw<sup>b</sup>-VAHR</i> ] | <i>to break, to break into pieces; to tear [anyone; to break down, to destroy; to measure off, to define; to buy or sell [corn]</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect; pausal form | Strong's #7665<br>BDB #990 |

**Translation:** ...He broke into pieces every piece [lit., staff] of bread. God proclaimed a famine upon the land; *breaking every staff of bread* is a phrase which indicates famine. The same verbiage is found in Lev. 26:26 and Ezek. 4:16.

In eternity past, God called for a famine in the land of Egypt and in that general region to coincide with Joseph's release from prison. God knew that Joseph would first depend upon man rather than God, thereby spending several additional years in prison, and that God would release Joseph at the exact right time. Using weather patterns which had been established in eternity past, Egypt had seven years of prosperity followed by seven years of famine. More than likely, this was simply a lack of rain in the 7 years of famine.

I know that what I teach here will not be readily accepted by many fundamentalists who prefer to see a miracle in every act of God; however, they do not recognize that the fact that God set all of this in motion perhaps millions of years previously, allowing all weather patterns to act as they normally would, that is a miracle beyond human comprehension. God's incredible wisdom and omniscience are beyond compare when examined in this light. Now, I agree that it is *possible* that God saw Joseph in jail and decided then and there that maybe He should do something about it. So then God thought and thought, and came up with this great plan, and then proclaimed a famine over the land, which followed the seven years of prosperity. And certainly, He *might have* accomplished this through many mighty miracles. However, I believe that God has even greater foresight than that and when given a choice between acting in accordance with natural laws as a result of His plan millions of years ago in eternity past or suddenly recognizing that there is a problem and thinking up some miracle to counteract the problem, God will go with the former. [When the seven years of plenty which had been in the land of Egypt came to an end, and the seven years of famine began to come, just as Joseph had said, then there was a famine in all the lands; but in all the land of Egypt, there was bread](#) (Gen. 41:53–54). Joseph correctly predicted this and made provision for those seven lean years, thus giving him great credence before the pharaoh of Egypt as a man of God.

Now, this does not mean that God's plan does not include out and out true miracles, things which go directly against the laws of nature, things which could not be reproduced in the lab. Several of the miracles which Moses did were in fact miracles (often the less spectacular ones), and Elijah and our Lord<sup>38</sup> and Paul and the other Apostles performed honest-to-goodness miracles; these were credit cards which gave them credence before their audience. So don't misunderstand me; I am not a naturalist who looks for the natural explanation behind every great act of God in the Bible; however, an act which appears to be a miracle, but was the result of a natural flow of events set into motion in eternity past, is much more impressive than a miracle.

<sup>38</sup> Turning water into wine would be an example of a clear miracle at the hand of Jesus.

Let's look at this from a different perspective. God created this universe with specific laws, most of which are discoverable, and a few which are not. Since God created this universe and everything that we see, He is obviously able to function *outside the box*; He is not required to obey His own physical laws which He has established. However, bear in mind, when our Lord came to this earth, in many ways, He chose to be obedient to the physical laws and to the limitations of His own physical body. He depended upon the Holy Spirit for His spiritual life.

Despite the many scientists today who are certain that we are in a period of global warming and that it is caused by man, the weather is an incredibly complex system. I've lived in the Houston area for about 30 years, and we just enjoyed one of the mildest summers that we have ever had (2007). My home city of Sacramento also enjoyed one of the mildest summers on record. Furthermore, although I believe our rainfall has been fairly normal, it has been spaced out and undramatic. For instance, in a typical season here of 50–60" of rain, often 1–4 rainfalls might account of 20" of this rain. This year, so far, there has been little of that, and very little hurricane activity in the gulf near Texas (none so far, if memory serves). This is despite dire warnings that this would be another year of an above average number of hurricanes brought on by global warming. However, a few states over, in Georgia I believe, they are suffering a great drought. If you were to take 100 meteorologists a year ago and put them in a room and ask them to forecast the weather for Houston, Sacramento and Georgia, I daresay that none of them would have come close to predicting what would happen (although, several may have been able to guess what would happen in Georgia, as it is consistent with the public's believe in global warming). However, all that being said, God controls the weather, and I believe, from eternity past. God set more laws into motion than our computers are able to model. Probably the greatest factor in our weather is the sun, and we do not know from one day to the next what is going to happen with our sun. That is, a sunspot, a sudden flare up or a number of different factors which I am totally unaware of, could occur, and dramatically affect the weather here on earth. I don't know how advanced our meteorologists are in the realm of modeling the behavior of the sun, which would be key in predicting our weather. God, on the other hand, knows all of this, and set all of this into motion. He knew every thought that we would have and every choice that we would make, and God took this into account in eternity past, and designed His plan to include our free will. And one aspect of His plan is the weather, which, in this given instance, is the key to what will happen over the next several hundred years.

V. 16 refers to the famine during the time of Joseph; in vv. 17–18, we look back to the events which preceded this famine—namely, God sending Joseph to Egypt to deal with the future famine. It is common in the Hebrew to not always proceed chronologically.

**He had sent to their faces a man;  
for a slave was sold Joseph.**

Psalm  
105:17

**He sent a man before them:  
Joseph was sold as a slave.**

**God sent a man ahead of them [into Egypt];  
He saw to it that Joseph was sold as a slave [to Egyptians].**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text

He had sent to their faces a man;  
for a slave was sold Joseph.

Septuagint

He sent a man before them; Joseph was sold for a slave.

Significant differences:

None.

#### **Thought-for-thought translations; paraphrases:**

CEV

But he had already sent Joseph, sold as a slave into Egypt.

Good News Bible (TEV)

But he sent a man ahead of them, Joseph, who had been sold as a slave.

New Living Testament

Then he sent someone to Egypt ahead of them—

Revised English Bible Joseph, who was sold as a slave.  
But he had sent on a man before them,  
Joseph, who was sold into slavery,...

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English He sent a man before them, even Joseph, who was given as a servant for a price:...  
Easy English (Churchyard) But he sent a man (into Egypt) before them.  
(He was) Joseph, (that his brothers) sold as a slave.

**Literal, almost word-for-word, renderings:**

English Standard Version ...he had sent a man ahead of them, Joseph, who was sold as a slave.  
A Voice in the Wilderness He sent a man before them; Joseph, who was sold as a slave.  
Young's Updated LT He sent before them a man, For a servant Joseph had been sold.

**What is the gist of this verse?** God sent Joseph into Egypt in order to prepare a place for the Jews.

| Psalm 105:17a  |   |  |                             |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
| shâlach (שָׁלַח) [pronounced shaw-LAKH]  | to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out | 3 <sup>rd</sup> person masculine singular, Qal perfect   | Strong's #7971<br>BDB #1018 |
| lâmed (ל) (pronounced l <sup>e</sup> )   | to, for, towards, in regards to   | directional/relational preposition   | No Strong's #<br>BDB #510   |
| pânîym (פָּנִים) [pronounced paw-NEEM]   | face, faces countenance; presence   | masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #6440<br>BDB #815  |
| Together, they mean <i>before them, before their faces, in their presence, in their sight, in front of them.</i> |   |  |                             |
| ʾîysh (אִישׁ) [pronounced eesh]  | a man, a husband; anyone; a certain one; each, each one, everyone                                     | masculine singular noun  | Strong's #376<br>BDB #35    |

**Translation:** He sent a man before them:... Sometimes when the exact meanings of words and phrases are difficult to understand, God, in the context, makes at least the generality of the phrase in question known. In the next half-verse, we find out that this is Joseph who is sold into slavery, which gives us a clear understanding as to time and place.

In any case, we already have spoken of Abraham, Isaac and Jacob (vv. 9–10); and we have spoken of them being few in number, and wandering throughout Canaan (v. 12). In the previous verse, the writer tells of us a famine, which, chronologically, would come next. Therefore, it is most reasonable that we are speaking of Joseph here, which the next half of v. 17 confirms.

Now, please be careful to understand this situation, so that you can understand troubles in your own life. God sent Joseph out before his brothers and fathers to Egypt. This was not some freakish accident which happened; this was not some great injustice that God discovered and decided to make better; God intended for this to happen.

God intended to send Joseph to Egypt before his family to prepare a place for them. And, just as important, Joseph was able to affirm this in his own soul. Gen. 45:4–7: *Joseph said to his brothers, "Come near to me, please." They came near. "He said, I am Joseph, your brother, whom you sold into Egypt. Now don't be grieved, nor angry with yourselves, that you sold me here, for God sent me before you to preserve life. For these two years the famine has been in the land, and there are yet five years, in which there will be neither plowing nor harvest. God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.*

I recently listened to a series by Robby Dean on the book of Ruth and he compares this book to a play and he describes God in this book as not an actor on the stage, but as the stage manager. He is unseen, but He affects the movements of all the actors in the play. Bear in mind that this is an analogy, so don't try to take it so far as to negate human volition. God allows us our free will, but, when it comes to His accomplishing His purposes, He can set things into motion in order to accomplish these purposes.

Now we can take this analogy out further, to recognizing that we are all actors on this stage, and we can either do a good job or a crappy one. When we are filled with the Spirit and when we know Bible doctrine, not only do we glorify Jesus Christ, but we will be rewarded at the end for what we have done.

**Application:** First of all, there is more to your life than just avoidance of sin. Anyone can avoid sin for some period of time, including unbelievers. Maybe for a few minutes and maybe for a few hours, but almost everyone can avoid sin for a specific period of time. However, if you are out of fellowship, avoidance of sin means very little. If you are in fellowship but you are not growing, your life has some impact, but limited impact, because you are unable to receive stage direction. When you are filled with God the Holy Spirit, then you have some divine guidance in your life; however, if you do not know doctrine, then you cannot hear the stage direction. You would be analogous to the stage actor who has not learned your lines. You might be able to fake things for a minute or two, but not for the entire play.

Now, let's go in a different direction. In the previous verse, God called for a famine on the land, which meant difficult circumstances for hundreds of thousands of people.

**Application:** When it comes to difficulties and trials in your life, bear in mind, they are not random. God has not made a mistake and your guardian angel is not taking the day off. God knows what He is doing. Now, I don't mean to be flippant here, because I have enjoyed a wonderful life which seems to get better every day; but I've had a few difficulties and God knew what He was doing. Sometimes my difficulties were discipline and sometimes God did them to cause me growth and, at one time, God imposed some difficulties to cause me to move 2500 miles from my home. In retrospect, I understand perfectly why I was moved, and the end result was great blessing; however, prior to this, I felt like I was beating my head against the wall where I was working. God moved me, and God will use circumstances and difficulties to guide you in your life.

**Application:** Here is one thing that you need to know: God's geographical will is not difficult to ascertain. You should not be plagued day after day, *should I take a left or a right turn? Should I move down the block, across the street, across town?* If you take in doctrine, God is going to take care of moving you from point A to point B. God moved Joseph from his family in the land of Canaan to a position of great power in Egypt.

| Psalm 105:17b                                |   |                                    |                            |
|--|---|------------------------------------|----------------------------|
| Hebrew/Pronunciation                         | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers   |
| lâmed (ל) (pronounced <sup>l</sup> )         | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition | No Strong's #<br>BDB #510  |
| ʿebed (עֶבֶד) [pronounced <sup>Ē</sup> -ved] | <i>slave, servant</i>   | masculine singular noun            | Strong's #5650<br>BDB #713 |

## Psalm 105:17b

| Hebrew/Pronunciation                         | Common English Meanings                         | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| mâkar (מָכַר)<br>[pronounced maw-KAHR]       | to be sold; to sell oneself [as a slave]        | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #4376<br>BDB #569 |
| Yôwçêph (יֹוֹצֵֿפֿ)<br>[pronounced yoh-SAYF] | he adds, he increases;<br>transliterated Joseph | proper masculine noun                                     | Strong's #3130<br>BDB #415 |

**Translation:** ...Joseph was sold as a slave. The highly unusual circumstance of Joseph being sold into slavery by his brothers is alluded to here. Jacob, the father of Joseph, made the awful mistaking of not only loving Joseph more than his other sons, but He blatantly displayed his favoritism. Joseph's ten older brothers reacted with jealousy and bitterness, none of them revealing any spiritual growth whatsoever. When things reached a crisis point, Joseph's brothers placed Joseph in a pit and sold him into slavery (Gen. 37). "And the patriarchs became jealous of Joseph and sold him into Egypt. And God was with him." (Acts 7:9 Gen. 37:11, 36 39:2). In most circumstances, this would have been the end of Joseph. He is put into a hopeless situation; when a man is sold into slavery, there are no expectations that he is going to somehow get out of it, or better himself, or do anything besides function as a slave. Joseph was sold as a slave for life, without any prospect of freedom. Furthermore, Joseph could have allowed anger and indignation and plans for vengeance to eat away at him. Some men would have spent the final minutes of every night planning revenge against the ones who put them here. But not Joseph.

Edersheim writes: *The contrast could scarcely be greater than between his former prophetic dreams and his present condition.*<sup>39</sup> However, this was a part of God's plan; the brothers of Joseph had not even a clue as to how their evil plans had been taken by God and transformed into something marvelous. Joseph understood this perfectly, and when he spoke to his brothers after their father had died, he said, "And as for you, you thought evil against me, but God meant it for good in order to bring about this present result and to preserve many people alive." (Gen. 50:20).

Joseph was eventually sold as a slave to the Egyptians and, through a series of events orchestrated by God, became second in power in Egypt (Gen. 39–41 Acts 7:10). In the famine, the family of Jacob were without any food and had to go to Egypt for assistance. God had blessed their family with wealth, but they couldn't eat their money. So, the brothers went to Egypt to petition to be sold grain. And Joseph was in charge of distribution of the grain which had been stored up during the seven years of prosperity (Gen. 42–44 Acts 7:11). Joseph now having the power to execute vengeance against his brothers. However, instead he said, "Now do not be grieved or angry with yourselves, because you sold me [into slavery] here, for God sent me before you to preserve life. For the famine as been in this land for two years, and there are still five years in which there will be neither plowing nor harvesting. And God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over the land of Egypt...Do not be afraid, for am I in God's place? And, as for you, you thought evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. So, therefore, do not be afraid; I will provide for you and your little ones." (Gen. 45:5–8 50:19b–21a). Joseph was in the perfect position to seek revenge against his brothers. He could have allowed bitterness and hatred to fester over all of those years and he could have executed revenge at any time. He had the power, the human viewpoint motive, and the opportunity, after his father had died. However, he said, "You thought evil against me, but God meant it for good." So he comforted them and he spoke kindly to them (Gen. 50:20b, 21b).

Gill sums up God's provision in Joseph rather nicely: *God sent a man before them, even Joseph,.... who, though but a lad of seventeen years of age when he was sold into Egypt, yet was a grown man*

<sup>39</sup> Edersheim, *Bible History Old Testament*, p. 105

when he stood before Pharaoh, and interpreted his dreams of plenty and famine to come; and advised him to lay up store in the years of plenty, against the years of famine; by which he appeared to be a wise man. God sent him in advance to Egypt; before Jacob and his sons went down there, to make provision for them, to support them in the time of famine, and preserve their lives. God is said to send him, though his brethren sold him out of envy; there being such a plain hand of Godly Providence in this matter; and which is observed by Joseph himself over and over again (Gen. 45:5). Joseph was a type of Christ, in whom all provisions are made, and by whom they are communicated unto his people; who all receive out of his fulness, and grace for grace.<sup>40</sup>

Barnes writes: *The whole matter was as if God had sent him, or had commanded him to go. And yet it was brought about as the result of a series of acts of the most wicket character;—by the envy and the hatred of his brethren; by their guilt and hardness of heart in proposing at first to put him to death, and then in their arrangements for selling him to hopeless slavery; by their plan so to dispose of him that their father might never hear of him again, and that they might be troubled with him no more. God did not cause these acts. He did not command them; he did not approve of them. And yet, since they did occur, and since Joseph's brothers were so wicked, God made use of these things to accomplish his own benevolent purposes, and to carry out his great designs. So he makes use of the passions of wicked men at all times to execute his plans.*<sup>41</sup>

And Paul writes: **And we know that God causes all things to work together for good to those who love God, to those who are the called according to a pre-determined plan** (Rom. 8:28). Joseph is a case history of why a believer in Jesus Christ should never look to avenge himself. When you avenge yourself, you are saying that God has screwed up His plan for you; you are saying that He made a miscalculation here or there, which miscalculation you now have to make up for. Do you see the arrogance in this? Furthermore, do you see how this psalm helps to put things into perspective?

When you avenge yourself, you are saying that God has screwed up His plan for you; you are saying that He made a miscalculation here or there, which miscalculation, you now have to make up for.

**God called for a famine in the land;** God sent Joseph before them. There are no accidents here; there is nothing arbitrary about this. God calls for a famine and God sends Joseph to prepare sustenance for his family. God wanted Jacob's family to move from the land of Canaan into Israel, and He set things in motion to accomplish that purpose.

**Application:** Maybe you just graduated from college and you cannot find a job. Did you ever stop to think that maybe God was going to move you? Now, I can't evaluate your circumstances and give you a judgement; that would be a crapshoot. However, with Bible doctrine in your soul, God is going to guide you. Sometimes, He will use difficult circumstances in order to do this.

It is total human viewpoint to be impressed by miracles and God's sudden intrusion into history. As I have said before, what is far more impressive is when God, by natural means, operating within the laws of the system He has set up, foresees our every need and provides for it. There was nothing supernatural about Joseph being sold into slavery, or about his rise to power. These were unusual circumstances, no doubt, but natural circumstance nonetheless. God placed the exact person in the exact correct place and Joseph rose in his power over Egypt in a most phenomenal way—but there were no miracles, no imposition upon science, Joseph just functioned mostly in faith to Jesus Christ and was exalted from the lowest position to the highest. It is highly unusual, even in a supposed free society like ours, for a man to rise up from the lowest position in the country the the second highest one. In fact, it is unheard of. We have people who may go from lower class to upper class in ten or twenty years, but what Joseph did was incredible—and it was all done within God's plan with each person playing the part which God had for them.

<sup>40</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:17 (edited).

<sup>41</sup> *Barnes' Notes*, Vol. IV, book 3, p. 97.

There are a remarkable number of parallels—nearly 30—between the life of Joseph and that of our Lord, Jesus Christ:

### The Parallels Between the Lives of Joseph and Jesus

| Joseph  | Jesus Christ   |
|---|--|
| Joseph was the object of jealousy and hatred from his brothers (Gen. 37:4–5, 11 Acts 7:9).                                      | Jesus Christ was the object of jealousy and hatred from His brothers, the Israelites (Isa. 53:3 Mark 11:18).                                       |
| His brothers, who should have loved him, hated him without a cause (Gen. 37:4–5).   | His brothers, who should have loved him, hated him without a cause (Isa. 53:3 John 15:25).   |
| Joseph was sent to his destiny as a slave (Gen. 37:39).   | Our Lord came in His first advent as a servant (that is, a slave—Matt. 12:18 Philip. 2:7).   |
| He was a prophet (Gen. 37:9).   | He was a prophet (Deut. 18:15–16 Acts 3:22).   |
| His brothers desired to kill him (Gen. 37:18, 20).  | His brothers desired to kill Him (Mark 11:18 14:1).  |
| He was sent by his father to see to the welfare of his brothers (Gen. 37:14).   | He was sent by His father to see to the welfare of His brothers, the house of Israel (Matt. 10:6 Gal. 4:4 1John 4:9).                              |
| He looked for his brothers as one would look for lost sheep (Gen. 37:15–17).  | He looked for his brothers, the Israelites, as lost sheep (Matt. 10:6 15:24 John 10:27).   |
| He was betrayed by one of his own (his brothers) (Gen. 37:18–28).   | He was betrayed by one of his own (one of His disciples) (Mark 14:10).   |
| Innocent of the charges brought against Him (Gen. 40:15).   | Innocent of the charges brought against Him (Luke 23:41, 47 John 19:6).  |
| Placed into bondage (as a slave) because of the wickedness of his brothers (Acts 7:9).  | Placed into bondage (under arrest) because of the wickedness of his brothers, the Jews (John 18:12 Heb. 12:3).                                     |
| God was with him (Gen. 39:21 Acts 7:9).   | God was with Him (John 10:30, 38).   |
| Reuben tried to come back later to help our his brother, to do the right thing, but it was too little too late (Gen. 37:29–30). | Peter tried to follow our Lord with the intention of doing the right thing, but he did not have the intestinal fortitude to do so (Mark 14:54–72). |
| He was mocked by his own brothers (Gen. 37:19).   | He was mocked by his own brothers (Mark 14:56 15:16–17).   |
| He was faced with great personal insult and injury and placed into confinement apart from any guilt (Gen. 39:7–23 40:15).       | He was faced with great personal insult and injury and placed into confinement apart from any guilt (Isa. 53:9 Matt. 27:4).                        |
| Temporarily dead to his Father (Gen. 37:31–35).   | “My God, My God, why have You forsaken Me?” (Mark 15:34).  |
| While dead to his father, he was in the home of a rich man (Gen. 39:1–6).   | While His body was dead, our Lord was in the grave of a rich man (Mark 15:42–46).  |

| <b>The Parallels Between the Lives of Joseph and Jesus</b>  |  |
|---|--|
| <b>Joseph</b>   | <b>Jesus Christ</b>  |
| He was stripped of his tunic and tossed into the pit (Gen. 37:28).  | He was stripped of His garments and put into the pit (Hades) (Luke 23:43 John 19:23 Acts 2:31 1Peter 3:19).  |
| Sold for twenty sheckles of silver (Gen. 37:28).  | Betrayed for thirty silver coins (Matt. 26:15).  |
| Mourned by his father (Gen. 37:34–35).  | Mourned by His people as a father would mourn for his only-born son (Zech. 12:10).   |
| This time of “death” was spent in a foreign land (Gen. 37:34).  | This time of death was spent in a foreign land (Hades).  |
| Glorified and given great power (Acts 7:10).  | Glorified and given great power (Heb. 1:3, 13 8:1).  |
| Joseph spent some time in prison, communicating divine viewpoint to those imprisoned with him. He was later removed from there and given great authority and power over all Egypt (Gen. 40 41:40–44 45:26 Psalm 105:21–22). | Our Lord spent some of His time, before it was discovered that He was resurrected, preaching to those in prison, and then was removed from there and given great authority and power over all things (Rom. 14:11 Philip. 2:10 1Peter 3:19–20). |
| Joseph was given authority over all of the rulers of Egypt (Psalm 105:22).  | Our Lord is sovereign over all earthly rulers (1Tim. 6:15 Rev. 17:14 19:16).   |
| Rejected by his own brothers, he was given a place of honor among the Gentiles (the Egyptians) (Gen. 37:18–28 39:1–6 41:39–46).   | Rejected by His own brothers (the Jews), He was given a place of honor among the Gentiles (Rom. 9:24–26 10:19 11:25).  |
| Joseph was recognized as being a man in whom was the Spirit of God (Gen. 41:38).  | When Jesus was baptized by John, the Spirit of God descended upon Him (Matt. 3:16). Jesus used the Spirit of God to cast out demons (Matt. 12:28).   |
| Joseph was left in the dungeon, and then emerged to rule over Egypt. Psalm 105:20   | Jesus went into the belly of the earth, to make a victorious proclamation to the saints there, and then He was raised from the dead to become the King of Kings and Lord of Lords. 1Peter 3:18–21 1Tim. 6:15 Rev. 19:16                        |
| The Pharaoh of Egypt made Joseph ruler over all things. Psalm 105:21  | God the Father made Jesus ruler over all things. Eph. 1:20–21 Rev. 12:5  |
| Returned from the “dead” in order to be provide great blessing for his brothers, who were previously his enemies (Gen. 45:1–28).  | Returned from the dead in order to be provide great blessing for his brothers, who were previously his enemies (Isa. 53:11 Luke 1:53–54 Heb. 2:12).  |
| Joseph forgave his brothers, who treated him harshly (Gen. 50:15–21).   | Jesus forgave those who treated Him harshly (Luke 23:34).  |
| Joseph recognized that, what seemed like a great injustice against him, was God’s plan for good. Gen. 45:4–7).  | Jesus knew that, despite the great injustice and pain to Him by the cross, this was God’s plan for good (Matt. 26:37–39, 42 Heb 12:2).   |
| He delivered his brothers in their time of affliction (Acts 7:10).  | He has delivered us in our time of affliction (Acts 9:34).   |

| <b>The Parallels Between the Lives of Joseph and Jesus</b>                                       |  |
|--|--|
| <b>Joseph</b>  | <b>Jesus Christ</b>  |
| His body, some time after his death, was carried into the Land of Promise (Ex. 13:19).           | His body, some time after His death, was taken into heaven, the true Land of Promise (Acts 1:6–9 Heb. 4:14). |
| When released from prison, the subjects of Egypt were to bow their knees to Joseph (Gen. 41:43). | At the second advent, every knee shall bow to our Lord Jesus Christ (Rom. 14:11 Philip. 2:10).               |

One of the most amazing things in Scripture is how God telegraphs again and again, Jesus Christ. You will note that, the closer a man is to God in the Old Testament, the more he is a shadow of Christ to come. This was God’s plan for a portion of the Old Testament: to reveal that Jesus Christ would come in the flesh.

In fact, this is one of the most amazing things about Old Testament Scripture: despite all of the goofy theories by liberal theologians who desire to denigrate the Bible, no scholar or semi-scholar has ever proposed that the Old Testament was written *after* the New. There is the translation of the Old Testament into Greek between the years 300–100 B.C.; there is the creation of the Mishna and the Talmud which attest to the oldness of the Old Testament; and there is the discovery of the Dead Sea Scrolls, which contents come from approximately 100 B.C. And yet, time after time after time, we find great parallels between incidents and people of the Old Testament and Jesus Christ. The parallels listed above is only one of many examples.

One of the things which amazes me is, I created this chart about 10 years ago (I do not recall if it was original, in part, with anyone else). In going back to this study and completing my work on Psalm 105, I have since added 3 or 4 more parallels. It is amazing how God, time and time again, used men and circumstances to foretell the coming of His Son.

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Spurgeon makes some spot on comments about the way God chose to do things as opposed to human viewpoint with respect to Joseph’s mission: *Were we to send a man on such an errand we would furnish him with money - Joseph goes as a pauper; we would clothe him with authority - Joseph goes as a slave; we would leave him at full liberty - Joseph is a bondman. God chose such specifics because money would have been of little use when corn was so dear, authority would have been irritating rather than influential with Pharaoh, and freedom might not have thrown Joseph into connection with Pharaoh's captain and his other servants, and so the knowledge of his skill in interpretation might not have reached the monarch's ear. God's way is the way. Our Lord's path to his mediatorial throne ran by the cross of Calvary; our road to glory runs by the rivers of grief.*<sup>42</sup> God’s methods not only achieved His desired results, but there were more parallels between Joseph and Jesus as a result.

Quite obviously, no one likes pain and difficulties, but we deal with these things every day. Why can’t God just lighten up a little? Why can’t He cut us a little more slack?

### The Problem of Pain

1. The question is, *why do we have to live in a world of pain? Why couldn’t God be a little nicer?*
2. Some pain is the result of our own choosing. We choose things which cause us pain. We might be told time and time again, not to touch the hot stove, but we just have to check it now and again to see if these warnings are still valid. Obviously, that is an analogy, but time and time again, we lust, we crave after

<sup>42</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 105:17 (edited). Despite the final line, which is a little cornball, it is still quite accurate.

## The Problem of Pain

things which are not ours, we commit adultery in our own minds, we cheat, we steal; and, time and time again, the results of our sins come back to haunt us. Coming from the 60's, I know lots of people who, at one time, used drugs, despite the fact that drugs were illegal and their parents told them not to. Now, even though the vast majority of these people have either died or quit drugs, there are still natural results which will continue for the rest of their lives: stunted emotional growth, physical ailments, and memory loss, to name just a few natural results.

3. Some pain in our lives is caused by the sin natures of other people. Everyone has free will; we don't get to have free will, and somehow, not allow others the same. Therefore, we will face people in our lives who, as a part of their daily life, would like to cause us difficulties and pain. In some cases, they may justify this in their own minds, but their root desire is to inflict pain upon us.
4. We need to know that we are in a world of real consequences. If there was no pain, there would be no appreciation for the importance of our volition. Going with the illustration above—drug use—if there was no pain involved, some people might never quit, and they may spend their entire lives in a drug-induced fog. However, there are consequences to the unbridled exercise of our sin natures, and pain is going to be among those natural consequences. As has been observed again and again with some addicts, that they must hit rock bottom—which involves a great deal of pain—in order to correct their out-of-control volition. This can be applied to any function of the old sin nature: hatred, anger, bitterness, revenge motivation, self-righteousness; gossip, maligning, backbiting, derision; sexual sins, etc. I am sure I missed your favorite area of sinning here, but the results are similar. Any unbridled use of the sin nature is going to result in real-life consequences, which will involve pain, because we are in a world of real consequences. Our volition means something; the choices we make mean something. We do not get to choose this or that on a whim, and then remark, *whatever*, when our choices are called into question.
5. There is more in this world than just us. Our actions have a ripple effect, and even the wrong word can cause pain to a great many people. So, there is pain in this world because *we purposely cause it*.
6. We live in a period of time when the angelic conflict is accelerated. Satan cares little for us; he cares about his own skin and the judgment to come. He and his demon corps will use us and discard us in an instant, if he believes it furthers his own cause; and, hell, who knows, maybe he does it for fun as well (have you ever said anything which you *knew* would provoke some sort of negative result, like an explosive argument?). Therefore, there is going to be pain as a result of Satan having some stake in world events.
7. A good parent punishes his child for wrongdoing. That punishment must involve some kind of pain. This is for the benefit of the child in the long run. One of the reality shows which used to intrigue me was one where the two mothers of a family switched places. What would be fascinating is how some parents raised their children—some parents imposed little or no discipline on their own children whatsoever. The kids did what they wanted to do and when they wanted to do it. This was destroying the souls of these children. They had no concept of hard work, sacrifice, authority, or consequences. Furthermore, in every case which I observed, these children without punishment were miserable and they tended to make almost everyone around them miserable as well. A good parent administers some kind of discipline for the benefit of his children, and this discipline is going to involve pain. The small amount of pain a child receives in his formative years saves him from a great deal of pain where he can exercise his own volition more freely. This small amount of pain administered to the child helps the child to be better adjusted, to recognize limits, authority and morality; and prepares this child for life. The child who does any damn thing he wants any damn time he wants is going to find himself suddenly thrust into a world where you just don't get to do that, and the consequences for such behavior are going to be much more dramatic. A child without any discipline is going to grow up without self-discipline, and that means, they are going to get very little out of their education and they are probably not going to learn a skill which requires work to attain. As a result, they are going to spend a lifetime working at jobs where there is no challenge and no internal rewards. I was a teacher for 29 years; it required me to spend 5 years in college (I eventually spent about 8 years in college), and I did not get paid too much. However, the rewards were tremendous and I enjoyed most of the years that I taught. Had I not applied the self-discipline to get there, I would have deprived myself of many decades of enjoyment. Most of this goes back to the discipline and foresight of my parents and their attempts to control a child who wanted to let his sin nature run wild.

## The Problem of Pain

8. God is our parent (those of us who are believers). Therefore, just like the perfect parent, God is going to discipline us, and that means, *pain*. There is much more to this life than avoidance of sin, but we cannot be ruled by the whims of our sin nature. That is lead to great pain for ourselves and for those in our periphery. Therefore, God is going to discipline us.
9. Sometimes, pain is used to guide us. Sometimes, this could be simple discomfort. God wanted me to move from California to Texas, and I did. This involved some discomfort. What I did in California was not very fulfilling and I felt like I was spinning my wheels in my profession. When I began to consider moving elsewhere, God opened up all of the doors in the Houston area. It required some pain and/or discomfort in California in order to get me to move elsewhere. I would have been happy to have spent the rest of my life in California, but that was not God's choice for me. In retrospect, I see the wisdom in all of it, and I daily reap the benefits of my decision to move here—a decision guided by some discomfort and pain.
10. There are times when we face pain and suffering as a test of our faith and the doctrine resident in our souls. Are we able to handle it? Do we fall apart? We are a part of the angelic conflict, and God vindicates the doctrine in our souls by our resultant thoughts, decisions and actions.
11. For the unbeliever, God sometimes can only reach him through pain. As unbelievers, we can be quit hard-hearted. We can insulate ourselves with hundreds of rationales that Jesus was just some made up person; that God does not exist; that the Bible is filled with inaccuracies and contradictions; that Christians are the worst people on this earth. This is how some people think. They have covered their souls with reasons why they should not believe in Jesus Christ; and sometimes the only way that God can get through to them is by pain. Nothing gets a person's attention more quickly than pain does.
12. Finally, there is some pain which is harder to easily explain: the person struck by cancer, the driver who is in a car accident, even though that driver did what was right in his actions. There is the pain and suffering of war, disease, privation. I hate to be flippant about suffering which is beyond what I could imagine, but, let me reiterate we are in a real world with real consequences; our actions and our decisions—our very words and thoughts—matter. We are not in a world where we can simply believe or think or do whatever we want, and everything is going to be okay. It is not that kind of a world. We need to take our lives seriously and our choices seriously. This does not mean that we should go through life looking over our shoulders or that we need to rain on everyone's parade—God has provided a great deal of happiness for us in this world as well. But, we need to take our thoughts, words and deeds seriously; our decisions matter. Sometimes, it is the great pain and suffering which we experience or those in our periphery experience, which brings this harsh reality to the forefront of our thinking.

I must admit that, in my life, my suffering has been minimal. I have faced a few tests which involved pain and suffering, and I am pretty sure that I passed most of those tests with at least D– (which is passing, by the way). I obviously look back on some past experiences and tests and wish that I would have done a better job, and trusted God more than I did. But, on the other hand, God has given me a very good life on this earth, about which I cannot complain. I don't want to come off like some kind of a self-righteous prig when speaking of the sufferings which others endure—I know that God has a purpose in all of it, and I gave some of the reasons above. Why each person suffers in each case and to the degree that they suffer—I could barely begin to offer up any reasons—all I know is, we have a good and righteous God. This life is not random, and sometimes, suffering is the only way that God can reach us.

I know people with hard hearts, who have gone through tremendous daily suffering, and I am certain God is there, speaking to them, trying to get their attention. It happened to me that way—I was in tremendous pain and suffering when I reached out to God (actually, He was reaching out to me), to apprehend the promise of His Son. Sometimes, this is the only way that God can reach us.

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**Oppressed in a chain his feet;  
iron had entered his soul.**

Psalm  
105:18

**They afflicted his feet with shackles;  
his soul had entered iron...**

**His feet were placed into shackles;  
the stigma of slavery was in his soul...**

Here is how others have translated this verse:

**Ancient texts:**

|                          |   |
|--------------------------|---|
| Masoretic Text           | Oppressed in a chain his feet;<br>iron had entered his soul.    |
| Septuagint               | They humbled his feet with fetters; his soul passed into iron,. |
| Significant differences: | No significant differences.                                     |

**Thought-for-thought translations; paraphrases:**

|                       |   |
|-----------------------|---|
| CEV                   | ...with chains of iron around his legs and neck.  |
| Good News Bible (TEV) | His feet were kept in chains, and an iron collar was around his neck.                         |
| <i>The Message</i>    | They put cruel chains on his ankles, an iron collar around his neck.                          |
| New American Bible    | They shackled his feet with chains; collared his neck in iron,...                             |
| New Jerusalem Bible   | So his feet were weighed down with shackles, his neck was put in irons.                       |
| New Living Testament  | There in prison, they bruised his feet with fetters<br>and placed his neck in an iron collar. |
| Revised English Bible | ...where they thrust his feet into fetters<br>and clamped an iron collar round his neck.      |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | His feet were fixed in chains; his neck was put in iron bands;...   |
| Easy English (Churchyard) | (In Egypt) they put his feet into *fetters and his neck into irons.   |
| <i>God's Word™</i>        | They hurt his feet with shackles, and cut into his neck with an iron collar.  |
| The NET Bible             | The shackles hurt his feet; [ <i>Heb</i> "they afflicted his feet with shackles."] his neck was placed in an iron collar [ <i>Heb</i> "his neck came [into] iron." The Hebrew term נֶפֶשׁ (nefesh) with the suffix could mean simply "he" or "his life." But the nuance "neck" makes good sense here (note the reference to his "feet" in the preceding line). See L. C. Allen, <i>Psalms 101-150 (WBC)</i> , 38],... |
| New International Version | They bruised his feet with shackles, his neck was put in irons,...  |

**Literal, almost word-for-word, renderings:**

|                             |   |
|-----------------------------|---|
| <i>The Amplified Bible</i>  | His feet they hurt with fetters, he was laid in chains of iron <i>and</i> his soul entered into the iron; |
| <i>The Emphasized Bible</i> | They forced into a fetter his foot, Into the iron entered his soul;                                       |
| KJV                         | Whose feet they hurt with fetters; he was laid in iron:   |
| NASB                        | They afflicted his feet with fetters, He himself was laid in irons.                                       |
| NRSV                        | His feet were hurt with fetters, his neck was put in a collar of iron;                                    |
| Owen's Translation          | Were hurt with fetters his feet; iron was put his neck.   |
| WEB                         | They bruised his feet with shackles. His neck was locked in irons,.                                       |
| Young's Updated LT          | They afflicted with fetters his feet, Iron entered his soul.  |

**What is the gist of this verse?** Joseph was imprisoned when taken to Egypt.

## Psalm 105:18a

| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology                            | BDB and Strong's Numbers   |
|-------------------------------------|--|---|----------------------------|
| ʿânâh (עָנָה) [pronounced gaw-NAWH] | <i>to oppress, to depress, to afflict; to persecute; to intimidate; to humble; to deal harshly [with someone]; to hurang [harass, provoke, hassle]</i> | 3 <sup>rd</sup> person plural, Piel perfect | Strong's #6031<br>BDB #776 |

I've added a number of meanings to BDB and Gesenius, which help to convey the meaning of the Piel of this verb.

Also, this is a homonym with the verb *to answer* (Strong's #6030 BDB #772)

|  |   |  |                            |
|--|---|--|----------------------------|
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| kebel (כַּבַּל) [pronounced KĒH-beh]               | <i>chain (s), restraint (s); fetter (s), shackle (s)</i>  | masculine singular noun  | Strong's #3525<br>BDB #459 |
| regel (רֶגֶל) [pronounced RÉH-ge]                  | <i>foot, feet</i>   | feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7272<br>BDB #919 |

It is unclear whether this would be plural or singular. It is read *foot*, but written *feet*. In one early manuscript, this is both written and read *foot*. The verb is a feminine plural, which would require the subject to be a feminine plural as well.

**Translation:** *They afflicted his feet with shackles;...* This verse begins with the 3<sup>rd</sup> person plural, Piel perfect of *to humble, to afflict*. Therefore, this means *they afflicted, they humbled*. We have the bēyth preposition (*in*) and the word for *shackles, fetters*. *Feet* is in the feminine plural and therefore is the subject of this line is *feet*. Therefore, this literally reads: *humbled were in the shackles his feet*. In the English, this sounds all wrong, so we fix it to *His feet were humbled by shackles*. The problem with that is the passive voice, whereas the Piel is the intensive. It is possible that the subject of the sentence is simply not specified, so that this would read: *They afflicted his feet with shackles*.

The Bible is interesting when it comes to Joseph. His weaknesses are primarily implied, but rarely stated (in fact, I cannot recall at any point his weaknesses being clearly stated). However, recall that his father favored him over the other sons, and no doubt, that went to Joseph's head. You favor any child more than the others, and you are going to make that child a little arrogant. So, Joseph's brothers hated him, but do not presume that was entirely undeserved. Hate is a sin; what they did was a sin; but, bear in mind, they had a reason. I say this not to justify Joseph's brothers, but to paint an accurate picture of their relationship. Jacob poisoned the relationship between Joseph and his brothers by his favored treatment of Joseph.

The way that Jacob showed favoritism to Joseph was completely wrong; however, this logically leads us to:

## Hints for Parents

1. Your children are going to require discipline now and again, simply because they have old sin natures; therefore, you need to be ready and willing to punish your children.
2. Your children are individuals and you will need to take this into account when disciplining them; but they should not be able to perceive a difference in treatment.

### Hints for Parents

3. You should never favor one child over another. If you do, you cannot show it.
4. A husband and a wife form a cohesive unit—God says that the two become one—and you deal with your children in this way: you deal with them as if you are one person. No child should be able to work the father against the mother or vice versa. *No* from mom should mean *no* from dad, and vice versa.
5. If you lay down the law for your child, and then your spouse either contradicts you, or clearly pulls you aside to discuss the matter more fully, any child with half a brain can figure out which parent they can work and which parent is most likely to give permission.
6. You can always say *no* and come back and say *yes* at a later time. However, it is best if the child perceives this change of heart occurring in both parents. You can also say *yes* and later come back and say *no* (something you will have to do now and again), but that is harder.
- 7.

Jacob ruined the relationship between Joseph and his brothers by treating him with favoritism. God used this and used their sins to bring Joseph to Egypt, under the principle that **God works all things together for good for those who love Him** (Rom. 8:28). Joseph clearly understood this, as he said to his brothers: **“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.”**

Now, interestingly enough, God took not only the evil in Joseph’s life and turned it to good, but He also used it to set up several of the **parallels between Jesus and Joseph**.

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Because of this, Joseph needed some dressing down; he needed to be moved from his favored status position and he needed to be humbled. Interestingly enough, the narrative only implies this, but the psalmist actually states that Joseph was humbled by his shackles.

### Psalm 105:18b

| Hebrew/Pronunciation  | Common English Meanings                               | Notes/Morphology   | BDB and Strong’s Numbers   |
|---|---|--|----------------------------|
| bar <sup>e</sup> zel (בַּרְזֶל)<br>[pronounced <i>bar<sup>e</sup>-ZEL</i> ] | <i>iron</i>   | masculine singular noun  | Strong’s #1270<br>BDB #137 |
| bôw <sup>ʿ</sup> (בּוֹא) [pronounced<br><i>boh</i> ]                        | <i>to come in, to come, to go in, to go, to enter</i> | 3 <sup>rd</sup> person feminine singular, Qal perfect                            | Strong’s #935<br>BDB #97   |
| nepesh (נֶפֶשׁ)<br>[pronounced <i>NEH-fesh</i> ]                            | <i>soul, life, living being, desire</i>               | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong’s #5315<br>BDB #659 |

**Translation: ...his soul had entered iron...** As you notice with *The Emphasized Bible* and with *Young’s Translation*, we have words which are much different from the other translations. This second line is very unusual. The subject of the verb is *his soul*. Although in the Prayer-Book of the Episcopal Church we find *the iron entered into his soul*, such a rendering is incorrect. Since the verb and the word *soul* are both in the feminine singular and *iron* is in the masculine singular, *his soul* is the subject of the verb. Literally: **His soul entered iron**. The idea of being placed into bonds as a prisoner and a slave affect Joseph to his very soul. As we have seen, there was even a moment in his life when he trusted man over God. God taught Joseph whom he needed to trust. As long as Joseph placed his trust in man, he remained imprisoned; when he trusted God, he was freed.

Both of these lines constitute a periphrasis, which is a figure of speech where more words than necessary are used to describe Joseph's captivity. This of course, emphasizes and draws attention to his plight. Furthermore, this periphrasis allows for this description to stand for both his slavery and his jail time.

Note what was said in Genesis about this: [So Joseph's master took him and placed him into the jail, the place where the king's prisoner's were confined; and he was there in the jail](#) (Gen. 39:20; see also 40:3). There was nothing said in Genesis about Joseph being bound at his feet. However, the psalmist indicates that this was the case. We don't know at what point this occurred, whether while being transported as a slave or under the conviction of his first master.

What is *not* being said is that his feet were placed into *iron* shackles. There was no iron in general use at the time of Joseph, insofar as we know. However, iron, in the time of the psalmist, was associated with captivity and restraints; therefore iron is used in a symbolic way; this is why Joseph is not placed in irons but [iron entered his soul](#). So, he was in some sort of ankle restraints, but those were not iron, but possibly wood (Job 13:27 33:11) or brass (Judges 16:21). The fact that his legs were in some sort of restraints and that this was not a part of the Genesis record, is what is known as a hysteresis [pronounced *HYS-ter-ee-sis*] and it is a recording of further details not found in the original record. Such a figure of speech occurs but is rare and relies upon the Holy Spirit in the provision of previous unrecorded particulars.<sup>43</sup>

One of the fascinating things about Scripture is where the details are found. David, by means of God the Holy Spirit, gives us some additional details about Joseph. His feet were in leg restrains (apparently a 1-piece restrain) and his soul had been humbled by an iron (a restraint, but not necessarily made out of iron). When I was new at this Christian thing, I recall reading through the gospels and thinking, *I thought that there was more information about the crucifixion?* I later found out that I was correct—there were many more details about the crucifixion, but they had been written about a millennium earlier in Psalm 22 and Isa. 53. In those two passages, no doubt the human author was describing something which he had experienced. Obviously, no man experienced the crucifixion as our Lord did, but something in David's experience caused him to write Psalm 22; something caused Isaiah to write Isa. 53, which clearly defines what the cross was all about. The divine author, God the Holy Spirit, knows the beginning from the end. He could have chosen to describe the crucifixion anywhere in Scripture at any time.

It is important to note that God the Holy Spirit lives outside of time, which is an invention of God. God is not subject to the restraints of time, and He knows the end from the beginning. Therefore, at any given time, God can, through a man inspired by His Spirit, tell us of events which occur at any other time in human history, whether past or future, at times in more detail than recollections of eye witnesses. It is also important to recognize that God the Holy Spirit works through human authors, and does not overrule their writing style, their personality or their personal experiences. We rarely find dictation in the Word of God (although, this is clearly how God first communicated with Moses on the summit of Mount Sinai). We do not find any indication of *automatic writing*, where a believer simply turns off his mind, and God the Holy Spirit records the Word of God without this believer's brain functioning at a normal, conscious level. What this means is, many prophecies found in the Word of God, when they seem to show up in the middle of a narrative, have a basis in fact and experience.

We do know that God the Holy Spirit is able to set into motion such events in the life of a believer, because we examine this life of Joseph, for instance, and we find an uncanny number of parallels between Joseph and our Lord Jesus Christ. Therefore, when we come across a psalm like Psalm 22 or a chapter in Scripture like Isa. 53, we know that there was probably a set of circumstances and experiences which led to writing these things, experiences in the lives of David and Isaiah—apparently unpleasant experiences—which resulted in two clear presentations of the cross of Jesus Christ.

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<sup>43</sup> The information concerning these various figures of speech are courtesy of *Figures of Speech Used in the Bible*; E.W. Bullinger; ©originally 1898; reprinted 1968 by Baker Books; pp 559, 709. This is an excellent book and should be in any serious theologian's library.

**As far as a time, to come His Word;  
the utterance of Y<sup>e</sup>howah refined him.**

Psalm  
105:19

**...until the time His Word went out—  
and the Word of Y<sup>e</sup>howah tested him.**

**...until the time that His word went out, the decree of Jehovah tested Joseph.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                          |  |
|--------------------------|--|
| Masoretic Text           | As far as a time, to come His Word;<br>the utterance of Y <sup>e</sup> howah refined him.                      |
| Septuagint               | ...until the time that his cause came on; the word of the Lord tried him as fire.                              |
| Significant differences: | The second verb in this verse deals with refining metals with fire, so the Greek and the Hebrew do not differ. |

#### **Thought-for-thought translations; paraphrases:**

|   |   |
|---|---|
| CEV   | Joseph remained a slave until his own words had come true, and the LORD had finished testing him.   |
| Good News Bible (TEV)<br><i>The Message</i> | ...until what he had predicted came true. The word of the LORD proved him right. Until God's word came to the Pharaoh, and GOD confirmed his promise. |
| New American Bible                          | Till his prediction came to pass,<br>and the word of the LORD proved him true.  |
| New Jerusalem Bible                         | In due time his prophecy was fulfilled,<br>the word of Yahweh proved him true.  |
| New Living Testament                        | Until the time came to fulfill his word,<br>the LORD tested Joseph's character.   |
| Revised English Bible                       | He was tested by the LORD's command<br>until what he foretold took place.   |

#### **Mostly literal renderings (with some occasional paraphrasing):**

|                                 |  |
|---------------------------------|--|
| Bible in Basic English          | ...Till the time when his word came true; he was tested by the word of the Lord.   |
| Easy English (Churchyard)       | (They did this) until what he *prophesied really happened.<br>Until the word of the *LORD showed that he (Joseph) was right.   |
| <i>God's Word</i> <sup>TM</sup> | The LORD'S promise tested him through fiery trials until his prediction came true.   |
| HCSB                            | Until the time his prediction came true, the word of the LORD tested him.  |
| JPS (Tanakh)                    | Until his prediction came true<br>the decree of the LORD purged him.   |
| NET Bible                       | ...until the time when his prediction [ <i>Heb</i> "word," probably referring to Joseph's prediction about the fate of Pharaoh's cupbearer and baker (see Gen 41:9-14)] came true.<br>The Lord's word [This line may refer to Joseph's prediction of the famine in response to Pharaoh's dream. Joseph emphasized to Pharaoh that the interpretation of the dream came from God (see Gen 41:16, 25, 28, 32, 39)] proved him right [ <i>Heb</i> "refined him"]. |
| New International Version       | ...till what he foretold came to pass,<br>till the word of the LORD proved him true.   |

#### **Literal, almost word-for-word, renderings:**

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | Until his word [to his cruel brothers] came true, the word of the Lord tried <i>and</i> tested him. |
|----------------------------|---|

|                           |  |
|---------------------------|--|
| English Standard Version  | ...until what he had said came to pass, the word of the LORD tested him.           |
| MKJV                      | ...until the time that his word came, the Word of Jehovah refined him.             |
| New King James Version    | Until the time that his word came to pass,<br>The word of the LORD tested him.     |
| A Voice in the Wilderness | ...until the time that his word came to pass. The Word of Jehovah had refined him. |
| WEB                       | ...until the time that his word happened, and Yahweh's word proved him true.       |
| Young's Updated LT        | ...Till the time of the coming of His word The saying of Jehovah tried him.        |

**What is the gist of this verse?** The psalmist appears to be taking in a lot of details with this statement; God gave Joseph a dream, which described his dominance over his brothers. This will come to pass many years after Joseph is first enslaved. Joseph's brothers have to learn a few things, and God has to refine Joseph.

### Psalm 105:19a

| Hebrew/Pronunciation                           | Common English Meanings                                   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| ʿădêy (עַדַּי) [pronounced <i>gûh-DAY</i> ]    | <i>as far as, even to, up to, until</i>                   | preposition   | Strong's #5704<br>BDB #723 |
| ʿêth (עַתָּה) [pronounced <i>gayth</i> ]       | <i>time, the right time, the proper time; opportunity</i> | feminine singular noun  | Strong's #6256<br>BDB #773 |
| bôw' (בּוֹא) [pronounced <i>boh</i> ]          | <i>to come in, to come, to go in, to go, to enter</i>     | Qal infinitive construct  | Strong's #935<br>BDB #97   |
| dâbâr (דְּבַר) [pronounced <i>dawb'-VAWR</i> ] | <i>word, saying, doctrine, thing, matter, command</i>     | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1697<br>BDB #182 |

**Translation:** ...until the time His Word went out,... The psalmist enjoys playing with words. In the previous verse, we had the Qal perfect of bô' and in this verse we have the Qal infinitive construct of bô'. There are other items lost completely to the English-only reader.

I believe what this phrase speaks of is God's word to Joseph in his dream. Joseph had a dream in which he was preeminent among his brothers, a dream which he may or may not have understood, but his brothers clearly understood, and it pissed them off. All of the details needed to be carefully worked out. If Joseph lacked humility and was filled with revenge motivation, and he was put in a position of authority over his brothers, then he could thoroughly enjoy his vengeance. However, he would not be within the plan of God. Furthermore, exacting revenge would give him no true pleasure.

**Application:** The story of Joseph gives us an idea as to how methodical and patient God is. God, in His time, works things out to His glory. Joseph did not go to 2<sup>nd</sup> or 3<sup>rd</sup> in command in Egypt in a few years; this was a long process during which God worked out any kinks in Joseph's soul. Joseph had to deal with his brothers in grace and not in revenge. Therefore, you may think that this or that needs to happen, and it needs to happen now, but there is a reason why God might move more slowly than you think He should, and that reason is to our benefit. So, if there is something out there on the horizon which you want to grab, but it is just beyond your reach, don't worry about it; don't get impatient. God knows what He is doing. Just hunker down, get filled with the Spirit by naming your sins to God and then learn God's Word. At some point, why God put off the reception of this or that will become clear.

Now let me try to be more precise. Joseph interpreted several sets of dreams at the end of Genesis. One dream which he interpreted was when he was unjustly jailed by Potiphar, and it dealt with Potiphar's cupbearer and baker. I believe that this first phrase properly refers to that dream.

## Psalm 105:19b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers                       |
|--|---|--|--|
| ʿim <sup>e</sup> râh (אָמְרָה)<br>[pronounced im <sup>e</sup> -RAWH] | <i>utterance, word [often of God], speech; possibly a hymn or sacred poem</i>             | feminine singular construct  | Strong's #565<br>(feminine of #561)<br>BDB #57 |
| YHWH (יְהוָה)<br>[pronunciation is possibly y <sup>h</sup> oh-WAH]   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                    | proper noun  | Strong's #3068<br>BDB #217                     |
| tsâraph (צָרַף)<br>[pronounced tzaw-RAHF]                            | <i>to smelt, to refine, to assay, to test [the purity and the genuineness of a metal]</i> | 3 <sup>rd</sup> person feminine singular, Qal perfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6884<br>BDB #864                     |

**Translation:** ...and the Word of Y<sup>e</sup>howah tested him. The word for *test* is a word used to test the purity and the genuineness of a metal. Joseph's purity and genuineness were both being tested here.

When I began to exegete this, it seemed that Clarke's suggestion that the first phrase referred to dreams of the cupbearer and the baker, and that this second phrase referred to the dream of Pharaoh. However, this psalm appears to be moving chronologically (more or less), and since Joseph is not released until v. 20, I would instead apply these two phrases specifically to the two dreams of the cupbearer and the baker. Through these dreams, the Word of God came Joseph, and Joseph was tested by these dreams as well. He properly interprets both dreams for these men, but, makes a big mistake at the end, trusting the cupbearer rather than God.

The verb for *test* is in the feminine singular, meaning that it requires a feminine singular subject. The word *time* is in the feminine singular; however, the second time we find *word*, it is in the feminine singular as well. Therefore, it is the Word of Y<sup>e</sup>howah which tested Joseph (the verb carries with it a masculine singular suffix, which refers to Joseph). The soul of Joseph went into a prisoner-slave mentality and he was tested in prison by God's Word. Recall that Joseph first trusted man to get him out of prison; in fact, Joseph trusted a man whose job it was to remember names and, for seven years, he forgot Joseph's name (Gen. 40:14–15). He should have gone to God. Joseph spent ten years in prison, in part due to that error in judgment. So God, through time, tested his faithfulness and his patience.

It is obvious from the final dozen chapters of Genesis how important a part that Joseph played in God's plan; however, take careful note that God set him aside for seven years because Joseph trusted in man and not in God. At some point in time in your Christian growth, you may actually desire to participate in God's plan; however, let what happened to Joseph be an object lesson to you. God does not need any of us and He can set us aside whenever He desires to. When we choose to operate outside of His will, then we should not be surprised to be put on the shelf for a few years. I can personally attest to that.

**Application:** Let me make it clear that, participation in God's plan is not some great burden for you to bear. Jesus said, "Take My yoke upon you, for it is light and easy to bear" (Matt. 11:30). Your Christian service is not going to be something which you despise. God is not going to pick out the things which you hate to do and put those on your lap and say, "Get to it, kid." This is not the way that he functions. Don't be comfortable being set on a shelf; don't try to figure out, *what is the least I can get by with?* The least you can get by with is salvation by believing in Jesus Christ. I'll tell you that up front. However, if you try to maintain some sort of a status quo, your life is not going to be better, it is going to be miserable. Joseph could have spent the rest of his life in shackles. This would have been his minimal existence. However, he chose to execute God's plan, which involved great power, prestige and financial reward. I am not saying these will be your rewards; but a life with obedience to God is going to have some pretty great perks.

I first heard the historical account of Joseph being taken to Egypt from R. B. Thieme Jr., and he perfectly nailed this story. Joseph passed through several hands and eventually ended up sold as a slave to Potiphar, an Egyptian officer of Pharaoh's. Joseph arose to the highest rank a man could rise to under Potiphar, because Potiphar recognized Joseph's intelligence and leadership skills. However, Potiphar's wife made a play for Joseph, and Joseph rebuffed her; so she accused him of assaulting her, and Potiphar put Joseph into jail (Gen. 39). Here is where it becomes fascinating. Joseph found himself imprisoned with the chief cupbearer and the baker of the king of Egypt. The king apparently had become aware of a plot against him, and these were his two prime suspects. While imprisoned with these two, Joseph has a dream, and he tells them that the cupbearer would be released and that the baker would be executed. At this point, Joseph's actions and thought processes are key: what he predicts come to pass, and, right before the chief cupbearer is released, Joseph asks this man, "Remember me." Now, bear this in mind: the chief cupbearer is there at the king's side, and when the king meets this or that man, the cupbearer tells him who this man is and what the king needs to know about him. But, after exiting prison, the cupbearer forgets Joseph. The key is, Joseph was depending upon man—this cupbearer—rather than God. What Joseph said—"Remember me"—is key. It reveals Joseph's thinking, that he depended upon this man for his freedom. God therefore taught Joseph a lesson, and Joseph cooled his heels in jail for two more years for this mistake. Joseph needed to depend on God, not on man. This is how the Word of the Lord tested Joseph.

By the way, I highly recommend this MP3 study of **Genesis** by **R. B. Thieme Jr.** I recall to this very day, the studies which I did on tape in **Genesis** and in **Matthew**, which studies I did nearly 35 years ago.

**Sent the king  
and so had set him free the ruler of peoples  
and so he freed him.**

Psalm  
105:20

**The king sent  
and the ruler of peoples released him  
and he freed him.**

**The king sent and the ruler of the peoples released him from his bonds and he freed him.**

Here is how others have translated this verse:

#### **Ancient texts:**

##### Masoretic Text

Sent the king  
and so had set free the ruler of peoples  
and so he freed him.

##### Septuagint

The king sent and loosed him; *even* the prince of the people, and let him go free.

##### Significant differences:

This is a little weird. What I am reading suggests that either the Greek translators screwed this translation up, or that Brenton did (the one who translated the Greek into English).<sup>44</sup> In any case, it appears as though the Greek translators worked from text identical to the Masoretic text.

#### **Thought-for-thought translations; paraphrases:**

##### CEV

Then the king of Egypt set Joseph free.

##### Good News Bible (TEV)

Then the king of Egypt had him released; the ruler of nations set him free.

##### The Message

God sent the king to release him. The Pharaoh set Joseph free;...

##### New Living Testament

Then Pharaoh sent for him and set him free,  
the ruler of the nation opened his prison door.

##### Revised English Bible

The king sent and had him released,  
the ruler of peoples set him free...

#### **Mostly literal renderings (with some occasional paraphrasing):**

<sup>44</sup> The first time that I translated this, I screwed it up too.

|                             |  |
|-----------------------------|--|
| Bible in Basic English      | The king sent men to take off his chains; even the ruler of the people, who let him go free.   |
| Easy English (Churchyard)   | The king sent (someone) to let him out (of prison).<br>The ruler of the peoples made him free.   |
| God's Word™<br>JPS (Tanakh) | The king sent someone to release him. The ruler of nations set him free.<br>The king sent to have him freed;<br>the ruler of nations released him. |
| NET Bible®                  | The king authorized his release [Heb "[the] king sent and set him free"];<br>the ruler of nations set him free.                                    |

**Literal, almost word-for-word, renderings:**

|                          |  |
|--------------------------|--|
| English Standard Version | The king sent and released him; the ruler of the peoples set him free;...    |
| Young's Updated LT       | The king sent, and loosened him, The ruler of the peoples, and drew him out. |

**What is the gist of this verse?** The Pharaoh of Egypt had Joseph released from prison.

| Psalm 105:20a                                    |   |  |                             |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers    |
| shâlach (שָׁלַח) [pronounced shaw-LAKH]          | to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7971<br>BDB #1018 |
| melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek] | king, ruler, prince   | masculine singular noun                                | Strong's #4428<br>BDB #572  |

**Translation:** The king sent... The ruler of Egypt is a pretty big deal. He is going to lead, he is going to order, and he is going to inspect what his underlings have done. He does not go to the prison himself, but he sends a trusted aid or a small group of men to do his bidding.

A minor point: the *king* here is identical to the *pharaoh*, as is made clear by comparing this verse to Gen. 40.

| Psalm 105:20b                         |   |  |                            |
|---------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation                  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced wah]      | and so, and then, then, and; so, that, yet, therefore; because  | wâw consecutive  | No Strong's #<br>BDB #253  |
| nâthar (נָתַר) [pronounced naw-THAHR] | to cause to tremble; to cause to start; to shake off [a yoke], to unfasten, to loose, to free; to set free, to unbind; to release | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5425<br>BDB #684 |
| mâshal (מָשַׁל) [pronounced maw-HAHL] | the ruler, the one ruling, one who has dominion, one who reigns   | masculine singular construct, Qal active participle  | Strong's #4910<br>BDB #605 |

## Psalm 105:20b

| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| ʿammîym (עַמִּיִּם)<br>[pronounced ʿahm-<br>MEEM] | <i>peoples, nations; tribes [of Israel]; relatives of anyone</i> | masculine plural<br>collective noun with the<br>definite article | Strong's #5971<br>BDB #766 |

**Translation:** ...and the ruler of peoples released him... The second verb probably has the notion of shaking off the shackles that Joseph is in. In the Hiphil, the Pharaoh is causing this to be done. In this context, Joseph is being loosed from his bonds, giving him his freedom. The Hiphil simply means that the ruler did not go down to the dungeon a personally let Joseph out, but he had this taken care of by one of those under him.

The word *peoples* is in the plural, indicating that the Pharaoh of Joseph's time ruled over more than one set of people. This would either indicate that Egypt ruled over several tributary nations or that there was more of a heterogenous population of Egypt during that time; that is, more than just Egyptians.

## Psalm 105:20c

| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers               |
|---|---|---|--|
| wa (or va) (וּ)<br>[pronounced wah]             | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253              |
| pâthach (פָּתַח)<br>[pronounced pâw-<br>THAHKH] | <i>to free; to loosen; to open, to open oneself; to open the ground, to plow; to open wood [to engrave, to carve]</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect;<br>with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #6605<br>BDB #834 (&<br>#836) |

**Translation:** ...and he freed him. This verb is quite interesting, and the details are found in my ever-growing Hebrew lexicon. At first, I thought it was a true homonym. However, Its basic meaning is *to open* (Gen. 8:6 Joshua 10:22). In the Piel, this can mean *to engrave* (Ex. 28:9 2Chron. 3:7); but it can also mean *to open; to loosen; to free* (Job 12:18 38:31 Psalm 116:16). This latter meaning tends to be found in poetry.

What I find interesting is that both of these verbs is in the imperfect, which is a continuous action, as opposed to an action which is complete. The indication is that the king could have at any time placed Joseph into bonds, but continually saw to it that Joseph was free.

Two years had actually passed since Joseph had interpreted the dreams of the cupbearer and the baker. Joseph's interpretations were spot on, but Joseph asked the cupbearer—the man responsible to remember names for the benefit of the Pharaoh—to remember his name and situation of being jailed unjustly. However, the cupbearer forgot, until two years later, when the Pharaoh has his crazy cow dream (the 7 fat cows which are then eaten up by 7 skinny cows). Suddenly, the cupbearer remembers Joseph, the man who corrected interpreted his dream, so *Pharaoh then sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh* (Gen. 41:14). This is the cupbearer whose responsibility it was to remember names for the Pharaoh, and lean over and whisper in his ear who this and that delegate was. However, because Joseph chose to depend upon man rather than upon God, God left him in the dungeon for another couple years and the man Joseph depended upon to remember his name—a man whose job it was to remember names—forgot all about Joseph (until God's time, of course).

Joseph was released when it was time for God's Word to go forth once again. *Now Joseph said to Pharaoh, "Pharaoh's dreams are one; God has said to Pharaoh what He is about to do."* (Gen. 41:25). The Egyptians (and

those in that general area) were about to enjoy 7 years of great prosperity followed by 7 years of economic depression (which generally meant a drought, causing a reduced agriculture output). Joseph would be put in charge of setting aside grain over the 7 good years, which would be then sold to those who needed it during the 7 lean years. In the space of a few days, Joseph will go from the lowest of the low to the highest of the high. He won't simply be freed; God, through Pharaoh, will put Joseph in charge of Pharaoh's palace. He will become Pharaoh's chief administrator.

Gill makes an interesting comment here: *And he let him go free, the Pharaoh ordered Joseph's fetters to be taken off, and him to be set at liberty...in this he was a type of Christ in his resurrection from the dead; who for a while was under the dominion of death, was held with the pains and cords of it, and was under the power and in the prison of the grave; but it was not possible, considering the dignity of his person, and the performance of his work as a surety, that he should be held here. Wherefore the cords and pains of death were loosed, and he was brought out of prison; God his Father, the King of kings, sent an angel from heaven, to roll away the stone of the sepulchre, and let the prisoner free; so that he was legally and judicially discharged and acquitted; as it was proper he should, having satisfied both law and justice; he was justified in the Spirit when he rose from the dead, and all his people were justified in him, for he rose again for their justification.*<sup>45</sup> I believe that I also drew a similar parallel between Joseph and Jesus Christ on that **chart of parallels**.

**He made him Adown to his house  
and ruler in all of his possessions,...**

Psalm  
105:21

**He [Pharaoh] [then] made him lord over his  
house  
and ruler over all of his possessions,...**

**The Pharaoh of Egypt then made Joseph Lord over his house  
as well as the ruler over all of his possessions,...**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

He made him Adown to his house  
and ruler in all of his possessions.

Septuagint

He made him Lord over his house, and ruler of all his substance;...

Significant differences:

The Greek has the more intelligible use of the genitive here (*of all his substance*) while the Hebrew used the preposition *in, by, through*. It is common for a translator to take a difficult read and to attempt to smooth it out in their language, which is probably what happened here.

#### Thought-for-thought translations; paraphrases:

CEV

...and put him in charge of everything he owned.

Good News Bible (TEV)

He put him in charge of his government and made him ruler over all the land,...

*The Message*

He appointed him master of his palace, put him in charge of all his business...

New Jerusalem Bible

...he put him in charge of his household,  
the ruler of all he possessed,...

Revised English Bible

...and made him master of his household,  
ruler over all his possessions,...

#### Mostly literal renderings (with some occasional paraphrasing):

Easy English (Churchyard) He (the king) made him (Joseph) master of his house.

<sup>45</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:20.

God's Word™  
NET Bible®

He made him ruler of all that he had.  
He made Joseph the master of his palace and the ruler of all his possessions.  
He put him in charge of his palace [Heb "he made him master of his house"],  
and made him manager of all his property,...

**Literal, almost word-for-word, renderings:**

A Conservative Version He made him lord of his house, and ruler of all his substance, ...  
A Voice in the Wilderness He made him lord of his house, and ruler of all his possessions, ...  
Young's Updated LT He made him lord of his house, and ruler over all his possessions, ...

**What is the gist of this verse?** The Pharaoh of Egypt put Joseph as his second in command.

| Psalm 105:21a   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| sîym (ס׳ימ) [pronounced seem]; also spelled sūwm (ס׳ימ) [pronounced soom] | to put, to place, to set; to make; to appoint  | 3 <sup>rd</sup> person masculine singular, Qal perfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7760<br>BDB #962 |
| ʿâdôwn (א׳דו׳ן) [pronounced aw-DOHN]                                      | lord, master, owner, superior, sovereign   | masculine singular noun   | Strong's #113<br>BDB #10   |
| lâmed (ל) (pronounced ʰ)  | to, for, towards, in regards to, with reference to, as to, with regards to, belonging to | directional/relational preposition  | No Strong's #<br>BDB #510  |
| bayith (ב׳ית) [pronounced BAH-yith]                                       | house, household, habitation as well as inward   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                                 | Strong's #1004<br>BDB #108 |

**Translation:** He [Pharaoh] [then] made him lord over his house... We are given just the bare bones information here. Pharaoh had a dream which his own prophets and soothsayers (whatever) were unable to interpret. Suddenly, one of those in his high command recalled that there was a man languishing in prison who was able to interpret dreams, and Joseph was brought to Pharaoh. Joseph interpreted Pharaoh's dream, which foretold of 7 years of prosperity followed by 7 years of famine—the very famine which affected Joseph's father Jacob and his family. Because Pharaoh recognized Joseph's qualities as a leader and as a responsible person, he set Joseph over his household, indicating that Joseph was probably seen as 2<sup>nd</sup> in command in all of Egypt.

**Application:** God can effect a great reversal of fortune. Now, don't think, knowing this fact, that you need to go out right now and buy a handful of lottery tickets. God does give great prosperity to those who are His, and this prosperity can come in a variety of packages. However, do not forget what Paul said: **I have learned to be content in whatever state I am in** (Philip. 4:11). If you are not content where you are right now, then you are not going to be content after winning the lottery. Now, for some of you, sure, you are going to be ecstatic and thrilled, but that will wear off. You may be shocked to know this, but with money comes a whole new set of problems, one of which is other people who desire to take it from you by any means possible.

## Psalms 105:21b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| mâshal (מֹשֵׁל) [pronounced <i>maw-HAHL</i> ]   | <i>the ruler, the one ruling, one who has dominion, one who reigns</i>                              | masculine singular Qal active participle                        | Strong's #4910<br>BDB #605 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                                      | Strong's# none<br>BDB #88  |
| kôl (כֹּל) [pronounced <i>kohl</i> ]  | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> . |   |   |                            |
| qin <sup>e</sup> yân (קִינְיָן) [pronounced <i>kin<sup>e</sup>-YAWN</i> ]   | <i>acquisition, possession; getting, substance, purchase, riches, goods</i>                         | masculine singular noun   | Strong's #7075<br>BDB #889 |

**Translation:** ...and ruler over all of his possessions,... This is all recounted in Gen. 41:40–44: “You will be over my house and according to your command, all the people will do homage; only in the throne will I be greater than you.” And Pharaoh said to Joseph, “See, I have placed you over all the land of Egypt.” Then Pharaoh took off his signet ring from his hand, and he placed it on Joseph’s hand, and he clothed him in garments of fine linen, and placed the good necklace around his neck. And he had him ride in his second chariot; and they proclaimed before him, “Bow the knee!” And he set him over all the land of Egypt. Moreover, Pharaoh said to Joseph, “I am Pharaoh; and without you, no one will raise his hand or foot in all the land of Egypt.”

This Pharaoh was obviously a man who was an equal opportunity employer. He chose Joseph to administer his affairs because of Joseph’s ability and wisdom. Joseph’s race, his background, his color were all non-issues. Pharaoh recognized his great intelligence, his authority-orientation, and his clarity of thought; and therefore Pharaoh appointed him head over his affairs.

Gill sees another parallel here: *Pharaoh made Joseph lord chamberlain of his household; after he had him to court, and he had interpreted his dreams to him to his great satisfaction, and had given him such prudent advice to provide against the years of famine (Gen. 41:33). So Christ, after his resurrection, was received up into heaven, and was made and declared Lord and Christ, Lord of all, having all power in heaven and earth given to him; particularly had the care of the church committed to him, which is the house of God, of his building, and where he dwells; where his children are born, brought up, and provided for. Here Christ is as a Son over his own house, as the owner and proprietor of it; here he is King, Priest, and Prophet; and is the provider for all in it, both of food and clothing...[as ruler of all his possession, Joseph was also] a type of Christ, who, as God, is possessor of heaven and earth, being the Creator of them; but, as Mediator, he has all things delivered into his hands; all are at his dispose, to subserve the ends of his mediatorial office; he has all temporal things, gold and silver, riches and honour, to bestow upon men at pleasure; more especially all spiritual things are with him; the gifts of the Spirit, which he has without measure; and the fulness of all grace, which it has pleased the Father should dwell in him; the blessings of the everlasting covenant, and the*

*promises of it; all the riches of grace, pardoning, justifying, and adopting grace, and all the riches of glory.*<sup>46</sup>

It has always been my thought, although there is not necessarily archeological evidence to back my notion, that the rulers over Egypt at this time was the great Hyksos dynasty. Hyksos means *foreign rulers*, and it would make more sense for non-Egyptians to promote non-Egyptians to positions of great power and authority. It would also make sense for them to import some of their own people, perhaps many slaves from other nations, which would mean that a Hyksos ruler would be properly a ruler over *peoples* rather than just over *people*. This would help to explain how Joseph and his family could go from having such an exalted position to slaves in Egypt. However, it is important to recognize that everything can change with one generation. Although there could have been a shift in the powers controlling Egypt, this is not an absolute necessity. I have observed, for instance, in the past 40 years, some remarkable shifts in the thinking of United States citizens. There are a significant number of people in the US today who think that our own soldiers are terrorists, that our coercion techniques are morally equivalent to those used by other countries, that the US is this vast, imperialistic empire, destroying everything in its path and corrupting foreign peoples with an insatiable thirst for oil and/or evil Christianity. Obviously this is not a majority of people in this country or even a majority of liberals, but there are significant numbers of people whose thinking has changed dramatically over a few generations. So, it is not hard to understand how, in a few generations, how Jews in Egypt could go from being revered to being enslaved.

The human mind is a fascinating thing. When someone is negative toward the truth, the things which they believe is almost mind-boggling. In fact, because of our old sin natures, God forbids gossiping, because it is too easy for the human mind to believe some horrendous lie about a person, even if this lie is totally unfounded. There was a survey taken a few months back which revealed the 35% of all Democrats believe that George Bush knew about 9/11 before it occurred, and 20% of Democrats believe that it would be a good thing for the world if the US failed in Iraq (I write this in the year 2007). To most Americans, this is jaw-dropping unbelievable. However, when a few groups and a few individuals out there spread lies and propaganda, there are going to be some who believe what they are selling, regardless of how ridiculous the charges. I just heard a caller on the radio yesterday say that Dick Cheney bought insurance on the World Trade Center the week before it was destroyed...and he was certain that Condoleezza Rice and George W. Bush had as well. The insurance was their payoff in the deal, was his thinking. Now, it never occurred to him that you actually have to have some ownership in a property in order to insure it. That is, you cannot secretly insure your neighbor's house, and then go burn it down for the insurance money. But this guy was convinced of this, because he read it on the internet, and he was certain that Rush Limbaugh was aware of this "fact" as well. This caller was passionate about his belief, and Rush allowed him to speak for several minutes. After reprising his call in the next segment, Rush pointed out that this guy probably had a high school diploma and he probably was passed in all or most of the courses that he took.

What is mind-boggling are the sheer numbers of people who believe these lies. What is also mind-boggling is, some even consider these things to be topics not just worthy of discussion, but fodder to be taught in college, as there have been university professors who actually teach that there was some kind of conspiracy involved in the destruction of building #7 or that President George Bush was somehow involved in this nefarious plot. In the Middle East, on this very day, probably a majority of the populations believe the Jews to be evil and that they are, in many ways, the source of many of the problems in the Middle East (and, of course, the United States, the Great Satan, is a part of this as well).

There are whack jobs in the Middle East who believe that the Holocaust did not occur or that it was high exaggerated (there was actually a conference last year in Iran discussing the truth of falsity of the Holocaust). In fact, we're not just talking a few people who question the historicity of the Holocaust, but millions, if not tens of millions. There are those even in the United States that believe that the Holocaust did not occur.

I recall a film *Shoah: An Oral History of the Holocaust*, which is an 8 hour film which goes into great detail about the Holocaust, depending primarily upon human witnesses to the events. The Amazon review reads: *Claude Lanzmann spent eleven years spanning the globe for surviving camp inmates, SS commandants, and*

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<sup>46</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:21.

eyewitnesses of the Final Solution-the Nazi's effort to systematically exterminate human beings. without dramatic enactment or archival footage, but with extraordinary testimonies, SHOAH renders the step-by-step machinery of extermination: the minutiae of timetables and finances, the logistics of herding victims into the gas chambers and disposing of the corpses afterward, the bureaucratic procedures which expedited the killing of millions of people without mentioning the words "killing" or "people".<sup>47</sup> Besides this, there are hundreds of hours of gruesome footage recorded in other films, of this abhorrent extermination; and yet, some people think that the historicity of the holocaust should be a topic for discussion, and that there might be some truth on both sides of the discussion.

I recall when Shoah came out, and I watched Siskel and Ebert review this movie and remark how significant it was and how important of a movie it was. I remember thinking to myself, *isn't that just a bit of overkill?* It seemed weird to spend 9 or 10 hours dealing with eyewitness accounts to the holocaust. I had a similar response to the Holocaust museums, and thought, *isn't this a bit much? Do we really need to have this to remember?* But now, it is a few decades later, and there are actual groups of people who question whether the holocaust even occurred, despite all of the available historical material.

What has happened is, moral relativism has morphed into historical relativism. That is, if an historical event does not agree with your political philosophy and you cannot properly spin the historical event to fit your political viewpoint, or, if spin just won't do it, then you can simply deny the historical event.

To take this to a different tangent, it is this kind of thinking that not only destroys a nation from within, but removes any chance of blessing by God. These Middle Eastern nations sit atop millions of gallons of oil, and the per capita income of many Middle Eastern nations is higher than that of the United States, and yet still, a majority of their people live in squalor. We know, because of the U.A.E. and Dubai and other Arabic places, that it is possible to make a paradise out of the God-forsaken hell holes where they live; they have the capital which allows them to do this. However, most Mid-eastern leaders and peoples are more intent on blaming the Jews or the United States for their many woes. God does not bless hatred, and He has promised to curse those who curse the Jews. Bear in mind that all of this emanates from the *thinking* of a country.

This, to some degree, will help to explain the corporate witness of a country. We, in the United States, enjoy tremendous prosperity compared to the rest of the world; people from all over the world would like to live here. Compare and contrast that to any Middle Eastern country, which may have a higher per capita income, yet most of their people live like they are in a 3<sup>rd</sup> world country (well, they are); and a desire to move there only comes from countries whose people are in desperate financial straits. We, as a country, have a corporate witness; and, we, as a country, are greatly blessed.

Please allow me one more tangent: having a great many material blessings is not the same as happiness and contentment. In the past year, we have seen young stars and celebrities do all kinds of dopey things and get themselves into all kinds of trouble, indicating great unhappiness with their own lives, despite the fact that they could pretty much buy anything that they want. There have been recent polls taken in the US, where we are more prosperous than ever before, where all economic indicators are strong (there have been a lot of foreclosures this year because of loans that should not have been made in the first place); and yet, in most polls about economic well-being, a majority of Americans think we are on the wrong path, or in a serious recession, or something along these lines. These are from people who are far better off materially than their counterparts 50 years ago, 30 years ago or even 10 years ago. Furthermore, the average person in the US has more material possessions and more square footage in his home, whether owned or rented, than 90% of the people in the world; and more than 99% of the people who have ever lived. Yet, a majority of our people think there is something amiss economically in our country. Again, material blessings are not the same as happiness or contentment.

However, because of our corporate witness as a country (we sent out evangelists from the US; and we support Israel), God pours out blessings on our country, even though many of the recipients do not have the capacity to enjoy these blessings.

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<sup>47</sup> [http://www.amazon.com/Shoah-Oral-History-Holocaust-All-Region/dp/B000AS4L16/ref=sr\\_1\\_49/](http://www.amazon.com/Shoah-Oral-History-Holocaust-All-Region/dp/B000AS4L16/ref=sr_1_49/)

Back to the topic at hand: let me explain why Joseph needed to trust God rather than man: when Joseph was freed from jail, he was taken to Pharaoh, who would ask Joseph the meaning of his dream. Joseph not only had to interpret this dream, but he was put in charge of preparing for what was to come. Joseph needed to think clearly here and depend upon God and not upon man. Dozens of men in high authority would no doubt bend Joseph's ear and suggest this or that human viewpoint solution to him; Joseph had to remain focused on God's Word.

...to a binding of his princes in [or, by] his soul and his elders he teaches wisdom. Psalm 105:22 ...to imprisoning his princes as he desires [lit., by his soul]. He [Joseph] even taught wisdom to his elders.

...to have even the authority over his princes.  
Furthermore, he even instructed the wise men of Egypt.

Here is how others have translated this verse:

#### Ancient texts:

|                                 |  |
|---------------------------------|--|
| Latin Vulgate<br>Masoretic Text | That he might instruct his princes as himself, and teach his ancients wisdom.<br>...to a binding of his princes in [or, by] his soul and his elders he teaches wisdom. |
| Septuagint                      | ...to chastise [or, train, instruct] his rulers as himself, and to teach his elders wisdom.  |

Significant differences: The first Greek verb is similar to the first Hebrew verb, but not an exact translation. The Latin and the Greek are more closely related to one another than to the Hebrew. The Greek and Latin do not have *by means of his soul*, which could indicate a less than exact translation.

#### Thought-for-thought translations; paraphrases:

|   |   |
|---|---|
| CEV   | Joseph was in command of the officials, and he taught the leaders how to use wisdom.  |
| Good News Bible (TEV)<br><i>The Message</i> | ...with power over the king's officials and authority to instruct his advisers.<br>To personally instruct his princes and train his advisors in wisdom. |
| New Living Testament                        | He could instruct the king's aides as he pleased and teach the king's advisers.   |
| Revised English Bible                       | ...to correct his officers as he saw fit and teach his counselors wisdom.   |

#### Mostly literal renderings (with some occasional paraphrasing):

|                                 |  |
|---------------------------------|--|
| Bible in Basic English          | ...To give his chiefs teaching at his pleasure, and so that his law-givers might get wisdom from him.  |
| Easy English (Churchyard)       | He gave him power over his *princes and authority over the leaders of the country.   |
| <i>God's Word</i> <sup>TM</sup> | Joseph trained the king's officers the way he wanted and taught his respected leaders wisdom.  |
| JPS (Tanakh)                    | ...to discipline his princes at will, to teach his elders wisdom.  |
| NET Bible <sup>©</sup>          | ...giving him authority to imprison his officials [ <i>Heb</i> "to bind his officials by his will"] and to teach his advisers [ <i>Heb</i> "and his elders he taught wisdom"]. |

#### Literal, almost word-for-word, renderings:

LTHB ...to bind his leaders at his will, and to teach his elders wisdom.  
 WEB ...to discipline his princes at his pleasure, and to teach his elders wisdom.  
 Young's Updated LT ...To bind his chiefs at his pleasure, And his elders he makes wise.

**What is the gist of this verse?** The extent of Joseph's authority is given here; he could even throw other leaders of the country in jail, and he was allowed to teach Bible doctrine to the elders.

| Psalm 105:22a  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| lâmed (ל) (pronounced l <sup>e</sup> )   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>     | directional/relational preposition   | No Strong's #<br>BDB #510  |
| ʿâṣar (אַסַּר)<br>[pronounced aw-AWHR]   | <i>to bind, to tie [up, together, to]; to imprison, to make captive; to restrain</i>                | Qal infinitive construct   | Strong's #631<br>BDB #63   |
| Both the Latin and the Greek have <i>to instruct</i> here.                           |   |  |                            |
| sar (שַׂר) [pronounced sar]  | <i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>                        | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix  | Strong's #8269<br>BDB #978 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                                     | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | Strong's# none<br>BDB #88  |
| nepesh (נֶפֶשׁ)<br>[pronounced NEH-fesh]   | <i>soul, life, living being, desire, volition</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5315<br>BDB #659 |
| Both the Latin and the Greek have <i>as himself</i> rather than <i>by his soul</i> . |   |  |                            |

**Translation:** ...to imprisoning his princes as he desires [lit., by his soul]. The first verb is the Qal infinitive construct of *to bind, to tie, to imprison, to restrain*. Therefore, this reads: **to a binding of**. The concept here is *control, governing power, authority over*. The Greek and Latin instead have a verb which means *to instruct; to train; to discipline*.

After *princes*, we have the *bêyth* preposition and the feminine singular of *soul, life, living being, desire*; which is found over 800 times in the Old Testament. Since *volition* is a part of the soul, this word is tied occasionally to *volition*. Why is this emphasized? Joseph is a young man brought out of slavery and then out of jail, where his *volition* was curtailed. In the palace, there are a large number of men who have been associated with royalty and leadership for most of their lives. Pharaoh had to emphasize Joseph's authority to his own men, who would be put off by this young upstart. Pharaoh gave Joseph complete control over his own men and made that clear to them so that they did not buck his authority. However, this sudden acquisition of authority by Joseph was not necessarily met by widespread disapproval. If he taught the elders wisdom, that indicates that some of them were open to what he had to say; it is very likely that there was a fair amount of evangelism which took place in the palace during the time of Joseph.

Gill rightly interprets this: *[This verse does not mean] to lay them in prison, and bind them with fetters, as he had been bound; but, instead, to give laws unto them as he pleased, and bind and oblige them to observe them: for, according to his word, all the people of Egypt, high and low, rich and poor, were*

to be ruled; and, without his leave, no man was to lift up his hand or foot in all the land (Gen. 41:40).<sup>48</sup> Jamieson, Fausset and Brown give the same interpretation: [This verse does not mean to] literally bind; but exercise over Egyptian rulers absolute control, as the parallel in the second clause shows (Gen. 41:40, 44), in which not literal fettering, but commanding obedience, is spoken of.<sup>49</sup>

The Greek and the Latin both read as *himself* instead of *by his soul*. The idea in those texts is, Joseph taught these men as he taught himself or as he was taught.

| Psalm 105:22b  |  |  |                          |
|--|--|--|--------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings                                | Notes/Morphology   | BDB and Strong's Numbers |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh] | and, even, then; namely; when; since, that; though     | simple wâw conjunction   | No Strong's # BDB #251   |
| zâkên (זקֵנִים) [pronounced zaw-KANE]                    | old men; elders; chiefs, respected ones                | masculine plural adjective; used as a substantive; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2205 BDB #278  |
| châkam (חָכַם) [pronounced khaw-KHAHM]                   | to teach wisdom, to make wise, to cause one to be wise | 3 <sup>rd</sup> person masculine singular, Piel imperfect  | Strong's #2449 BDB #314  |

**Translation:** He [Joseph] even taught wisdom to his elders. The last verb is the Piel imperfect of *to teach wisdom, to make wise, to cause one to be wise*. Both the Piel and the Hiphil are used in that way (Piel: Job 35:11 Psalm 105:22 119:98; Hiphil: Psalm 19:7). This verb only occurs 26 times in the Old Testament.

We will look at a few other translations to get the gist of these verses:

| Various Translations of Psalm 105:21–22 |   |
|---|---|
| <i>The Amplified Bible</i>              | He made Joseph lord of his house and ruler of all his substance, to bind his princes at his pleasure and teach his elders wisdom.   |
| <i>The Emphasized Bible</i>             | He appointed him lord to his household, And one having dominion over all he possess; That he might bind his rulers as he please, And his elders he might embue with wisdom. |
| NAB                                     | He made him lord over his palace, ruler over all his possessions. To instruct his princes by his word, to teach his elders wisdom.  |
| NJB                                     | He put him in charge of his household, the ruler of all he possessed, to instruct his princes as he saw fit, to teach his counselors wisdom.                                |
| REB                                     | ...and made him master of his household, ruler over all his possessions, to correct his officers as he saw fit and teach his counselors wisdom.                             |
| Owen's Translation                      | He made him Lord of his house and ruler of all his possessions; to bind his princes at his pleasure (or, to himself) and his elders he teaches wisdom.                      |
| Young's Updated Trans.                  | He made him lord of his house, And ruler over all his possessions, To bind his chiefs at his pleasure, And makes his [the pharaoh's] elders wise.                           |

<sup>48</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:22.

<sup>49</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Psalm 105:22 (slightly edited).

Obviously, these two verses need to be seen as a whole.

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One may reasonably assume that Joseph both evangelized those Egyptians in his periphery and he taught them doctrine. God the Holy Spirit does not really pursue this thought, but I am certain that many Egyptians, from the least to the greatest, believed in Jehovah Elohim, the God of the Jews, and were thereby saved. Many others probably learned wisdom at Joseph's feet.

You may ask, *what happened to all of this?* You may buy into what I believe happened, but then ask, *how did things go so wrong in Egypt?* It is simple: wherever there is evangelism and a response to Bible doctrine, there are attacks by Satan. Whenever there is a pocket of positive volition, then Satan and his demon corps move in and attack, regroup and attack, and then attack again. Eventually, Satan turned the Egyptians against the Jews, and slavery of the Jews was the result. We saw the same thing in Germany. There was clear positive volition toward Bible doctrine and toward the truth of God in Germany in previous centuries and beyond. Some great spiritual works come out of Germany. However, Satan turned the people against the Jews, and apparently managed to do this in a very short period of time. You simply cannot be anti-Semitic and positive toward Bible doctrine at the same time. One has to give in to the other. So, over the period of a few hundred years, the Egyptians gave in to Satanic doctrines and they turned against the Jews, who were a blessing to Egypt.

This is a good place to sum up a few principles which we get from Joseph's life.

### Lessons from the Life of Joseph

1. Joseph learned the hard way to depend upon God rather than on man. This is something that we can learn the easy way, if we so choose.
2. God has ultimate control over the events of our lives. When we face injustice and when we face problems that we are not able to control to our benefit, then we have to allow God to take care of these things. You will be treated unjustly and there are times when you cannot do anything about it—or the effort to overcome this injustice done to you is far greater than the eventual supposed benefit that you would receive, *if* you are able to correct it—then you simply need to let God work behind the scenes.
3. Joseph was a man free of mental attitude sins. He could have been bitter about his situation—toward his brothers for throwing him into a pit, and toward Potiphar's wife, for seeing that he was unjustly imprisoned. He could have spend much of his time plotting revenge against those people. Joseph knew that, ultimately, all that he was going through was God's doing.
4. Joseph acted responsibly and honorably in whatever place that God put him. Therefore, even though it appeared as though he was being demoted when Potiphar's wife lied about him, God used this to place Joseph in an even greater position of authority. I should add that this first position of authority was a training ground for Joseph.
5. Joseph learned to trust God in all circumstances, good or bad. The Word of God *tested* Joseph in this way. We cannot ultimately depend upon man, as those we know will, at some point in time, fail us.
  - 1) Those who should have been closest to Joseph gave him a raw deal. His father over-protected him and favored him.
  - 2) Joseph's brothers overreacted to the mistakes of their father and took them out on Joseph.
  - 3) Herein is also one of the false approaches of some branches of psychiatry: no matter how good your childhood was, you can always find mistakes that your parents made, no matter how much they tried to do right. You don't necessarily get anywhere by unearthing these mistakes and talking about them. If anything, this approach keeps you from taking responsibility for your own life.
6. Joseph did not dwell on the past; he did not spend his time upset over the injustices perpetrated against him. Those things were in the past, he left them in the past, and he moved on. We must be able to do this in our own lives.
7. God used Joseph like no other son of Jacob, because of his attributes. Joseph was willing to leave the past in the past; he did not harbor mental attitude sins against those who treated him wrong; he did not

## Lessons from the Life of Joseph

- become indignant and focus in on the injustices which he suffered; he trusted God's judgment.
8. By the way, it is important to note that, although there were certainly difficulties in Joseph's life which he had to endure, God's rewards were far greater.
  9. If you ever doubt just how much you ought to be willing to do for God, notice the end result in Joseph's life and the end result in the lives of his brothers. His brothers would carry with them guilt for their actions (and inaction, in the case of Reuben) for the rest of their lives. I can think back to things which I have done in the past, and I have some regret over having done those things; so it is not hard to imagine that Joseph's brothers carried around some guilt for what they had done.\* On the other hand, Joseph's conscience was clean; and he lived life as a king, having adhered to God's plan.

God is going to see that all things shake out for good in the end. We simply need to trust him as Joseph did.

\* Don't misunderstand me here: I am not suggesting that feeling guilty is a good thing; it is a sin, as whatever we have done in the past, we have been forgiven because of what our Lord has done for us on the cross. However, it is a normal human reaction to feel some regret and guilt for the mistakes which we have made in our lives. The key is, when these feelings of guilt crop up, we name them to God as sins and move on.

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**And so comes in Israel [to] Egypt;  
and Jacob temporarily resided in a land of  
Ham.**

Psalm  
105:23

**Israel then entered into Egypt;  
and Jacob temporarily resided in the land of  
Ham.**

**Israel then entered into Egypt; Jacob temporarily resided in the land of Ham.**

Here is how others have translated this verse:

### Ancient texts:

|                          |   |
|--------------------------|---|
| Masoretic Text           | And so comes in Israel [to] Egypt;<br>and Jacob temporarily resided in a land of Ham. |
| Septuagint               | Israel also came into Egypt, and Jacob sojourned in the land of Cham.                 |
| Significant differences: | None.   |

### Thought-for-thought translations; paraphrases:

|                       |   |
|-----------------------|---|
| CEV                   | Jacob and his family came and settled in Egypt as foreigners.                   |
| Good News Bible (TEV) | Then Jacob went to Egypt and settled in that country.                           |
| <i>The Message</i>    | Then Israel entered Egypt, Jacob immigrated to the Land of Ham.                 |
| New Jerusalem Bible   | Then Israel migrated to Egypt,<br>Jacob settled in the country of Ham.          |
| New Living Testament  | Then Israel arrived in Egypt,<br>Jacob lived as a foreigner in the land of Ham. |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Easy English (Churchyard) | Then (all) Israel came into Egypt<br>and Jacob lived in the land of Ham.  |
| <i>God's Word</i> ™       | Then Israel came to Egypt. Jacob lived as a foreigner in the land of Ham. |

NET Bible® Israel moved to [Heb “entered”] Egypt;  
 Jacob lived for a time [Heb “lived as a resident alien”] in the land of Ham.

**Literal, almost word-for-word, renderings:**

MKJV Israel also came into Egypt, and Jacob resided in the land of Ham.  
 NRSV Then Israel came to Egypt;  
 Jacob lived as an alien in the land of Ham.

Young’s Updated LT And Israel comes in to Egypt, And Jacob has sojourned in the land of Ham.

**What is the gist of this verse?** The family of Jacob moved to Egypt and temporarily resided in the land of Ham.

| Psalm 105:23a                                     |   |  |                                    |
|---|---|--|------------------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology   | BDB and Strong’s Numbers           |
| wa (or va) (וַ) [pronounced wah]                  | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong’s #<br>BDB #253          |
| bôw´ (בּוֹא) [pronounced boh]                     | <i>to come in, to come, to go in, to go, to enter</i>                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong’s #935<br>BDB #97           |
| Yis`râ`el (יִשְׂרָאֵל) [pronounced yis`-raw-ALE]  | <i>God prevails; contender; soldier of God; transliterated Israel</i> | masculine proper noun                                    | Strong’s #3478 & #3479<br>BDB #975 |
| Mitz`rayim (מִצְרַיִם) [pronounced mits`-RAH-yim] | <i>Egypt, Egyptians</i>   | proper noun; pausal form                                 | Strong’s #4714<br>BDB #595         |

**Translation:** Israel then entered into Egypt;... Literally, the person Israel (Jacob) entered into Egypt. However, his name is used as a metonym for Jacob and all of his family. Furthermore, this would be all of Israel at this time (75 people in all).

It would have been very difficult to move Jacob (Israel) from the land of Canaan to Egypt. There are very few things which would have taken him out of his home. If it were merely a matter of starvation, I think Jacob would have stayed in the land of his birth. If you study Jacob, it is clear that he got his own way; he did what he wanted to do when he wanted to do it. So, getting him to move from Canaan would have been quite difficult. However, God offered Jacob the son he thought was dead, and the only way to see that son would be to travel to Egypt. Furthermore, God also spoke to Jacob, to get him to move: *And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here am I." Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."* Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, his sons, and his sons' sons with him, his daughters, and his sons' daughters. All his offspring he brought with him into Egypt (Gen. 46:2–7).

One might interpret this as contradicting other passages of Scripture. Let me say a few words about *contradictions* in the Bible. One could take this passage, misinterpret it, and then say it contradicted the rest of Scripture, where Abraham, Isaac and Jacob were promised that God would give them the land of Canaan as their possession. There is no contradiction here—God will increase the population of Israel while in the land of Egypt. In that way, God makes of Jacob a great nation. Many of these so-called contradictions can be cleared up with a proper interpretation of the passages in question. There are a many books written on this very topic by Archer; Geisler and Nix; and Kaiser, Davids, Bruce and Brauch. Many times, at websites which tout a long list of Biblical contradictions (or, inaccuracies), many of these supposed contradictions have already be dealt with, and usually long before the website went up. A webmaster who posts so-called contradictions on his site which he knows have already been answered is intellectually dishonest.

Do you recall the passage where God says that His law is written on the hearts of even heathen? These websites and books which attempt to find contradictions in the Bible illustrate this very fact. These heathen intellectuals know that, *it is impossible for God to lie and God cannot contradict Himself*. Therefore, they realize that if they can find such contradictions in the Word of God, then they had succeeded in proving that the Bible is not the Word of God. This is why they go to so much trouble. There are a number of books by Christian authors who critically examine other faiths; however, there are many more books which attack the Bible and the Christian faith. For some unbelievers, this is a necessity in their lives, to justify their unbelief. The law of God, written on their very hearts, nags them continually.

I have mentioned morality and the unbeliever before. If you take a bunch of unbelieving criminals and throw them into jail, there will be pecking order based upon their conception of morality. On the very bottom of the heap will be child molesters, who offend the very sensibilities of even hardened criminals.<sup>50</sup> There are those who do not have any sort of values or any kind of empathy or sympathy; and these are so striking, that there is a psychological designation for such people (psychopaths, if memory serves). Men whose conscience has been seared (1Tim. 4:2).

**Application:** When God wants you to move, there may be some strong incentives to do so. God did not design us to always to be born, raised and then to die in the same place. I am not saying that every believer will be moved from one state to another by age 30 (or whatever), but that God does sometimes move His people. I can guarantee from personal experience that God knows what He is doing if He chooses to move you.

It boils down to, there is a time and a place; this was the proper time for Israel and his family to reside in Egypt. This would set into motion a series of events which would be recalled again and again. Our own film industry made the excellent film, *The Ten Commandments*, which indicates that these events set into motion by God would

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<sup>50</sup> I think that there is more to it than this. A criminal often preys on the weaker; and the weakest people in the prison system are going to be child molesters.

remain a part of our consciousness for a long time. Next to the death of Christ on the cross, no other historical event is more well-known than the Exodus. It all had to begin with God moving 70+ people south.<sup>51</sup>

| Psalm 105:23b  |  |  |                            |
|--|--|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                     | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction                               | No Strong's #<br>BDB #251  |
| Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-guh-KOH<sup>B</sup>V</i> ]  | <i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>                                   | masculine proper noun                                | Strong's #3290<br>BDB #784 |
| gûwr (גִּוּר) [pronounced <i>goor</i> ]                          | <i>to temporarily reside, to sojourn; to gather together with, band together with</i>                                | 3 <sup>rd</sup> person masculine plural, Qal perfect | Strong's #1481<br>BDB #157 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]           | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                  | a preposition of proximity                           | Strong's# none<br>BDB #88  |
| erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]                       | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular construct                          | Strong's #776<br>BDB #75   |
| Hâm (חַם) [pronounced <i>hawm</i> ]                              | transliterated <i>Ham</i> ; originally of a son of Noah and his ancestors; and later applied to Egypt                | proper noun, masculine                               | Strong's #2526<br>BDB #325 |

**Translation:** ...and Jacob temporarily resided in the land of Ham. Recall that there are several different things which *Israel* and *Jacob* can stand for; either both Jacob and Israel stand for the same person in this context, or Jacob stand for the man and Israel for all of those in his household (which was, at that time, was about 75 people).

Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the wagons which Pharaoh had sent to carry him. And they took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him: his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt...and Jacob lived in the land of Egypt seventeen years; so the length of Jacob's life was 147 years (Gen. 46:5–7 47:28). Even though Jacob lived there for the rest of his life, this was a temporary thing; he temporarily resided in Egypt. You see, he asked Joseph: "Please, if I have found grace in your sight, place now your hand under my thigh and deal with me in kindness and faithfulness. Please do not bury me in Egypt; but, when I lie down with my fathers, you will carry me out of Egypt and bury me in their burial place." And Joseph said, "I will do as you have instructed me." (Gen. 47:29–30).

St. Stephen sums up this history: And the patriarchs, jealous of Joseph, sold him into Egypt; but God was with him and rescued him out of all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household. Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food. But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit. And on the second visit Joseph made himself known to his brothers, and

<sup>51</sup> It has been awhile since I ran the numbers on this; memory tells me that 71 people moved south to Egypt; and that Joseph, his wife and two sons were there already, making a total of 75. However, I may be off by one or two people here.

Joseph's family became known to Pharaoh. And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all. And Jacob went down into Egypt, and he died, he and our fathers (Acts 7:9–15).

This verse clearly identifies the descendants of Ham with the Egyptians at the time of Joseph. Back in Gen. 10:6, we read: **The sons of Ham were Cush, Egypt, Put, and Canaan.** Egypt is also called the land of Ham in Psalm 78:51 105:27 106:22.

So now, all of Israel are strangers in a strange land. As David later prayed, at the end of his life: **For we are strangers before you and sojourners, as all our fathers were. Our days on the earth are like a shadow, and there is no [permanent] abiding** (1Chron. 29:15).

**And so He makes fruitful His people very and so He makes him [Jacob] greater [in number] from his adversaries.**

Psalm  
105:24

**He then made His people very fruitful and He made them greater [in number] than their enemies [or, on account of their enemies].**

**God then made His people very prolific and He increased their population on account of their enemies.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And so He makes fruitful His people very and so He makes him [Jacob] greater [in number] from his adversaries.

Septuagint

And he increased his people greatly, and made them stronger than their enemies.

Significant differences:

The second Hebrew verb can mean *to make stronger*, so the Greek went with that particular color of this verb.

#### Thought-for-thought translations; paraphrases:

|                       |  |
|-----------------------|--|
| CEV                   | They were the LORD's people, so he let them grow stronger than their enemies.                |
| Good News Bible (TEV) | The LORD gave many children to his people and made them stronger than their enemies.         |
| <i>The Message</i>    | God gave his people lots of babies; soon their numbers alarmed their foes.                   |
| New American Bible    | God greatly increased his people, made them too many for their foes.                         |
| New Living Testament  | And the LORD multiplied the people of Israel until they became too mighty for their enemies. |

#### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | And his people were greatly increased, and became stronger than those who were against them. |
| HCSB                   | The LORD made His people very fruitful; He made them more numerous than their foes,...       |

#### Literal, almost word-for-word, renderings:

|                    |  |
|--------------------|--|
| MKJV               | And He increased His people greatly and made them stronger than their enemies.     |
| Young's Updated LT | And He makes His people very fruitful, And makes it mightier than its adversaries. |

**What is the gist of this verse?** God increased the population of the Jews until they outnumbered the Egyptians.

| Psalm 105:24a  |  |  |                                   |
|--|--|--|-----------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers          |
| wa (or va) (וַ) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253         |
| pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]  | <i>to cause to become fruitful, to make fruitful; to increase with offspring</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                                  | Strong's #6509 (& #6500) BDB #826 |
| This can also be spelled pârâh' (פָּרָה') [pronounced <i>paw-RAW</i> ]. This spelling is only found in Hosea 13:15. Strong's #6500 BDB #826. |  |  |                                   |
| êth (אֵת) [pronounced <i>ayth</i> ]  | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                                  | Strong's #853<br>BDB #84          |
| 'am (עַם) [pronounced <i>gahm</i> ]  | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5971<br>BDB #766        |
| m'ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]  | <i>exceedingly, extremely, greatly, very</i>   | adverb   | Strong's #3966<br>BDB #547        |

**Translation:** [He then made His people very fruitful...](#) The first verb is the Hiphil imperfect of *to cause to become fruitful, to make fruitful*. The adverb means *muchness, abundance, exceedingly, greatly, very*. The first line means that God caused a great population growth in the Israelites; one far greater than of those in whose land they stayed.

| Psalm 105:24b                                 |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced <i>wah</i> ]      | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253  |
| 'âtsam (אֲצַמ) [pronounced <i>gaw-TZAHM</i> ] | <i>to be [to make] strong or mighty by virtue of numbers; to become numerous, to be [to make] great in size or in number</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6105<br>BDB #782 |
| min (מִן) [pronounced <i>min</i> ]            | <i>from, off, out from, out of, away from, on account of, since, than, more than</i>   | preposition of separation  | Strong's #4480<br>BDB #577 |
| tsar (צָר) [pronounced <i>tsar</i> ]          | <i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary]</i>  | masculine plural noun; with the 3 <sup>rd</sup> person masculine singular suffix                                     | Strong's #6862<br>BDB #865 |

**Translation:** ...and He made them greater [in number] than their enemies [or, on account of their enemies]. The second verb is the Hiphil imperfect of *to be strong or mighty by virtue of numbers; to become numerous, to be great in size or in number.*

This is followed by the preposition of separation, *mîn*, which means *apart from, out from*, but also *more than, on account of, since*. So what is being said is that the population of Israel did not become greater than the population of Egypt (although that is possible), but that it became extremely large because of the Egyptians and their increasingly hostile attitude. The point is that comparison is not the emphasis of this verse. Those on whose account God made Israel great in number are means *enemies, adversaries, those who would cause distress and trouble*. The Bible has testified to the great growth of the Israelites in Egypt. They entered into Egypt as 75 people and grew to a population of 2 million within 400 years. Whereas such a population growth curve is not unheard of, it is still quite quite impressive. **But the sons of Israel were fruitful and they increased greatly and they multiplied, and they became exceedingly strong, so that the land was filled with them** (Ex. 1:7). **As the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt** (Acts 7:17). In fact, the Egyptians were not certain how to deal with the Israelites due to their tremendous population explosion. **But the more they afflicted them, the more they multiplied and the more they spread out, so that they loathed the sons of Israel** (Ex. 1:12). The writer of Hebrews recalls what God had promised and would someday bring to pass: **Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore** (Heb. 11:12). The 2 million or so who came out of Egypt are just a drop in the bucket when it comes to those who are from Abraham's loins.

Does this mean that the population of Jews was greater than that of the Egyptians? I think that it would be reasonable to interpret this to mean, the population of Jews eventually exceeded the Egyptians who were hostile toward them, as that is what the verse actually says. Bear in mind, in almost any society, there is going to be some anti-Semitism—it is just a fact of life—and sometimes, Satan is able to stoke this anti-Semitism to a fever pitch, as we saw in Germany in the 1930's and much of the Middle East today.

This kind of thing is common with God. There were but a handful of Christians in the 1<sup>st</sup> century. We think that Jesus attracted great crowds of people, and, on occasion, He did. However, the Jews did not turn toward Jesus as whole; and, as we are well aware, a huge number of Jews called for His crucifixion. However, Christians continued to grow, despite strong hatred and persecution. Tertullian, a believer from the 2<sup>nd</sup> century, wrote: *We are but of yesterday and yet already we Christians fill your cities, roam your islands, your camps, your palaces, your senate, and your forum -- we have left you only your empty temples.*<sup>52</sup>

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## God's Mighty Works on Behalf of Israel During the Time of the Exodus

**He turned their heart to hate His people  
to act craftily in His servants.**

Psalm  
105:25

**He turned their [people of Egypt's] heart to  
hate His people  
[and] to conspire against [or, to deceive] His  
servants.**

**He allowed them to express their vicious hatred toward His people  
and to conspire against His servants.**

Here is how others have translated this verse:

### Ancient texts:

<sup>52</sup> See <http://www.ccel.org/ccel/schaff/hcc2.v.iii.v.html?highlight=we,christians,fill,your,cities#highlight>. I took this quote from <http://www.biblefragrances.com/studies/godconsc.html>. This is a quote from Tertullian, a 2<sup>nd</sup> century Christian (Schaff, *Extent of Christianity in the Roman Empire*; vol. 2, p.12).

|                          |   |
|--------------------------|---|
| Masoretic Text           | He turned their heart to hate His people to act craftily in His servants.         |
| Septuagint               | And he turned their heart to hate his people, to deal craftily with his servants. |
| Significant differences: | None.   |

### Thought-for-thought translations; paraphrases:

|   |   |
|---|---|
| CEV   | They served the LORD, and he made the Egyptians plan hateful things against them.   |
| Good News Bible (TEV)<br><i>The Message</i> | He made the Egyptians hate his people and treat his servants with deceit. He turned the Egyptians against his people; they abused and cheated God's servants. |
| New Jerusalem Bible                         | ...whose heart he turned to hate his own people, to double-cross his servants.  |
| New Living Testament                        | Then he turned the Egyptians against the Israelites, and they plotted against the LORD's servants.  |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Bible in Basic English    | Their hearts were turned to hate against his people, so that they made secret designs against them.             |
| Easy English (Churchyard) | He made the Egyptians hate his people (Israel). They thought of bad things to do against (the LORD's) servants. |
| <i>God's Word</i> ™       | He changed their minds so that they hated his people, and they dealt treacherously with his servants.           |
| HCSB                      | ...whose hearts He turned to hate His people and to deal deceptively with His servants.                         |
| New International Version | ...whose hearts he turned to hate his people, to conspire against his servants.                                 |

### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| MKJV                               | He turned their heart to hate His people, to deal craftily with His servants. |
| <i>Young's Literal Translation</i> | He turned their heart to hate His people, To conspire against His servants.   |

**What is the gist of this verse?** God turned the heart of the Egyptians against His own people, and they plotted against the Jews.

| Psalm 105:25a  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| hâphak <sup>e</sup> (פָּהַק) [pronounced haw-FAHK <sup>e</sup> ] | <i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                          | Strong's #2015<br>BDB #245 |
| lêb (לֵב) [pronounced lay <sup>b</sup> v]                        | <i>heart, inner man, mind, will, thinking</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #3820<br>BDB #524 |

| Psalm 105:25a                        |  |  |                            |
|--------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation                 | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
| lâmed (ל) (pronounced <sup>e</sup> ) | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                                    | directional/relational preposition   | No Strong's #<br>BDB #510  |
| sânê' (סנע) [pronounced saw-NAY]     | <i>to hate; in the participle, it is the ones hating</i>   | Qal infinitive construct   | Strong's #8130<br>BDB #971 |
| 'am (אם) [pronounced ġahm]           | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5971<br>BDB #766 |

**Translation:** He turned their [the people of Egypt's] heart to hate His people... We sometimes become confused by verses like these, so let me explain how part of God's plan works by sharing with you a personal experience. I was fired unjustly from a job because a person who worked there hated me without a cause and told our boss either they fire me or she would leave them high and dry (she worked full-time; I was part-time). Now, in my youth, I was fired several times for very just reasons, but this time I was fired unjustly, but my being fired was a part of God's plan. God had a better job waiting for me; a job where I made roughly five times the wage that I had previously made; and a job which was more in keeping with my intellectual abilities and a job which was closer to where I lived. My being fired unjustly from one job in order to move me to another was a part of God's plan, and it wouldn't have come to pass without the impetuous of being fired. So, God *turned her heart to hate me*, in a manner of speaking. God did not go into her volition and change it from positive to negative. God set up the circumstances, the people, and allowed nature to run its course, so to speak. To an outsider, it might appear that God placed a person there and made her hate me; but God placed a person there and allowed her to act out the evil and hatred in her own heart. What God *allowed* was for this person to express her hatred in such a way that it benefitted me. **For the wrath of man will praise You** (Psalm 76:10a). Soon thereafter, after I was unjustly fired, I went on to a much better job and the store from whence I was fired went out of business.

Barnes writes: *It is not said that God did this by his direct power; or that he compelled them to hate his people; or that he in any way interfered with their will; or that he regarded this as a good in itself; or that he approved of it;—but this is said in accordance with the usual representations in the Bible, where God is spoken of as having all things under his control, and where it is constantly affirmed that nothing takes place without his own proper agency and government in the matter. Nothing—not even human will—free as it is—is independent of God; and not even the worst passions of men are outside of his plan, or independent in such a sense that he does not afford the opportunity for their development and display.*<sup>53</sup>

**Application:** You are going to face unjust circumstances in your life. There is a reason for these things and you need to ride them out or let them guide you. Your first reaction should not be to run around and tell everyone you know your side of the story; your first reaction should not be to sue some other person or company for all they are worth; your first reaction should not be to cry and bellyache to all of your friends, to complain about how tough your life is. If this is discipline, then you rebound and determine what your next step is—which should not be any of the things which I mentioned in the previous sentence. if you are not out of fellowship, then you figure out in what direction God is moving you. As long as you have doctrine in your soul, that is all that is necessary to figure out what your next move is.

<sup>53</sup> Barnes' Notes, Vol. IV, book 3, p. 99.

We are a protected people and there is a lot of hatred and violence out there to which we are not subject due to God's protection—His wall of fire. However, God occasionally allows both evil unregenerate and regenerate man to express their hatred toward us, and the result is great blessing. The greatest blessing of all to us is our Lord hanging on the cross and bearing the punishment for all of our sins; and God used the hateful spite of Satan to betray His Son and God used the inherent evil of the Romans and the Jews to place our Lord on the cross. God used Pharaoh's negative volition as well; in fact, his negative volition was the basis for a great wave of evangelism which spread over the entire earth during that time period. **And Y<sup>e</sup>howah said to Moses, "When you go to Egypt, see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart, so that he will not let the people go." (Ex. 4:21). For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My Name might be proclaimed throughout the whole earth." (Rom. 9:17 Ex. 9:16).**

A reasonable question is, *why not simply say, "the people turned against the Jews"?* If God did not reach into their hearts and turn their volition from positive to negative, why make it sound as if He did? God restrains people to some extent. Sometimes, these restraints are a result of law; sometimes because of who is in power in this or that region. God affords us some protection. We have a wall of fire around us, and God, for testing or blessing or discipline, sometimes allows some minor incursions into our lives by those whose hatred is angry and deep. The best illustration of that is modern-day Israel. Israel is a postage stamp of a country and a huge number of Arabs hate the Jews with the fierce and vicious hatred. This is taught to many of them from a very young age, and those who are older see the Jews as the cause of their many problems, and they see the United States as the great Satan. God restrains this hatred in a number of different ways, including their leadership and laws and even through our alliance with Israel. If God removed the restraints, hundreds of thousands of Arabs would pour over the borders in Israel and destroy every man, woman and child. However, God has restrained them and God has been on the side of Israel in several wars. Arab leaders realize that, aggressive action against Israel could result in them being bombed back into the stone age, as I have heard it put. Those in positions of power in Middle Eastern, despite their hatred of Israel, do not want to lose the perks of their positions. They know that the wrong moves could result in serious consequences, and therefore, they have tried to work through surrogate organizations, like Hamas and Hezbollah—military organizations which are filled with hatred toward Israel and the US, and yet cannot be tied to a specific country. All God has to do is to remove whatever restraints that He has, and there would be a bloodbath throughout the world. Jews and Christians would not be safe. God restrains a great deal of the hate, anger and violence. He allows some to seep out in order to accomplish His purpose, just as He allowed the Egyptians to plot against His people, the Jews.

Maybe we should take this in points:

### God Turns the Egyptian's Heart to Hate His People

1. I do not believe that God reaches into the volition of anyone and changes them from hot to cold, or from love to hate. This would not make any sense.
2. There are certain controls on society: there are family controls (the authority of the husband; the authority of the parents) and the rule of law. These are controls which God has placed upon a society.
3. There are apparently controls which God places upon the unseen world. We do not know the mechanics apart from, Satan and his demon corps would like to disrupt mankind, they would like to see a free-for-all in any given society, and they would love to destroy the Jews.
  - 1) In Scripture, we have a few recorded instances where Satan requests the ability to attack individuals (e.g., Job). God grants this ability, sets the parameters, and Satan goes to work. In the book of Job, we see that Satan afflicts Job in a number of ways, which include economic ruin and severe physical illness and pain (Satan appears to keep Job as lucid as possible, so that Job might feel pain as intently as possible).
  - 2) We have seen in Scripture men who show a great passion for hatred of the Jews, e.g., Haman in the book of Esther. In the book of Esther, you will notice that there are no references to the supernatural or to the world outside what a person can perceive with his 5 senses, but Haman is clearly inspired to do evil against the Jews. We may reasonably conclude that, if God allows Satan the ability to attack Job as directly as he did, that Satan may be given access, in some way or

## God Turns the Egyptian's Heart to Hate His People

- another, to various men, who seem to be inspired by him.
- 3) When Judas betrayed our Lord, Satan went into him.
  - 4) Throughout the gospels, we run into people who are controlled, to some degree, by demons. Although we can speculate as to exactly how this occurred, the Bible does not really give us precise mechanics in this regard. We may reasonably assume the Hitler was demon-influenced, if not possessed, and that probably many Arab leaders are also influenced or possessed. Obviously, there are some controls which God places upon these men. God also appear to allow some spreading of this disease. Hitler on his own, even with his great power, could not have done what he did alone. Satan had to have great power over those who ran the death camps. On the other hand, this cannot come to pass without man's volition being involved to some extent.
  - 5) It is not made clear in Scripture just what man must do in order to become demon controlled, but it certainly would involve the man's volition. That is, it does seem reasonable that some men would be willing to submit to demonic control, if there was some sort of payoff. Our sin natures are that corrupt.
  - 6) Peter tells us that **Satan goes around like a roaring lion seeking whom he may devour**. No doubt, God only allows Satan so much leeway in his interactions with mankind.
  - 7) So, clearly, in the Angelic Conflict, there are controls which God has placed on demons, which controls are lifted from time to time, with specific restraints being maintained. Part of what we learn in the Angelic Conflict is, God cannot simply let those who have sinned run free in some part of the universe. Judging by what we have seen in Scripture, whatever God creates, Satan wants to inflict his evil upon or destroy.
4. We have seen in recent history just how far anti-Semitism can go. One nation, Germany, through having certain restrictions lifted, systematically tried to destroy every Jew that they had. Or, at the very least, they chose to dehumanize and inflict severe pain on people for no other reason than their being Jewish.
  5. We may reasonably suppose that societal norms and standards and the rule of law were all distorted, and no doubt, though God allowing Satan some access to the people and particularly, the leaders of Germany.
  6. In the Middle East today, we have millions of Islamic fundamentalists who would love to do nothing more than kill the few Jews who live on a tiny patch of land (if I recall correctly, the Jews occupy about 0.2% of the Middle East). The hatred is clearly there. By territory and by sheer numbers, those who hate the Jews have a vast numerical superiority. God has maintained some degree of control over this situation. In fact, the US is a part of these controls. Any Arabic nation which tries to destroy Israel may find themselves *bombed back to the stone age* by the United States.
  7. I believe that what we are dealing with in Egypt is a restraint which God puts upon Satan and his demonic forces, and appropriates laws and social norms which, for many years, gave the Jews freedom and prosperity in Egypt. When these controls began to be lifted—Satan was allowed to work to some degree among the Egyptians and the Egyptians were allowed to express their hatred for the Jews, it appears as though, suddenly God turned the heart of the Egyptians against His people.
  8. Satan would love nothing more than to attack and destroy the Jews who live within the United States. If God lifted the restrictions which He has placed upon Satan, we would see gross anti-Semitism begin to occur overnight.
  9. In Egypt, when these restraints were removed, it appeared as though God has turned the hearts of the Egyptians to hate His people.
  10. The key to the use of this language is this: it is language of accommodation. What God has done behind the scenes is, He has allowed Satan to work within the nation of Egypt. God has allowed those Egyptians with strong negative volition to more fully express their negative volition. God has removed the restraints which he places on a society to maintain law and order and freedom. From the standpoint of someone in Egypt, it appears as though God turned the heart of the Egyptians against the Jews; therefore, we find this language of accommodation used. I hate to trivialize this somber subject, but have you ever heard a teenager say to his or her parents, "You hate me! You never want me to have any fun!" A teen typically says this when the parents refuse to let him or her go to a party or out to a concert, or some other place where the temptation to do evil might be too great for the teen's volition. To the teenager, they may think

## God Turns the Egyptian's Heart to Hate His People

their parents hate them; they may think their parents is simply against them having fun, no matter how irrational all of that is. The teen's parents don't hate him or her, nor are they looking to keep the teen from having any fun. The parents are acting out of love and the teen sees it as entirely the opposite. The Bible is filled with language of accommodation; language which explains a concept or an act of God from man's viewpoint; however, what is really occurring is much more complex, and possibly outside our ability to understand.

In Scripture, we are given some details and some mechanics, and other details and mechanics are not given to us. When it comes to demonic influence and demonic possession, we may reasonably assume that the volition of man and demons are involved, and that God's sovereignty sets up specific boundaries, but we are never given specific mechanics.

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**Application:** By the way, the parent who tries to raise his children without any restrictions is not going to gain the love or trust of that child and will permanently damage that child. We live in a society today where a huge number of people are trying to be a friend to their child; or they try to buy the child everything that they can; or they try to make the child think they, the parents, are *cool* (nothing can be more pathetic than attempting to gain the approbation of a teenager). We live in a world that plays for keeps; we are in the midst of the Angelic Conflict. We destroy the child that we raise without any restrictions or boundaries. So, as a parent, now and again, your teen is going to scream, "I hate you" after which, you will hear that teen's slamming bedroom door. Remember, you are dealing with an old sin nature of your child, and you have to help that child gain some control over his sin nature (in this case, control over their aganer). A child needs to learn some self-discipline and self-control, and part of that is learned when you impose this discipline on the child (obviously, there is a point at which you have to allow the child to make some of their own decisions and allow them to impose restrictions upon themselves).

Again, I have gone pretty far afield. Back to the Jews in Egypt:

### Psalm 105:25b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| lâmed (ל) (pronounced <sup>l</sup> )  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>     | directional/relational preposition  | No Strong's #<br>BDB #510  |
| nâkal (לָכַד) [pronounced <i>naw-KHAHL</i> ]  | <i>to act in a deceitful or fraudulent manner; to conspire [plot] against</i>                       | Hithpael infinitive construct   | Strong's #5230<br>BDB #647 |
| This word only occurs 4 times in Scripture, and in 3 different stems, so it is difficult to determine a precise meaning for it. However, the meanings above fit reasonably into those 4 passages. |   |   |                            |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | Strong's# none<br>BDB #88  |
| ʿebed (עֶבֶד) [pronounced <i>Ē<sup>B</sup>-ved</i> ]  | <i>slave, servant</i>   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5650<br>BDB #713 |

**Translation:**...[and] to conspire against [or, to deceive] His servants. The third verb in this verse is rather difficult, but its meaning appears to be borne out by Acts 7:19: “It was he [the Pharaoh of Egypt] who took shrewd advantage of our race, and mistreated our fathers so that they would expose their infants and they would not survive.” We do not know the exact time frame here. I would say that it is certain that, for at least 100 years, the Jews not only lived among the Egyptians as equals, but occupied great positions of power and authority because of Joseph. The previous verse tells us that the Jews multiplied to a point where they were as powerful as the Egyptians. Now, I don’t know that they achieved parity of numbers, but, within 300 years or so, I would guess that the Jews had achieved a status equivalent to the Egyptians. At some point, this became problematic to the Egyptians, and the Egyptians moved against the Jews. We do not know any of the details here, except that they enslaved the Jews.

Gill writes: *[The Egyptians conspired against and deceived the Jews] by putting them to hard labour, and using them with great rigour, in order to weaken their strength; by commanding the midwives to kill every son that was born; and by publishing an edict, to cast every male child into the river and drown it, and so hinder the increase of them. Thus the people of God have their enemies that hate them; that are subtle and cunning, wise to do evil, full of all subtilty and wicked craft; Satan, at the head of them, has his artful methods, wiles, stratagems, and devices: but the Lord is wiser than all, and knows how to deliver his people out of the hands of all their enemies, as he did the children of Israel; of which there is an account in the following verses.*<sup>54</sup> Even though Gill wrote hundreds of years ago, he still recognized that the harsh treatment of the Jews by the Egyptians was clearly entrenched in the Angelic Conflict.

We can draw a few conclusion and speculate somewhat at this point:

### The Egyptians Enslave the Jews

1. At some point in time, the Egyptians plotted against the Jews and eventually enslaved them.
2. This came about *after* the Jews reached some sort of parity with the Egyptians. Whether we are speaking of a population, economic or sheer power parity is unclear.
3. The Egyptians not only plotted against the Jews, but were successful in enslaving them. This indicates that, even though there was parity between the Jews and the Egyptians, the Jews allowed themselves to be enslaved.
4. This suggests several things: first, the Jews apparently lost their strong spiritual heritage.
5. The Jews did not successfully resist the Egyptians. This passage indicates that they had the power to resist the Egyptians, but they did not.
6. We do not know all that happened. No doubt there were discriminatory laws which were passed, rights which were removed. Since the Jews ended up in a section of Egypt called Goshen, they were probably segregated as well.
7. When it seemed proper to the Egyptians plotting against the Jews, they enslaved the Jews. We do not know the nature of the resistance, or if there was any. However, that the Jews allowed this to happen explains the mindset of those who walked out of Egypt behind Moses. They were not able to fight for their freedom while in Egypt; therefore, we are going to expect them to fall apart at every turn, and they did.
8. We do not know the time frame for their enslavement, but it appears to have occurred early on. We know from Scripture that a king arose who did not know Joseph, although that could have occurred at any time. We also know that there was a population explosion among the Jews, but Scripture tells us that occurred in slavery (Ex. 1:11–14). Just in Psalm 105:24, we found that the Jews were able to reach some sort of parity with the Egyptians. God told Abraham that the Egyptians would afflict the Jews for 400 years, so maybe this all came about with the changing of the kings in Egypt (Gen. 15:13; see also Acts 7:6). In fact, the time frame here is beyond what I am able to guess at this point. Ex. 1:6–11 sounds as if Israel had grown as large as Egypt’s population when they were put into slavery (*now, a new king arose over Egypt, who did not know Joseph, and he said to his people, “Listen, the people of the sons of Israel are more and mightier than we. Let us deal wisely with them, so that they do not multiply and, in the event of a war,*

<sup>54</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 105:25.

## The Egyptians Enslave the Jews

- make an alliance with those who hate us”).
- a. At some point in time I will need to go back and work on this. However, Gen. 15:13 and Acts 7:6 tell us that Egypt afflicted the Jews for 400 years. This suggests that they were slaves for this period of time. However, on the other hand, both passages could reasonably apply the 400 years to the entire time that Israel was in Egypt, which *includes* the time that they were afflicted. Acts 7:6 reads: **And God spoke to this effect--that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them, four hundred years.** In both passages, the 400 years could be reasonably applied to all the things in those verses, from Abraham’s offspring being aliens in the land of Egypt to the time that they were enslaved.
  - b. However, Ex. 1:6–11 suggests that a king arose who did not know Joseph, and he enslaved the Jews because they had grown to such a large population. This suggests that they were enslaved near the end of their time in Egypt.
  - c. Then we have a 430 year time period from the Abrahamic (Gen. 22:18?) Covenant to the giving of the Law in Gal. 3:17). This restricts us greatly in time. Also see Ex. 12:41
  - d. Compare Acts 13:16–21: **So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen. The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. All this took about 450 years. And after that he gave them judges until Samuel the prophet. Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.** See also Acts 7.
  - e. Given these constraints, we cannot think that the Jews were in Egypt for more than 400 years, nor did they spend a full 400 years in slavery. The best I can come up with, without further study is, the Jews were in the land of Egypt for about 400 years, a portion of which, they were enslaved.
9. The more that Egypt oppressed the Jews, the more they grew in population. Ex. 1:11–14: **Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.**
  10. All of this was a part of God’s plan. Egypt was one of the most prominent nations in the world at that time, and God used their enslaving Israel to proclaim His Own glory. **But for this purpose I have raised you [Moses] up, to show you My power, so that My name may be proclaimed in all the earth** (Ex. 9:16). Now, I should point out that, God is not some grand egotist who must have attention in order to feel good. The idea here is, when the unbeliever knows about the God of the Jews, they can choose to believe in that God, which results in their salvation.

It is important for us to recognize the spiritual and emotional state of those Jews in Egypt. They had the power, but they lacked the spiritual resolve to remain a free people.

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We are told that God did this, that His name is proclaimed in all the earth (Ex. 9:16). *Giving glory to God* is not some idiot who, every few seconds, says, “Glory be to God.” First of all, there are really and truly people like that; and secondly, God is not glorified because we run at the mouth, constantly calling for Him to be glorified. God is glorified because of what He does, not by stupid things which we say. God would be glorified over parts of Africa and the Middle East because He will take Israel, a group of slaves, and through tremendous miracles, remove them from Egypt and settle them in their own land.

One more thing: not only did God know in advance that Israel would spend 400 years in Egypt, but He told this to Abraham as well: **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 (Gen. 15:13). All of this is a part of God's plan, and the purpose is to glorify Him, because when He is gloried, then men believe in Him, and when men believe in Him, they are redeemed and saved forever.

**He sent Moses His servant;  
Aaron whom He had chosen in him.**

Psalm  
105:26

**He sent [both] Moses, His servant  
[and] Aaron, whom He had chosen with him.**

**He sent both Moses, His servant and Aaron, whom He had also chosen to stand with him.**

Here is how others have translated this verse:

#### Ancient texts:

|                          |  |
|--------------------------|--|
| Masoretic Text           | He sent Moses His servant;<br>Aaron whom He had chosen in him. |
| Septuagint               | He sent forth Moses his servant, and Aaron whom he had chosen. |
| Significant differences: | None.  |

#### Thought-for-thought translations; paraphrases:

|                     |   |
|---------------------|---|
| CEV                 | God sent his servant Moses. He also chose and sent Aaron.       |
| The Message         | Then he sent his servant Moses, and Aaron, whom he also chose.  |
| New Jerusalem Bible | He sent his servant Moses,<br>and Aaron, the man of his choice. |

#### Mostly literal renderings (with some occasional paraphrasing):

|                        |   |
|------------------------|---|
| Bible in Basic English | He sent Moses, his servant, and Aaron, the man of his selection.          |
| NET Bible®             | (The *LORD) sent his servant Moses (to Egypt).<br>(Also), he chose Aaron. |

#### Literal, almost word-for-word, renderings:

|                    |   |
|--------------------|---|
| LTHB               | He sent His servant Moses and Aaron whom He had chosen. |
| Young's Updated LT | He sent Moses His servant, Aaron whom He had fixed on.  |

**What is the gist of this verse?** God sent both Moses and his brother Aaron to lead the Jews out of Egypt.

### Psalm 105:26a

| Hebrew/Pronunciation                    | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| shâlach (שָׁלַח) [pronounced shaw-LAKH] | to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7971<br>BDB #1018 |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH],  | to draw out [of the water] and is transliterated Moses  | masculine proper noun                                  | Strong's #4872<br>BDB #602  |

## Psalm 105:26a

| Hebrew/Pronunciation                               | Common English Meanings | Notes/Morphology  | BDB and Strong's Numbers   |
|--|-------------------------|---|----------------------------|
| ʿebed (עֶבֶד)<br>[pronounced ʿE <sup>b</sup> -ved] | <i>slave, servant</i>   | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #5650<br>BDB #713 |

**Translation:** He sent [both] Moses, His servant... God's first and primary choice was Moses, who had a fascinating background. Moses was born to a Jewish family in Egypt when a great persecution had begun, and the infants of the Jews were being slaughtered. Moses was placed in a floating basket and allowed to float down to where the Pharaoh's daughter was. She raised Moses as her own child, and he became heir to the throne of Egypt. He was educated as only royalty could be educated, and he was a brilliant man. However, as a young man, we went to see his own people and saw an Egyptian taskmaster beating a Hebrew slave. Moses killed the Egyptian and soon thereafter fled Egypt.

After that time, Moses led a fairly normal life outside of Egypt, marrying, having children, until God spoke to him from a burning bush, an event which changed everything.

We have many parallels in this psalm: in v. 17, God *sent* Joseph; in this verse, God *sends* Moses. Two points needs to be made: both Joseph and Moses are figures of Christ, so they are portrayed as being sent by God. Secondly, Jesus Christ is sent in much the same way to Israel. He did not come out of the sky; He did not suddenly emerge from nowhere; He was born of a woman, just as Joseph and Moses were. There even appears to be, for all 3 men, a specific point that their ministries began.

Furthermore, when it comes to Moses, his ministry seemed to begin when he turned the water into blood, which spoke of judgment against Egypt; and, by his close association with the Law, upon all the earth. God the Son, for His first public miracle, turned water into wine (*this* was a full-fledge miracle, by the way), which symbolized the joy which He brings to the Jews, and, by His death on the cross, to all mankind.

## Psalm 105:26b

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers  |
|--|---|--|---------------------------|
| ʾAhārôn (אֲהָרֹן)<br>[pronounced <i>ah-huh-ROHN</i> ]    | transliterated <i>Aaron</i>   | masculine proper noun  | Strong's #175<br>BDB #14  |
| ʾăšher (אֲשֶׁר)<br>[pronounced <i>ash-ER</i> ]           | <i>that, which, when, who, whom</i>   | relative pronoun   | Strong's #834<br>BDB #81  |
| bâchar (בָּחַר)<br>[pronounced <i>baw-KHAHR</i> ]        | <i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                               | Strong's #977<br>BDB #103 |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | Strong's# none<br>BDB #88 |

**Translation:...**[\[and\] Aaron whom He had chosen with him.](#) God's original plan was for Moses to approach the Pharaoh of Egypt alone and to demand that the Pharaoh let God's people go. Moses did not have the confidence to do this, and God allowed Aaron, Moses' older brother, to accompany him. God's plan always included Aaron, as God knew exactly what Moses would do before he did it (in eternity past, God knew all of the choices which Moses would make, and God's plan took into account all of those choices). So, God's preference appears to be that Moses go it alone, as this would have better set him up as a singular Christ figure; however, God knew Moses' weaknesses, and allowed for Aaron to be a part of it. Aaron himself was a type of Christ, as the High Priest.

Who knows, maybe Moses, Aaron and Miriam were a type of the Triune God?

It may have seemed as though God sent Moses and Moses brought Aaron along, but the addition of Aaron was a part of God's plan from the beginning. God knew that Moses would be reticent about speaking before Pharaoh and about leading Israel out of Egypt, so God saw to it, in eternity past, that there would be Aaron. God said to Moses: ["Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt...Now then go, and I, even I, will be with your mouth, and I will teach you what you are to say."](#) But Moses said, ["Please, Lord, now send by the hand of another."](#) Then the anger of Y<sup>e</sup>howah burned against Moses, and He said, ["Is there not your brother, Aaron, the Levite? I know that in speaking he speaks...you will speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do."](#) (Ex. 3:10 4:12–14a, 15).

**They placed in them words of His signs  
and miracles in a land of Ham.**

Psalms  
105:27

**They made known to them [lit., *placed in them*]  
the words of His signs [or, *pledges,*  
*assurances*]  
and [they performed] miracles [or, *proofs*] in  
the land of Ham.**

**They first made known what signs God would do,  
and then they performed miracles in the land of Ham.**

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Masoretic Text           | They placed in them the words of His signs<br>and they performed miracles in the land of Ham. |
| Septuagint               | He established among them the words of His signs, and His wonders in the land of Cham.        |
| Significant differences: | None.   |

#### Thought-for-thought translations; paraphrases:

|                       |  |
|-----------------------|--|
| CEV                   | ...to his people in Egypt, and they worked miracles and wonders there.         |
| New Jerusalem Bible   | They worked there the wonders he commanded,<br>marvels in the country of Ham.  |
| Revised English Bible | They were appointed to announce his signs,<br>his portents in the land of Ham. |

#### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Bible in Basic English    | He let his signs be seen among the people, and his wonders in the land of Ham.                                      |
| Easy English (Churchyard) | (Moses and Aaron) told everybody the things that (the LORD) would do.<br>(He would do) miracles in the land of Ham. |

**God's Word™** They displayed his miraculous signs among them and did amazing things in the land of Ham.

**JPS (Tanakh)** They performed His signs among them, His wonders, against the land of Ham.

**NET Bible** They executed his miraculous signs among them [Apparently the pronoun refers to "his servants" (i.e., the Israelites, see v. 25)], and his amazing deeds in the land of Ham.

**Literal, almost word-for-word, renderings:**

**English Standard Version** They performed his signs among them and miracles in the land of Ham.

**Young's Updated LT** They have set among them the matters of His signs, And wonders in the land of Ham.

**What is the gist of this verse?** This summarizes what is to come: Moses and Aaron performed miraculous signs and wonder in the land of Egypt.

| Psalm 105:27a   |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
| sîym (ס׳יַם) [pronounced seem]; also spelled sūwm (ס׳וּם) [pronounced soom] | to put, to place, to set; to make; to appoint  | 3 <sup>rd</sup> person plural, Qal perfect   | Strong's #7760<br>BDB #962 |
| bē (בֵּ) [pronounced b <sup>eh</sup> ]                                      | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix | Strong's# none<br>BDB #88  |
| dâbâr (דְּבָרִים) [pronounced daw <sup>b</sup> -VAWR]                       | words, sayings, doctrines, commands; things, matters, reports                                | masculine plural construct   | Strong's #1697<br>BDB #182 |
| ʾôth (אוֹת) [pronounced oath]   | sign, token, pledge, assurance   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix    | Strong's #226<br>BDB #16   |

**Translation:** They made known to them [lit., placed in them] the words of His signs [or, pledges, assurances]... The verb here is translated wrought by Owen, performed (NASB, NIV, NRSV), showed (KJV) and worked (NAB, NJB) the very common 3<sup>rd</sup> person plural, Qal perfect of sîym (ס׳יַם) [pronounced seem] which does not mean to perform, to show, to work or to wrought. This one word is given 59 different renderings by the KJV alone. However, it means to put, to place, to set. The they refers to Moses and Aaron. The verb is followed by the bêyth preposition, which means in, among, with which has with it, the 3<sup>rd</sup> person plural suffix. The them in this verse, since Moses and Aaron are the subjects of the verb, refers to the Egyptians; the preposition means in or among.

Now, what did Moses and Aaron place in or among the Egyptian people? His signs (KJV, NAB, NRSV), to announce his signs (REB), the wonders he commanded (NJB), His wondrous acts (NASB), or his miraculous signs (NIV)? No. The first word is plural construct is word, saying, doctrine, command. It is that which proceeds from the mouth and the context determines its exact parameters. Even if you choose to render this among them rather than in them, the emphasis is upon God's Word, His doctrines, the things which have proceeded from the mouth of Moses. Then we have the plural of signs. Now we have somewhat of a distorted view of this word, so the other meanings help to guide us here; it also means token, pledge, assurance; these are things which are the visible assurances of God's work; in the hands of a prophet or an Apostle, these signs were their credit cards, as Bob

Thieme use to put it; they revealed that they could draw from God’s account. So this should literally read: **They placed in them words of His signs**. What is important is not the signs themselves, but the *words of the signs*; it is God’s Word which is first and foremost; the signs miracles allowed Moses to get his foot in the door.

The NET Bible suggests that *them* here refers to the Israelites, which is a reasonable supposition. A lot of confusion in the Bible can be clarified by simply looking at things from a different perspective. We continually associate the signs and wonders of Moses with Egypt and the Egyptians, and that often tends to be our focus. However, what is probably key here is, God had 10 signs and wonders *for the Israelites*, in order to give them enough confidence to exit Egypt en masse. We know, historically, that Gen X was a worthless generation of believers. They observed miracle after miracle after miracle, and still distrusted Moses and God. It may have taken 10 signs and wonders to move them as a unit.

We have already seen what happened to Gen X; they observed greater miracles and signs than we will ever see—in fact, they, as a generation probably enjoyed more signs and miracles than any other generation—other than the generation of Israelites who were alive during the incarnation—and they were utter failures. Remember that the next time you pray for a miracle or a sign. The writer of Hebrews did not repeat over and over again, *Today, if you see His signs and wonders, harden not your hearts*; he quoted three times: **Today if you hear His voice, do not harden your hearts!** (Heb. 3:8a, 15b 4:7b Psalm 95:7). **For indeed we have had good news preached to us, just as they also, but the word which they heard did not profit them, because it was not mixed with faith in those who heard** (Heb. 4:3). The key to this verse is hidden by most of the English translations—it is not God’s signs, but *the words of His signs* which are important. In other words, the words or doctrines or meanings of these signs is what is important to us.

| Psalm 105:27b  |  |                             |                            |
|--|--|-----------------------------|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology            | BDB and Strong’s Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction      | No Strong’s #<br>BDB #251  |
| môphêth (מוֹפֶת) [pronounced <i>moe-FAITH</i> ]                  | <i>a wonder, sign, miracle; a proof [of divine involvement], a sign [of a future event]</i>                          | masculine plural noun       | Strong’s #4159<br>BDB #68  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]           | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                  | a preposition of proximity  | Strong’s# none<br>BDB #88  |
| ’erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]                      | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular construct | Strong’s #776<br>BDB #75   |
| Hâm (חַם) [pronounced <i>hawm</i> ]                              | transliterated <i>Ham</i> ; originally of a son of Noah and his ancestors; and later applied to Egypt                | proper noun, masculine      | Strong’s #2526<br>BDB #325 |

**Translation:** ...and [they performed] miracles [or, proofs] in the land of Ham. The second parallel line is they also placed the words of his miracles in the land of Ham (the Egyptians of that day were descended from Ham). The second line only reads: **and miracles in the land of Ham**, but the first line should be read with it so that it would read: **They made known to them [It., placed in them] the words of His signs and miracles in the land of Ham.**

What God did in Egypt stands as a testimony to man for all time as to His power and protection:

| References to the Signs of God Done in Egypt |   |
|--|---|
| Citation                                     | Scripture   |
| <b>Deut. 4:34–35</b>                         | Has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? To you it was shown, that you might know that the LORD is God; there is no other besides him.   |
| <b>Neh. 9:10</b>                             | God performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day.   |
| <b>Psalm 78:43–51</b>                        | God performed his signs in Egypt and his marvels in the fields of Zoan. He turned their rivers to blood, so that they could not drink of their streams. He sent among them swarms of flies, which devoured them, and frogs, which destroyed them. He gave their crops to the destroying locust and the fruit of their labor to the locust. He destroyed their vines with hail and their sycamores with frost. He gave over their cattle to the hail and their flocks to thunderbolts. He let loose on them his burning anger, wrath, indignation, and distress, a company of destroying angels. He made a path for his anger; he did not spare them from death, but gave their lives over to the plague. He struck down every firstborn in Egypt, the firstfruits of their strength in the tents of Ham. The psalmist's point here, is quite different than in our psalm; but God's miracles still stand. |
| <b>Psalm 135:8–9</b>                         | It is God Who struck down the firstborn of Egypt, both of man and of beast; who in your midst, O Egypt, sent signs and wonders against Pharaoh and all his servants.  |
| <b>Jer. 32:20–21</b>                         | You have shown signs and wonders in the land of Egypt, and to this day in Israel and among all mankind, and have made a name for yourself, as at this day. You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm, and with great terror.  |

Most of these came from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 105:27.

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What follows, in this panoramic psalm, are examples of these miracles. The psalmist, in Psalm 105:28–36, cites seven plagues out of ten brought against Egypt. He leaves out two plagues (the plague of the livestock disease and the plague of the boils<sup>55</sup>); and he combines two plagues (the two insect plagues) in order to stay with the number seven, the number of perfection or completion. These plagues are given in the same order in which they occurred, except that the insect plagues, mentioned together, are reverse (to make it stand out that there is something different about them—that is, that they were combined); and the plague of darkness is mentioned first in order to set the tone of the remainder of the plagues. The Egyptians did not reject God because they lacked opportunity to believe in Him; they reject Him out of the negative volition in their souls; they rejected Him for the darkness in their souls.

<sup>55</sup> Aben Ezra notes that these are two plagues which Pharaoh did not ask Moses to remove. I have no idea if there is any significance to that or not. I read this observation in Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:27.

|  |                     |   |
|--|---------------------|---|
| <p><b>He sent forth darkness and so He made dark; and they were not [?] bitter [against] His word.</b></p> | <p>Psalm 105:28</p> | <p><b>He sent forth the darkness and He made [the land] dark; and they [Moses and Aaron] were not disobedient to His words.</b></p> |
|--|---------------------|---|

**God made the land dark, yet they still rebelled against His words.**

Here is how others have translated this verse:

**Ancient texts:**

|                       |   |
|-----------------------|---|
| <p>Masoretic Text</p> | <p>He sent forth darkness and so He made dark; and they were not bitter [against] His word.</p> |
| <p>Septuagint</p>     | <p>He sent forth darkness, and made it dark; yet they provoked against his words.</p>           |

Significant differences: This is the first time, I believe, that we actually have a serious difference between the Hebrew and the Greek text—in the Hebrew, it says that they do *not* rebel against His word; they are *not* bitter over God’s Word. In the Greek, it indicates that the Egyptians continued to rebel against God’s command to let His people go.

**Thought-for-thought translations; paraphrases:**

|   |   |
|---|---|
| <p>CEV<br/><i>The Message</i><br/>New Jerusalem Bible</p> | <p>Moses and Aaron obeyed God, and he sent darkness to cover Egypt. He spoke, "Darkness!" and it turned dark-- they couldn't see what they were doing. Darkness he sent, and darkness fell, but that nation defied his orders.</p>  |
| <p>Net Bible</p>  | <p>He made it dark; [<i>Heb</i> "he sent darkness and made it dark." sn <i>He made it dark.</i> The psalmist begins with the ninth plague (see Exod 10:21-29)] they did not disobey his orders [<i>Heb</i> "they did not rebel against his words." Apparently this refers to Moses and Aaron, who obediently carried out God’s orders].</p> |
| <p>New Living Testament</p>                               | <p>The LORD blanketed Egypt in darkness for they had defied his commands to let his people go.</p>  |
| <p>Revised English Bible</p>                              | <p>He sent darkness, and all was dark, but still the Egyptians resisted his commands.</p>   |

**Mostly literal renderings (with some occasional paraphrasing):**

|   |   |
|---|---|
| <p>Bible in Basic English<br/>Easy English (Churchyard)</p> | <p>He sent black night and made it dark; and they did not go against his word. He sent darkness so that it was dark (everywhere in the day-time). But (the Egyptians) did not obey him.</p>   |
| <p><i>God’s Word</i>™<br/>HCSB<br/>JPS (Tanakh)</p>         | <p>He sent darkness and made their land dark. They did not rebel against his orders. He sent darkness, and it became dark--for did they not defy His commands? He sent darkness; it was very dark; did they not defy His word? The meaning of the Hebrew in this final sentence is uncertain.</p> |
| <p>New International Version</p>                            | <p>He sent darkness and made the land dark— for had they not rebelled against his words?</p>  |

**Literal, almost word-for-word, renderings:**

|                                   |  |
|-----------------------------------|--|
| <p><i>The Amplified Bible</i></p> | <p>He sent [thick] darkness, and made the land dark, and they [God’s two servants] rebelled not against His word. [Ex. 10:22 Psalm 99:7]</p> |
| <p>NRSV</p>                       | <p>He sent darkness, and made the land dark;</p>   |

they rebelled [Compare Greek, Syriac; Hebrew: *they did not rebel*] against his words.

WEB  
Young's Updated LT

He sent darkness, and made it dark. They didn't rebel against his words.  
He sent darkness, and it is dark, And they have not provoked His word.

**What is the gist of this verse?** God made the land of Egypt dark. The second phrase is more difficult to understand—it appears to mean that Moses and Aaron did not rebel against His commands to them.

| Psalm 105:28a  |  |   |                             |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
| shâlach (חָלַח)<br>[pronounced shaw-LAKH]  | to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out      | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #7971<br>BDB #1018 |
| chôshek <sup>e</sup> (חֹשֶׁךְ)<br>[pronounced KHOH-shek <sup>e</sup> ]   | darkness, obscurity, extraordinary [extreme] darkness  | masculine singular noun                                     | Strong's #2822<br>BDB #365  |
| The idea of <i>extreme darkness</i> can be found in its use in Ex. 10:21–14:20; it can refer to a secret place or a hiding place in Job 12:22–34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB. |  |   |                             |
| wa (or va) (וּ)<br>[pronounced wah]  | and so, and then, then, and; so, that, yet, therefore; because   | wâw consecutive   | No Strong's #<br>BDB #253   |
| châshak <sup>e</sup> (חָשַׁךְ)<br>[pronounced khaw-SHAKH <sup>e</sup> ]  | to darken, to make dark, cause to be dark, to b dark; to hide, conceal, to obscure, confuse (figuratively) | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #2821<br>BDB #364  |

**Translation:** He sent forth the darkness and He made [the land] dark;... One of the first things which God did through Moses was to make the land of Egypt dark. This represented the spiritual darkness which was over the land of Egypt.

Spurgeon writes: *This was no natural or common darkness...it was beyond all precedent and out of the range of ordinary events. It was a horrible palpable obscurity which men felt clinging about them as though it were a robe of death. It was a thick darkness, a total darkness, a darkness which lasted three days, a darkness in which no one dared to stir.*<sup>56</sup>

When the Jews first moved into Egypt, Joseph was the 2<sup>nd</sup> in command, and all of his relatives were treated well. It is reasonable to suppose that there was some positive volition in Egypt at this time. Although the Bible provides us no record here, positive volition toward God and a good attitude toward the Jews generally go hand-in-hand. This may help to explain another reason why God took Joseph and company to Egypt—there was positive volition at that time.

After the Jews had been in Egypt for some time, Egyptian attitude toward the Jews changed, and there seemed to be little positive volition among the Egyptians toward God (although a *mixed multitude* would exit Egypt with the Jews). The repeated negative volition of Pharaoh and the fact that these plagues fell upon all of Egypt indicates

<sup>56</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 105:28.

that Pharaoh, in this matter, represented his people and their negative volition. The fact that Pharaoh was able to muster a full army to pursue the Jews, despite all that had happened throughout this portion of Egypt, indicates great negative volition among the Egyptian population. After each plague, you would think that these Egyptians would recognize God’s great power and yield to it; but, instead, with each plague, their negative volition toward God became more solidified. Earlier in the exegesis of this chapter, I mentioned pain; and how God uses pain to reach some people with strong negative volition. It doesn’t always work—some people’s volition is too negative and encrusted to break through. God uses a number of methods to get through man’s negative volition. One of these methods is fear—you have heard the saying, *there are no atheists in foxholes*. The blood and the terror and the horror of war definitely turns men toward Jesus Christ, as they see first hand just how out of hand man is. However, even though such direct exposure does work on some people, it does not work on everyone. Some men in foxholes still reject God; they still hold Him at arm’s length.

Here we have an entire nation—Egypt—most of whom are in spiritual darkness. They see a series of wondrous events—all which appear, at least, to be miraculous. Although these miracles and wonders worked on a few Egyptians, most of them just continued to remain negative toward the Word of God.

In all of the Middle East, there are a handful of places where the general population appears to be doing reasonably well: Israel and Dubai both come to mind. Israel does not have a huge Muslim population (at least, at this time, the year 2007, there have been attempts to segregate the Muslim population into their own areas); and Dubai, although a Muslim city, lacks the insane fervor of Muslim extremists (there is a distinct capitalistic fervor there). Most Muslims have some fundamental understanding of Israel and Dubai; yet few seek to pattern themselves after either area. Palestinians, who have been at war with the Jews off and on for over 50 years, are now in a fairly segregated area, and yet they themselves are engaged in a civil war at this point in time between two radical factions of Islam. The people there face war and fear daily, but do they turn toward God? Of course not! They turn toward the demon Allah who is the source of their great misery.

We have radical factions of Islam destroying the very fabric of society in Pakistan, the Palestinian areas, Iran, Lebanon, Iraq (although things are improving in Iraq throughout the latter half of this year); and these radical factions are disrupting societies all over the world. You would think that the Arab people would recognize that this is cancerous and that it is destroying them from within; but still, on Muslim television stations, there are cartoons played regularly which glorify suicide bombers. Instead of trying to move away from these radical elements, they are brainwashing their own young people to disrupt things even more. This is the power of hatred and bitterness.

So, even though God uses a number of ways to break through our negative volition—pain, fear, social anarchy, miracles, signs—man still manages to remain negative toward the Lord Who bought them. Egypt has become a land of spiritual darkness and God will use a variety of pressures to gain their attention, and to break through their negative volition; and this will work with a few Egyptians, but the majority will remain negative toward Him.

| Psalm 105:28b   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings                                   | Notes/Morphology   | BDB and Strong’s Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction   | No Strong’s #<br>BDB #251  |
| lô <sup>7</sup> (לֹ or לוֹ) [pronounced <i>low</i> ]  | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong’s #3808<br>BDB #518 |
| The Hebrew and Latin both contain this negative; the Greek, Syriac, Arabic and some copies of the Latin Vulgate do not. <sup>57</sup> |   |  |                            |

<sup>57</sup> The portion of this statement about the Arabic and some copies of the Latin Vulgate lacking the negative particle comes from Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 105:8.

**Psalm 105:28b**

| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| mârâh (מָרָה) [pronounced maw-RAWH]                | <i>to be bitter; to be disobedient, to be rebellious; to resist, to oppose, to rebel, to rebel against, to be contentious</i> | 3 <sup>rd</sup> person plural, Qal perfect  | Strong's #4784<br>BDB #598 |
| ʿêth (אֵת) [pronounced ayth]                       | generally untranslated; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object                       | Strong's #853<br>BDB #84   |
| dâbâr (דְּבַר) [pronounced daw <sup>b</sup> -VAWR] | <i>word, saying, doctrine, thing, matter, command</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1697<br>BDB #182 |

According to Owen, many manuscripts have this final noun as a masculine plural noun with the 3<sup>rd</sup> person masculine singular suffix.

**Translation:** ...and they [Moses and Aaron] were not disobedient to His words. Your Bible may read: **He sent darkness and made it dark; yet they resisted His words.** The negative in this verse is in dispute. In the Septuagint and the Syriac codices, there is no negation in the second line. The manuscripts from which we work in the Hebrew only date back to 800-900 AD; however, we have portions of the Greek translation, the Septuagint, which date back at least as far as 100 B.C.. This does not mean that the Septuagint is automatically the better reading, as it is a translation, and, as we have seen, translations are subject to interpretation when a choice of meanings are selected. Determining which rendering that we follow is a part of the subject textual criticism. Some take the easy way out and, no matter what, go with the Massoretic text. Others allow their translations to reflect the alternate readings, either noting this in a footnote or in the verse itself.

If the negative is not here, then the ones *rebelling* are the Egyptians, represented by their ruler, the Pharaoh (identified by Thieme as King Thutmos III), and his staff. The response of Pharaoh and company was consistently negative. If there is a negative here, then *they* are taken to be Moses and Aaron, then *they* did not rebel against His Word.

It will be easier to see this in a chart.

| <b>Is There a Negative in Psalm 105:28?</b> |  |  |
|---|--|--|
|   | <b>Without the Negation</b>  | <b>With the Negation</b>   |
| <b>Readings</b>                             | He sent darkness and made it dark; and they rebelled against His words.                | He sent darkness and made it dark; and they did <b>not</b> rebel against His words.  |
| <b>Interpretation</b>                       | This was the 9 <sup>th</sup> plague, yet the Egyptians continued to rebel against God. | God made it dark over the land, but Moses and Aaron remained steadfast, obeying God's word.<br><br>At least one commentator interprets this as referring to Israel, as they went along with Moses and Aaron. |

| Is There a Negative in Psalm 105:28? |   |  |
|--------------------------------------|---|--|
|                                      | Without the Negation  | With the Negation  |
| <b>Reasons For</b>                   | This is how it is found in the Greek and Syriac.  | <p>This is how it is found in the Hebrew and the Latin.</p> <p>Textual criticism demands that we take the more difficult text.</p> <p>Moses and Aaron are also the closest nouns to which the second half of this verse could apply.</p> |
| <b>Reasons Against</b>               | <p>It is more likely that a translator might attempt to clean up the text or to make it more understandable.</p> <p>When it comes to the interpretation, one might <i>want</i> to understand this as referring to <i>the people of Egypt</i>, but the closest thing to that is <i>the land of Egypt</i>, which is in the singular. We do not find the antecedent <i>Egyptians</i> anywhere near this verse.</p> | <p>Interpretation is more difficult. We do find the <i>people</i> (a singular noun) of Israel mentioned, but it is back in v. 25.</p>  |

I'd love to be able to tell you that this is an easy call, and, for interpretation's sake, it is easier to understand this verse without the negative. However, it is easier to understand *why* a translator would change this to be easier to interpret rather than the other way around. Furthermore, the Masoretic text, despite its age (written over a millennium after the canon had been closed), is extremely well-preserved.

What may be an important consideration here is, there are at least two problems with this verse: the negation and the singular or plural of *words*. Given this many problems, perhaps the verb is wrong here.

Here's where I stand: the first time I read through and exegeted this verse, I left the negative out; now, in reviewing the arguments, I believe that the negative belongs here. Who knows—maybe a few years from now, I'll change my opinion again.

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Matthew Henry believes that the negative properly belongs there and he writes: *Moses and Aaron observed their orders, in summoning them just as God appointed them, and they rebelled not against his word (Psalm 105:28) as Jonah did, who, when he was sent to denounce God's judgments against Nineveh, went to Tarshish. Moses and Aaron were not moved, either with a foolish fear of Pharaoh's wrath or a foolish pity of Egypt's misery, to relax or retard any of the plagues which God ordered them to inflict on the Egyptians, but stretched forth their hand to inflict them as God appointed.*<sup>58</sup> Even though I have waffled on my interpretation of this verse, Henry makes a compelling argument. We forget just how much courage it took to go and take a stand before the ruler of Egypt and to speak God's judgments against Egypt.

Whether the word *words* is singular or plural is also in dispute. It is written and read as a plural in the Septuagint and in the Vulgate; it is written and read as singular in two of the early printed editions and in the Aramaic and

<sup>58</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 105:28.

Syriac; and in the Massoretic text, it is read singular and written plural. You may have noticed that there are a number of minor discrepancies throughout this chapter. There is a reason for this. This is a song which was sung on a regular basis and was well-known. You might think that because this was a well-known psalm sung by the people, that there would be few disputed readings. Au contraire; the choir leader from time to time would change a portion of a song because it sounded better, it fit in with what he felt was right, etc. etc. I have known this to be done at Berachah Church. The copying of the song would have been done from time to time not necessarily by scribes, who were fanatical (as they should have been) with the preservation of the original text, but by whoever the song leader could get to copy them for the choir. And since this is found in two different places—in the Bible and in their equivalent of a hymnal,<sup>59</sup> one would be changed and that would sometime cause the other to be changed as well. However, insofar as we are concerned, the change in number really does not significantly alter the meaning in this verse.

Now to deal with what is found in this verse in particular. During times of judgment, God brings over an area a thick darkness. **Then Y<sup>e</sup>howah said to Moses, “Stretch out your hand toward the sky, that there may be darkness over the land of Egypt—even a darkness which can be felt.” So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings** (Ex. 10:21–23). Now would be a good time to examine the **Doctrine of Darkness—not finished yet!!**

One of the things which I struggle with at times is the negative volition of man. As many of you are aware, one the great theological debates is between the free will of man and the sovereignty of God; Armenianism v. Calvinism; human volition against predestination. I ran into this issue immediately upon becoming a Christian. I had discovered J. Vernon McGee and Bob Thieme, both of whom taught the Bible verse by verse. I thought that this was the greatest thing and I assumed when I shared this with other Christians, the opportunity to be exposed to God’s Word carefully taught verse by verse, that they would be extremely thankful and jump at the chance. I was quite surprised. One thing that the average Christian is *not* interested in is being taught God’s Word. Now, they might go in for a Bible study/sharing session where they can share their views, but as for sitting under someone’s authority who teaches God’s Word verse by verse—not interested. Non-Christians don’t realize this, as some Christians they know are often spouting verses. This is why it is difficult to find a church where the Bible is taught carefully verse by verse. Now, in most churches, the Bible is alluded to and some churches even jump from *proof* text to *proof* text; but, for the most part, many pastors simply read a portion of the Bible and use these few verses as a spring board from which to launch into something else. However, damn few pastors explain just exactly what is occurring in this verse, and then the following verse, and then the verse after that, and how this all fits together as a whole.

Becoming a Christian does not eliminate the old sin nature within us. Some people become believers and then change very little after that. A famous conversion which I recall was Larry Flynt, the publisher of *Hustler* magazine. I believe that there is a good chance that this man, who sells pornography for a living, believed in Jesus Christ and was saved. He had no interest in truth after that; he incorporated the molecule of doctrine which he knew into his lifestyle and previously determined views and moved on in his life. He continued to be involved in sinful behavior, but he put a *Christian* spin on it. Believers do the same thing, but their sins are generally more refined than Mr. Flynt’s. Millions of saved believers refuse to let go of their habits, their viewpoints and the stance which they took prior to salvation; they incorporate that into their new *Christian* life. So they don’t want to know God’s Word or God’s will; not really. They may act like they do and they may say that they do, but they don’t. Most of the time, they got out of fellowship 3 minutes after they were saved, never found out how to get back into fellowship, and have been playing *religion* like some children play *house*.

One of the struggles which I have is why do some people believe in Jesus Christ and why do others reject Him? For those who know the gospel, it is a simple five second decision. Even if there was only a 0.001% chance that the gospel was true, considering the eternal bliss associated with it as opposed to the eternal damnation for rejecting Jesus Christ, it would be worth a few seconds out of a person’s life to believe in Jesus Christ *just in case*. Some of you go to the trouble to send in the *Publisher’s Clearing House* contest form, even though your chances

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<sup>59</sup> And I am postulating the existence of an ancient hymnal; I am unaware if any from that time period actually exist.

there of winning are far, far less than 0.001%; and this takes you much longer than five seconds; and the rewards are, at best, temporary. This is an area in which we must believe the Bible; the Bible indicates that we all have free will; it indicates that we need only believe in Jesus Christ to be saved; and it indicates that God is not willing that any should perish, but that all come to a changing of the mind about Him.

(Some believers need to know this as well)

### **A Message to the Unbeliever about Brownie Points Given by God**

Some unbelievers believe that, if we convince them to believe in Jesus Christ, then God gives us some brownie points. That is, we get an extra harp to play in the clouds, or a larger mansion, or an extra jewel in our crown; whatever it is, unbelievers think that if I can convert them, then I get a bonus. Hell, even some believers believe that.

Let me make this is clear as I can: I am not responsible for your volition! What choices you make in your life are not my responsibility. At no time does God instruct Christians to find random unbelievers and waterboard them until they believe in Jesus Christ. Furthermore, even though we are responsible to give the gospel to the unbeliever, we are *not* responsible for their response. In my life, God may choose for me to give the gospel to 200 unbelievers. I am responsible for my behavior and for the clarity of the gospel, but I am not responsible for the choices made by those 200 unbelievers. If this was God's only requirement of me, and I fulfilled this requirement, and *not one* of these 200 came to Christ, I am still rewarded. God had a plan for my life, I fulfilled this plan, and, assuming all this is done by His gracious provision, there are rewards.

It does not matter one way or the other how the unbeliever responds to the gospel clearly communicated. Now, there are areas where we have some responsibility concerning the volition of others: a parent has some responsibility concerning the volition of his children; a rent-a-cop has some responsibility concerning the volition of those where he is standing guard; a coach has some responsibility for the volition of his players. However, I, as an adult believer, if I am filled with the Spirit and if I clearly communicate the gospel to the unbeliever; I am not responsible for the choice that unbeliever makes. Whether he chooses for or against Christ is between him and God.

Noah preached the gospel warning for 120 years, and no one outside of his family responded. This does not make him a failure or does this mean that Noah is ineligible for eternal rewards.

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You, as a believer, need to understand what you are responsible for.

### **A Shorter Message to the Believer about Witnessing**

I know a believer friend of mine, now deceased, who became quite discouraged when witnessing to his old friends, and eventually concluded, "I guess I am not good enough to convert you." (he never witnessed to me; but this quote was conveyed to me from someone else).

God the Holy Spirit makes the gospel clear to you; God the Holy Spirit fills you and presents the opportunity, and God the Holy Spirit then makes the gospel clear to the unbeliever to whom you witness. What that person chooses to do with this information is up to them. You do not necessarily need to know their decision or do any follow up work.

Many years ago, I witnessed to a hitchhiker (or, to someone who picked me up hitchhiking—I don't recall which). I gave him the gospel and, if I recall correctly, I made it clear that it was faith alone in Christ alone. He made the statement, "I never heard it put that way before." And that is where we left it; I never saw him again, and he never saw me again. He might have believed in Jesus Christ and he may have rejected Jesus Christ. What he did with the information after I witnessed to him was between him and God. God did not award me bonus points because he believed; nor did God give me half a reward if he did not believe.

## A Shorter Message to the Believer about Witnessing

We are *not* responsible for the free will choices made by unbelievers who we witness to.

The only time you have any sort of responsibility for the volition of another is when authority is involved. Even here, you must be careful. For instance, as your child moves closer and closer to adulthood, the more you need to back off when it comes to enforced humility and enforced authority. A child needs to make some of his or her own decisions.

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I even have concerns about my own free will. I have great admiration for Billy Graham, not because he has millions of people who listen to him, but because, having a position in the public view, he has managed to keep himself unsullied by scandal. In his ministry, he has the opportunity to engage in a wide range of sins and illicit behavior and he has had the strength of character to resist to keep his focus on the One Who saved him. I have an interest in grasping the meaning of God's Word in every verse; I have an interest in why was this said, who was this said to, what was the context, etc. when it comes to God's Word. I pray that I will have this same interest tomorrow and the next day. I fear making some horrible choices, as David did, and then to spend a significant portion of my life away from God's Word. One of my personal prayers—and I do pray for myself—is to maintain a genuine interest in God's Word tomorrow and the next day.

The Bible gives us several examples of believers who go astray for long periods of time in their lives: David, Solomon and Paul. Personally, I would hate to look back in life and feel that I spent 5 or 10 years wasted because I was out of fellowship.

**He turned their waters to blood  
and so He caused to die their fish.**

Psalm  
105:29

**He turned their waters to blood  
and caused their fish to die.**

**He changed their waters into blood  
and caused their fish to die.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text

He turned their waters to blood  
and so He caused to die their fish.

Septuagint

He turned their waters into blood, and He killed their fish.

Significant differences:

None.

### Thought-for-thought translations; paraphrases:

CEV

God turned their rivers into streams of blood, and the fish all died.

*The Message*

He turned all their water to blood so that all their fish died;...

New Living Testament

He turned the nation's water into blood,  
poisoning all the fish.

### Mostly literal renderings (with some occasional paraphrasing):

HCSB

He turned their waters into blood and caused their fish to die.

JPS (Tanakh)

He turned their waters into blood  
and killed their fish.

**Literal, almost word-for-word, renderings:**

MKJV

He turned their waters into blood, and killed their fish.

Young's Updated LT

He turned their waters to blood, And He put to death their fish.

**What is the gist of this verse?** The first plague is the turning of the waters into blood, which is the second plague named.

| Psalm 105:29a  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| hâphak <sup>e</sup> (פָּהַק) [pronounced <i>haw-FAHK<sup>e</sup></i> ] | <i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                        | Strong's #2015<br>BDB #245 |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]                                   | generally untranslated; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object                   | Strong's #853<br>BDB #84   |
| mayim (מַיִם) [pronounced <i>MAH-yim</i> ]                             | <i>water, waters</i>  | masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #4325<br>BDB #565 |
| lâmed (ל) (pronounced <i>l<sup>e</sup></i> )                           | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510  |
| dâm (דָּם) [pronounced <i>dawm</i> ]                                   | <i>blood, often visible blood</i>   | masculine singular noun   | Strong's #1818<br>BDB #196 |

**Translation:** He turned their waters to blood... The very first plague was a turning of the water to blood; and this is the second plague named here. Whether the water turned into literal blood is debatable. My thinking is, it did turn to a reddish color, and probably due to some sort of contamination. Now, it is possible that this was an out and out miracle, where the chemical composition of water was completely changed into blood.

God's orders to Moses went as follows: Then the LORD said to Moses, "Pharaoh's heart is hardened; he refuses to let the people go. Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him, and take in your hand the staff that turned into a serpent. Then you will say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "Let my people go, that they may serve me in the wilderness. But so far, you have not obeyed." Thus says the LORD, "By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile." ' ' Then the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood, and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.' " (Ex. 7:14–19).

One of the miracles which bothered me early on is Jesus turning water into wine as being His first public miracle. It struck me as odd for Jesus to do something like this as His first public miracle. It seemed almost like a parlor trick, albeit a true miracle. However, the key is this first public miracle of Moses. Blood represents judgment and with Moses, judgment was brought to man. God's perfect standards were outlined and man is found to be

wanting. Even though this was a judgment pronounced against Egypt specifically, the symbolism is, Moses brought judgment to all men. Jesus Christ brings forgiveness and blessing to all mankind, represented by turning water into wine. Neither miracle could have been performed worldwide, as man could not survive if all water had been turned to blood or if all water had been turned to wine; so the miracles are localized and symbolic. They are true miracles—I mean, they actually happened and the chemical composition of the water actually changed—and it is clear in the book of John that this water really became wine. Given this, we might reasonably suppose that the water really became blood in this first public sign.

In general, turning Egyptian waters into blood was a judgment upon the Egyptians. However, it was also a very specific judgment. Pharaoh ordered the Egyptian people to take newly born sons of Hebrews and to drown them in the Nile River (Ex. 1:22). They themselves had polluted the Nile with the blood of the Hebrew children, in a figurative sense; therefore, God judged them by turning their Nile waters into literal blood.

| Psalm 105:29b                               |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                        | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced <i>wah</i> ]    | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| mûwth (מִוֹת) [pronounced <i>mooth</i> ]    | <i>to kill, to cause to die, to put to death, to execute</i>          | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #4191<br>BDB #559 |
| ʿêth (אֵת) [pronounced <i>ayth</i> ]        | generally untranslated; occasionally <i>to, toward</i>                | indicates that the following substantive is a direct object  | Strong's #853<br>BDB #84   |
| dâgâh (דָּגָה) [pronounced <i>daw-GAW</i> ] | <i>fish</i>   | feminine singular noun generally used in the collective sense; with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1710<br>BDB #185 |

**Translation:** ...and caused their fish to die. As found in the Exodus record, fish in the water died, as they were breathing in this blood.

The use of the 3<sup>rd</sup> person plural in this verse confirms the 3<sup>rd</sup> person plural in v. 28—it was the fish of the Egyptians who were caused to die and it was the waters of Egypt which were turned to blood. *He* can reasonably refer to Moses or to God. It was through the plan of God the Father executed through the power of the Holy Spirit, through the agency of Moses. However, given the context of the previous verse, here *He* properly refers to God. It is important to realize that Moses isn't actually doing anything here. That is, his actions are not causing the water to turn to blood. God has told Moses to make this pronouncement, and, as he does, God turns the water into blood.

At one time, Egypt appears to have been well-watered and there was an abundance of agriculture there. In one of their weaker moments, the Jews looked back at Egypt and the food which they enjoyed there: [We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic](#) (Num. 11:15). This indicates that, at one time, Egypt was well watered, and, as Gill comments, abounding in *streams, rivers, ponds, and pools*.<sup>60</sup> Remember the culture—going from point A to B at that time was not an easy thing to do. If fish were free and abundant, then the Jews had to be able to easily go and get the fish. That requires that there be abundant fishing holes, so to speak.

<sup>60</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:29.

Let's close out this verse with a few points on the first plague:

### The First Plague: Water is Turned to Blood

1. The Pharaoh had ordered that Hebrew infants be thrown into the Nile and drown. This was an order given to Egyptians as a whole. Ex. 1:22
2. Although the Egyptian midwives had been ordered to kill male Hebrew babies, they disobeyed this order and God blessed them for this. Ex. 1:16–20
3. Obviously, Egyptian citizens obey Pharaoh's order, and many infants were killed. Although is this not stated outright, the fact that the parents of infant Moses hid him, indicates that the threat was real. Ex. 2:2
4. God's first judgment against Egypt was to turn the water of the Nile River to blood. Ex. 7:17–18
5. God's orders to Moses was to lift up his staff **over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water** (Ex. 5:19), so that they may become blood; however, on several occasions, specifically the Nile River is said to be turned to blood (Ex. 7:18, 20–21, 23–24).
  - a. There are two possibilities: all of the waters in Egypt were turned to blood or some of the water in Egypt was turned to blood.
  - b. In the former case, even a water jug an Egyptian kept in his icebox to drink from after mowing the lawn was turned to blood.
  - c. In the latter case, not every water source was destroyed.
  - d. Since Egyptians appeared to be able to get water from shallow wells (Ex. 7:24), my logical conclusion is, God struck the Nile River, and all water that came from the Nile River also became blood, which would have included a number of streams and ponds (Psalm 78:44).
6. Therefore, the Nile had been polluted with the blood of Hebrew children, in the sense that many infants died in the Nile. This is logically inferred by the previous point and by the first judgment against Egypt was that the Nile River specifically was turned to blood.
7. This tells us about the spiritual condition of the Egyptians. Although there was clearly some positive volition—specifically among Egyptian midwives—there were apparently enough Egyptians willing to kill Hebrew infants to cause Moses' parents to hide him.
8. A second logical conclusion that we may come to is, the Egyptian people were particularly degenerate at this time, this degeneracy made clear by their willingness to slaughter Hebrew infants. One of the characteristics of the degeneracy of the people in the land of Canaan, was that they sacrificed children to Molech (Molech, we know about; it is likely child sacrifice occurred among most of the diverse groups of people in the Land of Promise).
9. How a society treats and interacts with its youth is arguably one sign of the spiritual condition of that society.
10. We do not know exactly what happened with respect to this miracle: Various options are:
  - a. All of the water of the Nile was supernaturally turned into blood.
  - b. Some of the Nile water became blood, enough to turn the water red. This could have been supernatural or there may have been a natural cause, the extent of which is hard to fathom. What we would call natural conditions, would have had to have been extreme almost beyond imagination. First of all, you cannot simply have animals die in the water, as that will not produce any blood. What comes to mind is, piranhas en masse savaging huge mammals en masse. Another thing which comes to mind is, a bloody war occurring upstream in the Nile. Bear in mind, for something like this to occur naturally, we have to be dealing with unimaginable numbers of living things which are slaughtered. The extent of blood in the water has turn what is likely a large and raging river (at that time) red, and the blood has to be in high enough concentrations to kill all of the fish in the Nile. I am not saying this is out of the question, but a *natural* explanation would require some phenomenal natural set of events.
  - c. The water may have been turned red either supernatural or because of some wild natural phenomenon. If this is the case, whatever polluted the water also killed all of the fish in the water.
11. Now, I am not obsessed with finding some naturalistic explanation for anything which God does. That is not the point. God created this universe and all natural laws. If I take a specific concentration of Hydrochloric Acid and add it to a specific concentration of Sodium Hydroxide, and mix them together at room temperature, I will get the same result in every experiment. If a million scientists perform this exact

## The First Plague: Water is Turned to Blood

same experiment a million times under the exact same conditions, the same result will occur. God is not subject to these laws. These are His laws. He designed the molecules to combine in specific ways, and for these bonds to act in a specific way in a water solution, and for certain ions (I think that is the correct word for it?) to combine and recombine in specific ways. God is not subject to the laws which He designed for matter to always obey. God can add the aforementioned chemicals and the result can be pure gold. Since the laws of our universe have been set into motion by God, God can also overrule these laws. Nothing in our universe can travel faster than the speed of light—that is the ultimate speed limit for the universe. However, Jesus Christ, in His resurrection body could be in the Throne Room of God one instant and, in the next, touching down on the Mount of Olives. So, for God to perform a miracle which breaks several laws in His universe, is nothing. It is not different than two children playing cowboys, and, an instant later, their guns become laser ray guns. It is their world; it is their imagination; and anything in that world can change. God is even in more control of His universe.

- a. Now, what would be amazing, is for God to have designed, in eternity past, natural events which occur in the Nile which produce millions of gallons of blood. I would have a hard time even coming up with a scenario which would cause this to happen, and yet God, in eternity past, can not only set events into motion where this would occur, but that it would happen the instant the Moses raises his staff over the waters of Egypt. That would be an amazing feat.
  - b. This in no way suggests that every miracle or great act of power in the Bible has an explanation which allows it to be placed in the realm of natural science. I believe that when our Lord turned water into wine at the wedding in John 2:1–11, that was clearly a miracle which defied the laws of science.
12. This plague appeared to have lasted for 7 days (Ex. 7:25). We are not told that the plague was lifted nor do we find Pharaoh requesting Moses to remove this sign of judgment (Ex. 8). That we have a huge number of frogs as the next plague suggests to me that the plague of the Nile River being turned to blood subsided. It is possible that, on the 7<sup>th</sup> day, the Egyptians woke up and the blood in the water appears to be thinning, and, on the 8<sup>th</sup> day, these waters are filled with frogs. At this point, we can only speculate, and to me, logic suggests that the 1<sup>st</sup> plague ended—whether suddenly or gradually—and the 2<sup>nd</sup> plague then began.
  13. No matter what the exact cause, this miracle rendered the lifeblood of Egypt—the Nile River—completely and totally unusable by people or by aquatic life. There were probably consequences of this plague which went on for decades.
  14. This great act or miracle of God was a judgment against Egypt and, by extension, over all mankind. The staff of Moses and the blood all represent judgment. Moses is closely associated with this miracle as he is closely associated with the Law, which condemns all mankind.
  15. The parallel miracle in the New Testament is where Jesus turned water at the wedding in Cana of Galilee into wine, which symbolized blessing and happiness through our Lord Jesus Christ.
  16. There will be a similar, future judgment against all the earth, during the time of the Tribulation. [The second angel poured out his bowl into the sea, and it became like the blood of a corpse, and every living thing died that was in the sea. The third angel poured out his bowl into the rivers and the springs of water, and they became blood. And I heard the angel in charge of the waters say, "Just are you, O Holy One, who is and who was, for you brought these judgments. For they have shed the blood of saints and prophets, and you have given them blood to drink. It is what they deserve!"](#) (Rev. 16:3–6).

We make a lot of mistakes in our lives. Some of these mistakes have ramifications which go on for decades.

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Although there are reasons for and against the Nile turned to blood being a miracle; however, it is my opinion that many of the acts which followed were natural acts which God set into motion from eternity past. However, there are reasonable arguments that this was just a flat out miracle.

To help you see what is going on in the palace of the king. For some of these plagues, the priest-magicians of the court were able to duplicate, to some degree, what Moses did. That gave the Pharaoh of Egypt a reason to doubt the power of the God of Moses. Now, what God did on a large scale, these magicians were able to duplicate on a small scale. Now, I have seen some magic tricks and I can occasionally make some guesses as to how this or that is done; however, some of it baffles me completely. What appears to be the case is, these court magicians were able to score a gig in the palace of the pharaoh by being religious and performing magic tricks. Now, it really did not matter if they were religious or not; this gig got them great living conditions, as Pharaoh apparently believed their powers to be from God, even though they were simple parlor tricks (okay, maybe they were complex parlor tricks). This was actually a very clever approach, as they did more than entertain the King of Egypt; they dispensed with whatever religious norms and standards fit with their culture or they made up some of their own. The reason this was clever is, they did more than entertain Pharaoh. If they were simply entertainers and nothing else, then they could be booted out of the palace by Pharaoh at any time on a whim. If they presented themselves as men of God, that was a whole different story. It is much more difficult for Pharaoh to dismiss them if they are men of God. So, whenever these priest-magicians were able to duplicate, on a smaller scale, what Moses had done, Pharaoh would trust that his own gods were as powerful as the God of Moses, and he would harden his heart.

|   |                         |  |
|---|-------------------------|--|
| <p><b>He infested their land [with] frogs [or, <i>small, hopping things</i>] in rooms of their kings.</b></p> | <p>Psalm<br/>105:30</p> | <p><b>He infested their land with frogs;<br/>[He even infested] the chambers of their kings<br/>[and princes].</b></p> |
|---|-------------------------|--|

**Their land swarmed with frogs;  
they even entered the private rooms of their royalty.**

Here is how others have translated this verse:

#### Ancient texts:

|                                      |  |
|--------------------------------------|--|
| <p>Masoretic Text<br/>Septuagint</p> | <p>He infested their land [with] frogs [or, <i>small, hopping things</i>] in rooms of their kings.<br/>Their land produced frogs abundantly, in the chambers of their kings.</p> |
|--------------------------------------|--|

|                                 |   |
|---------------------------------|---|
| <p>Significant differences:</p> | <p>In the Hebrew, <i>land</i> is not the subject of the verb, as it is a feminine singular noun and the verb would take a masculine singular noun. Apart from that, the texts are identical. My English renderings of the Syriac and Latin are in agreement with the Greek.</p> |
|---------------------------------|---|

#### Thought-for-thought translations; paraphrases:

|  |  |
|--|--|
| <p>CEV<br/>Good News Bible (TEV)<br/>New Jerusalem Bible</p> | <p>Frogs were everywhere, even in the royal palace.<br/>Their country was overrun with frogs; even the palace was filled with them.<br/>Their country was overrun with frogs,<br/>even in the royal apartments;...</p> |
|--|--|

#### Mostly literal renderings (with some occasional paraphrasing):

|  |   |
|--|---|
| <p>Bible in Basic English<br/>Complete Apostles' Bible<br/>Easy English (Churchyard)</p> | <p>Their land was full of frogs, even in the rooms of the king.<br/>Their land produced frogs abundantly, in the chambers of their kings.<br/>Then frogs filled their land;<br/>they even went into the bedrooms of their rulers!</p> |
| <p><i>God's Word</i><sup>TM</sup><br/>New International Version</p>                      | <p>He made their land swarm with frogs, even in the kings' bedrooms!<br/>Their land teemed with frogs,<br/>which went up into the bedrooms of their rulers.</p>   |

#### Literal, almost word-for-word, renderings:

MKJV Their land swarmed with frogs in the rooms of their kings.  
 New King James Version Their land abounded with frogs,  
 Even in the chambers of their kings.  
 Young's Updated LT Their land teemed with frogs, In the inner chambers of their kings.

**What is the gist of this verse?** The second plague is named next, where frogs are found everywhere, even within the private rooms of the king.

| Psalm 105:30  |   |  |  |
|---|---|--|--|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers               |
| shârats (שָׂרָצַ) [pronounced shaw-RATS]  | to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied | 3 <sup>rd</sup> person masculine singular, Qal perfect                         | Strong's #8317<br>BDB #1056            |
| ʿerets (אֶרֶץ) [pronounced EH-rets]   | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]   | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #776<br>BDB #75               |
| ts <sup>e</sup> phar <sup>e</sup> dêa <sup>ʿ</sup> (צָפְרָדַיִם) [pronounced ts <sup>e</sup> -fahr <sup>e</sup> -DAY-ahg] | frogs [collective]; hoppers; leapers  | feminine plural noun; often used in the collective sense in the singular       | Strong's #6854<br>BDB #862             |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]  | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within                    | a preposition of proximity   | Strong's# none<br>BDB #88              |
| cheder (חֲדָרִים) [pronounced KHEH-dehr]  | chamber, room, private room; private office; innermost part; inward parts                                       | masculine plural construct   | Strong's #2315 (and #2316)<br>BDB #293 |
| melek <sup>e</sup> (מְלָכִים) [pronounced MEH-lek]  | king, ruler, prince   | masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix  | Strong's #4428<br>BDB #572             |

**Translation:** He infested their land with frogs; [He even infested] the chambers of their kings [and princes]. The signs and miracles of Moses affected the entirety of Egypt. No one, save the Israelites, was exempt from the terrible signs and their negative volition caused God to continue with His signs against them. I am not covering these verses in any detail, as we have previously covered this in Exodus and in Psalm 78.

I believe that, whatever occurred upstream in the Nile, somehow resulted in millions upon millions of frogs being born. For this to have occurred, so many things would have had to fall exactly into place. The eggs of frogs typically hatch within 3–25 days, generally in water; but the tadpole stage lasts, for most species, a few weeks. So, in order for this to have come about naturally, God had to have prepared millions upon millions of frog eggs several weeks in advance—even in advance of the water being turned to blood. Quite obviously, even though a frog may lay 100's or 1000's of eggs at a time, most of these are eaten by fish. Those which turn into pollywogs are mostly eaten by fish. However, the fish are dead, so there are no natural enemies for the eggs and pollywogs, allowing for a record number of frogs.

In the alternative, God suddenly created millions of frog eggs, tadpoles and/or frogs. This is obviously an easy fix, and much simpler than God setting events into motion in eternity past for all of this to occur naturally.

Along these lines, one of the things which I have been thinking about, but have come to no definite conclusions, is what God actually does in a miracle. I believe that there are signs and miracles done in the Bible which are clearly miracles and others which seem to possibly be a function of natural laws. One postulate which seems reasonable to me is, God is not creating anything new. That is, since the restoration of the earth, God has not created anything brand new. The water being changed into wine is a miracle, but God simply changed the chemical composition, as the building blocks—the protons, neutrons and electrons—are already present. What is problematic to this postulate is, *what about human life?* Can this be considered a new creation? From whence comes the human soul? When God breathes into man his first breath at birth, does this also create a brand new soul? Or, is the soul a function of the human body combined with the breath of life? Man, as God has designed us, has the ability to perpetuate human life. There is a process by which children are produced. This does not involve an additional creative function by God—not until the soul is made, and here is where I do not have a clear answer. When God completed His work on the 6<sup>th</sup> day, perhaps the idea was, all physical things had been created and that was the completion of His physical creation?

Don't misunderstand me at this point. There are a lot of issues which are interesting but probably have no spiritual impact at all. For instance, I find the authorship of the book of Genesis to be a fascinating topic—I don't believe that Moses simply wrote down the oral history which he had received, but that this had already been written down in the past, and by several authors. Now, this does not really have any sort of affect upon my spiritual life; but it is a topic of interest. So it is with God and His creation—is God still creating this or that? Did He completely complete the creation of all physical things on day 6 of the restoration of the earth? Did He complete, on that day, the creation of all immaterial things? Again, these are matters of interest; however, I am not certain whether there is a spiritual growth component to it.

In any case, I believe at this time, Egypt had more streams, ponds, rivers and marshland than it does now. The blood in the water has dissipated. And these frogs have come from all over these wet areas in huge numbers. I don't know if the pollywogs are feasting on the blood or what, but a record number of them become frogs.

Now, as a child, we used to have sort of a water run off/sewage drain, and in frog season, in very small areas, there would be thousands of frogs. This was under normal conditions where there were some natural predators for the eggs and pollywogs. The conditions in Egypt here essentially eliminated their predators, resulting in a vast quantity of frogs—a supernatural quantity of frogs.

|  |                         |  |
|--|-------------------------|--|
| <p><b>He spoke and so come a swarm [of flies, gnats, etc.];<br/>gnats [or, lice] in all their borders.</b></p> | <p>Psalm<br/>105:31</p> | <p><b>He spoke and swarms [of various flies and insects] came;<br/>[along with swarms of] gnats [or, lice] within their borders.</b></p> |
|--|-------------------------|--|

**He spoke and swarms of pests came  
and a plethora of insects within all their borders.**

Here is how others have translated this verse:

**Ancient texts:**

|                       |   |
|-----------------------|---|
| <p>Masoretic Text</p> | <p>He spoke and so come a swarm [of flies, gnats, etc.];<br/>gnats [or, lice] in all their borders.</p> |
|-----------------------|---|

Significant differences:

**Thought-for-thought translations; paraphrases:**

CEV When God gave the command, flies and gnats swarmed all around.  
 Good News Bible (TEV) God commanded, and flies and gnats swarmed throughout the whole country.  
 The Message He gave the word and flies swarmed, gnats filled the air.  
 Revised English Bible At his command there came swarms of flies and maggots throughout their land.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English He gave the word, and there came the dog-fly, and insects over all the land.  
 Easy English (Churchyard) (The LORD) spoke and there came millions of flies.  
 Insects called lice were everywhere in their country.  
 God's Word™ He spoke, and swarms of flies and gnats infested their whole territory.  
 JPS (Tanakh) Swarms of insects came at His command,  
 lice, throughout their country.  
 Net Bible He ordered flies to come; [Heb "he spoke and flies came"]  
 gnats invaded their whole territory.

**Literal, almost word-for-word, renderings:**

The Amplified Bible He spoke, and there came swarms of beetles *and* flies and mosquitoes *and* lice in all their borders. [Ex. 8:17, 24]  
 English Standard Version He spoke, and there came swarms of flies, and gnats throughout their country.  
 MKJV He spoke, and there came *fly* swarms and gnats in all their borders.  
 WEB He spoke, and swarms of flies came, And lice in all their borders.  
 Young's Updated LT He said, and the beetle comes, Lice into all their border.

**What is the gist of this verse?** What would be expected is, given all of the dead fish and the massive numbers of frogs (many of which would certainly die), Egypt faced an incredible flying insect infestation. .

| Psalm 105:31a                                     |  |  |                            |
|---|--|--|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
| ʾamar (אָמַר) [pronounced aw-MAHR]                | to say, to speak, to utter; to say [to oneself], to think      | 3 <sup>rd</sup> person masculine singular, Qal perfect   | Strong's #559<br>BDB #55   |
| wa (or va) (וַ) [pronounced wah]                  | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive  | No Strong's #<br>BDB #253  |
| bôw' (בּוֹא) [pronounced boh]                     | to come in, to come, to go in, to go, to enter                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #935<br>BDB #97   |
| ʿârôb (עָרֹב) [pronounced gaw-ROH <sup>b</sup> V] | swarm; a swarm [multitude, mass] of flies, gnats and/or lice   | masculine singular noun                                  | Strong's #6157<br>BDB #786 |

ʿârôb is similar to the word for *mixture* and it comes from a word meaning *incessant, involved motion*. There was likely several kinds of insects here.

**Translation:** He spoke and swarms [of various flies and insects] came;... We have two words here used to refer to the insect infestation of Egypt. Certainly, with all the dead fish and possibly dead frogs (I assume that thousands of them died), there was a great insect infestation. I would like to separate these into flying and insects which move on foot, but both seem to refer to insects which have wings. How these classifications differ is a mystery to me. Given the insects suggested by the lexicons, I would think that the differences might be as to size;

the first may refer to larger insects like flies and beetles; and the second grouping may refer to gnats and smaller insects. This, however, is only a guess on my part.

The first half of this verse appears to represent the 4<sup>th</sup> plague against Egypt.

| Psalm 105:31b  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| kinîym (כִּנְיִם) [pronounced <i>kihn-NEEM</i> ]   | <i>gnat, gnats, gnat-swarm; lice</i>  | masculine plural noun   | Strong's #3654<br>BDB #487 |
| This word is a homonym. I have not examined it carefully enough to see if it is possibly set apart by occurring in the plural. |   |   |                            |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | Strong's# none<br>BDB #88  |
| kôl (כֹּל) [pronounced <i>kohl</i> ]   | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article                 | Strong's #3605<br>BDB #481 |
| g <sup>e</sup> bûl (גְּבוּל) [pronounced <i>g<sup>eb</sup>-VOOL</i> ]  | <i>border, boundary, territory</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1366<br>BDB #147 |

**Translation:**...[along with swarms of] gnats [or, lice] within their borders. Again, we do not know exactly the nature of these insects; however, gobs of any sort of group of intrusive insects is a gross concept and a grosser reality.

This second half of v. 31 appears to refer to the 3<sup>rd</sup> plague of God against Egypt. When we come to the end of all these plagues, I will compare the **various accounts of these plagues side-by-side**.

Matthew Henry observes: *God can make use of the meanest, and weakest, and most despicable insects, for the punishing and humbling of proud oppressors, to whom the impotency of the instrument cannot but be a great mortification, as well as an undeniable conviction of the divine omnipotence.*<sup>61</sup>

Spurgeon writes: *Insects of various annoying kinds came up in infinite hordes, a mixture of biting, stinging, buzzing gnats, mosquitos, flies, beetles, and other vermin such as make men's flesh their prey, the place of deposit for their eggs, and the seat of peculiar torments. "And lice in all their coasts." These unutterably loathsome forms of life were as the dust of the ground, and covered their persons, their garments, and all they ate. Nothing is too small to master man when God commands it to assail him. The sons of Ham had despised the Israelites and now they were made to loathe themselves. The meanest beggars were more approachable than the proud Egyptians; they were reduced to the meanest condition of filthiness, and the most painful state of irritation, What armies the Lord can send forth when once his right arm is bared for war! And what scorn he pours on proud nations when he fights them, not with angels, but with lice! Pharaoh had little left to be proud of when his own person was invaded by filthy parasites. It was a slap in the face which ought to have humbled his heart, but, alas, man, when he is altogether polluted, still maintains his self-conceit, and when he is the most disgusting object in the universe he still vaunts himself. Surely pride is moral madness.*

<sup>61</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 105:31.

Now you will notice that several times throughout the Bible, these great signs and/or miracles are mentioned. This is because these signs and mighty works were completely out of the ordinary. They were representative of God’s tremendous power and God’s direct involvement with mankind. The various authors mention these great works again and again because these mighty works were way out of the ordinary. If you drive by a church where it is claimed that there are miracles performed during every service, keep on driving. That would be a church devoted to a god not found in the Bible. Our God is certainly capable of performing incredible, mind-blowing, show stopping miracles every second on the second; however, historically, this is not what He has done. There are only a few times in history where we find an unusual number of great works:

**Time Periods and Signs and Miracles of Scripture**

| Time Period                            | Description  |
|--|--|
| <b>The Exodus</b>                      | Before the Exodus and during Israel’s time in the desert, there may have been a total of two dozen miracles, over the period of approximately 40 years.  |
| <b>The Ministry of Elijah</b>          | Elijah had to establish his authority over the servants of Baal (Israel was at such a degenerate state, that such a thing was necessary).  |
| <b>The Incarnation of Jesus Christ</b> | During this period of time, Jesus probably performed hundreds of miracles; and I believe that the Apostle John said that it would have been just about impossible to record them all. At that time, when God was here on earth, there were miracles performed almost without number. |
| <b>The early Apostles</b>              | During the time of the Apostles in the early church, there may have been a dozen or two recorded signs and miracles (furthermore, there are several passages which indicate that these signs and miracles ceased).   |
| <b>Other periods of time</b>           | During the time o Joshua and the Judges, as well as other periods of time, God would deliver Israel through a great wondrous act (e.g., the falling of the walls of Jericho). Sometimes, small wonders occurred, such as Gideon’s fleece.  |

God is not in the circus business; He does not perform hundreds of miracles in our lives nor at our church. He does perform miracles, but, as we can judge from examining His Word, that it is His preference to solve our problems in eternity past and to set all the wheels in motion in eternity past to produce that solution at the exact right moment. That involves incredible power and incalculable foresight.

Obviously, in the Word of God, when God clearly enters into history by doing a great work, then it is going to be recorded. However, this does not mean that God spent all day long doing miracles.

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There are magicians who perform acts which appear to be miracles and, in the end times, there will arise false prophets who perform acts which appear to be miracles; however, none of them can determine what two of your serious problems will be ten years from now and make perfect provision for them. However, God did this for every single believer in eternity past. You don’t have a heart ache, a difficulty or a pain which God did not know about millions of years ago and for which God neglected to make provision for. He knew about all the difficulties which would befall us and He took care of them. Why do we pray? Because it glorifies Him; at its best, when praying for ourselves, prayer recognizes God’s great wisdom and tremendous provisions on our behalf. God provides us the air that we breathe, the food that we eat—He provides us with every type of sustenance which we require. We need only take this on faith.

I’ve come up with an analogy that would have worked twenty years ago. In many households, it still will. Your children come up to you and ask what’s for dinner. They believe in you and they trust in you and they know that you will provide for them. It never occurred to me that my parents would not provide for my basic needs. It never

occurred to me as a child that the tremendous provisions which I received as a child and took for granted were the result of thousands upon thousands of decisions and sometimes great personal sacrifice on the part of my parents. I was provided for out of great love and the thousands of decisions which were automatic on their part. My parents did not agonize and wonder from day to day whether or not they would feed and clothe me. Out of love, they saw to these things automatically, even though their volition was constantly involved. God, our Great Father, possesses a love far greater and has the wherewithal to see to our every need. He has seen that everything that we will ever need has been provided for us. We need to merely reach out in faith and take it. Our Lord several times used the illustration of God's provisions for us and the provisions of a parent for their child. Furthermore, my parents knew when I was going to be hungry and my mother began the preparation for a meal an hour or two in advance. She bought the groceries several days prior to that. And she didn't throw out food. What she bought, she used; she knew several days prior to our meals essentially what she would prepare. And my father, weeks in advance, had earned the money to give to her to purchase the items for these meals. God has done the same on our behalf—except He did it in eternity past. He did not see to our needs a week or so ago; He saw to them in eternity past. What is the point? A miracle is something which is required when provision has not been made. A miracle is something which must be produced when we run into a difficulty that God suddenly notices and exclaims, "Holy shit, I didn't know this was going to happen! Better do a miracle and take care of it!" Our God is far greater than that.

Joe Griffin came up with a different analogy,<sup>62</sup> comparing God to a stage manager of a play. You do not see the stage manager, but he is behind the scenes taking care of everything. Everything that we see on stage is a result of his work, although he is, to the audience, invisible.

**He had given their heavy rains hail, lightning, bolt-lightning in their land.** Psalm 105:32 **He had given [for] their heavy rains, hail, bolt lightning [and] flash lightning within their land.**

**Instead of just heavy rains, God also gave them hail stones, bolt lightning and flash lightning throughout their land,...**

Here is how others have translated this verse:

#### Ancient texts:

|                |   |
|----------------|---|
| Latin Vulgate  | He gave them hail for rain, a burning fire in the land.                       |
| Masoretic Text | He had given their heavy rains hail, lightning, bolt-lightning in their land. |
| Peshitta       | He turned their rain into hail; and brought flaming fire into their land.     |
| Septuagint     | He placed their rain into hail, and sent flaming fire in their land.          |

Significant differences: The Latin and Hebrew agree on the first verb (which is one of the most common verbs in the Hebrew); the Greek and Syriac use different verbs. The Latin, Greek and Syriac combine the two nouns near the end to mean *flaming fire* (or, *lightning bolts*).

#### Thought-for-thought translations; paraphrases:

|                       |   |
|-----------------------|---|
| CEV                   | In place of rain, God sent hailstones and flashes of lightning.                         |
| Good News Bible (TEV) | He sent hail and lightning on their land instead of rain;...                            |
| New American Bible    | For rain he gave them hail, flashes of lightning throughout their land.                 |
| New Jerusalem Bible   | He gave them hail as their rain, flames of fire in their land;...                       |
| New Living Testament  | Instead of rain, he sent murderous hail, and flashes of lightning overwhelmed the land. |
| Revised English Bible | He sent showers of hail, and lightning flashing over their country.                     |

<sup>62</sup> I don't know if this is original with him, but he speaks of it during his Joshua series in the introduction.



**Translation:** He had given [for] their heavy rains, hail, bolt lightning [and] flash lightning within their land. *He*, in this verse, is God, not Moses, indicating that *He* in the previous few verses is also God. There is no suffix on this verb, so there is no *He gave them*; it is simply, *He gave*. This is an oddly designed sentence if you do not get the gist of it. The key is, you have one masculine plural noun with a suffix followed by 3 masculine singular nouns. So, the first noun receives or gets the next 3 nouns. God gives the 3 nouns to the first plural noun. Most of the translators give a different point of view here: *instead* of the rainstorms that Egypt got now and again, God sent them hail and lightning. This is not really far off the mark and if you want to understand it in this way, that is fine; however, it is not what the Hebrew says exactly. The idea is, they had some great rainstorms, and God throws into these storms, hail and lightning.

The next problem is, we have two different words for lightning, and the ancient translators and some modern translators combine the two nouns for lightning into one thing: *a flaming fire*. I think that these are three types of weather phenomena: hail, lightning bolts, and lightning flashes. I don't know that there is any actual difference between the final two phenomenon, but in California, I was used to seeing lightning bolts, and here, in Texas, I often see lightning flashes, which seem to light up the entire area for a second or two. Egypt gets some storms now and again; however, here, God throws in lightning and hail, which was unusual for Egypt. The description of this is an incredible hail and lightning storm as I'm certain that Egypt has never experienced before or since.

Spurgeon suggests: *No phenomena are more appalling to the most of mankind than those which attend a thunderstorm; even the most audacious blasphemers quail when the dread artillery of heaven opens fire upon the earth.*<sup>63</sup> Let me add to this, the dread of earthquakes, floods, hurricanes, cyclones, tornadoes and tsunamis. Men fear few things as much as natural phenomenon, over which they have no control.<sup>64</sup>

**And so He struck down their vine and their fig tree  
and so He shattered a tree of their border.**

Psalm  
105:33

**He struck own their vines and fig trees  
and He broke into pieces the trees of their  
territory.**

**...striking down their vines and fig trees and breaking their trees into pieces within their borders.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And so He struck down their vine and their fig tree  
and so He shattered a tree of their border.

Septuagint

And he struck their vines and their fig trees; and broke every tree of their border.

Significant differences:

The only real difference is, we have *vines and fig trees* in the Greek; and they are singular nouns in the Hebrew.

#### Thought-for-thought translations; paraphrases:

CEV

He destroyed their grapevines and their fig trees, and he made splinters of all the other trees.

Good News Bible (TEV)

...he destroyed their grapevines and fig trees and broke down all the trees.

*The Message*

He wasted their vines and fig trees, smashed their groves of trees to splinters...

New Living Testament

He ruined their grapevines and fig trees  
and shattered all the trees.

#### Mostly literal renderings (with some occasional paraphrasing):

<sup>63</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 105:32.

<sup>64</sup> Activists who oppose climate change notwithstanding.

**Bible in Basic English** He gave their vines and their fig-trees to destruction, and the trees of their land were broken down.

**Easy English (Churchyard)** He attacked their vines and fig trees and he destroyed the trees (everywhere) in their country.

**God's Word™** He struck their grapevines and fig trees and smashed the trees in their territory.

**Literal, almost word-for-word, renderings:**

**MKJV** He struck their vines also and their fig trees, and broke the trees of their borders.

**Young's Updated LT** And He strikes down their vine and their fig, And shattered the trees of their border.

**What is the gist of this verse?** This is a continuation of the 7<sup>th</sup> plague—the hail rained down on Egypt and destroyed their crops and trees.

| Psalm 105:33a  |  |  |                             |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
| wa (or va) (וַ) [pronounced wah]   | and so, and then, then, and; so, that, yet, therefore; because   | wâw consecutive  | No Strong's #<br>BDB #253   |
| It is typical for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions. |  |  |                             |
| nâkâh (נָכַח) [pronounced naw-KAWH]  | to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate                  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                    | Strong #5221<br>BDB #645    |
| gephen (גֵּפֶן) [pronounced GEH-fehn]  | vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity] | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1612<br>BDB #172  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]  | and, even, then; namely; when; since, that; though   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| t <sup>e</sup> ênâh (תְּאֵנָה) [pronounced t <sup>e</sup> h-ay-NAW]  | fig tree   | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #8384<br>BDB #1061 |

**Translation:** He struck own their vines and fig trees... The severe weather—the hail and wind and lightning—struck down the fig trees. This is not a new plague but a continuation of the 7<sup>th</sup> plague of the great hail and lightning storm of the previous verse. Instead of God providing rain to nourish the plant life of Egypt, God sends in hail and lightning, which destroys its foliage.

| Psalm 105:33b                    |  |                  |                           |
|----------------------------------|--|------------------|---------------------------|
| Hebrew/Pronunciation             | Common English Meanings  | Notes/Morphology | BDB and Strong's Numbers  |
| wa (or va) (וַ) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive  | No Strong's #<br>BDB #253 |

## Psalm 105:33b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| shābar (שָׁבַר)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ]            | <i>To break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect                       | Strong's #7665<br>BDB #990 |
| ʿêts (עֵץ) [pronounced <i>gayts</i> ]                                    | <i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>  | masculine singular construct  | Strong's #6086<br>BDB #781 |
| g <sup>e</sup> bûl (גְּבוּל)<br>[pronounced <i>g<sup>eb</sup>-VOOL</i> ] | <i>border, boundary, territory</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1366<br>BDB #147 |

**Translation:** ...and He broke into pieces the trees of their territory. The second verb means *to shatter, to break into pieces* (as in Ex. 32:19). I have seen storms whose destructive forces on the largest objects is almost beyond human comprehension. Where I live, in Houston, Texas, there are a lot of pine trees, and it is not unusual to walk out amid the pine trees after a moderate storm, and see some of them felled by lightning. I recall a particular storm which came through one evening in Spring, Texas; I had come home late, missing it altogether, and slept soundly through it. However, finding a route to work the next morning was quite difficult, as there were several streets which had been blocked with fallen trees. Also, the next day, I went down one street a few miles away, where every other house had a tree on it or in it. A house around the corner from where I lived had an entire tree, which had been lifted out of the ground and set down on top of the house lengthwise, with the crown hanging over one end and the roots hanging over the opposite end. It is amazing how large objects can be obliterated or moved as if they were nothing by the force of a great storm. In the case of the Egyptians, we are dealing with a storm which was in part a discipline to them, due to their shabby treatment of God's people, making it much greater in intensity than anything we have personally observed.<sup>65</sup>

One of the more common things which I have seen severe weather do to trees is for extreme cold to completely freeze the tree and then the tree breaks apart under any sort of wind. I recall golfing one day after a heavy freeze and one of the great sounds was that of a tree suddenly snapping in half as an icicle and falling to the ground, shattering into pieces. *He destroyed their vines with hailstone and their sycamore trees with ice* (Psalm 78:47). This particular verse tells us that the storm of Ex. 9:22–26 included a severe freeze as well, something almost unheard of in Egypt.

This is interesting—the hail storm destroyed more than just the crops and trees of Egypt. The hail killed people and animals alike—whoever was left out in the hail storm. This is an uncommon phenomenon today, but not unheard of. I have heard of everything from pea-sized hail, to hail that is golf-ball sized to hail which is the size of baseballs. I have seen the first, but I have never seen any of the other types—not with my own eyes. However, I have heard about such hail in the south and midwest, and a protracted storm of baseball-sized hail (or larger) would be horrendous on any land. Even structures would be severely damaged.

**He spoke and so comes a locust  
and a young locus with number.**

Psalm  
105:34

**He spoke and a locust came;  
and larva without number.**

**He spoke and the locusts appeared;  
and larva inundated them.**

<sup>65</sup> By the way, I lived for 26 years in California and I never saw a storm that was that dramatic. However, storm intensity was ratcheted up several notches after I moved to Texas.

Here is how others have translated this verse:

### Ancient texts:

|                          |   |
|--------------------------|---|
| Masoretic Text           | He spoke and so comes a locust and a young locus with number.   |
| Septuagint               | He spoke, and the locust came, and caterpillars innumerable,... |
| Significant differences: | None.   |

### Thought-for-thought translations; paraphrases:

|                       |   |
|-----------------------|---|
| CEV                   | God gave the command, and more grasshoppers came than could be counted. |
| Good News Bible (TEV) | He commanded, and the locusts came, countless millions of them;...      |

### Mostly literal renderings (with some occasional paraphrasing):

|                            |   |
|----------------------------|---|
| Easy English (Churchyard)  | (The LORD) spoke and there came locusts.<br>There were too many locusts to count! |
| <i>The Scriptures</i> 1998 | He spoke, and locusts came, And larvae, innumerable,...                           |

### Literal, almost word-for-word, renderings:

|                                    |  |
|------------------------------------|--|
| English Standard Version           | He spoke, and the locusts came, young locusts without number,...         |
| A Voice in the Wilderness          | He spoke, and locusts came, caterpillars without number, ...             |
| WEB                                | He spoke, and the locusts came, And the grasshoppers, without number,... |
| <i>Young's Literal Translation</i> | He said, and the locust comes, And the cankerworm--innumerable.          |

**What is the gist of this verse?** God spoke, and locusts invaded the land of Egypt—an uncountable number of them.

| Psalm 105:34a  |   |  |                           |
|--|---|--|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers  |
| ʾāmar (אָמַר) [pronounced aw-MAHR]                                 | <i>to say, to speak, to utter; to say [to oneself], to think</i>      | 3 <sup>rd</sup> person masculine singular, Qal perfect   | Strong's #559<br>BDB #55  |
| wa (or va) (וַ) [pronounced wah]                                   | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wāw consecutive  | No Strong's #<br>BDB #253 |
| bôw' (בּוֹא) [pronounced boh]                                      | <i>to come in, to come, to go in, to go, to enter</i>                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #935<br>BDB #97  |
| ʾar <sup>e</sup> beh (אַרְבֵּה) [pronounced ahr <sup>e</sup> -BEH] | <i>locust, a locust swarm, a kind of locust</i>                       | masculine singular noun                                  | Strong's #697<br>BDB #916 |

**Translation:** He spoke and a locust came;... The Hebrew uses the singular to dramatize the attack of these millions of insects upon Egypt, which immediately destroyed the crops of the Egyptians.

**Psalm 105:34b**

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| yeleq (לֵךְ) [pronounced <i>YEH-lehk</i> ]  | <i>young locust, caterpillar, larvae, a kind of locust</i>  | masculine singular noun                                       | Strong's #3218<br>BDB #410 |
| This may not be quite as simple a differentiation as we would think, as this word is used for an insect with wings in Nahum 3:16. |   |   |                            |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ʾêyn (אֵין) [pronounced <i>ān</i> ]   | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation; construct form | Strong's #369<br>BDB #34   |
| miç <sup>o</sup> phâr (מִסְפָּר) [pronounced <i>mis<sup>e</sup>-FAWR</i> ]  | <i>number, counted, numerical total; a recounting, a narration</i>  | masculine singular noun                                       | Strong's #4557<br>BDB #708 |

With the negational construct, it means *innumerable, without number, uncountable*.

**Translation:** ...and larva without number. Although I would like to make a simple distinction between adult locusts in v. 34a and larvae in v. 34b, Scripture does not afford us this simple distinction. This second noun is used for an insect with wings in Nahum 3:16. It is possible that this second noun refers to young locusts, from the larvae state to their first flight. However, I would not bet money on this.

Locusts are the 8<sup>th</sup> plague and come here in order, right after the plague of the great hail storms. These plagues seemed to have in rapid succession. There was enough time for Moses to make the clear demand to Pharaoh (“God says, ‘Let My people go.’”), enough time for Pharaoh to say *no*; and enough time for the plague to make a severe impact on Egypt.

Much is made of the hardening of Pharaoh’s heart. The simple explanation is, every time that you say *no* to God, it is easier to say *no* the next time. Now this seems fairly theoretical, so let me bring it down to a level that you understand. If a person uses a drug for the first time—marijuana, speed, cocaine—that will make it easier for that person to use that same drug a second time. The easiest time for him to say *no* to the drug is before he ever takes it; the second easiest time to say *no* is after he uses the drug one time. Each time a person goes on negative volition and use drugs, the likelihood that he will use these same drugs again increases. This is how the human mind and body work when it comes to making bad decisions. There is a built-in mechanism into our soul to continue to go on a path of negative volition. Once one has reached a state of drug addiction, then it requires a great deal of work to bring him back from that state. The various addictions to which man afflict himself come from the temptation of the lust pattern of the sin nature. When we give in to our own area of weakness, that area of weakness begins to control us more and more. So it was with Pharaoh. Each plague needed to be greater and greater in order to penetrate the soul of Pharaoh, whose signals became increasingly negative toward God.

**And so he eats each herb in their land  
and so He eats fruit of their ground.**

Psalm  
105:35

**They devoured all the grass in their land  
and they destroyed all the produce of their  
soil.**

**This swarm of insects devoured the vegetation in the land and they destroyed all of their farm produce.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text                      And so he eats each herb in their land and so He eats fruit of their ground.

Significant differences:            None.

**Thought-for-thought translations; paraphrases:**

CEV                                      They ate every green plant and all the crops that grew in the land of Egypt.  
*The Message*                      They consumed every blade of grass in the country and picked the ground clean of produce;...  
 New American Bible              They devoured every plant in the land; they ravaged the crops of their fields.  
 New Living Testament            They ate up everything green in the land destroying all the crops.  
 NET Bible                              They ate all the vegetation in their land, and devoured the crops of their fields [*Heb* “the fruit of their ground”].

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English              And put an end to all the plants of their land, taking all the fruit of the earth for food.  
 HCSB                                    They devoured all the vegetation in their land and consumed the produce of their soil.

**Literal, almost word-for-word, renderings:**

English Standard Version        ...which devoured all the vegetation in their land and ate up the fruit of their ground.  
 WEB                                      Ate up every plant in their land; And ate up the fruit of their ground.  
 Young’s Updated LT              And it consumes every herb in their land, And it consumes the fruit of their ground.

**What is the gist of this verse?** This verse continues the plague of the locusts, where they eat every green thing in the land. This is the 8<sup>th</sup> plague.

| Psalm 105:35a                      |  |   |                            |
|------------------------------------|--|---|----------------------------|
| Hebrew/Pronunciation               | Common English Meanings  | Notes/Morphology  | BDB and Strong’s Numbers   |
| wa (or va) (וַ) [pronounced wah]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                                      | wâw consecutive   | No Strong’s #<br>BDB #253  |
| ʾâkal (אָכַל) [pronounced aw-KAHL] | <i>to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect        | Strong’s #398<br>BDB #37   |
| kôl (כֹּל) [pronounced kohl]       | <i>every, each, all of, all; any of, any</i>   | masculine singular construct not followed by a definite article | Strong’s #3605<br>BDB #481 |

## Psalm 105:35a

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| ʿeseb (עֵשֶׁב) [pronounced EH-seb]               | herbs, herbage; grass, produce  | masculine singular noun  | Strong's #6212<br>BDB #793 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within                  | a preposition of proximity   | Strong's# none<br>BDB #88  |
| ʿerets (אֶרֶץ) [pronounced EH-rets]              | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol] | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #776<br>BDB #75   |

**Translation:** They devoured all the grass in their land... The first thing struck was the vegetation on trees and high stalks, and then the insects stripped the vegetation down to bare ground.

## Psalm 105:35b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| wa (or va) (ו) [pronounced wah]                             | and so, and then, then, and; so, that, yet, therefore; because   | wâw consecutive  | No Strong's #<br>BDB #253  |
| ʿâkal (אָכַל) [pronounced aw-KAHL]                          | to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from                | 3 <sup>rd</sup> person masculine singular, Qal imperfect                       | Strong's #398<br>BDB #37   |
| p <sup>e</sup> rîy (פְּרִי) [pronounced p <sup>e</sup> ree] | fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor) | masculine singular construct   | Strong's #6529<br>BDB #826 |
| ʿădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]                  | ground, soil, dirt, earth, tillable earth, land, surface of the earth  | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #127<br>BDB #9    |

**Translation:** ...and they destroyed all the produce of their soil. The insects also devoured all of their produce: their wheat and grains; their vegetables and their fruits. Although the storms ruined much of the vegetation, these locusts came in and destroyed whatever was remaining.

Now the way that this actually reads is, *And so He eats...and so He eats...* As we find throughout this section of this psalm, this refers to God, Who, through the swarms of insects, destroys the crops and vegetation in Egypt.

This is the 8<sup>th</sup> plague. The 9<sup>th</sup> plague was darkness over all Egypt, which plague was mentioned first. The 10<sup>th</sup> and final plague is next:

|  |                         |  |
|--|-------------------------|--|
| <p><b>And so He strikes down every firstborn in their land,<br/>a first fruit of all their strength.</b></p> | <p>Psalm<br/>105:36</p> | <p><b>[Finally] He struck down every firstborn in their land,<br/>the beginning of all their strength [power and ability].</b></p> |
|--|-------------------------|--|

**Finally, He struck down every firstborn of the land,  
the beginning of all their strength, power, ability and youth.**

Here is how others have translated this verse:

**Ancient texts:**

|                       |   |
|-----------------------|---|
| <p>Masoretic Text</p> | <p>And so He strikes down every firstborn in their land,<br/>a first fruit of all their strength.</p> |
| <p>Septuagint</p>     | <p>He smote also every first-born of their land, the first-fruits of all their labour.</p>            |

Significant differences: The final word in the Greek is different from the Hebrew. The Latin agrees with the Greek and the Syriac has ...*of all their boys* (this comes from the English rendering of the Syriac). A possible explanation here is, the final Hebrew word may have been obscure.

**Thought-for-thought translations; paraphrases:**

|                              |   |
|------------------------------|---|
| <p>CEV</p>                   | <p>Then God took the life of every first-born son.</p>  |
| <p>Good News Bible (TEV)</p> | <p>He killed the first-born sons of all the families of Egypt.</p>                                  |
| <p><i>The Message</i></p>    | <p>He struck down every firstborn in the land, the first fruits of their virile powers.</p>         |
| <p>New Living Testament</p>  | <p>Then he killed the oldest child in each Egyptian home,<br/>the pride and joy of each family.</p> |
| <p>Revised English Bible</p> | <p>Then he struck down all the firstborn in the land,<br/>the firstfruits of all their manhood.</p> |

**Mostly literal renderings (with some occasional paraphrasing):**

|                                       |  |
|---------------------------------------|--|
| <p>Bible in Basic English</p>         | <p>He put to death the first child of every family in the land, the first-fruits of their strength.</p>  |
| <p>Easy English (Churchyard)</p>      | <p>Then (the LORD) killed all the oldest (sons) in the land (of Egypt).<br/>(He killed) all the firstborn sons.</p>  |
| <p><i>God's Word</i><sup>TM</sup></p> | <p>He killed all the firstborn sons, the first ones born in the land when their fathers were young.</p>  |
| <p>HCSB</p>                           | <p>He struck all the firstborn in their land, all their first progeny.</p>   |
| <p>JPS (Tanakh)</p>                   | <p>He struck down every first-born in the land,<br/>and first fruit of their vigor.</p>  |
| <p>NET Bible<sup>©</sup></p>          | <p>He struck down all the firstborn in their land,<br/>the firstfruits of their reproductive power [<i>Heb</i> "the beginning of all their strength," that is, reproductive power (see Psalm 78:51). sn Verses 28-36 recall the plagues in a different order than the one presented in Exodus: v. 28 (plague 9), v. 29 (plague 1), v. 30 (plague 2), v. 31a (plague 4), v. 31b (plague 3), vv. 32-33 (plague 7), vv. 34-35 (plague 8), v. 36 (plague 10). No reference is made in Ps 105 to plagues 5 and 6.].</p> |

**Literal, almost word-for-word, renderings:**

|                               |  |
|-------------------------------|--|
| <p>New King James Version</p> | <p>He also destroyed all the firstborn in their land,<br/>The first of all their strength.</p> |
|-------------------------------|--|

WEB  
Young's Updated LT

He struck also all the firstborn in their land, The first fruits of all their manhood.  
And He strikes down every first-born in their land, The first-fruit of all their strength.

**What is the gist of this verse?** The final plague—the 10<sup>th</sup> plague—is the killing of the first born of both man and animals throughout Egypt.

| Psalm 105:36a  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced waw]<br>[pronounced wah]   | and so, and then, then, and; so, that, yet, therefore; because  | wâw consecutive  | No Strong's #<br>BDB #253  |
| It is often typical for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions. |   |  |                            |
| nâkâh (נָכַח) [pronounced naw-KAWH]  | to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                    | Strong #5221<br>BDB #645   |
| kôl (כֹּל) [pronounced kohl]   | every, each, all of, all; any of, any   | masculine singular construct not followed by a definite article                | Strong's #3605<br>BDB #481 |
| b <sup>e</sup> kôwr (בְּכוֹר) [pronounced b <sup>e</sup> KOHR]   | firstborn   | masculine singular noun  | Strong's #1060<br>BDB #114 |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]   | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within                        | a preposition of proximity   | Strong's# none<br>BDB #88  |
| erets (אֶרֶץ) [pronounced EH-rets]   | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]       | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #776<br>BDB #75   |

**Translation:** [Finally] He struck down every firstborn in their land,... This was the last of the plagues inflicted upon Egypt. This even cut to Pharaoh's heart.

In each case, the Pharaoh of Egypt continued to say *no* and his negative volition increased. Each plague continued with additional impact upon the people of Egypt. This plague will be the greatest and most effective, and it will even turn the heart of Pharaoh—at least, for a time. Every single household was struck and the greatest tragedy imaginable to any family occurred.

| Psalm 105:36b                               |  |                        |                            |
|---|--|------------------------|----------------------------|
| Hebrew/Pronunciation                        | Common English Meanings  | Notes/Morphology       | BDB and Strong's Numbers   |
| rêshîyth (רֵאשִׁית) [pronounced ray-SHEETH] | first fruit, firstling, first of one's kind, first, chief; a beginning, a former state | feminine singular noun | Strong's #7225<br>BDB #912 |

## Psalm 105:36b

| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---------------------------------------|--|---|----------------------------|
| lâmed (ל) (pronounced <sup>e</sup> )  | <i>to, for, towards, in regards to</i>                             | directional/relational preposition  | No Strong's #<br>BDB #510  |
| kôl (כּוֹל) [pronounced <i>kohl</i> ] | <i>every, each, all of, all; any of, any</i>                       | masculine singular construct not followed by a definite article                 | Strong's #3605<br>BDB #481 |
| ʾôwn (אֹוֹן) [pronounced <i>ohn</i> ] | <i>strength, power, vigor; substance, wealth; faculty, ability</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #202<br>BDB #20   |

**Translation:** ...the beginning of all their strength [power and ability]. Every family perpetuates itself, beginning with the firstborn. The psychology here is quite interesting; for the previous plagues, there will be some recovery—it may take decades, but, at some point, things in Egypt will return to normal. However, for this final plague, there is no recovery. Once the firstborn has been taken by God, he can never be recovered. However, it is this plague which devastates even the Pharaoh of Egypt, to where he willingly gives in the God's demands.

Matthew Henry waxes poetic at this point: *In the dead of the night the joys and hopes of their families, the chief of their strength and flower of their land, were all struck dead by the destroying angel. They would not release God's first-born, and therefore God seized theirs by way of reprisal, and thereby forced them to dismiss his too, when it was too late to retrieve their own; for when God judges He will overcome, and those will certainly sit down losers at last that contend with Him.*<sup>66</sup> God struck down the heirs of the rich and the hopes of the poor, dashing the future of all; the impact of this judgment striking every social strata of Egypt.<sup>67</sup>

Interestingly enough, the psalmist says nothing about the Jews living in Egypt. During these plagues, those living in the land of Goshen, a large Jewish settlement outside of Egypt's primary population center, was apparently not affected (Ex. 10:23). I am assuming that this was the case with every plague, but Moses does not speak to this in every case.

The psalmist does not speak either about the Passover, and what was required by the children of Israel. They were to kill a lamb, which symbolizes Jesus Christ, and slap this blood on the sides of the doorposts and at the top of the door frame for the front door of their homes, making the symbol of the cross. When God saw the blood, He passed over these homes and did not take their firstborn. They were all under the blood of Christ and not subject to God's judgment. **By faith, Moses instituted the Passover and the sprinkling of the blood, so that the destroyer of the firstborn might not touch them** (Heb. 11:28).

Another thing which this psalmist does not speak to is, the Pharaoh, on occasion, was willing to let the Jews leave Egypt; however, once the plague was withdrawn and the people of Israel had left, the Pharaoh's negative volition was cranked up another notch (see Ex. 8:15, 25–32)

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Now might be a good time to place these verses side-by-side:

<sup>66</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 105:36.

<sup>67</sup> Paraphrased in part from Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 105:36.

| Parallel Accounts of God’s Signs and Wonders Against Egypt                       |   |  |
|--|---|--|
| Psalm 105  | Psalm 78  | Exodus 7–11  |
| <p>He sent darkness, and it became dark--for did they not defy His commands?</p> |   | <p>Ex. 10:20–29 The Ninth Plague; the Plague of Thick Darkness: Then the LORD said to Moses, "Stretch out your hand toward heaven, and there will be darkness over the land of Egypt, a darkness that can be felt." So Moses stretched out his hand toward heaven, and there was thick darkness throughout the land of Egypt for three days. One person could not see another, and for three days they did not move from where they were. Yet all the Israelites had light where they lived. Pharaoh summoned Moses and said, "Go, worship the LORD. Even your families may go with you; only your flocks and your herds must stay behind." Moses responded, "You must also let us have sacrifices and burnt offerings to prepare for the LORD our God. Even our livestock must go with us; not a hoof will be left behind because we will take some of them to worship the LORD our God. We will not know what we will use to worship the LORD until we get there." But the LORD hardened Pharaoh's heart, and he was unwilling to let them go. Pharaoh said to him, "Leave me! Make sure you never see my face again, for on the day you see my face, you will die." "As you've said," Moses replied, "I will never see your face again."</p>  |
| <p>He turned their waters into blood and caused their fish to die.</p>           | <p>He turned their rivers into blood, and they could not drink from their streams.</p>          | <p>Ex. 7:14–25 The First Plague; the Plague of Water turned to Blood: Then the LORD said to Moses, "Pharaoh is unresponsive: he refuses to let the people go. Go to Pharaoh in the morning. When you see him walking out to the water, stand ready to meet him by the bank of the Nile. Take in your hand the staff that turned into a snake. Tell him: The LORD, the God of the Hebrews, has sent me to tell you: Let My people go, so that they may worship Me in the wilderness, but so far you have not listened. This is what the LORD says: Here is how you will know that I am the LORD. Watch. I will strike the water in the Nile with the staff in my hand, and it will turn to blood. The fish in the Nile will die, the river will stink, and the Egyptians will be unable to drink water from it." So the LORD said to Moses, "Tell Aaron: Take your staff and stretch out your hand over the waters of Egypt--over their rivers, canals, ponds, and all their water reservoirs--and they will become blood. There will be blood throughout the land of Egypt, even in wooden and stone containers." Moses and Aaron did just as the LORD had commanded; in the sight of Pharaoh and his officials, he raised the staff and struck the water in the Nile, and all the water in the Nile was turned to blood. The fish in the Nile died, and the river smelled so bad the Egyptians could not drink water from it. There was blood throughout the land of Egypt. But the magicians of Egypt did the same thing by their occult practices. So Pharaoh's heart hardened, and he would not listen to them, as the LORD had said. Pharaoh turned around, went into his palace, and didn't even take this to heart. All the Egyptians dug around the Nile for water to drink because they could not drink the water from the river. Seven days passed after the LORD struck the Nile.</p>   |
| <p>Their land was overrun with frogs, even in their kings' chambers.</p>         | <p>He sent among them swarms of flies, which fed on them, and frogs, which devastated them.</p> | <p>Ex. 8:1–15 The Second Plague; the Plague of the Frogs: Then the LORD said to Moses, "Go in to Pharaoh and tell him: This is what the LORD says: Let My people go, so that they may worship Me. But if you refuse to let them go, then I will plague all your territory with frogs. The Nile will swarm with frogs; they will come up and go into your palace, into your bedroom and on your bed, into the houses of your officials and your people, and into your ovens and kneading bowls. The frogs will come up on you, your people, and all your officials." The LORD then said to Moses, "Tell Aaron: Stretch out your hand with your staff over the rivers, canals, and ponds, and cause the frogs to come up onto the land of Egypt." When Aaron stretched out his hand over the waters of Egypt, the frogs came up and covered the land of Egypt. But the magicians did the same thing by their occult practices and brought frogs up onto the land of Egypt. Pharaoh summoned Moses and Aaron and said, "Ask the LORD that He remove the frogs from me and my people. Then I will let the people go and they can sacrifice to the LORD." Moses said to Pharaoh, "Make the choice rather than me by saying when I should ask for you, your officials, and your people, that the frogs be taken away from you and your houses, and remain only in the Nile." "Tomorrow," he answered. Moses replied, "As you have said, so you may know there is no one like the LORD our God, the frogs will go away from you, your houses, your officials, and your people. The frogs will remain only in the Nile." After Moses and Aaron went out from Pharaoh, Moses cried out to the LORD for help concerning the frogs that He had brought against Pharaoh. The LORD did as Moses had said: the frogs in the houses, courtyards, and fields died. They piled them in countless heaps, and there was a terrible odor in the land. But when Pharaoh saw there was relief, he hardened his heart and would not listen to them, as the LORD had said.</p> |

| Parallel Accounts of God’s Signs and Wonders Against Egypt   |          |  |
|--|----------|--|
| Psalm 105  | Psalm 78 | Exodus 7–11  |
| He spoke, and insects came--gnats throughout their country.  |          | Ex. 8:16–32 The Third Plague; the Plague of the Gnats: Then the LORD said to Moses, "Tell Aaron: Stretch out your staff and strike the dust of the earth, and it will become gnats throughout the land of Egypt." And they did this. Aaron stretched out his hand with his staff, and when he struck the dust of the earth, gnats were on the people and animals. All the dust of the earth became gnats throughout the land of Egypt. The magicians tried to produce gnats using their occult practices, but they could not. The gnats remained on the people and animals. "This is the finger of God," the magicians said to Pharaoh. But Pharaoh's heart hardened, and he would not listen to them, as the LORD had said.   |
|  |          | Ex. 9:–32: The Fourth Plague; the Plague of the Flies: The LORD said to Moses, "Get up early in the morning and present yourself to Pharaoh when you see him going out to the water. Tell him: This is what the LORD says: Let My people go, so that they may worship Me. But if you will not let My people go, then I will send swarms of flies against you, your officials, your people, and your houses. The Egyptians' houses will swarm with flies, and so will the land where they live. But on that day I will give special treatment to the land of Goshen, where My people are living; no flies will be there. This way you will know that I, the LORD, am in the land. I will make a distinction between My people and your people. This sign will take place tomorrow." And the LORD did this. Thick swarms of flies went into Pharaoh's palace and his officials' houses. Throughout Egypt the land was ruined because of the swarms of flies. Then Pharaoh summoned Moses and Aaron and said, "Go sacrifice to your God within the country." But Moses said, "It would not be right to do that, because what we will sacrifice to the LORD our God is detestable to the Egyptians. If we sacrifice what the Egyptians detest in front of them, won't they stone us? We must go a distance of three days into the wilderness and sacrifice to the LORD our God as He instructs us." Pharaoh responded, "I will let you go and sacrifice to the LORD your God in the wilderness, but don't go very far. Make an appeal for me." "As soon as I leave you," Moses said, "I will appeal to the LORD, and tomorrow the swarms of flies will depart from Pharaoh, his officials, and his people. But Pharaoh must not act deceptively again by refusing to let the people go and sacrifice to the LORD." Then Moses left Pharaoh's presence and appealed to the LORD. The LORD did as Moses had said: He removed the swarms of flies from Pharaoh, his officials, and his people; not one was left. But Pharaoh hardened his heart this time also and did not let the people go. |
| The Psalm 78 account speaks of the flies and frogs, sort of combing the two; the Psalm 105 account speaks of frogs and then gnats. |          |  |
|  |          | Ex. 9:1–7 The Fifth Plague; the Plague of the Livestock: Then the LORD said to Moses, "Go in to Pharaoh and say to him: This is what the LORD, the God of the Hebrews, says: Let My people go, so that they may worship Me. But if you refuse to let them go and keep holding them, then the LORD's hand will bring a severe plague against your livestock in the field--the horses, donkeys, camels, herds, and flocks. But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that the Israelites own will die." And the LORD set a time, saying, "Tomorrow the LORD will do this thing in the land." The LORD did this the next day. All the Egyptian livestock died, but none among the Israelite livestock died. Pharaoh sent messengers who saw that not a single one of the Israelite livestock was dead. But Pharaoh's heart was hardened, and he did not let the people go.  |
|  |          | Ex. 9:8–12 The Sixth Plague; the Plague of the Boils: Then the LORD said to Moses and Aaron, "Take handfuls of furnace soot, and Moses is to throw it toward heaven in the sight of Pharaoh. It will become fine dust over the entire land of Egypt. It will become festering boils on people and animals throughout the land of Egypt." So they took furnace soot and stood before Pharaoh. Moses threw it toward heaven, and it became festering boils on man and beast. The magicians could not stand before Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians. But the LORD hardened Pharaoh's heart and he did not listen to them, as the LORD had told Moses.  |

**Parallel Accounts of God’s Signs and Wonders Against Egypt**

| Psalm 105   | Psalm 78   | Exodus 7–11  |
|---|--|--|
| <p>He gave them hail for rain, and lightning throughout their land. He struck their vines and fig trees and shattered the trees of their territory.</p> | <p>He killed their vines with hail and their sycamore-fig trees with a flood. He handed over their livestock to hail and their cattle to lightning bolts. He sent His burning anger against them: f u r y , indignation, and calamity—a band of deadly messengers. He cleared a path for His anger. He did not spare them from death, but delivered their lives to the plague.</p> | <p>Ex. 9:13–35 The Seventh Plague; the Plague of Hail and Lightning: Then the LORD said to Moses, "Get up early in the morning and present yourself to Pharaoh. Tell him: This is what the LORD, the God of the Hebrews says: Let My people go, so that they may worship Me. Otherwise, I am going to send all My plagues against you, your officials, and your people. Then you will know there is no one like Me in all the earth. By now I could have stretched out My hand and struck you and your people with a plague, and you would have been obliterated from the earth. However, I have let you live for this purpose: to show you My power and to make My name known in all the earth. You are still acting arrogantly against My people by not letting them go. Tomorrow at this time I will rain down the worst hail that has ever occurred in Egypt from the day it was founded until now. Therefore give orders to bring your livestock and all that you have in the field into shelters. Every person and animal that is in the field and not brought inside will die when the hail falls on them." Those among Pharaoh's officials who feared the word of the LORD made their servants and livestock flee to shelters, but those who didn't take the LORD's word seriously left their servants and livestock in the field. Then the LORD said to Moses, "Stretch out your hand toward heaven and let there be hail throughout the land of Egypt--on man and beast and every plant of the field in the land of Egypt." So Moses stretched out his staff toward heaven, and the LORD sent thunder and hail. Lightning struck the earth, and the LORD rained hail on the land of Egypt. The hail, with lightning flashing through it, was so severe that nothing like it had occurred in the land of Egypt since it had become a nation. Throughout the land of Egypt, the hail struck down everything in the field, both man and beast. The hail beat down every plant of the field and shattered every tree in the field. The only place it didn't hail was in the land of Goshen where the Israelites were. Pharaoh sent for Moses and Aaron. "I have sinned this time," he said to them. "The LORD is the Righteous One, and I and my people are the guilty ones. Make an appeal to the LORD. There has been enough of God's thunder and hail. I will let you go; you don't need to stay any longer." Moses said to him, "When I have left the city, I will extend my hands to the LORD. The thunder will cease, and there will be no more hail, so that you may know the earth is the LORD's. But as for you and your officials, I know that you still do not fear the LORD God." The flax and the barley were destroyed because the barley was ripe and the flax was budding, but the wheat and the spelt were not destroyed since they are later crops. Moses went out from Pharaoh and the city, and extended his hands to the LORD. Then the thunder and hail ceased, and rain no longer poured down on the land. When Pharaoh saw that the rain, hail, and thunder had ceased, he sinned again and hardened his heart, he and his officials. So Pharaoh's heart hardened, and he did not let the Israelites go, as the LORD had said through Moses.</p> |

We do have a problem here: Psalm 78 and Ex. 9 speak of the livestock and cattle being destroyed by lightning and hail, which is the 7<sup>th</sup> plague. The 5<sup>th</sup> plague appears to have killed off all of the livestock of the Egyptians. The explanation comes in 3 parts: (1) in Ex. 9:6, we are told *all* the livestock died. Sometimes, this simply refers to the vast majority of whatever it is we are speaking of (here, *livestock*). (2) The first plague was against the **livestock in the field--the horses, donkeys, camels, herds, and flocks**. So, there may have been animals which were kept in shelters which were not affected by the first plague against them. (3) It is unclear whether cattle, sheep, mules and/or goats are included in the 5<sup>th</sup> plague, although some of them were no doubt included under the groupings *herd and flocks*.<sup>68</sup>

<sup>68</sup> A little help here came from *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, pp. 73–74.

**Parallel Accounts of God’s Signs and Wonders Against Egypt**

| Psalms 105   | Psalms 78   | Exodus 7–11  |
|--|---|--|
| <p>He spoke and locusts came--young locusts without number. They devoured all the vegetation in their land and consumed the produce of their soil.</p> | <p>He gave their crops to the caterpillar and the fruit of their labor to the locust.</p> | <p>Ex. 10:1–20 The Eighth Plague; the Plague of the Locusts: Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his officials so that I may do these miraculous signs of Mine among them, and so that you may tell your son and grandson how severely I dealt with the Egyptians and performed miraculous signs among them, and you will know that I am the LORD." So Moses and Aaron went in to Pharaoh and told him, "This is what the LORD, the God of the Hebrews, says: How long will you refuse to humble yourself before Me? Let My people go, that they may worship Me. But if you refuse to let My people go, then tomorrow I will bring locusts into your territory. They will cover the surface of the land so that no one will be able to see the land. They will eat the remainder left to you that escaped the hail; they will eat every tree you have growing in the fields. They will fill your houses, all your officials' houses, and the houses of all the Egyptians--something your fathers and ancestors never saw since the time they occupied the land until today." Then he turned and left Pharaoh's presence. Pharaoh's officials asked him, "How long must this man be a snare to us? Let the men go, so that they may worship the LORD their God. Don't you realize yet that Egypt is devastated?" So Moses and Aaron were brought back to Pharaoh. "Go, worship the LORD your God," Pharaoh said. "But exactly who will be going?" Moses replied, "We will go with our young and our old; we will go with our sons and daughters and with our flocks and herds because we must hold the LORD's festival." He said to them, "May the LORD be with you if I ever let you and your families go! Look out--you are planning evil. No, only the men may go and worship the LORD, for that is what you have been asking for." And they were driven from Pharaoh's presence. The LORD then said to Moses, "Stretch out your hand over the land of Egypt and the locusts will come up over it and eat every plant in the land, everything that the hail left." So Moses stretched out his staff over the land of Egypt, and the LORD sent an east wind over the land all that day and through the night. By morning the east wind had brought in the locusts. The locusts went up over the entire land of Egypt and settled on the whole territory of Egypt. Never before had there been such a large number of locusts, and there will never be again. They covered the surface of the whole land so that the land was black, and they consumed all the plants on the ground and all the fruit on the trees that the hail had left. Nothing green was left on the trees or the plants in the field throughout the land of Egypt. Pharaoh urgently sent for Moses and Aaron and said, "I have sinned against the LORD your God and against you. Please forgive my sin once more and make an appeal to the LORD your God, so that He will take this death away from me." Moses left Pharaoh's presence and appealed to the LORD. Then the LORD changed the wind to a strong west wind, and it carried off the locusts and blew them into the Red Sea. Not a single locust was left in all the territory of Egypt. But the LORD hardened Pharaoh's heart, and he did not let the Israelites go.</p> |
| <p>He struck all the firstborn in their land, all their first progeny.</p>   | <p>He struck all the firstborn in Egypt, the first progeny of the tents of Ham.</p>       | <p>Ex. 11:1–10 The Tenth Plague; the Death of the Firstborns: The LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here. When he lets you go, he will drive you out of here. Now announce to the people that both men and women should ask their neighbors for gold and silver jewelry." The LORD gave the people favor in the sight of the Egyptians. And the man Moses was feared in the land of Egypt, by Pharaoh's officials and the people. So Moses said, "This is what the LORD says: 'About midnight I will go throughout Egypt and every firstborn male in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the servant girl who is behind the millstones, as well as every firstborn of the livestock. Then there will be a great cry of anguish through all the land of Egypt such as never was before, or ever will be again. But against all the Israelites, whether man or beast, not even a dog will snarl, so that you may know that the LORD makes a distinction between Egypt and Israel. All these officials of yours will come down to me and bow before me, saying: Leave, you and all the people who follow you. After that, I will leave.'" And he left Pharaoh's presence in fierce anger. The LORD said to Moses, "Pharaoh will not listen to you, so that My wonders may be multiplied in the land of Egypt." Moses and Aaron did all these wonders before Pharaoh, but the LORD hardened Pharaoh's heart, and he would not let the Israelites go out of his land. There is more to this plague—the execution of it and the first Passover (Ex. 12).</p>   |

Again, we have two previous plagues upon the cattle and livestock of Egypt; however, no doubt, some were brought indoors, as God had warned, before the 7<sup>th</sup> plague of hail and lightning. Actually, in this, there is a nice parallel to Christ's death on the cross and our appropriation of salvation: some Egyptians protected some of the livestock by bringing them into shelter when God warned them of the upcoming hail and lightning. This represents the covering which God gives to all men. We are born into sin; our sin nature eventually acts and, when we have a conscience, we sin. We are under the condemnation of Adam's sin. So, at birth, we are under judgment. God allows us to be covered over, temporarily, from His judgment, which gives us some time to believe in Jesus Christ (which is analogous to the Passover ceremony, where the cross in blood is placed at the doorway of every home). The Egyptians had received some slack over a period of many years; their sins were covered, just as our sins are covered from birth. However, at some point in time, we are judged. If we allow this judgment to fall upon our Lord in our stead, we are saved. If we do not trust His judgment, but trust our own behavior, we are eternally lost.

These were God's 10 judgments against Egypt, for their oppression of the Jews, and what God used to cause Pharaoh to release the Jews from Egyptian control.

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## God's Provisions for Israel in the Desert

And so He brings him [Israel] in silver and gold  
and none in His tribes are stumbling. Psalm  
105:37

Then He brought them [out] with silver and  
gold  
and no one in His tribes was stumbling.

Then He brought them out having been reimbursed with silver and gold  
and none in His tribes stumbled.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text

And so He brings him [Israel] in silver and gold  
and none in His tribes are stumbling.

Septuagint

And he brought them out with silver and gold; and there was not a feeble one  
among their tribes.

Significant differences:

I don't believe that the Greek adjective *feeble* is an exact match for the Qal active participle of *stumbling*; however, they are close enough to suggest the Greeks had the same verse before them.

Now, in case you do not know why I do this, I am looking at the most ancient translations available of the Old Testament and I attempt to determine if they had the exact same words before them that they used for their Greek (Syriac or Latin) translations. The manuscripts used by these ancient translators had, in some cases, a different tradition of being preserved by groups other than the Masorites. What this does is help to determine what the original text was and if there are any significant alternate readings. What we have here is typical: a minor difference of one word, a word (here, an adjective) in the Greek which reasonably but not perfectly translates the Hebrew (here, a verb which can act like an adjective when in the participle form).

### Thought-for-thought translations; paraphrases:

CEV When God led Israel from Egypt, they took silver and gold, and no one was left behind.

Good News Bible (TEV) Then he led the Israelites out; they carried silver and gold, and all of them were healthy and strong.

New American Bible He brought his people out,  
laden with silver and gold;  
no stragglers among the tribes.

New Living Testament But he brought his people safely out of Egypt, loaded with silver and gold;  
there were no sick or feeble people among them.

Revised English Bible He led his people out, laden with silver and gold,  
and among all their tribes not one person fell.

**Mostly literal renderings (with some occasional paraphrasing):**

- Easy English (Churchyard) So (the LORD) led Israel out (from Egypt).  
They took (valuable things made of) silver and gold.  
And nobody among the Israelites had any trouble.
- JPS (Tanakh) He led Israel out with silver and gold;  
none among their tribes faltered.
- NET Bible® He brought his people [*Heb* “them”; the referent (the Lord’s people) has been supplied in the translation for clarity] out enriched [the word “enriched” is supplied in the translation for clarification and for stylistic reasons] with silver and gold;  
none of his tribes stumbled.
- New International Version He brought out Israel laden with silver and gold  
and from among their tribes no one faltered.

**Literal, almost word-for-word, renderings:**

- LTHB And He led them out with silver and gold; and among their tribes, not one was stumbling.
- Young’s Updated LT And He brings them out with silver and gold, And there is not in its tribes a feeble one.

**What is the gist of this verse?** God saw to it that the Jews exited Egypt with silver and gold given to them by the Egyptians. Furthermore, none of the Jews left Egypt half-heartedly (none of them faltered).

| <b>Psalm 105:37a</b>                              |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology   | BDB and Strong’s Numbers   |
| wa (or va) (וַ) [pronounced <i>wah</i> ]          | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive  | No Strong’s #<br>BDB #253  |
| yâtsâ’ (יָצָא) [pronounced yaw-TZAWH]             | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong’s #3318<br>BDB #422 |
| bê (בְּ) [pronounced <i>b<sup>eh</sup></i> ]      | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity   | Strong’s# none<br>BDB #88  |
| keṣeph (כֶּסֶף) [pronounced <i>KEH-sef</i> ]      | <i>silver, money</i>  | masculine singular noun; pausal form   | Strong’s #3701<br>BDB #494 |
| wê (or vê) (וְ) [pronounced <i>weh</i> ]          | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction   | No Strong’s #<br>BDB #251  |
| zâhâb (זָהָב) [pronounced zaw-HAW <sup>b</sup> V] | <i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>  | masculine singular noun  | Strong’s #2091<br>BDB #262 |

**Translation:** Then He brought them [out] with silver and gold... In the Authorized Version, it is said in Ex. 12:35 that the Israelites *borrowed* the gold and silver, an unfortunate rendering corrected by most other translations. The Israelites received these things as proper remuneration for the hundreds of years that they served Egypt as

slaves. This was a payment for services rendered; it was not a loan. This was all part of God's plan, to bring Israel out of Egypt, both with the permission of the Egyptians, and with a proper amount of remuneration.

This is a fulfillment of God's promise to Abraham: **Then the LORD said to Abram, "Know this for certain: Your offspring will be strangers in a land that does not belong to them; they will be enslaved and oppressed 400 years. However, I will judge the nation they serve, and afterwards they will go out with many possessions. But you will go to your fathers in peace and be buried at a ripe old age. In the fourth generation they will return here, for the iniquity of the Amorites has not yet reached its full measure."** (Gen. 15:13–16). God had promised that his ancestors would be strangers in a strange land for 400 years, but that God would then judge that nation (this was through the plagues which we have studied), and when the Jews would leave that nation, it would be with riches, as we see here.

Now, Israel was enslaved to Egypt for a portion of 400 years. When God took them out of Egypt, He saw to it that the Egyptians remunerated them for their service to Egypt. A reasonable question occurs to me and possibly to you at this time: what about reparations? We, like almost every other nation in the world, practiced slavery in this country for several hundred years. Therefore, should we not, as a Christian nation, pay reparations to our former slaves or to their descendants?

### What About Reparations?

1. First, a definition: reparations for slavery is a movement in the United States, which advocates that the government apologize to the descendants of slaves for their hardships and the enslavement of their ancestors, and bestow upon them remuneration, whether it be in the form of money, land, or other goods.
2. In our passage, reparations here were paid directly to the former slaves themselves by the people of Egypt, who benefitted by their servitude.
3. I do not recall the Old Testament as proscribing anything beyond humane treatment given to slaves of Jews. However, Jewish slaves of Jews were to be set free and restored to their family's original land every 49 years. This time period was long enough to prevent anyone from trying to *work the system*, yet short enough to promise eventual restoration to anyone who was born into slavery.
4. If memory serves, slaves of Hebrews did receive some sort of remuneration beyond food, shelter and clothing. However, I am going to have to research this.
5. One of the great aspects of the Law was, a person could not simply go bankrupt and leave his creditors hanging. If you had a plethora of unpaid debt, you could voluntarily become a slave to another Jew, and that family would pay off your debts in return for your labor.
6. At this point in time, reparations in the United States would be extremely unfair. I have two sets of ancestors, one which arrived in the US from Poland in the late 1800's; and another set which have lived here since the 1500's. As far as I can determine from my own genealogy, none of my ancestors owned slaves, as they lived in mostly northwestern states, and were apparently quite poor.
7. Conversely, there are Blacks in the United States who are not descended from slaves (recall, there were free Black men in our country as well). One interesting observation has been, Barrack Obama, a presidential candidate, has a Black father who is an African, if memory serves, but not an ancestor of slaves; and his mother is white, and possibly descended from slave owners. So, if reparations were to become a requirement (they won't), Obama would be potentially liable to pay damages to the ancestors of slaves. Another point of interest is, there were Black slave owners in the south as well. Not every Black man in the south was a slave.
8. The proper time to have remunerated slaves was when Lincoln freed them or at the end of the Civil War. However, bearing min mind that the freedom of these slaves was purchased, in part, on the battlefield, with the blood of northern and southern soldiers.
9. What about huge businesses and conglomerates which were built on the backs of slaves? Although, it is no doubt true that there are some rich families and companies today which had their start in slave labor, there were also a much greater number of farms which managed to make ends meet and little else over the years.
10. We have a vision of all these great southern plantation owners and these plantations making huge fortunes on the backs of slaves; however, much of the wealth of the south was lost due to the war, due

## What About Reparations?

- to the loss of slaves, due to the loss of their sons in battle, due to carpetbaggers.
11. There was a time for reparations and perhaps Lincoln had this in mind; but it belonged to the original slave owners and the original slaves. That may have been an appropriate time for government to step in; however, bear in mind that many of these plantations suffered economic collapse due to the Civil War and the loss of southern males and their slaves.
  12. It is also important to recognize that, not everyone in the south was a plantation owner and not everyone in the south owned slaves. In the ante-bellum South, only one white in five was a slaveholder.<sup>1</sup>
  13. There were reparations at that time, which has been come to be known as 40 acres and a mule. The theory was, each head of a household, former slave was to be awarded 40 acres (a typical farm) and a mule. In reality, it did not work out this way.
    - a. This was known as Special Field Orders, No. 15<sup>2</sup> issued by Major General William Tecumseh Sherman, commander of the Military Division of the Mississippi of the United States Army on January 16, 1865. There were a huge number of freed slaves in the south, so 400,000 acres of land along the Atlantic coast of South Carolina, Georgia, and Florida was awarded to 40,000 former slaves.
    - b. These orders were revoked in the Fall of 1865 by President Johnson after Lincoln had been assassinated.
    - c. There was also a Freedman's Bill (2 versions) which came before Congress during this period of time. Both were vetoed by President Johnson and the second was overridden by the Congress. Neither specifically stated anything about land grants.
    - d. This is not unheard of for one president to begin a project and for another president not to follow up on it. I write this in the year 2007. We are in Iraq and in the midst of rebuilding and securing the safety of the population there. A new president could come into power, swiftly withdraw troops, and leave Iraq in chaos. The federal government began a project (the freeing of the slaves; the freeing of Iraq) and then pretty much dropped the ball (we don't know about Iraq at this time).
  14. One point which has been made is, the long-term rewards of slavery is enjoyed by our society as a whole—Blacks and whites alike. If the Blacks of the United States were isolated into their own country with their present GNP, they would be the 10<sup>th</sup> richest nation in the world, and the per capital income of Blacks today is 20 to 50 times those of Blacks living in the African nations from which their ancestors were taken.<sup>3</sup>
  15. Most Blacks in the United States, if they had the want to, could make a 1 or 2 year plan to move to Africa. A little hard work and saving all one's money could take almost any American Black back to Africa—and not just to Africa, but to their choice of any African country. This is tremendous freedom, and yet, no Black man in his right mind would do such a thing. Why give up the prosperity and freedom of the United States?
  16. One of the things which I have discussed on many occasions is, every Black person in American should thank God daily that God picked up their ancestors and moved them to the United States. This was not some random act, but it was planned by God, and the end result was salvation to millions of Blacks and material prosperity to millions of Blacks, the ancestors of slaves.
  17. One of the areas in which most Americans have a great deal of freedom is that we could, with a 1 or 2 year plan, move to any country in the world; and, to some of these countries, we could bring with us a substantial fortune. There are a few Americans who do spend their retirement years in other countries simply because their retirement will buy them more things in another country. However, for the most part, only the tiniest percentage of Americans ever execute such a plan, even though such a thing is easily possible and within the power of most Americans.
  18. There seems to be some guilt among the secularists of our society over this situation and there are a number of African-Americans who, brought up on government entitlements, believe that they should be given a handout.
  19. In my opinion, the time this should have been done was immediately after the Civil War; it was much easier to determine who should receive reparations.
  20. At this point in time, it would be to the benefit of our entire society to remove almost all government entitlement programs and any preferential treatment given to any race or group of people, and to operate

### What About Reparations?

under the principle, sink or swim. Our society has done a great disservice to the Black family in the way that various social programs have been instituted, most of which encourage fatherless households, which is the greatest negative factor in the Black communities today. Nuclear Black families are not significantly different from nuclear white families in the US.

21.

<sup>1</sup> <http://www.frontpagemag.com/Articles/ReadArticle.asp?ID=1153>

<sup>2</sup> Found at [http://www.pbs.org/wgbh/amex/reconstruction/40acres/ps\\_so15.html](http://www.pbs.org/wgbh/amex/reconstruction/40acres/ps_so15.html)

<sup>3</sup> <http://www.frontpagemag.com/Articles/ReadArticle.asp?ID=1153> This, by the way, is a fascinating article, which also points out the little known fact that there were 3000 Black slave owners in the south as well.

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### Psalm 105:37b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| `êyn (אֵין) [pronounced <i>ān</i> ]                              | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation; construct form                   | Strong's #369<br>BDB #34   |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]           | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity  | Strong's# none<br>BDB #88  |
| shêbet (שֵׁבֶט) [pronounced <i>SHAY<sup>b</sup>-vet</i> ]        | <i>rod, staff, club, scepter and figuratively for a tribe, subdivision of a tribe or family</i>   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7626<br>BDB #986 |
| kashal (כָּשַׁל) [pronounced <i>kaw-SHAHL</i> ]                  | <i>to stumble [stagger, teeter, waver]; to reel, to sink together; tired out, wearied [as a participle]</i>   | Qal active participle   | Strong's #3782<br>BDB #505 |

**Translation:** ...and no one in His tribes was stumbling. The final verb here means *to stumble, stagger, teeter*. Here it is in the Qal active participle and it could be rendered *a stumbling one*. At the first, when Israel marched out, they went as a cohesive whole. That is, they all went out with Moses. The idea of *stumbling* does not mean that the Israelites were very, very coordinated in their exit from Egypt, but that they organized as a whole and walked out as a whole, none of them displaying any negative volition toward the goal of leaving Egypt. What is most amazing here, the Israelites were slaves. For at least the lifetime of the adult males, they had been slaves all of their lives. According to the record of Exodus, not only were these people slaves, but Egypt has put upon them great pressure, more so than was normally put upon the typical slave. However, they had a few weeks to recuperate from this horrendous abuse, and the people of Israel left strong and healthy, despite all that had happened to the Egyptians in these plagues.

Now, after leaving Egypt, these people will falter on a number of occasions; but in their initial exodus, these Jews left proud and strong, and they did not stumble. This suggests to us that the plagues upon Egypt were not simply plagues *against* Egypt. God did not look down at Egypt in anger and remark, "You Egyptians are getting Me more and more pissed off; how would you like some of this?" and then He throws down a worse plague than before. These plagues were done for the benefit of Israel. If you have studied the book of Exodus, it is clear what a big bunch of losers Gen X was. They would take 5 steps in the desert, and then look up and complain to God about this or that. On numerous occasions, they spoke about returning to Egypt, as if it were some kind of Shangri-la, with this marvelous selection of meats and vegetables (the Jews were slaves in Egypt, for goodness sake!). So God has the problem of getting the Jews from point A to point B without having any of them change their minds and head on back to Egypt. Primarily, God needs to get these Jews on the other side of the Sea of Reeds, which will put them at a safe distance from the Egyptians, and make a return to Egypt untenable. So, how does God do this? One or two plagues may not be enough for these Jews to witness. They may be aware of the water turning to blood or of all the frogs infesting everything in Egypt, but that may not be enough to get all of them moving in the right direction. It may have taken 10 plagues where they were actively involved in the final plague (i.e., by sacrificing the lamb and slapping its blood on the doorposts of their tent) in order to get Israel to move out as a solid group, with the least amount of disruption, at least until crossing the Sea of Reeds. These plagues helped to solidify a very shaky generation of Jews, as well as break down any resistance from the Egyptians.

As most believers know, from studying the book of Exodus, during some of the plagues, *God hardened Pharaoh's heart*, which has been a struggle for many believers. The idea that God changes the volition of anyone, no matter how evil or good, is a viewpoint that most believers do not subscribe to.

### An Hypothesis Concerning God Hardening Pharaoh's Heart

As I write this, one thing occurs to me: maybe God did reach into the soul of Pharaoh and turn his volition to negative. Now, I know that runs counter to a lot of what I believe. I believe that, for the most part, God allows the free function of our free will. However, God no doubt has the ability to affect our freewill decisions, both directly and indirectly. God's plan calls for 10 plagues against Egypt in order to bolster up the strength of Israel to move out as a solidified group. Perhaps the miracle was, God reached into the soul of Pharaoh and switched him over to negative on a couple of occasions. Now, we know that, even after Pharaoh lets the Jews go, he will change his mind and gather up his armies to pursue the Jews, to kill them. So, the negative volition is clearly there. It may be festering and it may require some times to surface to the point where Pharaoh would act, but it is clearly there. Let me go off on a tangent here: have you ever considered a sin, and you thought about it, and you thought about it some more, and finally you gave in to the sin? When you first began to think about it, you did not commit the sin; however, as you thought more about it, you finally committed to doing the sin. This could be Pharaoh's volition; his volition was always on negative, but he was not quite ready to act on his negative volition when God needed him to. Therefore, God reached into his soul and moved Pharaoh from atop the fence to the side of negative volition, knowing that Pharaoh would eventually go to that side of the fence anyway. I am not 100% sold on this thought; however, I am ruminating on these things.

I think the key here is not the volition of Pharaoh, but the volition of the 2 million Jews (or, however many), who had to make the choice to exit Egypt. This is what God has to effect. It should be clear that God does have an effect on our volition, at least indirectly, through that which happens in our lives. When I first heard the gospel, it made absolutely no sense to me, as the person relaying the gospel could not explain it. However, I did understand that I had some sort of a decision to make. When I later was at a very low point in my life, I recognized again, I had a decision to make. Somehow, when I got to the Bible and opened it to the book of John, and read, then it became clear what that decision had to be. The witness, the difficult circumstances, and turned to the book of John were all things which affected my decision. These were not random events, but events which God orchestrated.

So there is no misunderstanding, I don't believe that these events manipulated my decision to believe in Jesus Christ; they simply brought me to the point where I understood the gospel and responded to it. However, God certainly brought specific things to pass in order for me to stop my life for a moment and to consider Who and What Jesus Christ is.

## An Hypothesis Concerning God Hardening Pharaoh's Heart

On the other hand, I am suggesting here that, God did reach into Pharaoh's volition and that He turned it negative to the point where Pharaoh responded more quickly than he would have, left to his own devices. I offer these thoughts not as a solidified view, but simply as manna for thought. If we allow for this, then it explains a great deal, and we no longer have to do any kind of a dance around Pharaoh's volition and God's involvement here during the time of the plagues.

Just so I am making myself clear: I am not suggesting absolute Calvinism, where we are simply pawns in a game where God moves the pieces all over the board for His own purposes. That is, I am not suggesting for a moment that our volition is an illusion, or that we are saved or not saved based upon God's whims. I am simply suggesting that, on this occasion, in order to bring about His purposes, God did directly speed up the decision-making process in Pharaoh.

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It is interesting the response of some unbelievers. Unbelievers will attack the Scriptures in any way that they can. Some heathen writers have alleged that the Jews suffered a variety of diseases—e.g., the itch, leprosy—and that they were driven out of Egypt because of these diseases.<sup>69</sup> The attacks and distortions of Scripture would be quite a fascinating study in itself. Scripture itself, written much closer to the time of events and by an eyewitness to these events, tells us that no one was stumbling, staggering or excessively tired. So, who do you believe? Heathen authors who wrote about these events perhaps a millennium later or the person who was actually there and saw these things with his own eyes?

Those who question the record of the Scriptures often come to the table with the presupposition that, *the Bible cannot be right, so what is an alternate explanation?* What it boils down to is, an assumption is made that the fundamental principle of Scripture cannot be true: Jesus Christ cannot be the Son of God, there is no such thing as prophecy, God either does not exist or He could not enter into human history, the Bible cannot be the Word of God. Essentially what they do is, they take a handful of things out of the Bible which does not bother them and they assume that these things are essentially truthful, and they interpret these things in the light of their suppositions.

Along these same lines, we have 4 gospels. When I first became a believer, I wondered about this. *Why did God need 4 gospels?* Since then, I have seen our Lord attacked and distorted in every possible way. What is interesting is, people on the left associate themselves with Jesus all the time, in some way or another; or associate those of their viewpoint with Him (Jesus is portrayed as a homeless, long-haired revolutionary). When we read the gospels, we find something entirely different. Islam lists Jesus as a prophet, along with Moses and Abraham; and He is thought no more or no less than any other prophet. However, the gospels disagree with their assessment of our Lord. There was a famous atheist who died within the past few years (already, I have forgotten his name), who attempted to discover the real Jesus, and found that he had to throw out about 90% of the gospels so that he could come up with a Jesus Who suited him. The gospels were written by two eyewitnesses and by two men who were able to interview eyewitnesses, as well as read any first-hand accounts which may have existed at that time. Now, who do you believe? Groups of people hundreds and hundreds of years later, who want to fit Jesus into some kind of a box, or the people who actually witnessed the events? When you have two eyewitness accounts combined with two secondary accounts based upon speaking to eyewitnesses—and all written within a few decades of the actual events—then the prudent thing would be to believe them. The fact that we have 4 accounts makes the events of the gospels irrefutable. There are no events in history over 300 years ago which are better documented than the life of Jesus. Despite this, no historical person is distorted more often than Jesus.

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<sup>69</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:37. Gill was referring to Justin. e Trogo, l. 36. c. 2. Tacitus, l. 5. 3. Lysimachus apud Joseph. Against Apion l. 1. s. 34–35. This is a rather minor point, so I did not quote much from it. However Josephus' remarks may be found here: <http://reluctant-messenger.com/josephus-apion1.htm> ; Josephus, by the way, is not the heathen with these ideas; herein, he speaks of authors who have distorted this account.

Our faith is based upon solid, strong documentation. One thing that young believers ought to examine are books on Christian apologetics. They help a person to recognize that his faith is in something quite solid, and not simply based upon what someone told someone else who told someone else who wrote it down, which was then translated and interpreted by someone else, to be later interpreted and translated by someone else; and then someone read that and told you what happened. This is not the case at all with the Scriptures. On my website, I have a set of documents dealing with Jesus and the fulfillment of prophecy; and another set of documents dealing with the inspiration of the Scriptures.

In this spirit, let me suggest some links and/or books which I highly recommend.

### Reference Works on Christian Apologetics

| Author         | Work  | Description  |
|----------------|---|--|
| Robby Dean     | <a href="http://deanbible.org/andromeda.php?q=f&amp;f=%2FAudio+Files%2F2004+-+Can+We+Trust+The+Bible">http://deanbible.org/andromeda.php?q=f&amp;f=%2FAudio+Files%2F2004+-+Can+We+Trust+The+Bible</a><br><a href="http://kukis.org/Notes/Bibliology_Dean.htm">http://kukis.org/Notes/Bibliology_Dean.htm</a>  | The first link is to the files which may be downloaded; the second link is to my incomplete notes of the same.   |
| Dinesh D'Souza | <a href="#">What's So Great About Christianity</a>  | I have heard Dinesh speak on several occasions, often debating with atheists and agnostics, and this man is brilliant, although his arguments are often quite simple and easy to follow. I have not read this particular book yet, but it is on my long list of books to read. |
| Norman Geisler | <a href="#">Baker Encyclopedia of Christian Apologetics</a><br><a href="#">Christian Apologetics</a>  | I have this book, but I have not read it yet. Geisler is a phenomenal Christian author who has been around forever. I recall reading one of his books when I first became a believer in Jesus Christ and was thoroughly impressed by him.                                      |
| Gary Kukis     | <a href="http://kukis.org/Inspiration/Inspiration.htm">http://kukis.org/Inspiration/Inspiration.htm</a><br><a href="http://kukis.org/Inspiration/InspirationDoctrine.htm">http://kukis.org/Inspiration/InspirationDoctrine.htm</a><br><a href="http://kukis.org/Inspiration/StudyInspiration.htm">http://kukis.org/Inspiration/StudyInspiration.htm</a> | These are 3 studies which I have done on the inspiration of the Word of God, which is, quite obviously, one of my favorite topics.   |
| Gary Kukis     | <a href="http://kukis.org/Doctrines/Chart_Jesus_Old_New.htm">http://kukis.org/Doctrines/Chart_Jesus_Old_New.htm</a><br><a href="http://kukis.org/Charts/Messianic_Prophecies.htm">http://kukis.org/Charts/Messianic_Prophecies.htm</a>  | These are two charts which I have done which lists prophecies about Jesus Christ and the fulfillment of these prophecies.  |
| C. S. Lewis    | <a href="#">The Case for Christianity</a><br><a href="#">Mere Christianity</a>  | These books were written about 50 years ago, insofar as I know, and they are both excellent. I read them early on as a believer.   |

| Reference Works on Christian Apologetics |  |  |
|--|--|--|
| Author                                   | Work   | Description  |
| Josh McDowell                            | Evidence Which Demands a Verdict               | There are actually a half dozen incarnations of this book. I read volume 1 before it was volume 1. <b>A Ready Defense</b> is another incarnation of this same text. Volume 2 may not be quite as interesting, as Josh thoroughly examines the JEPD theory in that volume (also known as Documentary Hypothesis or Form Criticism). <sup>70</sup> |
| R. B. Thieme Jr.                         | The Importance of Bible Doctrine<br>Canonicity | The first is a two-lesson set taken from the 1969 Basics. The second is a book which covers the same information.  |

The books above are linked to Amazon.com. I have no arrangement with Amazon nor am I promoting their site. This is simply for a quick access to the books and comments about the books. I should mention that some of the resources above are not specifically designed as Apologetics; however, they do give credible evidence for our faith.

The books above, obviously, cost money. The links and the stuff from R. B. Thieme Ministries and from Robby Dean are free. You do have to call R. B. Thieme Jr. Ministries to order the book or the MP3 files, but there is no fee involved.

I recall as a young Christian reading some of these books and wondering, *why doesn't every person read this and believe in Jesus Christ?* However, I soon learned just how powerful negative volition is. A good example of this is, the recent Holocaust debate held in Iran this past year (I am writing in the year 2007). The idea that you can simply debate an historical event just as you would debate a philosophical stance is ludicrous; but serves to illustrate just how negative, negative volition can be.

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Were glad Egypt in their going out  
for had fallen their fear upon them.

Psalm  
105:38

Egypt rejoiced in their departure  
for a dread of them [the Jews] had fallen upon  
Egypt [lit., *them*].

Egypt rejoiced when they departed  
for a fear of them had fallen upon Egypt.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

Were glad Egypt in their going out  
for had fallen their fear upon them.

Septuagint

Egypt rejoiced at their departing; for the fear of them fell upon them.

Significant differences:

None.

**Thought-for-thought translations; paraphrases:**

<sup>70</sup> These topics are fascinating, but not for every believer.

|                       |   |
|-----------------------|---|
| CEV                   | The Egyptians were afraid and gladly let them go.   |
| Good News Bible (TEV) | The Egyptians were afraid of them and were glad when they left.   |
| The Message           | Egypt was glad to have them go-- they were scared to death of them.   |
| NET Bible             | Egypt was happy when they left, for they were afraid of them [ <i>Heb</i> "for fear of them had fallen upon them"]. |
| New Jerusalem Bible   | Egypt rejoiced when they left, for panic had seized them.   |
| Revised English Bible | The Egyptians were glad to see them go, for fear of Israel had sized them.  |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |  |
|---------------------------|--|
| Bible in Basic English    | Egypt was glad when they went; for the fear of them had come down on them.           |
| Easy English (Churchyard) | The Egyptians were happy when they went, because they were afraid of the Israelites. |
| God's Word™               | The Egyptians were terrified of Israel, so they were glad when Israel left.          |
| HCSB                      | Egypt was glad when they left, for dread of Israel had fallen on them.               |

**Literal, almost word-for-word, renderings:**

|                    |   |
|--------------------|---|
| MKJV               | Egypt was glad when they departed; for the fear of them had fallen on them. |
| Young's Updated LT | Egypt rejoiced in their going forth, For their fear had fallen upon them.   |

**What is the gist of this verse?** The Egyptian people were very glad to see Israel go, because they had become very afraid of Israel.

| Psalm 105:38a   |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| sâmach (שָׂמַח) [pronounced saw-MAHKH]                        | <i>to rejoice, to be glad, to be joyful, to be merry</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #8055<br>BDB #970 |
| Mitz <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim] | <i>Egypt, Egyptians</i>   | proper noun  | Strong's #4714<br>BDB #595 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]              | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | Strong's# none<br>BDB #88  |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH]                         | <i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>                    | Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #3318<br>BDB #422 |

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

**Translation:** *Egypt rejoiced in their departure...* First of all, the use of the word *Egypt* is a metonymy for the people of Egypt. One must not confuse the actions of the Pharaoh with the feelings of his people. The Pharaoh of Egypt was extremely hard-hearted; his negative volition was legend. However, the people of Egypt had suffered greatly because he would not release the Israelites. They had become quite fearful of the Israelites because of

their God Who had brought all of these plagues upon them. So the departure of the Israelites was a cause of rejoicing to the people. **And the Egyptians urged the people, to send them out of the land in haste, for they said, "We will all be dead."** (Ex. 12:33). It is very likely that they hated the Jews and that they were still under strong negative volition toward the God of the Jews; but it was a relief to them for the Jews to go, because they did recognize the power of the God of Israel.

### Psalm 105:38b

| Hebrew/Pronunciation                           | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers           |
|--|--|--|------------------------------------|
| kîy (כִּי) [pronounced <i>kee</i> ]            | <i>for, that, because; when, at that time, which, what time</i>                                | conjunction; preposition   | Strong's #3588<br>BDB #471         |
| nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]   | <i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #5307<br>BDB #656         |
| pachad (פָּחַד) [pronounced <i>PAH-khahd</i> ] | <i>fear, terror, dread, a thing which is feared, that which is feared</i>                      | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix  | Strong's #6343<br>BDB #808         |
| ʿal (עַל) [pronounced <i>gahl</i> ]            | <i>upon, beyond, on, against, above, over, by, beside</i>                                      | preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5920 & #5921<br>BDB #752 |

**Translation:** ...for a dread of them [the Jews] had fallen upon Egypt [lit., them]. At this point, no one doubted the power of the God of Moses. He was clearly more powerful than the gods of Egypt and of the magician-priests of Egypt. They were aware that, the plagues which disturbed them had not fallen upon the Jews. They Jews lived in a small, segregated community, and that area was untouched by these great plagues. Pharaoh's own servants told him: "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet understand that Egypt is ruined?" (Ex. 10:7b). The attitude of the Egyptians is expressed in Ex. 12:33: **The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead."** Their firstborn had just been killed by God, and these Egyptians feared for their own lives and for the lives of their remaining sons and daughters. As Moses later said to his people: "No one will be able to stand against you. The LORD your God will lay the fear of you and the dread of you on all the land that you will tread, as He promised you." (Deut. 11:25).

Historically, this had been true of Israel. **And as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob** (Gen. 35:5). When Israel was ready to move into the land of Canaan, Rahab said to men of Israel, "I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the LORD your God, he is God in the heavens above and on the earth beneath." (Joshua 2:9b–11).

In the Great Tribulation, Israel will be a source of consternation for those who hate God: "Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. The siege of Jerusalem will also be against Judah. On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it. On that day, declares the LORD, I will strike every horse with panic, and its rider with madness. But for the sake of the house of Judah I will keep my eyes open, when I strike every horse of the peoples with blindness." (Zech. 12:2–4).

The greatest mistake that any group or nation can make is to attack God's people. However, our old sin natures being what they are, assaulting God's culture and God's people. I have heard many atheists speak, and so many of them attack Christianity from all directions. They are too often unable to simply pursue their own goals in life, albeit without God; they must get involved in attacking those with whom they disagree,<sup>71</sup> and that they do to their own detriment. The anger and frustration that they must feel, because, no matter what they do to try to stomp out Christianity, even to the point of banning the colors red and green during Christmas, there is still so much more to do, which obviously will never get done in their lifetimes. Furthermore, if they have any success in secularizing the culture, as they have the public school system, the best that they can hope for is a far inferior system. God does allow those who attack His people some leeway to express their negative volition, but He also brings them to nought. What could be more awe-inspiring than modern-day Israel facing down the military alliance of Egypt, Syria and Jordan? What could be more inspiring than this little postage stamp of a country, with a small population, standing their ground in a hostile Middle East?

Taking this in a similar direction—China and Russia have spent decades attempting to not only wipe out Christianity, but to wipe out all mention of God in their socialistic societies. What is the result? A divided USSR and an increasingly capitalistic China are seeing more and more of their population turn toward the Lord Jesus Christ.

Let's look at this same thing, but from a different perspective. When I was in my 20's, the conservative movement was anti-Semitic and filled with weird conspiracy theories. I recall listening to the program Liberty Lobby on the radio, and some things which they said made perfect sense, but they said a lot that was pretty weird too. Somehow, and I do not know what events transpired exactly, but the Democratic party has, over the past few decades, become more pro-Arab and less pro-Jew; and most the weird conspiracy theories are now coming from the left and not from the right. What this has done is given a strong shift in politics from liberal to conservative. I have watched most of the debates this year (2007) of the Democrats and Republicans, and I have never seen a greater collection of lightweights gathered together than these Democratic candidates for this election. Their debates seem to center on how much they hate Bush (who, insofar as I know, is not going to be running for president in 2008—I may be wrong about this, as these Democrats seems to be running against him) and on how much they are going to give to the voting public of the United States. Essentially every proposal they make involves more and more public money, from a minimum salary for teachers, to a revised social security system, to what could turn out to be the worse mistake of the 21<sup>st</sup> century, a publicly-funded, government-run health care system. However, when faced with relatively simple issues, like driver's licenses for illegal aliens or what is most important, imposing democratic ideals on other nations or national security, these candidates stumble. You cannot turn against God's people and expect to prosper. Now, if our nation as a whole turns against Israel, then we are in serious difficulties. If our society as a whole shifts against God's people, then we will move toward the same failed cultural and governmental programs tried in the USSR and in China.

Back to the topic at hand: Moses recorded this in his great song, #1 on the Israel hit parade, by the way. **"Terror and dread fall upon them. By the greatness of Your arm, they are motionless as stone until Your people pass over, O Y<sup>h</sup>owah."** (Ex. 15:16). The first part of Ex. 15 contains all the lyrics to this song.

*Barnes writes: Egypt...had suffered so many plagues; the land was so utterly desolate, there was so much sorrow in their dwellings, from the calamities which had come upon them for refusing to let the Israelites go, that, at last they were glad to have them depart, and they were willing to aid them that they might get rid of them.*<sup>72</sup>

As far as I can remember, the Egyptians, for the most part, did not develop of fear of the God of the Jews, but they apparently feared the Jews themselves. This is, admittedly, a much more difficult thought process, one which is often missing from Christians today. I recognize that, in my life, I have so many shortcomings. Suddenly coming face to face with God is a concern to me. On the one hand, I know I am accepted in the Beloved; on the other hand, the more I understand God's absolute perfection and perfect righteousness, the less confident that I am in

<sup>71</sup> This is not all atheists, of course.

<sup>72</sup> *Barnes' Notes*, Vol. IV, book 3, pp. 100–101.

what I have done with my own life. We seem to slough off in today's Christian culture, the fear of God, despite our many failures and the false spirituality of so many believers.

Some Egyptians, as well as some Egyptian slaves, did develop a fear of God; they recognized the power of the God of Moses and were afraid of God. However, they recognized that their future was being associated with this God, and a mixed multitude went out with the Jews when they left Egypt. This mixed multitude would have been composed of Egyptians as well as slaves from other nations, who served side-by-side with Israel.

I should also add, going off on a tangent here, that this mixed multitude was no more to blame for the failures of Israel than those with the blood of Abraham, Isaac and Jacob coursing through their veins.<sup>73</sup> Those who were adults from this group, died the sin unto death, along with Gen X of the Jews; those who were their children joined and completely integrated into the Generation of Promise (those who were not adults), and they all took the land together under Joshua.

The psalmist does not mention this mixed multitude because he is writing hundreds of years later, and there is no outside group, insofar as he is concerned. During the time of Moses, they may have stood out, having a different culture and background than those with whom they joined; but, a few hundred years later, and they are no less Jewish than their next door neighbors. We have a similar thing in the United States—a person can come from anywhere in the world as an immigrant, and, with hard work and with teaching the right values to his children, the second generation becomes completely integrated into our society. In fact, in many cases, 2<sup>nd</sup> generation immigrants become our doctors, teachers and lawyers. Even 1<sup>st</sup> generation immigrants sometimes make their mark as wonderful Americans. I have mentioned Dinesh D'Souza earlier, who is a great author and public speaker, who has served in White House as a political analyst. Another person who comes to mind is Bobby Jindal, who is the governor elect of Louisiana. If memory serves, he is a 2<sup>nd</sup> generation American, also from India, and a man who many pray will begin to lead the great state of Louisiana out of its mire of corruption. These men are blessings to our society and culture; and I am certain that the mixed multitude, who believed in Jesus Christ, who feared the God of Moses, were, at least in the 2<sup>nd</sup> generation, great contributors to the nation Israel.

**He spread a cloud for a covering  
and fire to bring light nightly.**

Psalm  
105:39

**He spread a cloud [above the Israelites] for a  
covering  
and [flash] lightning to give [them] light by  
night.**

**He spread a cloud over them as a covering  
and he used flash lightning to give them light by night.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text

He spread a cloud for a covering  
and fire to bring light nightly.

Septuagint

He spread out a cloud for a covering to them, and fire to give them light by night.

Significant differences:

None.

#### **Thought-for-thought translations; paraphrases:**

CEV

God hid them under a cloud and guided them by fire during the night.

Good News Bible (TEV)

God put a cloud over his people and a fire at night to give them light.

*The Message*

God spread a cloud to keep them cool through the day and a fire to light their way through the night;...

<sup>73</sup> This is one of the very few areas where the brilliant C. I. Scofield gets it wrong.

New Living Testament The LORD spread out a cloud above them as a covering and gave them a great fire to light the darkness.  
 Revised English Bible He spread a cloud as a screen for them, and fire to light up the night.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English A cloud was stretched over them for a cover; and he sent fire to give light in the night.  
 Easy English (Churchyard) (The LORD) made a cloud to cover them and a fire to give them light at night.  
 God's Word™ He spread out a cloud as a protective covering and a fire to light up the night.  
 New International Version He spread out a cloud as a covering, and a fire to give light at night.  
 NET Bible He spread out a cloud for a cover, [Or "curtain"] and provided a fire to light up the night.

**Literal, almost word-for-word, renderings:**

WEB He spread a cloud for a covering, Fire to give light in the night.  
 Young's Updated LT He spread a cloud for a covering, And fire to enlighten the night.

**What is the gist of this verse?** God provided cloud cover for Israel while they walked in the desert; and He gave them fire (probably lightning) at night to give them light.

| Psalm 105:39a  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers   |
| pâras (פָּרַס) [pronounced paw-RAHS]                           | to break, to break into pieces; to expand; to spread [out, over], to disperse; to display | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #6566<br>BDB #831 |
| ʿânân (אָנָן) [pronounced gaw-NAWN]                            | cloud (as a veiling over or covering of heaven)   | masculine singular noun                                | Strong's #6051<br>BDB #777 |
| lâmed (ל) (pronounced l <sup>e</sup> )                         | to, for, towards, in regards to, with reference to, as to, with regards to, belonging to  | directional/relational preposition                     | No Strong's #<br>BDB #510  |
| mâçâk <sup>e</sup> (מָצָק) [pronounced maw-SAWK <sup>E</sup> ] | a covering; a screen; a veil  | masculine singular noun                                | Strong's #4539<br>BDB #697 |

**Translation:** He spread a cloud [above the Israelites] for a covering... When Egypt first pursued them, at the command of Pharaoh, God protected them with a cloud covering, so that they could not be seen. Then, since their travels were in a desert, he spread a cloud over the entire encampment to give them relief from the sun. The cloud was also given to them to direct their paths, to guide them in the day. The NIV Study Bible uses the very poetic description of God shading Israel with His wings,<sup>74</sup> just as a bird would shield her young. **Y<sup>e</sup>howah is your keeper; Y<sup>e</sup>howah is your shade on your right hand. The sun will not strike you down by day nor the moon by night. Y<sup>e</sup>howah will keep you from all evil. He will keep your soul (Psalm 121:5–6).**

<sup>74</sup> The NIV Study Bible; ©1995; p. 891.

## Psalm 105:39b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ʿesh (עֵשׂ) [pronounced <i>aysh</i> ]                             | <i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>                 | feminine singular noun   | Strong's #784<br>BDB #77   |
| lâmed (ל) (pronounced <i>l<sup>e</sup></i> )                      | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                          | directional/relational preposition                                 | No Strong's #<br>BDB #510  |
| ʿôwr (אוֹר) [pronounced <i>ohr</i> ]                              | <i>to bring light, to cause to be light, to make light; to make shine; to enlighten; to refresh [gladden]; to kindle</i> | Hiphil infinitive construct  | Strong's #215<br>BDB #21   |
| lay <sup>e</sup> lâh (לַיְלָה) [pronounced <i>LĀY-law</i> ]       | <i>night; nightly, at night, in the night, during the night</i>  | masculine singular noun; this word can take on adverbial qualities | Strong's #3915<br>BDB #538 |

**Translation:** ...and [flash] lightning to give [them] light by night. At night, there was a pillar of fire (or, lightning?). What this sounds like is very unusual weather; that is, a cloud covering in the desert accompanied by lightning. It is like a storm which appears as though it would break at any time but does not. There is no clear-cut distinction as to whether the phenomena were natural or supernatural. I have been leaning more and more toward the result of natural processes, not because God is incapable of the supernatural, but that the natural result of a weather condition, one which has not even necessarily been repeated in history is quite impressive. That is, this would indicate that God set things in motion for the Israelites in the foundation of the earth. Having lived in Texas and having seen the kind of lightning that we have here, it is possible for this to be completely natural. I have been outside at night at the coming of a storm and the lightning here with light up the entire area for a few seconds.

This phenomena is mentioned several times in the Bible.

### A Cloud by Day and a Fire [Lightning?] by Night

| Scripture           | Incident  |
|---------------------|---|
| <b>Ex. 13:21–22</b> | And Jehovah was going before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give light to them, to go by day and by night. The pillar of cloud did not cease by day, and the pillar of fire by night, before the people.   |
| <b>Ex. 14:23–25</b> | The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians." |
| <b>Ex. 40:36–38</b> | 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.  |

## A Cloud by Day and a Fire [Lightning?] by Night

| Scripture               | Incident  |
|-------------------------|---|
| <b>Num. 9:15–23</b>     | On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the testimony. And at evening it was over the tabernacle like the appearance of fire until morning. So it was always: the cloud covered it by day and the appearance of fire by night. And whenever the cloud lifted from over the tent, after that the people of Israel set out, and in the place where the cloud settled down, there the people of Israel camped. At the command of the LORD the people of Israel set out, and at the command of the LORD they camped. As long as the cloud rested over the tabernacle, they remained in camp. Even when the cloud continued over the tabernacle many days, the people of Israel kept the charge of the LORD and did not set out. Sometimes the cloud was a few days over the tabernacle, and according to the command of the LORD they remained in camp; then according to the command of the LORD they set out. And sometimes the cloud remained from evening until morning. And when the cloud lifted in the morning, they set out, or if it continued for a day and a night, when the cloud lifted they set out. Whether it was two days, or a month, or a longer time, that the cloud continued over the tabernacle, abiding there, the people of Israel remained in camp and did not set out, but when it lifted they set out. At the command of the LORD they camped, and at the command of the LORD they set out. They kept the charge of the LORD, at the command of the LORD by Moses. |
| <b>Num. 14:13–14</b>    | But Moses said to the LORD, "Then the Egyptians will hear of it, for you brought up this people in your might from among them, and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the midst of this people. For you, O LORD, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night.  |
| <b>Deut. 1:32–33</b>    | Yet in spite of this word you did not believe the LORD your God, who went before you in the way to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show you by what way you should go.   |
| <b>Neh. 9:12, 18–19</b> | By a pillar of cloud you led them in the day, and by a pillar of fire in the night to light for them the way in which they should go. Even when they had made for themselves a golden calf and said, 'This is your God who brought you up out of Egypt,' and had committed great blasphemies, you in your great mercies did not forsake them in the wilderness. The pillar of cloud to lead them in the way did not depart from them by day, nor the pillar of fire by night to light for them the way by which they should go.   |
| <b>Psalm 78:14</b>      | In the daytime he led them with a cloud, and all the night with a fiery light.  |
| <b>Psalm 105:39</b>     | He spread a cloud [above them] for a covering and [flash] lightning to give [them] light by night.  |
| <b>Isa. 4:5–6</b>       | Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.  |
| <b>1Cor. 10:1–2</b>     | For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea.  |

So, what does this mean to us? God gives us divine protection and He also gives us divine guidance.

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**Application:** God does not expect that we can spend two or three hours in His Word every day. You might spend 45 minutes to an hour in His Word everyday, being taught under a pastor's authority. Hopefully, you have come to realize that your own personal studying uncovers mostly just truth that you already knew, along with a few falsehoods, as you do not see the context, know the language or have a working knowledge of the time during which the passage was written. A pastor-teacher knows these things; and he has the educational background. Furthermore, God gave him the spiritual gift to teach the Word of God.

**Application:** When God's Word fills your soul, He guides you. You don't have to wait for a cloud to have an arm like apparition pointing out whether you should turn left or right (I remember being concerned about such things as a new believer; should I go left or right? If I turn left, there might be a person there I should witness to; if I go right, maybe there is a demon attack there. Like every believer, I was extremely stupid at salvation and for some time after). God took care of all this and He made perfect provision for our lives. As long as we see to it that we are in fellowship and taking in His Word on a daily basis, then we can depend upon His power to guide us.

**Application:** What about other gifts? What about commentators who write about the Bible? I believe that God has distributed a number of gifts which are not specifically named in the New Testament; or, that these gifts may be classified under the general heading of *helps*. I have been greatly edified by the works of Geisler, McDowell, Barnes and many others. I hopefully will spend the greater part of my life writing commentaries on Scripture, which I will publish for free. However, bear in mind that I began this project after 20 years of daily Bible teaching, along with a few Bible courses and reading a few books (my library must contain at least 200 books which deal with spiritual matters). It also took me over 5 years to get into the proper groove, and I am still not quite there. Bearing all this in mind, I still am under the authority of a pastor and I still listen to an hour a day of Bible teaching. The work which God has set before me I don't believe negates my being a part of a local church.

He asked and so He brings quail  
and bread [two] heavens satisfies them.

Psalm  
105:40

They [lit., he] asked so He brought [them] quail  
and bread of heaven [with which] He satisfied  
them.

**They asked God for food so He brought them quails and He satisfied them with bread from heaven.**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

He asked and so He brings quail  
and bread [two] heavens satisfies them.

##### Peshitta

The people asked and He brought quails and satisfied them with the bread of  
heaven.

##### Septuagint

They asked, and the quail came, and He satisfied them with the bread of heaven.

#### Significant differences:

There are two primary, but minor, differences between the Greek and the Hebrew: the Greek text has a plural verb at the beginning, and they translated the second verb as a Qal rather than as a Hiphil. They also treat *bread* as if it were in the construct state. The Latin agrees with the Greek.

The Syriac appears to have the subject *people* (I say appears, as I work from an English translation of the Syriac). None of these differences are significant.

#### Thought-for-thought translations; paraphrases:

##### CEV

When they asked for food, he sent more birds than they could eat.

|   |   |
|---|---|
| Good News Bible (TEV)<br><i>The Message</i> | They asked, and he sent quails; he gave them food from heaven to satisfy them.<br>They prayed and he brought quail, filled them with the bread of heaven... |
| New Jerusalem Bible                         | They asked and he brought them quails,<br>food from heaven to their hearts' content;...   |
| New Living Testament                        | They asked for meat, and he sent them quail;<br>he gave them manna—bread from heaven.   |
| Revised English Bible                       | When they asked, he sent them quails;<br>he gave them bread of heaven in plenty.  |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | At the people's request he sent birds, and gave them the bread of heaven for food.  |
| Easy English (Churchyard) | They asked, and he sent (birds called) quails.<br>Also, he fed them with bread from the skies.  |
| NET Bible®                | They [ <i>Heb</i> “he [i.e., his people] asked.” The singular form should probably be emended to a plural שָׁאַלוּ (sha’alu, “they asked”), the vav (ו) having fallen off by haplography (note the vav at the beginning of the following form)] <b>asked for food, and he sent quails;</b><br><b>he satisfied them with food from the sky</b> [Or “bread of heaven.” The reference is to manna (see Exod 16:4, 13-15)]. |

**Literal, almost word-for-word, renderings:**

|                        |  |
|------------------------|--|
| LTHB                   | He asked, and He brought quail; and satisfied them <i>with the food from the heavens</i> .     |
| New King James Version | <i>The people</i> asked, and he brought quail,<br>And satisfied them with the bread of heaven. |
| Young’s Updated LT     | They have asked, and He brings quails, And with bread of heaven satisfies them.                |

**What is the gist of this verse?** The people asked for meat, and God sent them quail. He also gave them an abundance of manna (bread from heaven).

| Psalm 105:40a   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong’s Numbers   |
| shâ'al (שָׁאַל)<br>[pronounced shaw-AHL]  | to ask [petition, request, inquire];<br>to demand [require]; to question,<br>to interrogate; to ask [for a loan];<br>to consult; to salute | 3 <sup>rd</sup> person masculine<br>singular, Qal perfect | Strong’s #7592<br>BDB #981 |
| <p>Although the Massoretic text reads <i>he asked</i>, the Aramaic, Septuagint, the Syriac and the Vulgate codices all read <i>they asked</i>. I mention this because someone is going to be reading along in Owen’s Old Testament and read <i>they</i> but then see the masculine singular and wonder what the deal is. I have found that Owens stays with the Massoretic text without venturing into textual criticism. Nearly every translation renders this in the plural.</p> <p>The rules of textual criticism require that we take the more difficult reading, which would be understanding this to be a 3<sup>rd</sup> person masculine singular. Furthermore, we tend to side with the Masoretic text over the translated texts, particularly when the MT is a more difficult reading. Furthermore, almost every verse of this section begins with a 3<sup>rd</sup> person masculine singular verb.</p> <p>The proper explanation for the correct text will be provided below.</p> |  |   |                            |

## Psalm 105:40a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| wa (or va) (וַ) [pronounced <i>wah</i> ]                       | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive   | No Strong's #<br>BDB #253  |
| bôw <sup>7</sup> (בּוֹ) [pronounced <i>boh</i> ]               | <i>to take in, to bring, to come in with, to carry</i>                | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #935<br>BDB #97   |
| s <sup>e</sup> lav (לַ) [pronounced <i>s<sup>e</sup>lahv</i> ] | <i>quail; quails</i>  | feminine singular noun; always used in the collective sense | Strong's #7958<br>BDB #969 |

**Translation:** *They* [lit., *he*] *asked so He brought [them] quail...* What actually happened was, God was already giving the Israelites bread from heaven (manna) and they began to complain that they were tired of this bread and that they wanted some meat. God then sent them a huge number of quail, which were easy to catch and eat.

As mentioned up in the Hebrew exegesis, this verse should probably read: *He asked, so He brought quail...* This is fairly easy to explain. First of all, the people of Israel, in the desert, rarely asked for anything. They whined and complained and moped about, but they rarely asked God for anything (I cannot think of a single instance where the tribes of Israel prayed to God during these 40 years in the desert). Their point man was Moses, and they rarely asked Moses anything either. They would go to Moses as a group—usually a large group of elders—and they would whine and complain, and talk about just how great Egypt was, and some would mumble about, “Let’s elect a new leader and go back to Egypt” (even though the Egyptians would probably kill them if they ever returned). However, this passage is not about the weakness and failings of Gen X, but it is about the provision of God. So, we focus upon what God has done. The psalmist is accurate—it is Moses who goes to God and *he* asks for meat on behalf of the people. What most translators have done, including the most early ones, is to give the impression the Jews went to God in prayer, saying, “Please, Lord, give us meat for our meals” and God answered this prayer. They did not. They went to Moses, whining and complaining, talking about how great Egypt was, and Moses went to God and asked for meat. I am going to let the common translation stand, simply because the focus of this passage is upon what God has provided for the Jews, and not upon the Jews themselves.

God provided the Jews with quail meat and with a bread-like substance, which we will study in v. 40b. However, it is worth noting that, at the very beginning, God gave the people both quail meat and bread (Ex. 16:11–13). For some reason which is not specified, God stopped providing quail. We don’t know when exactly or why, but it was within the year, and all the people received for awhile was just manna (Num. 11:4). This is, essentially, another test. God provided the sons of Israel with quail meat before; He was faithfully providing the Israelites with manna, day in and day out (except for Sundays), just as promised. All the Jews have to do is, go to Moses, their mediator, and ask him to ask God for meat. They don’t need to grumble, whine and complain; they don’t have to put on some big show; they don’t have the reminisce about the good times under slavery to Egypt; they have seen what God can do, so all they need to do is ask Moses to ask God. It is just another test which they failed. However, the thrust of this psalm is the provision of God, not the failures of Gen X.

Just so it is all in one place, I will list the verses which refer to God’s provision of quail for the people of Israel.

### The Lord Gave Israel Quail: the Scriptural References

**The First Occasion:**

## The Lord Gave Israel Quail: the Scriptural References

The original historical record: *And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger." Then the LORD said to Moses, "Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." So Moses and Aaron said to all the people of Israel, "At evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?" And Moses said, "When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him--what are we? Your grumbling is not against us but against the LORD." Then Moses said to Aaron, "Say to the whole congregation of the people of Israel, 'Come near before the LORD, for he has heard your grumbling.'" And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD said to Moses, "I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.'" In the evening quail came up and covered the camp (Ex. 16:2–13a).*

### The Second Occasion:

The original historical record: *Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat! We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. But now our strength is dried up, and there is nothing at all but this manna to look at." (Num. 11:4–6).*

Moses said to the LORD, *"Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give them birth, that you should say to me, 'Carry them in your bosom, as a nurse carries a nursing child,' to the land that you swore to give their fathers? Where am I to get meat to give to all this people? For they weep before me and say, 'Give us meat, that we may eat.'" (Num. 11:11–13).*

Then a wind from the LORD sprang up, and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, around the camp, and about two cubits above the ground. And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten homers. And they spread them out for themselves all around the camp. While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck down the people with a very great plague (Num. 11:31–33).

They tested God in their heart by demanding the food they craved...He caused the east wind to blow in the heavens, and by His power He led out the south wind; He rained meat on them like dust, winged birds like the sand of the seas; He let them fall in the midst of their camp, all around their dwellings. And they ate and were well filled, for He gave them what they craved. But before they had satisfied their craving, while the food was still in their mouths, the anger of God rose against them, and He killed the strongest of them and laid low the young men of Israel (Psalm 78:18, 26–31).

### The Combined Occasions:

They asked, and He brought quail (Psalm 105:40a).

If you read the account in Psalm 78, there is a much different emphasis than that found in Psalm 105.

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**Application:** Obviously, the question you are asking is, *what does this have to do with me?* The quail meat was added blessing; it was more than the Israelites needed. They could have gotten along fine with just manna. It was a bonus. However, in these accounts, what is clear is, there is no real appreciation on the part of the Israelites. At no time do they seem to recognize that this is blessing by God, blessing that they do not deserve, and provisions that people do not get in the desert. The quail was a bonus. The first time that God gave them the quail, there was no appreciation, no enjoyment, and, apparently, no memory of what He had done. Our lives are often like this. We have difficult things in our lives and we have wonderful things in our lives. The difficult

things are to test us, and, in this testing, bless us. The wonderful things in our lives bless us. If you do not have capacity for blessing, then it does not matter what God does on your behalf—you are not going to enjoy it and you are not going to appreciate it. If you have doctrine in your soul and if you have some rudimentary trust in God and His graciousness, you can recognize from day-to-day what He is doing on your behalf. Not only will you appreciate what God has done, but you will enjoy and savor what God has done for you.

**Application:** Have you ever heard about a lottery winner who wins millions of dollars and, 2 or 3 years later, they are miserable. They can't let go of the money, but they hate what it has done to their lives. They had no capacity for this blessing. In fact, their lack of capacity turned their blessing into cursing. I am sure that you are thinking right now, *if I only had that money, I'd be happy!* And you would be wrong.

**Application:** This is the year 2007 when I write this, and a few months ago, there were 3 celebrities who were making the news night after night: Paris Hilton, Lindsay Lohan and Britney Spears. These women are all incredibly attractive, they have more money at this given instant than I combined with my entire family will have in a lifetime, they have an incredible amount of fame, and not one of these girls needs to work another day in her life. Oh, and their lives have been public train wrecks. They seem to be struggling with drugs and/or alcohol problems; Miss Spears has had her children taken from her in the courts by her ex-husband, who probably will not get daddy of the year this year or even *wold's best daddy* coffee mug or tee-shirt (unless he buys them for himself). Their lives have played out on television in the most tawdry way. Now, obviously, I do not know these women, or where their heads are at, at this point in time, and how much is media hype and how much is true. What I do know is, these are 3 women who *have it all*, as one might say, and yet do not seem to have lives of contentment and meaning. The key is capacity—at least, for the believer in Jesus Christ.

**Application:** What about the unbeliever? Can they never enjoy their money or families? Here is where the laws of divine establishment kick in. If you follow many of the laws of God, have some self-discipline, and do not give in to your every whim and desire, you can have a fairly fulfilling life. There are two other celebrity women I have seen lately: Angelina Jolie and Oprah Winfrey. Now, neither of these women have their heads screwed on right when it comes to politics and divine establishment, but, their minds are on something other than themselves. Oprah Winfrey has been involved in numerous causes and benefits and Angelina Jolie has been involved in a great number of projects which benefit poor children throughout the world. These are two people who could gratify their every whim, and yet their focus is not on themselves, but upon others. I believe the Oprah Winfrey is a believer in Jesus Christ and I have no idea about Angelina Jolie. However, their focus, day and night, is clearly not on themselves, but upon others. They are not after what can they do for themselves, but what they can do for others. This in itself brings much more soul contentment than someone with looks, money and fame who simply spends all of their time trying to figure out how to make themselves feel better.

**Application:** Well, what about the angry do-gooder celebrities? Some celebrities are involved in causes, and they are self-righteous, they are angry, and they will lie about those with whom they disagree (like President Bush, Bill O'Reilly, Rush Limbaugh). Believers or unbelievers involved in mental attitude sins are going to be unhappy. It is par for the course. Furthermore, these people have no concept of divine establishment; of legitimate authority; and of their own country. You are going to be unhappy without these things in your soul. After I wrote this, Gallop published a poll on **mental health and political parties**.<sup>75</sup> This was a fascinating study, Republicans tended to consider themselves as having excellent mental health far more than did independents or Democrats. I believe that the reason is, Republicans are to be more establishment oriented. They understand authority and government better than Democrats do and tend to elect candidates with more pragmatism than do Democrats (I

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<sup>75</sup> The link is <http://www.gallup.com/poll/102943/Republicans-Report-Much-Better-Mental-Health-Than-Others.aspx> Let me suggest something here in the footnote: let's say that a poll is taken and Democrats are allowed to remove by violence any prominent political figure in the US (like Bush or Cheney) and let's say that Republicans are given the same opportunity (Clinton, Pelosi, Harry Reid); or they are given the choice to leave things status quo. I would be willing to bet that, far fewer Republicans would choose to remove any US political figure by violence. They understand and are willing to submit to the political process. I recall hearing phone calls on talk radio from a variety of conservatives after the Democrats won the House and the Senate in the year 2006—very few of them seemed bitter; and many of them blamed the leaders of their own party for not being as fiscally conservative as they should have been. I have heard many people say, "The Republicans in Congress lost their way."

recall listening to people talk about how certain candidates made them *feel* good; or that they genuinely liked the candidate—two guess as to which party such comments came from). Because of the general thinking of conservatives, they are better equipped for life, simply because they are more establishment-oriented.

Obviously, I have gone off on a series of tangents, but the key to this tangent for the believer is capacity for life, and capacity for life comes from the filling of the Holy Spirit and from Bible doctrine in the soul. For the unbeliever, then the keys are self-control and being establishment-oriented. And that, in itself, is also a tangent, as the thrust of this passage is what God has done for Israel.

### Psalm 105:40b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|--|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]     | <i>and, even, then; namely; when; since, that; though</i>               | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]                         | literally means <i>bread</i> ; used more generally for <i>food</i>      | masculine singular noun  | Strong's #3899<br>BDB #536  |
| shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i> ]                | <i>heavens, skies</i>   | masculine dual noun; pausal form   | Strong's #8064<br>BDB #1029 |
| sâba <sup>c</sup> (שָׂבַע) [pronounced <i>saw<sup>b</sup>-VAHG</i> ] | <i>to satisfy, to satisfy [with food or drink], to fill, to satiate</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #7646<br>BDB #959  |

**Translation:** ...and bread of heaven [with which] He satisfied them. God first supplied manna for the Israelites in the desert, which was their daily provision. God gave them enough for the day. If they gathered too much, it spoiled; all they needed to gather was the amount needed for that day to eat. The exception was Friday, when they gathered enough for two days so that they would not go out and gather food on the Sabbath. Then their excess bread did not spoil. This bread from heaven was called *manna*, which means *what is it?* This stuff begun to appear after the Israelites complained of no food, and it was their sustenance from thereon out.

We may be a little sympathetic to the Israelites who complained of eating for a long time without meat, which resulted in God giving them quail to eat. The human body (and animal bodies, for that matter), are unusual things. I know many Asians and they will eat rice with every meal. For the vast majority of them, a meal without rice is just not a meal. Rice is just ingrained in their palate as a necessity, and many could subsist on rice and little else. So our bodies can be trained, so to speak, to subsist on a fairly limited choice when it comes to food. When I began to gain weight in my 30's, I had to change from eating a lot of prepared foods, fried foods and junk foods, to a more natural diet. Now, my body and mind had become accustomed to eating poorly, and for over a year, I continued to crave foods which were not good for me. However, in less than two years, my cravings were toward the new diet which I established, which was greener and I assume more nutritious. My point is, the human body can be trained to desire particular foods, and this diet can be changed. Now, I will certainly admit to having some moderate sympathy for the Israelites for their request of meat in addition to the manna given them, but I am also aware that you can adjust to that sort of a diet. Furthermore, all of this could have been temporary and the Jews could have entered into a land flowing with milk and honey; however, they chose not to.

One of the things which should strike you about this song is that the psalmist is somewhat of a romantic, glossing over the negative volition of the Israelites, giving a limited picture of what had occurred. This does not mean that the psalmist was unaware of Israel's continued negative volition, nor does it mean that the psalmist was looking to hide this from those who would sing his song. The emphasis of this psalm is upon God's provision; the rebellion

of the Israelites during this time period is downplayed. The key is emphasis. This song is more about God and His works among His people than it is about their complete response. However, this is not a view of one looking through rose-colored glasses nor is the view a distortion. The psalmist nowhere glorifies Israel nor does he speak of Israel's great faith and obedience. Israel was disobedient and faithless. However, Israel's degeneracy was not the point of this psalm. God's faithfulness, power, guidance, provision and love are the focus. The one who sang this song; we who study this psalm—we can look to God for our every need. It does not matter if our Christian life for the past two years, five years or twenty years has been a disaster and that we are personally embarrassed for being such spiritual failures. That is not the issue. We are still alive, we can still name our sins to God and receive the filling of the Holy Spirit, and God still has a plan for our lives. We don't even have to dedicate our lives to Him or promise that we will never do it again. God can take us right now, just as we are (after rebounding, of course), and lead us in His plan. The keys to the furtherance of our spiritual lives are a personal confession of sin and taking in His Word.

The wording associated with quails indicates a completely natural process, even though the results appeared to be completely supernatural. Nowhere is there any wording which indicates that God created these quail; however, he provided the Israelites with so many quail, that it took however many of the two million Jews two and a half days just to gather all of the quail. Such a huge number, despite its natural origin, belies the incredible power and omniscience of God.

As we have seen before, the bread of heaven refers to Jesus Christ. **“Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father has set His seal.”** They said, therefore to Him, **“What shall we do to work the works of God?”** Jesus answered and said to them, **“This is the work of God that you believe on Him whom He has sent.”** They said therefore to Him, **“What then do You do for a sign, that we may see, and believe You? What work do You perform? Our fathers ate the manna in the wilderness; as it stands written, ‘He gave them bread out of heaven to eat.’”** Jesus therefore said to them, **“Point of doctrine: it is not Moses who has given you the bread out of heaven, but it is My Father Who gives you the true bread out of heaven. For the bread of God is He which comes down out of heaven and gives life to the world.”** They said therefore to Him, **“Lord, evermore give us this bread.”** Jesus said to them, **“I am the bread of life; he who comes to Me will not hunger and he who believes in Me will never thirst.”** (John 6:27–35).

In the book of Exodus, I covered the **Doctrine of Manna** in full; an abbreviated doctrine follows:

What I tend to do in developing a doctrine is overkill, so I will also attempt to break this down to the most basic and pertinent points below. This link will take you to the Complete **Doctrine of Manna**.

### The Abbreviated Doctrine of Manna

1. The name *manna* appears to be derived from the Hebrew phrase *what is it?* There is some disagreement here, including the suggestion that this is actually an Egyptian word, however the Bible reads: **They said to one another, *mân hûw* [or, *manna*; or, *what is it?*], for they did not know what it was** (Ex. 16:15b). The Greek noun, *manna* (μάννα) [pronounced *MAHN-nah*], is simply a transliteration from the Hebrew, which we obviously transliterate into the English.

## The Abbreviated Doctrine of Manna

2. The Israelites, early in their march toward the Land of Promise, began to complain about a lack of food. Their approach, unfortunately, was often one of great emotion; when they did not like the way things were going, they were complain, threaten Moses and Aaron, and reminisce about just how wonderful their life used to be as slaves in Egypt (they forget to mention the *slave* part in their remembrances). God, in His grace, instead of striking them dead, began to provide food for the Israelites in the form of manna.
  - a. Manna appeared to fall from the sky as the morning mist.
  - b. The Israelites would then go out and gather the manna up. They were told to gather just enough for one day (and they were even told the approximate amount to gather). If they gathered too much, it spoiled before the next day.
  - c. On the day before the Sabbath, the Israelites would gather enough manna for two days, so that they would not have to gather manna on the Sabbath. This extra manna did not spoil.
  - d. Whenever they stopped for awhile, or whenever they moved out in this direction or that, the manna continued to follow them, from Mount Sinai all the way up to east of the Jordan River, and all places in between.
3. What seems to be the case is, there is a strange mixture between the natural and the supernatural. that is, there does appear to be a manna-like substance produced in that area, from a particular tree, with many of the same characteristics of manna. However, approximately 600–700 lbs. of this is produced a year in this area, where the Jews required much more than that each day. Fausset<sup>76</sup> lists these differences: Manna differs from this natural honey-like substance in the following ways:
  - a. Manna was found not under the tamarisk, but on the surface of the wilderness, after the morning dew had disappeared.
  - b. The quantity gathered in a single day exceeded the present produce of a year.
  - c. It ceased on the Sabbath.
  - d. Its properties were distinct; it could be ground and baked as meal, it was not a mere condiment but nutritious as bread.
  - e. It was found not merely where it still is, but Israel's whole way to Canaan (and not merely for a month or two each year, but all the year round). That is, the manna actually followed Israel where Israel marched.
4. Fausset<sup>77</sup> also points out the miracle of manna and how it has all the conditions and characteristics of divine interpositions.
  - a. Manna was a necessity, for Israel could not otherwise have been sustained in the wilderness without it.
  - b. Manna had a divine purpose, namely to preserve God's peculiar people on which His whole providential government and man's salvation depended.
  - c. There is still this strange harmony between the natural and the supernatural; God fed them, not with the food of other regions, but with that of the district. Let me add to this that, even though the tremendous production of manna occurred 6 out of 7 days for nearly 40 years, and that such a thing has never occurred before or since, this does not mean that God did not, in some phenomenal way, bring together a huge series of events which resulted in such an amazing production of manna.
5. It appears as though the manna of the Bible is more versatile than what may be its contemporary, natural counterpart. That is, it could be baked or boiled, ground into some sort of a powder or beaten in a mortar.<sup>78</sup>

<sup>76</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Manna.

<sup>77</sup> Ibid.

<sup>78</sup> I took this directly from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Manna. His description came straight from the Bible.

## The Abbreviated Doctrine of Manna

6. The Bible describes manna: as “a small round thing,” like the “hoar-frost on the ground,” and “like coriander seed,” “of the colour of bdellium,” and in taste “like wafers made with honey.” It was capable of being baked and boiled, ground in mills, or beaten in a mortar.<sup>79</sup>
7. The word *manna* is found in the following verses: Ex. 16:31, 33 Ex. 16:35 Num. 11:6, 7, 9 Deut. 8:3, 16 Joshua 5:12 Neh. 9:20 Psalm 78:24 John 6:31 John 6:49 John 6:58 Heb. 9:4 Rev. 2:17. It is also spoken of in Psalm 105 Matt. 4 1Cor. 10, but the word *manna* is not used.
- a. In Ex. 16, we have the first historical occurrence of manna. Also included here are the rules which God set up for the gathering of manna.
  - b. In Num. 11, the people complain of living on a diet of manna alone, and they turn against Moses. All they had to do is go to Moses, say that they are tired of eating manna only, and God would have provided vegetables and meat and fruits. They did not need to bitch, moan, whine and complain. God was aware of their needs and willing to provide for their needs.
  - c. In Deuteronomy, Moses teaches this new generation of Israelites, the Generation of Promise, how their time in the desert illustrates spiritual truths (Moses also taught them the Law). One of the things which he said about manna was: **And God humbled you, and allowed you to hunger, and He fed you with manna, which you knew not, neither did your fathers know; that He might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the LORD does man live** (Deut. 8:3).
  - d. The passage in Joshua simply records when the manna stopped—when Israel entered into the Land of Promise.
  - e. Psalm 78 tells how God provided for the needs of Israel every step of the way.
  - f. Psalm 105 speaks of God’s provision for the children of Israel, which includes manna from heaven. This is a relatively long psalm (45 verses), which gives us a sweeping view of God’s involvement with Israel from Abraham to the fulfillment of the Abrahamic covenant (which is still yet future).
  - g. Nehemiah recalls God’s provision for Israel in the desert, so that the people with him could learn to depend upon God as well.
  - h. In Matt. 4:4, Jesus is being tempted by Satan, and He quotes from Deut. 8:3, that **man should not live by bread alone, but by every word that proceeds from the mouth of God**. This is a point of doctrine which Moses made, using God’s provision of manna in the desert as a backdrop.
  - i. In John 6, Jesus presents Himself as the Bread from Heaven, sent by God, so that anyone who eats of His body (believes in Him) will live forever.
  - j. 1Cor. 10 uses complaining Israel as an illustration of what *not* to do. Paul tells the Corinthians of how much God had provided for Israel, calling manna spiritual food; and how Israel failed to appropriate God’s full and complete blessing because of their emotions and mental attitude.
  - k. Heb. 9:4 tells us what was kept in the Ark of God, something which is not clearly in the Old Testament (we know the tables of the Law were placed there and, it seems to be implied, that the pot of manna was placed there; but Aaron’s rod that budded is first told to *us* in Heb. 9:4).
  - l. Finally, in Rev. 3:12–17, our Lord speaks to the church at Pergamum, and how they are located where Satan has set up his headquarters. He speaks of how they are teaching some false doctrine, and He warns them that He could come against them (the sin unto death). He promises that, for those who remain faithful, he will give them the hidden manna and the white stone, by which I would interpret that Jesus is speaking of rewards in heaven for their faithfulness.

<sup>79</sup> I took this directly from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Manna. His description came straight from the Bible.

## The Abbreviated Doctrine of Manna

8. God uses real events which happened to real people, to illustrate spiritual truths, which is done throughout Scripture. In theology, this is known as type and antitype. Generally speaking, a person, thing or event is presented in the Old Testament as a type (although recorded as a real person, thing or event). In the New Testament, we often will find the fulfillment of the type in another real person, thing or event (this is known as the antitype). The antitype fully explains and illustrates the type. When our Lord was incarnated, He taught in the same manner—He used real events about real people, or illustrative events which were common to that era, and He used these stories to teach a variety of spiritual truths. The same were called parables.
- a. Manna gave life to a people who, otherwise, would have dropped dead in the desert wilderness. This is a picture of Jesus Christ providing for us. We are slaves in Egypt, unable to purchase our own freedom. We wander through this desert wilderness which is the cosmic system. Jesus Christ gave His body for our sins; He paid for our sins in His body on the cross (which means that God the Father judged Him and punished Him for our sins while He was alive in His human body). In this way, Jesus is the True Bread of Life sent down from heaven by God, so that, whoever eats of his body (believes in Him) will live forever. John 6:47–51: **Point of doctrine: He that believes on Me has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and they are dead. This is the bread which comes down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.** The entire passage is John 6:30–58.
  - b. Manna was a provision of God for the people of God which sustained them, regardless of their spiritual condition. We know this as logistical grace. Unless God is going to take a believer out by the sin unto death, He continues to provide for them their daily needs. This is the second concept of manna. It is important to recognize that no one in the New Testament has to use an event of the Old Testament in order to present a present-day spiritual truth in order for such a comparison to be valid. In fact, our Lord and Paul and the remainder of the Apostles and New Testament writers only used a few incidents in the Old Testament to illustrate spiritual truths. There are many more instances of types and antitypes to be found in Scripture than are unearthed in the New Testament. My point is, Paul did not, in one of the epistles, tell us that the manna sent by God for the grumbling Israelites<sup>80</sup> was illustrative of logistical grace. In fact, Paul never used the term *logistical grace*. However, logistical grace is a true doctrine, as is the fact that the manna given by God illustrates the principle of logistical grace.
9. Fausset gives a good 10-point summary, which is worth repeating here:

<sup>80</sup> Which is, by the way, a good name for a band.

## The Abbreviated Doctrine of Manna

- (1) It falls from above ([John 6:32](#), etc.) as the dew ([Psalm 110:3](#) [Micah 5:7](#)) round the camp, i.e. the visible church, and nowhere else; the gift of God for which we toil not ([John 6:28–29](#)); when we were without merit or strength ([Rom. 5:6, 8](#)).
- (2) It was gathered early; so we, before the world's heat of excitement melt away the good of God's gift to us ([Psalm 63:1](#) [Hosea 5:15](#) [6:4](#) [Matt. 13:6](#)).
- (3) A double portion must be gathered for the Sabbath.
- (4) It was ground in the mill, as Christ was "bruised" for us to become our "bread of life."
- (5) Sweet as honey to the taste ([Psalm 34:8](#) [119:103](#); [1Peter 2:3](#)).
- (6) It must be gathered "day by day," fresh each day; so today's grace will not suffice for tomorrow ([1Kings 8:59](#) margin; [Matt. 6:11](#) [Luke 11:3](#)). Hoarded up it putrefied; so gospel doctrine laid up for speculation, not received in love and digested as spiritual food, becomes a savor of death not life ([1Cor. 8:1](#)).
- (7) To the carnal it was "dry" food though really like "fresh oil" ([Num. 11:6, 11:8](#) [21:5](#)): so the gospel to the worldly who long for fleshly pleasures of Egypt, but to the spiritual it is full of the rich savor of the Holy Spirit ([2Cor. 2:14–16](#)).
- (8) Its preservation in the golden pot in the holiest typifies Jesus, now in the heavenly holiest place, where He gives of the hidden manna to him that overcomes ([Rev. 2:17](#)); He is the manna hidden from the world but revealed to the believer, who has now a foretaste of His preciousness; like the incorruptible manna in the sanctuary, the spiritual food offered to all who reject the world's dainties for Christ is everlasting, an incorruptible body, and life in Christ at the resurrection.
- (9) The manna continued with Israel throughout their wilderness journey; so Christ with His people here ([Matt. 28:19](#)).
- (10) It ceases when they gain the promised rest, for faith then gives place to sight and the wilderness manna to the fruit of the tree of life in the midst of the paradise of God ([Rev. 2:7](#) [22:2, 14](#)).<sup>81</sup>

I realize that this abbreviated doctrine may seem long, but the full doctrine runs about 25 pages.

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**He opened a rock and so flow waters;  
went in a dry places a river.**

Psalm  
105:41

**He split open a rock and waters gushed out;  
a river flowed into a dry [ravines].**

**When He split open a rock, waters gushed out, and a river flowed down through dry ravines.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text

He opened a rock and so flow waters;  
went in a dry places a river.

Septuagint

He broke apart the rock, and the waters flowed, rivers ran in dry places.

Significant differences:

None.

### Thought-for-thought translations; paraphrases:

CEV

God even split open a rock, and streams of water gushed into the desert.

Good News Bible (TEV)

He opened a rock, and water gushed out, flowing through the desert like a river.

New Living Testament

He opened up a rock, and water gushed out

<sup>81</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Manna.

to form a river through the dry and barren land.

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | His hand made the rock open, and the waters came streaming out; they went down through the dry places like a river. |
| Easy English (Churchyard) | He opened the rock, and water poured out (from it).<br>It moved as a river through the dry places.                  |
| HCSB                      | He opened a rock, and water gushed out; it flowed like a stream in the desert.                                      |
| JPS (Tanakh)              | He opened a rock so that water gushed forth;<br>it flowed as a stream in the parched land.                          |
| NET Bible®                | He opened up a rock and water flowed out;<br>a river ran through dry regions.                                       |

**Literal, almost word-for-word, renderings:**

|                          |  |
|--------------------------|--|
| English Standard Version | He opened the rock, and water gushed out; it flowed through the desert like a river. |
| WEB                      | He opened the rock, and waters gushed out. They ran as a river in the dry places.    |
| Young’s Updated LT       | He opened a rock, and waters gushed out, They have gone on in dry places—a river.    |

**What is the gist of this verse?** When the Israelites lacked water, God broke open a rock, and water gushed out of the opening, forming a river.

| Psalm 105:41a                               |   |  |                                     |
|---|---|--|-------------------------------------|
| Hebrew/Pronunciation                        | Common English Meanings   | Notes/Morphology                                       | BDB and Strong’s Numbers            |
| pâthach (פָּתַח) [pronounced paw-THAHKH]    | <i>to open, to open up; to let loose [as in, to draw (a sword)]; to begin, to lead in</i>       | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong’s #6605<br>BDB #834 (& #836) |
| tsûwr (צוּר) [pronounced tzoor]             | <i>rock, cliff</i>  | masculine singular noun                                | Strong’s #6697<br>BDB #849          |
| wa (or va) (וּ) [pronounced wah]            | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                           | wâw consecutive  | No Strong’s #<br>BDB #253           |
| zûwb (זָוַב) [pronounced zoo <sup>b</sup> ] | <i>to flow, to gush; to issue, to discharge, to excrete; to flow away, to pine away, to die</i> | 3 <sup>rd</sup> person masculine plural, Qal perfect   | Strong’s #2100<br>BDB #264          |
| mayim (מַיִם) [pronounced MAH-yim]          | <i>water, waters</i>  | masculine plural noun; pausal form                     | Strong’s #4325<br>BDB #565          |

**Translation:** He split open a rock and waters gushed out;... This was not a drinking fountain which was opened up; Moses tapped the rock one time and it split wide open, and what resulted was apparently a geyser of cool, fresh water.

As has been the case in this particular section of Psalm 105, He refers to God and not to Moses. Moses did not split open the rock, per se; God set things into motion in eternity past so that, when Moses slammed the rock with his staff, the rock would split open and emit a gusher.

There were actually two no-water incidents, which will be distinguished and explained at the end of this verse.

| Psalm 105:41b   |   |  |                                     |
|---|---|--|-------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                               | BDB and Strong's Numbers            |
| hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]   | <i>to go, to come, to depart, to walk; to advance</i>   | 3 <sup>rd</sup> person plural, Qal perfect     | Strong's #1980 (and #3212) BDB #229 |
| When <i>water</i> is the subject, this can mean <i>to flow, to pour out</i> . When spoken of a lifestyle or a manner of life, <i>to walk</i> can be understood <i>to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]</i> . This verb can also mean <i>to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow</i> . |   |  |                                     |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                     | Strong's# none BDB #88              |
| tsîyyâh (צִיָּאָה) [pronounced tzee-YAWH]   | <i>dry, dry place, aridity, drought</i>   | feminine plural noun with the definite article | Strong's #6723 BDB #851             |
| nâhâr (נַהַר) [pronounced naw-HAWR]   | <i>stream, river</i>  | masculine singular noun                        | Strong's #5104 BDB #625             |

**Translation:** ...a river flowed into a dry [ravines]. They are in a desert area which is dry, but the impression given here is, this was not a flat sandy desert, but one where there had been rivers and creeks. The water shot out of the rock and inundated them with water, but apparently in such a way that all 2 million of the Israelites (if, indeed, that is the correct figure) were able to drink without standing in line for 80 days. However, it is also clear that these people did not drown, indicating that there were creeks and rivers where the water could flow to. The noun *dry, dry places* is in the plural, indicating that there were a number of places for the water to go. That is, the water did not gush up and make a lake—all of the verbs seem to indicate water movement here. Furthermore, this is a dry area with rocks, which generally indicates substantial differences in elevation (I live in the Houston area where there are no rocks, and, consequently, it is a very flat area).

Children's Bibles, replete with pictures, have their uses; however, they leave indelible memories with us. I still remember seeing Moses and two or three guys in bathrobes standing around this rock which was a bit bigger than waist high. I recall another picture where this hose-sized stream of water flows out and one of the guys is cupping his hands to catch enough for a drink. If you recall in elementary school standing at the water fountain behind twelve other kids, you will recall that this was a pretty long wait. Israel had two million people who were thirsty, besides their livestock. As I have pointed out many times before, the idea of Moses striking the rock and out comes this gush like someone shoved a hose through the hole is a completely inaccurate vision of what occurred. When the rock split open, the equivalent of a river gushed out. Now, obviously it began slowly, allowing the people time to step back; but—and again, I really prefer to think of this as a natural process—when Moses struck the rock, which apparently had stopped up an underground geyser, it split apart enough, perhaps due to a fault in the rock, to allow a stream of water to issue forth, which grew into an incredible gush of water which flowed through the rock and formed a river in the middle of the desert, which is confirmed by the words in this verse. **He has turned the rock into a pool of water; the flint into a fountain of water** (Psalm 114:8). **“And they did not thirst when He led them through the deserts. He made the water flow out of the rock for them. He split the rock and the water gushed forth.”** (Isa. 48:21). **And all of them ate the same spiritual food and all of them drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ** (1Cor. 10:3–4).

What we learn from God's provision for the Israelites in the wilderness is simple: if God can see to every need of two million people wandering through chiefly deserted wilderness and if He can provide them with food and water, then God can certainly take care of our little problems. For the Israelites, God took them into essentially a

hopeless situation, a logistical nightmare, if you will, and, through His foresight, provided for their every need by mostly natural processes, then God can provide for our basic needs; and, in fact, He already has.

You may recall that there were two *no-water* incidents; one with Gen X and the other with the Generation of Promise. However, Moses responsibilities in these two cases were quite different, and his failure to follow God's instructions to the letter resulted in his being kept from going into the Land of Promise. This is all based upon type and antitype.

### The Two No-Water Incidents in the Desert Wilderness

| Incident   | Text/Explanation  |
|--|---|
| <p><b>1<sup>st</sup> Incident Text:</b></p>        | <p>Ex. 17:1–6: The whole community of Israelites left the desert of Sin and traveled from place to place as the LORD commanded them. They camped at Rephidim, but there was no water for the people to drink. So they complained to Moses by saying, "Give us water to drink!" Moses said to them, "Why are you complaining to me? Why are you testing the LORD?" But the people were thirsty for water there. They complained to Moses and asked, "Why did you bring us out of Egypt? Was it to make us, our children, and our livestock die of thirst?" So Moses cried out to the LORD, "What should I do with these people? They're almost ready to stone me!" The LORD answered Moses, "Bring some of the leaders of Israel with you, and go to where the people can see you. Take the staff you used to strike the Nile River. I'll be standing in front of you there by a rock at Mount Horeb. Strike the rock, and water will come out of it for the people to drink." Moses did this while the leaders of Israel watched him.</p> |
| <p><b>1<sup>st</sup> Incident Explanation:</b></p> | <p>The first instance: Gen X was thirsty, and there was no water, and they began to complain to Moses about it. God directed Moses to strike the rock. The Rock is Christ (1Cor. 10:4), and striking the rock was judgment against Jesus Christ, where God the Father poured our sins onto Jesus Christ. From the Rock flowed living waters or waters of life. Jesus said to the woman at the well: "Every one who drinks any of this water will be thirsty again; but whoever drinks any of the water that I shall give him will never, never thirst. But the water that I shall give him will become a fountain within him of water springing up for the Life of the Ages." (John 4:13–14; see also John 7:38). Drinking from this Rock, which had been struck, was a picture of believing in Jesus Christ who died on the cross for our sins. Again: They all drank the same spiritual drink; for they long drank the water that flowed from the spiritual rock that went with them--and that rock was the Christ (1Cor. 10:4).</p>    |

| The Two No-Water Incidents in the Desert Wilderness |  |
|---|--|
| Incident  | Text/Explanation   |
| <b>2<sup>nd</sup> Incident Text:</b>                | <p>Num. 20:1–20: The entire Israelite community entered the Wilderness of Zin in the first month, and they settled in Kadesh. Miriam died and was buried there. There was no water for the community, so they assembled against Moses and Aaron. The people quarreled with Moses and said, "If only we had perished when our brothers perished before the LORD. Why have you brought the LORD's assembly into this wilderness for us and our livestock to die here? Why have you led us up from Egypt to bring us to this evil place? It's not a place of grain, figs, vines, and pomegranates, and there is no water to drink!" Then Moses and Aaron went from the presence of the assembly to the doorway of the tent of meeting. They fell down with their faces to the ground, and the glory of the LORD appeared to them. The LORD spoke to Moses, "Take the staff and assemble the community. You and your brother Aaron are to speak to the rock while they watch, and it will yield its water. You will bring out water for them from the rock and provide drink for the community and their livestock." So Moses took the staff from the LORD's presence just as He had commanded him. Moses and Aaron summoned the assembly in front of the rock, and Moses said to them, "Listen, you rebels! Must we bring water out of this rock for you?" Then Moses raised his hand and struck the rock twice with his staff, so that a great amount of water gushed out, and the community and their livestock drank. But the LORD said to Moses and Aaron, "Because you did not trust Me to show My holiness in the sight of the Israelites, you will not bring this assembly into the land I have given them."</p> |
| <b>2<sup>nd</sup> Incident Explanation:</b>         | <p>The 2<sup>nd</sup> incident, to the untrained eye, seems identical to the first; except that it appears as though God is being overly picky with Moses. This time, it is the Generation of Promise who are thirsty and there is no water. This time, Moses was to speak to the Rock, and water would have gushed out. This is the type. This generation had already believed in Jehovah Elohim. Most of them came to believe when they were taken out of Egypt. Those who were under 10 at that time, believed at various other times. However, the issue was no longer salvation. Therefore, Moses was not to strike the Rock, which was Christ, but he was to speak to the Rock, from Whom would flow living waters. This speaks of temporal sustenance (logistical grace). Jesus Christ is <i>not</i> crucified twice. He does not go to the cross twice for our sins. So, the Rock is only to be struck once. Once someone has believed in Jesus Christ, then they need only speak to God about their needs.</p>  |

## The Two No-Water Incidents in the Desert Wilderness

| Incident   | Text/Explanation  |
|--|---|
| <b>2<sup>nd</sup> Incident Explanation continued</b> | <p>Moses was given simple and unambiguous directions: he was to speak to the Rock and out from it would flow waters of life. He lost his temper, yelled at the people, and struck the Rock twice, completely confusing the type. It seems like a small thing to us, but the idea was to communicate the gospel in the first no-water incident and then to communicate divine provision in the second no-water incident. To the untrained eye, these appear to be the same incident; however, God takes types and antitypes seriously. As previously noted, this is one of the great proofs of Scripture; this is one of the most amazing aspects to the Word of God. God saw to it that specific incidents in the Old Testament were recorded which set up a type. In the New Testament, God would then provide the antitype, that which the type pointed to. Moses screwed up the type here, and was not allowed to go into the land because of it. He simply lost his temper—a mental attitude sin. Furthermore, given the circumstances, this was a very justified mental attitude sin. However, God expects obedience, and the higher up you go, the more God emphasizes obedience. I love using Billy Graham as an example here. He is one of the greatest evangelists of our generation. I recall one unbeliever complaining about Billy Graham, and you know what his complaint was? Billy Graham owned 3 big dogs which he kept by his bedside at night. In this unbeliever’s eyes, this was Graham’s biggest failing. I have no idea whether this is true or not, but when someone has to go this far to find a <i>problem</i> with Billy Graham, then it is quite obvious that Graham understands obedience and he submits to the authority of God.</p> |

The thrust of Psalm 105 is not to give meaning to these no-water incidents, as they are not even distinguished. This portion of Psalm 105 simply tells us of God’s provision for His people.

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God’s provision of water for the Israelites here foreshadows what He will do in the Millennium on their behalf: [The beasts of the field will honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen, the people which I formed for myself, that they might set forth my praise](#) (Isa. 43:20–21). When one looks at Israel today, as well as the surrounding area which God has given to His people, it is rather disappointing. A lot of it is desert; at this point, a lot of it is filled with violence and hatred. In the Millennium, God is going to change all of that, and the primary thing which God will do is add water. A desert can be transformed almost overnight with the addition of water, and that is promised again and again to the Jews concerning their promised inheritance.

When examining the Old Testament, one thing which is striking is, there are a number of important incidents and details which are left out. For instance, we lose track of the Ark and the Tent of God for long periods of time; we do not know what feasts were ever celebrated, for the most part. There was a major city destroyed, and yet we have no recorded details of this—just a passage which looks back on the incident. So it is with the provision of water. We are given, if memory serves, 3 points in time when God provides water for the Israelites. We know from the book of Numbers that Israel stopped in dozens of specific areas, which are enumerated in Num. 33. How did God provide water for them? We don’t know. We don’t know if this gushing water provided a river, which they followed (or which followed them) and we do not know how long this lasted. All we know is, God is God, so therefore, God provided water for the Israelites throughout their trek in the desert wilderness. God is faithful, even when we are faithless. We do not need to be given example after example after example of each time God was faithful to Israel. Gen X and the Generation of Promise went from Egypt to south of Canaan, and then Gen X died the sin unto death. Then God took the Generation of Promise from an area south of Canaan up to the land east of the Jordan. We know that God got these people from hither to yon, and that He preserved them along the way. At no time, did they lack water for too long. That is God’s logistical grace. We may be too short-sighted to realize that God gives us great heapings of completely undeserved grace; but it should be clear that this Gen X was filled

with hard-headed losers, and that God gave them logistical grace every step of the way—grace that they did not earn or deserve. However, and this is my original point, God the Holy Spirit did not record each and every time that water was provided. There were specific incidents which taught specific things, and in these areas, we are given some details as to what God did for Israel. Often, what God the Holy Spirit is doing is setting up types which will later coalesce with their New Testament antitypes. The fact that God provided Israel with water for over 14,000 days does not need to be recorded. We need enough information to convey logistical grace and types and antitypes.

What should be expect to find in the Bible?

### What is Found in the Bible

1. The Bible covers 4 primary dispensations. Therefore, we should expect the Bible to have pertinent information when it comes to one's spiritual function during his proper dispensation.
  - a. The Age of the Gentiles:
    - i. The pre-deluvian time period began with Adam and the woman being expelled from the garden and their spiritual function is not covered in any great detail, as that period of the Age of the Gentiles is not covered in any great detail. However, since Adam and the woman continued to have a relationship with God after the fall, it is apparent that they understood the basic spiritual fundamentals of their time period. Animals were sacrificed and Adam and Eve were afforded the covering of animal skins. Being so close to the Age of Innocence, it is reasonable that most people during this era understood what to do by word of mouth.
    - ii. In the postdiluvian era (after the flood), we still find animal sacrifices being offered; we have the book of Job where theology is discussed intensely; but I suspect that they had more spiritual information than we find in the early chapters of Genesis.
  - b. The Age of Israel:
    - i. The first era in the Age of Israel is the patriarchal period, and God seemed to communicate with Abraham, Isaac and Jacob enough to give them promises and to instruct them in their lives.
    - ii. When the nation Israel was taken out of Egypt, the Law was codified and made clear to the people of Israel. The Law was designed to provide for them a personal and national morality; a system of feasts and sacrifices, all which portrayed Jesus Christ dying for our sins; and laws which would insure the continued growth function of nation Israel. For nation Israel and for the citizens of Israel, what God expected was clearly defined. However, they distorted God's Laws into a system of legalism. They ignored the many times that God was unbelievably gracious to Israel, again and again and again, and tried to make God's laws into a religion of works.
    - iii. The final segment of the Age of Israel is the Tribulation, and at this point, the Jews (and other believers of this era) have to hit the ground running, as they have just a short period of time during which to function in their spiritual lives. God gives them specific directions as to what they should do when (Matt. 24 Rev. 4–19) and I believe that their primary function during the Tribulation is to evangelize unbelievers. Obviously, they will have accelerated spiritual growth during this time period, and, much like we in the Church Age have God the Holy Spirit, they will also have God the Holy Spirit. There may be some theological disagreement here, as the Holy Spirit was not given to all believers in previous portions of the Age of Israel.
  - c. The Church Age
    - i. The spiritual assets of those who lived in the pre-canon period of the Church Age are much like the spiritual assets which we have, except, they did not have the completed canon of Scripture. Paul and the other Apostles went about and set up churches and pastors and then communicated with them all in order to convey the mystery doctrines of the Church Age. Some additional gifts were given to the early church, e.g., the gifts of tongues, healing, prophecy and knowledge. As the understanding of the particulars of the Church Age grew, these other gifts began to fade away.
    - ii. In the post-canon period of the Church Age, we have everything that we need to know in the

## What is Found in the Bible

Bible. God did not forget to give us any tidbit of information that some holy roller will have to go to heaven and retrieve on our behalf. Jesus is not going to sit next some young believer and watch Lavern and Shirley and then impart special spiritual information left out of the Bible during the commercial breaks. We have everything we need in order to function to our full spiritual potential. Obviously, because we have sin natures, we will never attain all that we can attain; however, the potential is there. *Any* believer has the potential of an Apostle Paul in the Church Age. Do not misinterpret that—we will not necessarily all evangelize hundreds of thousands of people or teach congregations of 10,000—but, all that Paul will attain by way of spiritual rewards, we may attain that as well. L. S. Chafer founded and taught for many years at Dallas Theological Seminary, but he seemed to primarily affect one person: R. B. Thieme Jr. What Bob did throughout much of his ministry is simply teach Chafer's Systematic Theology to his congregation. Bob did develop his own peculiar vocabulary, but much of his ministry was taking Chafer's Systematic Theology and teaching it to his congregation. Perhaps this was to be the primary thrust of Chafer's ministry...to teach one man, who would then go forth and teach a few thousand men and women. God may have saved you while in a loveless marriage and your assignment is to turn your marriage around and to convert your spouse through your life (and no one has a closer view of person's wrinkles and weaknesses than that person's spouse). God has a plan for each of our lives, and our lives will touch a specific number of people. The more focused and specific the plan is for our lives, the more difficult it is to do. You may not go out night after night after night and see 1000 people turn to Jesus Christ each night because of what you tell them. Your ministry may be to a materialistic wife who spoils your children and your children. This may be the thrust of your lifelong ministry. So, it is a lot more difficult when you do not have constant reinforcement each and every day. A pastor may teach 4 times a week, and he may get a dozen emails for phone calls thanking him that week for his ministry. Immediate feedback and vindication; you may be dealing with a wife who subverts everything you try to teach your children, and also informs you that you are a lousy husband and a lousy father at the same time. Both men can receive the same rewards; both men can live next door to Paul in a tremendous mansion throughout eternity; but when your ministry is to a select few and those are so close to you that you cannot get away with anything, that is a real test of your spiritual life.

2. The Bible, of course, is a history of the man, of the Age of Israel, the life of our Lord when He walked this earth, and of the early church. It should be clear that this is not, in any way, a complete and thorough history of any of those things. At the end of his gospel, John tells us: **And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which could be written** (John 21:25). I've already given examples of things which are not found in the history of Israel. If you were going to write down a history of what you did yesterday, you would be hard-pressed to include everything, even if you saw around the house and watched tv. What we have is enough history for us to understand several important events.
3. The Bible provides us with confidence. One of the primary functions of apologetics is not to convince unbelievers but to help convince believers of the truth and reality of the Word of God.
  - a. Fulfilled prophecy:
    - i. Quite obviously, the most impressive set of fulfilled prophecies are those which deal with Jesus Christ. Since this doctrine is not primarily about apologetics, I am not going to list all of the examples here, as that is another doctrine entirely. However, allow me to suggest **Jesus in the Old and New Testaments** and **Messianic Prophecies**.
    - ii. There are many examples where prophets spoke of specific countries, of specific cities and of specific events which would all occur future from when these prophecies were made.
  - b. Accurate scientific statements. the Bible speaks of the earth as being a sphere, as being hung upon nothing. The Bible is not a book of science; however, when it speaks of a scientific phenomena, it speaks of it accurately. Now, one must be aware that the Bible speaks on our level; so, when it says the sun rises or sets, the perspective is from planet earth, and no scientific truth is being

## What is Found in the Bible

- alleged (no more than when a scientist speaks of the sun rising or setting). When examining the **Doctrine of Inspiration**, I give a few examples of the **Scientific Accuracy of Scripture** and in this [link](#) as well.
- c. Accurate historical book: let me suggest here the **Study of Inspiration** and **Historical and Archeological Accuracy of the Bible**.
  - d. Types and antitypes. as I have alluded to in many of my studies, there are an abundance of types and antitypes in Scripture. Most often we find people and events which are shadows of our Lord to come and His death on the cross on our behalf. Some examples are below.
    - i. Abraham offering his firstborn Isaac up to God as a sacrifice. **Gen. 18**
    - ii. Moses as a type of Christ.
    - iii. Jesus presented as the **Rock of Israel**.
    - iv. **The Levitical Offerings**.
    - v. **The Feast Days**.
    - vi. Joshua as a type of Christ.
    - vii. **Samson as a type of Christ**. Quite frankly, Samson is one of the oddest heroes of the Old Testament. He should give you hope that God uses men who fail and fail and fail and then fail again.
    - viii. **The Ark of the Covenant** is a type of Christ.
    - ix. **Samuel as a type of Christ** (which comes from **Samuel 2**). A number of Christians do not know Samuel, but there are amazing parallels between him and our Lord.
  4. Prophecy. Even though I mentioned prophecy under the previous heading, as a subset of apologetics, there is much more to it than that. The Jews were told that, when a prophet spoke to them, these were the words of God; and, that if a prophet ever prophesied something which did not come to pass, then they were to kill that prophet. So, a prophet in the Old Testament was not too different from a pastor-teacher in the New. A prophet did not always speak of future things, because the key was often the mental attitude of Israel or the behavior of Israel which was the focus of the prophet's message. The prophets told Israel what was expected of them and told Israel what to expect in their future but also the prophet would speak of their Messiah to come.
  5. Honor role lists of names. I mental attitude sure that you get these things in the mail: *Who's Who in the United States* (or some similar type of *Who's Who* book. You fill out the slip, you send it in, they put your name into this book, and then they sell you the book. Even though this is nothing more than a scam, it is quite cool to open up some thick volume of a book which purports to have the important people in your realm listed, and, *whoops, there it is*, your name! There is a true honor role and that is the Bible. Believers from Old Testament times and from the early church are named herein, and, since this is a book which will stand for all times, that is legitimately cool.
  6. Genealogies: the Bible is a history of man, from the beginning until our Lord, to show a direct link between the first and the last Adam. Here is where the Mormons become quite confused—all the genealogies in the Book of Mormons: *who cares!* Do you understand that these are really not all that important? What is important are the genealogies which take us from the first Adam to the last Adam. Why do you think there are no other genealogies in the New Testament? Any other genealogy just does not matter. Now, as to the Mormon Genealogy website—thats fine—many of us have an interest in our ancestors, especially as we get older. But genealogies of the Book of Mormon? That is rubbish, whether it is accurate or not.
  7. Paul tells Timothy the importance of the Word of God: **All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness, so that the man of God may be perfected, being fully furnished for every good work** (2Tim. 3:16–17).
    - a. First off, the Bible is God-breathed. The Holy Spirit exhales to the human writers of Scripture God's complete and coherent message. The writers of Scripture record this message in such a way that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality or individuality, they communicate in writing God's complete and coherent message to man, recorded with perfect accuracy in the original languages of Scripture, the very words

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- bearing the authority of divine authorship.<sup>1</sup>
- b. Next we have a list of what Scripture is *profitable* for. Thayer gives the simple definition *profitable*; Strong offers *helpful, serviceable, advantageous*. Zodhiates adds *useful*. Adjective. Strong's #5624.
  - c. The Bible is first profitable for doctrine. This is the feminine noun *didaskalia* (διδασκαλία) [pronounced *dee-dask-ah-LEE-ah* or *did-as-kal-EE-ah*], which means *teaching, instruction*; 2) *teaching*; 2a) *that which is taught, doctrine*; 2b) *teachings, precepts*. Zodhiates spends over two pages on this word, giving the meanings *the act or manner of teaching; the thing which is taught, the instruction, the precept, the doctrine*. Strong's #1319.
  - d. The Bible is profitable for reproof. *elegchos* (ἔλεγχος) [pronounced *EH-lehg-khoss* or *EL-eng-khos*], which means *a proof, that by which a thing is proved or tested*; 2) *conviction; evidence; persuasion; a refutation of adversaries*. Definitions from Thayer, Strong and Zodhiates. Strong's #1650. My original understanding here was, the Bible was profitable to *redress, correct, fix*; but what seems to be more in view here is that which provides persuasive evidence, which takes us back to apologetics.
  - e. The Bible is also profitable for *correction*, which is the masculine singular noun *epanorthōsis* (ἐπανόρθωσις) [pronounced *ep-ah-NOHR-thoh-sihs* or *ep-an-OHR-thoh-sis*], which means *a straightening up again, that is, (figuratively) rectification (reformation): - correction*; 1) *restoration to an upright or right state*; 2) *correction, improvement of life or character*. Properly, this means *to set up straight again*; but more to the point, *a restoration to a proper moral/spiritual posture; discipline which corrects*. Definitions from Strong, Thayer, and extrapolated from Zodhiates. Strong's #1882.
  - f. The final purpose or aim of Scripture is **for instruction in righteousness**. *Instruction* is the feminine singular noun *paideia* (παιδεία) [pronounced *pai-DEE-ah*], which means *education or training; by implication disciplinary correction: - chastening, chastisement, instruction, nurture*; 1) *the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) It also includes the training and care of the body*; 2) *whatever in adults also cultivates the soul, especially by correcting mistakes and curbing passions.*; 2a) *instruction which aims at increasing virtue*; 2b) *chastisement, chastening, (of the evils with which God visits men for their amendment)*. This word is primarily used for the instruction of children, which can, of course, involve discipline. It is therefore taken to also mean *rectification, correction, chastisement, training, discipline*. Definitions from Strong, Thayer, with additional comments by Zodhiates. Strong's #1809. *Righteousness* is the feminine singular noun *dikaioσύνη* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*], which means 1) *in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God*; 1a) *the doctrine concerning the way in which man may attain a state approved of God*; 1b) *integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting*; 2) *in a narrower sense, justice or the virtue which gives each his due; a righteous character or action; justification; just, righteous; justice, righteousness; the character or conduct of righteousness, virtue, uprightness*. Definitions from Thayer, Strong and Zodhiates. Strong's #1343.
8. As you see, Paul's brief few words to Timothy sum up, to some degree, much of what is found in the Bible in terms of its purpose and meaning for us.

<sup>1</sup> Insofar as I know, this definition comes from L. S. Chafer's book *Systematic Theology*. However, I was unable to find the exact quote. A similar definition is found in R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5 as well as <http://members.aol.com/abidingitw/terms.html> under inspiration. On another website, I found almost the exact quotation attributed to William Bell, but without any reference to who Bell is or what work this came from: God so supernaturally directed the writers of scripture that without waving their human intelligence, literary style, or personal feelings, his complete and coherent message to man was recorded with perfect accuracy. The very word of the original scripture bearing the authority of divine authorship. - William Bell.

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**For He remembers a word of His holiness;  
Abraham His servant.**

Psalm  
105:42

**For He remembered His sacred word;  
[and He remembered] Abraham His servant.**

**For He remembered His sacred promises;  
and He remembered Abraham His servant.**

Here is how others have translated this verse:

**Ancient texts:**

|                |  |
|----------------|--|
| Masoretic Text | For He remembers a word of His holiness;<br>Abraham His servant. |
| Septuagint     | For he remembered his holy word, regarding Abraam his servant.   |

Significant differences: In the Greek, we have an additional preposition (*regarding*) which is not found in the Hebrew. My English version of the Syriac and Latin both have, instead, the word *which* followed by a verb (*given to; spoken to*). Whether these are found in the Syriac and Latin, or if these are added to the English translation to fill in the blanks, I don't know. In any case, the differences are fairly insignificant.

**Thought-for-thought translations; paraphrases:**

|                       |  |
|-----------------------|--|
| CEV                   | God never forgot his sacred promise to his servant Abraham.                  |
| Good News Bible (TEV) | He remembered his sacred promise to Abraham his servant.                     |
| <i>The Message</i>    | All because he remembered his Covenant, his promise to Abraham, his servant. |
| New Jerusalem Bible   | Faithful to his sacred promise,<br>given to his servant Abraham,...          |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | For he kept in mind his holy word, and Abraham, his servant.  |
| Easy English (Churchyard) | (This happened) because (the LORD) remembered his holy promise.<br>He gave it to his servant Abraham.             |
| JPS (Tanakh)              | Mindful of His sacred promise<br>to His servant Abraham,...   |
| NET Bible®                | Yes [Or "for"], he remembered the sacred promise [ <i>Heb</i> "his holy word"]<br>he made to Abraham his servant. |

**Literal, almost word-for-word, renderings:**

|                          |   |
|--------------------------|---|
| English Standard Version | For he remembered his holy promise, and Abraham, his servant. |
| Young's Updated LT       | For He remembered His holy word, With Abraham His servant,... |

**What is the gist of this verse?** God was faithful in all things to the Israelites because He recalled His holy promise which He had given to Abraham His servant.

**Psalm 105:42a**

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i> ]                      | <i>for, that, because; when, at that time, which, what time</i>         | conjunction; preposition  | Strong's #3588<br>BDB #471 |
| zâkar (זָכַר) [pronounced <i>zaw-KAHR</i> ]              | <i>to remember, to recall, to call to mind</i>                          | 3 <sup>rd</sup> person masculine singular, Qal perfect                            | Strong's #2142<br>BDB #269 |
| ʿêth (אֶת) [pronounced <i>ayth</i> ]                     | generally untranslated; occasionally <i>to, toward</i>                  | indicates that the following substantive is a direct object                       | Strong's #853<br>BDB #84   |
| dâbâr (דְּבַר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ] | <i>word, saying, doctrine, thing, matter, command</i>                   | masculine singular construct  | Strong's #1697<br>BDB #182 |
| qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]            | <i>holiness, sacredness, apartness, that which is holy, holy things</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6944<br>BDB #871 |

**Translation:** [For He remembered His sacred word](#);... God has made promises to man and specifically to the Jews as to what He was going to do on their behalf. In fact, we already examined these promises at [God's Contract with Abraham, Isaac, Jacob and the Nation Israel](#).

One of the things which has struck me about certain instances in Scripture was the power of a king's edict—in most cases, in the ancient world, a king could not issue an edict and then change his mind. Living in the USA, the Supreme Court may decide one thing one day, and, a few years later, strike down their own decision, using the same case law to back up both decisions.<sup>82</sup> In the ancient world, people had a greater reverence for the king, and, in many instances, the king was seen as either a representative of deity or as a god in his own right. Therefore, when a king made a law, he could not suddenly say, "Hold on; wait just a minute; I don't think I did that quite right. Let me revise that law." If a king is a ruler set in place by God or if he is a god, then how can he make a mistake in setting a law? So, in the book of Esther, when the king passes an anti-Semitic law, he could not simply repeal the law a few days later.

God is God; God cannot be wrong and He cannot contradict Himself. There can be no internal contradictions in God. He cannot give His solemn word to Abraham, and then, a few centuries later, say, "I was going to give this land to you Jews because I promised your father Abraham that I would; but, look here, you guys are just too screw up. I am not going to give you a damn square inch of land." God cannot do that; otherwise, He is not God. God can see all of human history; He knows the end from the beginning. God knew of every single failure that Israel would make, and He made His promises to Abraham despite what the future would hold.

Our text reads [For He remembered His sacred word](#)... Now, I hope that you understand that God did not forget what He promised Abraham. God does not forget things. This is a human characteristic ascribed to God which brings his actions down to our level. It may appear as though God has forgotten His promises to Abraham, and that, suddenly, He remembers them. To us, that is how it might seem. However, God is cognizant of everything, including every promise which He has made to us and to anyone else. This is called language of accommodation.

<sup>82</sup> I recall from my first political science class a profession who spent a lot of time with the judicial branch, and we would study the various court cases and their outcomes and ramifications; and one thing which was striking was, we studied two Supreme Court decisions, both of which contradicted one another. Back in my days of wild idealism, I did not realize that our Supreme Court will occasionally do an about face; back then, I was under the impression that they were interpreters of the law rather than law-makers. That same poli-sci used to warn us about judicial activism (this was back in 1968), which did not mean much to me then, but it sure does now.

The idea is, there is a period of time between God’s promise and God’s fulfillment of that same promise. That is what is being conveyed here. We also find this same language used throughout Scripture. [And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob](#) (Ex. 2:24). [He has given help to Israel his son, That he might remember mercy \(As he spoke to our fathers\) Toward Abraham and his seed forever](#) (Luke 1:54–55).

One of the most fascinating statements is made by Moses when interceding for his people on their behalf. He spoke to God, saying, [“Remember Abraham, Isaac, and Israel, Your slaves, to whom you swore by Your own self, and said to them, ‘I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give to your seed, and they will inherit it forever.’”](#) (Ex. 32:13). When God’s character is vindicated; when His Word stands, then He is glorified. Now, God does not need to be reminded of what He promised to His own people. He knows what He promised. Moses here is acting as a type of Jesus Christ; Moses is standing between God’s righteous judgment and these worthless pieces of crap called Gen X, and Moses is pleading on their behalf. “This is Your promise which You made; You cannot go back on Your promise!” is what Moses is saying to God. Such a verse should give us great comfort. Any day of the week, Satan can go up to God and accuse you of every sin which you have committed, and ask God to let him kill you. Jesus Christ stands between you and God, as an intercessor, as a mediator, saying, “You have promised them eternal life if they believe in Me. I have paid for their sins; they are in Me.” If it were not for God’s grace and if it were not for Jesus Christ standing in as my Mediator, I would be wiped out by God in an instant. Quite frankly, I am not that good of a person; and, quite frankly, neither are you. It is Christ’s work on the cross and His standing between us and the judgement of a righteous God which keeps us saved and keeps us alive. Moses portrays this. Moses is the type and Jesus is the antitype.

Moses later laid it on the line to Israel: [“Know therefore this day, that Yahweh your God is He who goes over before you as a devouring fire; He will destroy the heathen of Canaan, and He will bring them down before you: so you will drive them out, and make them to perish quickly, as Yahweh has spoken to you. Don’t speak in your heart, after that Yahweh your God has thrust them out from before you, saying, For my righteousness Yahweh has brought me in to possess this land; whereas for the wickedness of these nations Yahweh does drive them out from before you. Not for your righteousness, or for the uprightness of your heart, do you go in to possess their land; but for the wickedness of these nations Yahweh your God does drive them out from before you, and that He may establish the word which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob. Know therefore, that Yahweh your God doesn’t give you this good land to possess it for your righteousness; for you are a stiff-necked people. Remember, don’t you forget, how you provoked Yahweh your God to wrath in the wilderness: from the day that you went forth out of the land of Egypt, until you came to this place, you have been rebellious against Yahweh.”](#) (Deut. 9:3–7). What is the key here? The key is God’s grace. Again, this is a type. The Jews were not given the land based upon their righteousness, but based upon the righteousness of another (in this case, Abraham). We are not given eternal life based upon our own righteousness, but based upon the righteousness of Another (Jesus Christ).

| Psalm 105:42b  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong’s Numbers   |
| ʾêth (אֶת) [pronounced ayth]                                   | generally untranslated; occasionally <i>to, toward</i>                             | indicates that the following substantive is a direct object                       | Strong’s #853<br>BDB #84   |
| ʾAb°râhâm (אֲבִרְהָם) [pronounced ahb <sup>vê</sup> -raw-HAWM] | <i>father of a multitude, chief of a multitude</i> ; transliterated <i>Abraham</i> | masculine singular proper noun  | Strong’s #85<br>BDB #4     |
| ʿebed (עֶבֶד) [pronounced ĠE <sup>B</sup> -ved]                | <i>slave, servant</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong’s #5650<br>BDB #713 |

**Translation:** ...[and He remembered] Abraham His servant. Now, many translations have something like **For He remembered His holy promise which He made to Abraham His servant**. Although this is not a bad translation, it is not really what we find here. Both *His holy word* and *Abraham His servant* are preceded by the indication in the Hebrew that they are direct objects. God made promises to Abraham, Isaac and Jacob, all of which God recalled (well, actually, these promises were in His mind from eternity past); and God recalled Abraham specifically. You see, we are in the state that we are in due to the negative volition of Adam, one man. Israel receives the fulfillment of her promises due to the positive volition of one man, Abraham (and, in this, Abraham is a type of Christ). In the end, Jesus dying for our sins will provide us with eternal life and eternal abundance. Furthermore, this will apparently be an abundance without covetousness. which means, we are not going to look at what Charlie Brown got and think that we somehow got the short end of the stick.

This may help for you to grasp. For the vast majority of you, if you look around you, you have wealth and substance which puts you at the top 5% of the world's population. In fact, probably higher than that. This is tremendous blessing. Most of us do not have even a clue as to what God has given us. We do not know how others live throughout the world. We do not appreciate our freedoms and our substance. But, if you had to, for one day, live life like the average person in this world, you would realize that, for all intents and purposes, you are living like a king. In fact, the average American lives far better than most kings have throughout human history. Hey, just having air conditioning and the money with which to run it is an incredible blessing (I live in the South).

The verb *remember*, *recall* is the verb which is carried down to the second line. Obviously, this is an anthropopathism, where God's actions are explained in human terms. God does not forget anything. This is the first time that there is even an implication that something might be wrong with the Israelites. If their behavior was good, then certainly His covenant with Abraham would not have slipped His mind. However, this is not pursued, this anthropopathism is merely mentioned. The word of holiness here is God's promise to Abraham to give his descendants the Land of Promise (Gen. 12:1–3 13:14–17 15:13–14). Since the thrust of this song is not the degeneracy of Israel, then there is no need for the psalmist to go into any great detail concerning the degeneracy of Israel and their rebellion. Such things were legend, although later generations of Israelites refused to believe that they were just as corrupt as gen X.

*Gill comments: It was not owing to the goodness of this people, to their obedience to the divine will, to any worthiness or merit of theirs, that such signs and wonders were wrought for them in Egypt; and that they were brought out from thence in such a manner as they were; and were protected and so plentifully provided for in the wilderness; but it was owing to the grace and goodness of God, to His covenant and promise, which He sacredly and inviolably observed; the grace and covenant of God are the source and spring of all blessings of goodness; He is ever mindful of His covenant.*<sup>83</sup>

Matthew Henry also comments about the Exodus generation: *They were unworthy and unthankful, yet He did those great things in their favour because He remembered the word of His holiness (that is, His covenant) with Abraham His servant, and He would not suffer one iota or tittle of that to fall to the ground.*<sup>84</sup>

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This section we are in deals with what God did on behalf of Israel to move them out of Egypt to a place safely away from the Egyptian army. A summary of God's provisions are below:

### How God Initially Provided For Israel—a Psalmist's Summation

1. God saw that Israel exited Egypt with a proper and just remuneration for their slavery to Egypt. The Egyptians gave them silver and gold. Psalm 105:37a

<sup>83</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 105:42 (slightly edited).

<sup>84</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 105:42 (slightly edited).

## How God Initially Provided For Israel—a Psalmist's Summation

2. It is very likely that God performed these plagues against Egypt as much for the benefit of Israel as for the detriment of Egypt. When the Jews left, Egypt, none of them were hesitant or stumbling or unsure. Psalm 105:37b
3. Israel's enemies—Egyptians who were negative toward Jehovah Elohim—were glad to see them depart; the Egyptians greatly feared Israel. This gave Israel a head start, which would take them as far as the Sea of Reeds. Psalm 105:38
4. Eventually, the Egyptian army did pursue Israel. God gave the Jews a cloud cover to get them to the Sea of Reeds, and God gave them light at night to continue to move forward or to be able to see to their evening functions. Psalm 105:39
5. God gave the Jews both meat and a type of bread while in the desert. Psalm 105:40
6. Finally, God provided Israel with living waters, so to speak, when out in the desert. Psalm 105:41
7. God did this for Israel because He had made a promise to prosper Abraham and his seed, and to give them the Land of Promise. Psalm 105:42

This, fittingly, is a summary of this particular section of Psalm 105.

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### God Fulfills His Promises to Israel

**And so He leads out His people in joy;  
in a shouting for joy His chosen ones.**

Psalm  
105:43

**Then He brought forth His people with joy;  
[and He brought out] His chosen [people] with  
singing.**

**Then He brought forth His people with joy;  
and He brought out His chosen ones with singing.**

Here is how others have translated this verse:

#### Ancient texts:

|                          |  |
|--------------------------|--|
| Masoretic Text           | And so He leads out His people in joy;<br>in a shouting for joy His chosen ones. |
| Septuagint               | And he brought out his people with exultation, and his chosen with joy;...       |
| Significant differences: | None.  |

#### Thought-for-thought translations; paraphrases:

|                       |  |
|-----------------------|--|
| CEV                   | .When the Lord rescued his chosen people from Egypt, they celebrated with songs                            |
| Good News Bible (TEV) | So he led his chosen people out, and they sang and shouted for joy.  |
| <i>The Message</i>    | Remember this! He led his people out singing for joy; his chosen people marched, singing their hearts out! |
| New Living Testament  | So he brought his people out of Egypt with joy,<br>his chosen ones with rejoicing.                         |
| Revised English Bible | He led out his people rejoicing,<br>his chosen ones in triumph.  |

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English      And he took his people out with joy, the men of his selection with glad cries.  
 Complete Apostles' Bible      And He brought out His people with exaltation, and His elect with joy;...  
 Easy English (Churchyard)      So, he led the people that he had chosen out (from Egypt).  
    They were so happy that they sang and they shouted!  
 HCSB      He brought His people out with rejoicing, His chosen ones with shouts of joy.  
 JPS (Tanakh)      He lead His people out in gladness,  
    His chosen ones with joyous song.  
 New International Version      He brought out his people with rejoicing,  
    his chosen ones with shouts of joy;...  
 NET Bible      When he led his people out, they rejoiced;  
    his chosen ones shouted with joy [*Heb* "and he led his people out with joy, with a  
    ringing cry, his chosen ones"].

**Literal, almost word-for-word, renderings:**

LTHB      ...and He brought His people out with joy; His elect with gladness.  
 Young's Updated LT      And He brings forth His people with joy, With singing His chosen ones.

**What is the gist of this verse?** God brings the sons of Israel out of Egypt with joy and singing.

| Psalm 105:43a  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced <i>wah</i> ]                 | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| yâtsâ' (אֵצֵא) [pronounced yaw-TZAWH]                    | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                                  | Strong's #3318<br>BDB #422 |
| 'am (אָמ) [pronounced <i>gahm</i> ]                      | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>                                      | masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5971<br>BDB #766 |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity   | Strong's# none<br>BDB #88  |
| sâsôwn (שׂוֹן) [pronounced saw-SOHN]                     | <i>joy, gladness, happiness, exultation, rejoicing</i>  | masculine singular noun  | Strong's #8342<br>BDB #965 |

**Translation:** Then He brought forth His people with joy;... The people of Israel enjoyed a good start with God; when leaving Egypt, where they had been enslaved for some time, the Israelites were joyous.

What happened at the beginning and what happened later are very different things. God has these two generations of Jews in slavery whom He knew were as hard-headed as they come. He had to take them out of bondage, which is not as easy as you might think. These Jews did call out to God for deliverance, but it took 10 plagues before they responded. You may think that 10 plagues were required in order to get the Egyptians to let them go. These 10 plagues were to get 100% of these Jews off their butts and marching toward the Land of

Promise. Now, by the time that this took place, they joyously moved out and moved ahead. However, the first time that they came across their first problem (the Sea of Reeds) they panicked—even after seeing 10 great signs done by Jehovah Elohim. This foreshadowed what was to come, and the rocky relationship between Gen X and God.

| Psalm 105:43b                                    |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>             | a preposition of proximity  | Strong's# none<br>BDB #88  |
| rinnâh (רִנָּה) [pronounced rin-NAW]             | <i>shouting for joy; cry, loud cry, a mournful cry, wailing; a ringing cry [in an entreaty or supplication]</i> | feminine singular noun  | Strong's #7440<br>BDB #943 |
| ʿêth (אֶת) [pronounced ayth]                     | generally untranslated; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object                     | Strong's #853<br>BDB #84   |
| bâchîyr (בָּחִירִים) [pronounced baw-KHEER],     | <i>chosen, chosen ones, elect [ones]</i>  | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #972<br>BDB #104  |

**Translation:**...[and He brought out] His chosen [people] with singing. This verse is similar to the previous one where the verb applies properly to both lines. There were periods of great positive emotion of the Israelites interspersed among their negative volition. The incident mentioned here is when Moses led the children out of Egypt and they sang a psalm which Moses had written (Ex. 15:1–18). Psalm 106, probably penned by the same author, tells the other side of the story and includes their evil along with their enthusiasm. Psalm 106:12–16 reads: *Then they believed His words. They sang His praise. They quickly forgot His works; they did not wait for His counsel, but craved intensely in the wilderness and they tempted god in the desert. Therefore He gave them their request but sent a wasting disease among them when they became envious of Moses in the camp and of Aaron, the holy one of Y<sup>e</sup>howah.* This parallel psalm may have been written about the same time by the same author, but it was not appropriate to the occasion of publically singing Psalm 105—when David moved the Ark to Jerusalem.

This is what the people sang:

### The Song of Moses

This singing is recorded in Ex. 15: *Then sang Moses and the sons of Israel this song to Yahweh, and spoke, saying, "I will sing to Yahweh, for He has triumphed gloriously."* (Ex. 15:1a). The remainder of Ex. 15 is the content of what Israel sang.

I will sing to Yahweh, for he has triumphed gloriously:  
 The horse and his rider he has thrown into the sea.  
 Yah is my strength and song, And he has become my salvation:  
 This is my God, and I will praise him; My father's God, and I will exalt him.  
 Yahweh is a man of war: Yahweh is his name.  
 Pharaoh's chariots and his host he has cast into the sea; And his chosen captains are sunk in the Red Sea.  
 The deeps cover them: They went down into the depths like a stone.  
 Your right hand, O Yahweh, is glorious in power, Your right hand, O Yahweh, dashes in pieces the enemy.

## The Song of Moses

And in the greatness of your excellency you overthrow those who rise up against you:  
You send forth your wrath, it consumes them as stubble.

And with the blast of your nostrils the waters were piled up, The floods stood upright as a heap;  
The deeps were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil; My desire will be satisfied on them;  
I will draw my sword, my hand will destroy them.

You blew with your wind, the sea covered them: They sank as lead in the majestic waters.  
Who is like you, O Yahweh, among the gods?

Who is like you, glorious in holiness, awesome in praises, doing wonders?  
You stretched out your right hand, The earth swallowed them.

You in your loving-kindness have led the people that you have redeemed:  
You have guided them in your strength to your holy habitation.

The peoples have heard, they tremble: Pangs have taken hold on the inhabitants of Philistia.  
Then were the chiefs of Edom dismayed; The mighty men of Moab, trembling takes hold on them:  
All the inhabitants of Canaan are melted away.

Terror and dread falls on them; By the greatness of your arm they are as still as a stone;  
Until your people pass over, O Yahweh, Until the people pass over who you have purchased.

You will bring them in, and plant them in the mountain of your inheritance,  
The place, O Yahweh, which you have made for you to dwell in,  
The sanctuary, O Lord, which your hands have established.

Yahweh will reign forever and ever.

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea,  
and Yahweh brought back the waters of the sea on them;  
but the sons of Israel walked on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing to Yahweh, for he has triumphed gloriously; The horse and his rider he has thrown into the sea.

Interestingly enough, Isaiah recalls this in Isa. 63:11–14: Then he remembered the days of old, Moses [and] his people, [saying,] Where is He who brought them up out of the sea with the shepherds of his flock? Where is He who put His holy Spirit in the midst of them? That caused his glorious arm to go at the right hand of Moses? That divided the waters before them, to make himself an everlasting name? That led them through the depths, as a horse in the wilderness, so that they didn't stumble? As the cattle that go down into the valley, the Spirit of Yahweh caused them to rest: so you led your people, to make yourself a glorious name.

The psalmist of Psalm 106 remembers the other side of the coin: Then they believed His Words; they sang His praise. They soon forgot His works; they did not wait for His counsel, but lusted with desire in the wilderness, and tempted the Mighty God in the desert (Psalm 106:12–14).

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These words foreshadow what will happen in the Millennium: Was it not You who dried up the sea, the waters of the great deep; who made the depths of the sea a way for the redeemed to pass over? Therefore the redeemed of Jehovah shall return and come with singing into Zion; and everlasting joy shall be on their head. Gladness and joy shall overtake them; sorrow and mourning shall flee away (Isa. 51:10–11). Jeremiah speaks of the same thing in Jer. 31:12–14: For Jehovah has redeemed Jacob, and ransomed him from the hand of the one stronger than him. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the young of the flock and the herd. And their souls shall be as a watered garden; and they shall not languish any more at all. Then shall the virgin rejoice in the dance, and the young men and old together; for I will turn their mourning into joy, and will comfort them and make them rejoice

from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, says Jehovah.

I have mentioned type and antitype quite a bit in this particular psalm. The Jews here act like many believers do. When we first believe in Jesus Christ, we might be ecstatic or we might be happy or we might have the joy, joy, joy down in our hearts. Sometimes this is the case when some people are saved. However, as soon as they come to their first pressure, their first test, their first difficulty, all of a sudden, they fall apart. Here, to be more exact, we are not necessarily dealing with a type and antitype, but more of a pattern which often takes place in the life of the new believer. The new believer might get rather emotional at being saved (this is not a necessary part of salvation, by the way), but, when adversity strikes, that same believer loses a little of this joy. The key, of course, is the filling of the Holy Spirit combined with Bible doctrine in the soul, which, ideally, the new believer begins to learn.

I should point out that, the focus of this psalm is not upon the people and their failings; it is upon God and all that He has done for His people. As I review this incidents in the light of other passages, what the people did and said and how they reacted ends up becoming a part of the exegesis; however, the actual focus of this psalm is upon what God has done for His people. Psalm 106 will look at the failings of the people.

**And so He gives to them lands of Gentiles  
and intense labor of peoples they posses.**

Psalm  
105:44

**Then He gave to them the lands of the Gentiles  
and they took possession of the labor of  
[those] peoples.**

**Then He gave to them the cities and states of Gentiles in the land  
and they took possession of the toil of these people.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text

And so He gives to them lands of Gentiles  
and intense labor of peoples they posses.

Septuagint

...and gave them the lands of the heathen; and they inherited the labours of the  
people;...

Significant differences:

None.

#### **Thought-for-thought translations; paraphrases:**

|                       |   |
|-----------------------|---|
| CEV                   | The Lord gave them the land and everything else the nations had worked for.                         |
| Good News Bible (TEV) | He gave them the lands of other peoples and let them take over their fields,...                     |
| <i>The Message</i>    | He made them a gift of the country they entered, helped them seize the wealth of the nation...      |
| New Jerusalem Bible   | He gave them the territories of nations,<br>they reaped the fruit of other people's labours,...     |
| New Living Testament  | He gave his people the lands of pagan nations,<br>and they harvested crops that others had planted. |
| Revised English Bible | He gave them the lands of the heathen nations;<br>they took possession where others had toiled,...  |

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English

And gave them the lands of the nations; and they took the work of the peoples for  
a heritage.

|                           |  |
|---------------------------|--|
| Complete Apostles' Bible  | ...and He gave them the lands of the heathen; and they inherited the labors of the people;...  |
| Easy English (Churchyard) | (The *LORD) gave them the land of the people (that lived in Canaan.) They enjoyed the results of their work.   |
| HCSB                      | He gave them the lands of the nations, and they inherited what other peoples had worked for.   |
| JPS (Tanakh)              | He gave them the lands of nations, they inherited the wealth of peoples,...  |
| NET Bible®                | He handed the territory of nations over to them, and they took possession of what other peoples had produced [ <i>Heb</i> "and the [product of the] work of peoples they possessed"],... |
| New International Version | ...he gave them the lands of the nations, and they fell heir to what others had toiled for—...   |

**Literal, almost word-for-word, renderings:**

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | And gave them the lands of the nations [of Canaan], and they reaped the fruits of those peoples' labor,... [Deut. 6:10–11] |
| English Standard Version   | And he gave them the lands of the nations, and they took possession of the fruit of the peoples' toil,...                  |
| New King James Version     | He gave them the lands of the Gentiles [ <i>nations</i> ], And they inherited the labor of the nations.                    |
| Young's Updated LT         | And He gives to them the lands of nations, And the labour of peoples they possess.   |

**What is the gist of this verse?** For several hundred years, Canaanites (and others) occupied the land of Canaan; they had built houses, cities, water supplies, well, and had planted crops. God gave all of these things to Israel—their land, their homes and all that they had worked for.

| Psalm 105:44a                                 |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced <i>wah</i> ]      | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ] | <i>to give, to grant, to place, to put, to set; to make</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect                                    | Strong's #5414<br>BDB #678 |
| lâmed (לָ) (pronounced <i>l'</i> )            | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                      | directional/relational preposition; with the 3 <sup>rd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |
| ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]   | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine plural construct   | Strong's #776<br>BDB #75   |
| gôwyîm (גוֹיִם) [pronounced <i>goh-YEEM</i> ] | <i>Gentiles, [Gentile] nation, people, nation</i>  | masculine plural noun   | Strong's #1471<br>BDB #156 |

**Translation:** [Then He gave to them the lands of the Gentiles...](#) God promised this to Abraham, repeated the promise to Isaac and Jacob, and Moses quoted this promise on behalf of Israel to God: ["Remember Abraham, Isaac and Israel, Your servants to whom You did swear by Yourself, and you said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants and they will inherit it forever.' "](#) (Ex. 32:13).

### Psalm 105:44b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| ʿâmâl (עָמַל)<br>[pronounced <i>aw-MAWL</i> ]                        | <i>intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor</i>   | masculine singular construct  | Strong's #5999<br>BDB #765 |
| l'ôwm (לְאוֹמִים)<br>[pronounced <i>l'ohm</i> ]                      | <i>peoples; nations; vulgar or common peoples; Gentiles; Gentile peoples</i>   | masculine plural noun   | Strong's #3816<br>BDB #522 |
| yârash (יָרַשׁ)<br>[pronounced <i>yaw-RASH</i> ]                     | <i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect; pausal form | Strong's #3423<br>BDB #439 |

**Translation:** [...and they took possession of the labor of \[those\] peoples.](#) *The toil of the people* is a metonymy for what that labor produced—i.e., their houses, vineyards, etc. So God gave the Israelites not just the land but everything which was upon it.

One of the seminal moments in human history was when God gave the land of Canaan to the Jews. We find this immortalized in Scripture again and again.

### God Gives the Land of Canaan to the Israelites

| Scripture     | Quotation  |
|---------------|--|
| Deut. 6:10–11 | <a href="#">"Then it shall come to pass when Y<sup>e</sup>howah your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give to you great and splendid cities which you did not build and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plan, and you will eat and be satisfied."</a> |

| <b>God Gives the Land of Canaan to the Israelites</b> |   |
|---|---|
| <b>Scripture</b>                                      | <b>Quotation</b>  |
| <b>Joshua 11:16–23</b>                                | Thus Joshua took all that land, the hill country and all the Negev, all that land of Goshen, the lowland, the Arabah, the hill country of Israel and its lowland, from Mount Halak, that rises toward Seir, even as far as Baal-gad in the valley of Lebanon at the foot of Mount Hermon. And he captured all their kings and struck them down and put them to death. Joshua waged war a long time with all these kings. There was not a city which made peace with the sons of Israel except for the Hivites living in Gibeon; they took them all in battle. For it was of Y <sup>e</sup> hovah to harden their hearts, to meet Israel in battle in order that he might utterly destroy them, that they might receive no mercy, but that he might destroy them, just as Y <sup>e</sup> hovah had commanded Moses. Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities. There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod did some remain. So Joshua took the whole land, according to all that Y <sup>e</sup> hovah had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Then the land had rest from war. |
| <b>Joshua 21:43–45</b>                                | Thus Jehovah gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. And Jehovah gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; Jehovah delivered all their enemies into their hand. Not a word failed of any good thing which Jehovah had spoken to the house of Israel. All came to pass.   |
| <b>Joshua 23:4–5</b>                                  | Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward. And Jehovah your God will thrust them out before you and dispossess them before your faces. Thus you shall possess their land, as Jehovah your God has spoken to you.  |
| <b>Joshua 24:8, 13</b>                                | And I [God] brought you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them before you. I have given you a land for which you have not labored, and cities which you have not built, and you dwell in them; you are eating of the vineyards and olive groves which you have not planted.  |
| <b>Psalm 44:2–3</b>                                   | You drove out the nations with Your hand, and planted them; You brought evil upon peoples and cast them out. For they did not take the land into possession by their own sword, neither did their own arm save them; but it was Your right hand, and Your arm, and the light of Your face, because You favored them.  |
| <b>Psalm 78:54–55</b>                                 | He brought them to the border of His sanctuary, this mountain which His right hand had acquired. He also drove out the nations before them, allotted them an inheritance by a surveyor's line, and made the tribes of Israel dwell in their tents.  |
| <b>Psalm 80:8–9</b>                                   | You, God, have brought a vine out of Egypt; You have cast out the nations and planted it. You have cleared away for it, and caused the roots to take root, and it filled the land.  |
| <b>Psalm 111:6</b>                                    | God has made known to His people the power of His works in giving them the heritage of the nations.   |

| God Gives the Land of Canaan to the Israelites |   |
|--|---|
| Scripture                                      | Quotation   |
| <b>Psalm 135:10–12</b>                         | God struck many nations and slew mighty kings; Sihon king of the Amorites, Og king of Bashan, and all the kingdoms of Canaan; and gave their land as a heritage, a heritage to Israel His people.   |
| <b>Psalm 136:21–24</b>                         | God gave their land as a heritage, for His mercy is eternal; a heritage to Israel His servant, for His mercy is eternal. Who remembered us in our lowly state, for His mercy is eternal; and rescued us from our enemies, for His mercy is eternal.   |
| <b>Neh. 9:23–25</b>                            | You also multiplied their children as the stars of the heavens, and brought them into the land which You had commanded their fathers to go in and possess it. So the people went in and possessed the land; You subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings and the people of the land, that they might do with them as they pleased. And they captured strong cities and a rich land, and took possession of houses full of all goods, wells already dug, vineyards, olive groves, and fruit trees in abundance. So they ate and were filled and grew fat, and lived luxuriously in Your great goodness. |

Again and again, in all of their literature, God is said to have given the land of Canaan to the Jews, dispossessing the heathen of the land.

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Now you may view this as unfair and wrong, and many people of that mindset often seem to have problems with the origins of the United States and of Israel (the present-day Israel). It is as if they believe some great crime was committed against the people presently living in the land; even though virtually every nation around today is the result of a group of people going into a land and taking it from those who had been inhabiting this land. I am sure that there is some country or some area somewhere, where some people stumbled into this land and decided to stay, and there are ancestors of theirs living in that land even today, but, I could not name such a nation if my life depended upon it. Now, there are Indians living in the United States today, ancestors of those who originally lived here 400 years ago. This is because we did not set out to destroy every Indian we came across—an action in itself which is almost unique in history. But, I digress. The world is God’s. God can give any plot of land to anyone that He chooses. He chose to give the United States to us and He chose to give the land of Canaan to the Jews. If we were to examine the culture and the religion of those who lived in American before us; and in the land of Canaan before the Jews entered into it, our study would be one of great degeneracy and heathenism. You may not like this, but the Indians have benefitted from the European invasion in the same way many Black people have benefitted by being brought here to the US as slaves. God has taken heathen peoples and He exposed them to the gospel of Jesus Christ, and, as a result, many have believed.

So that there is no confusion, God’s actions are never arbitrary. God did not just give us the United States for no reason; God did not allow the Indians to defend and keep the land as their own. God honors His Word and those who have His Word in their souls triumph, both on earth and in eternity. Those who do not have God’s Word in their souls are heathen by choice. As an aside, anyone who disagrees with the previous statement is a person who has had the opportunity to hear God’s Word and he has rejected it and he is therefore a heathen—a heathen by choice.

Allow me this tangent, if you will: when I call the heathen in the land of Canaan heathen by choice (which is true of all heathen), the objection is: *they have not heard the gospel; how is that fair?* Such an objection is leveled by someone who has heard the gospel of Jesus Christ and has rejected it. Or, such is an object leveled by someone who could choose to hear the gospel of Jesus Christ, but he has chosen not to. The people in the land knew who the Jews were; they heard what had happened to Egypt. They could have chosen to believe in the God Who

delivered Israel out of Egypt, or they could choose to stand against them—most of the heathen in the land chose to oppose the Jews. The same person who levels this objection—who has heard and rejected the gospel personally—then asks about, *what about those who have never heard?* He thinks that this question should bring things to a halt. God is omniscient. He can look into the soul of any person on this earth, no matter how remote. God is able to bring the gospel to any person on this earth, no matter how remote. However, if such a person has no interest in God at God-consciousness, then it is not necessary for God to bring the gospel to that person. In some cases, God brings them the gospel and in some cases He does not.

A case in point is the Middle East. Many Arabic countries routinely expel the Jews and Christians; or they harass them unmercifully. Much of the 1948 Israel was made up of Jews who had been expelled from Arabic nations (the Jewish population was *not* made up of only Jews from Germany and Poland). They do not want to hear. They will not tolerate (in many Middle Eastern nations) a Christian witness. Christian missionaries to these nations risk their lives (which is true for many Christian missionaries to many heathen nations). God is able to look into your soul and determine whether or not you are interested in a relationship with Him and whether or not you will respond to the gospel. Based upon His knowledge, God may or may not choose to send the gospel to you. If you are positive toward God and God consciousness, and if you are going to respond positively toward the gospel, then God is going to send the gospel to you, even if He has to use an angel to do so.

**In order that they keep His statutes  
and His doctrines they guard.  
Praise Yah!**

Psalm  
105:45

**[God did all these things] so that they would  
keep His statutes  
and guard His doctrines.  
Praise Yah [lit., *Hallelujah*]!**

**God did all of this so that they would keep His statutes  
and observe His docs and laws.  
Hallelujah!**

Here is how others have translated this verse:

#### **Ancient texts:**

|                |  |
|----------------|--|
| Masoretic Text | In order that they keep His statutes<br>and His doctrines they guard.<br>Praise Yah! |
| Septuagint     | ...that they might keep his ordinances, and diligently seek his law.                 |

Significant differences: The second verb is quite different in the Greek than in the Hebrew. The Latin agrees with the Greek and the Syriac agrees with the Hebrew. I checked the Hebrew word here, and it is not at all similar to any of the Hebrew words which are translated *to seek*.

#### **Thought-for-thought translations; paraphrases:**

|                       |   |
|-----------------------|---|
| CEV                   | He did this so that his people would obey all of his laws. Shout praises to the LORD!               |
| Good News Bible (TEV) | ...so that his people would obey his laws and keep all his commands. Praise the LORD!               |
| <i>The Message</i>    | So they could do everything he told them-- could follow his instructions to the letter. Hallelujah! |
| New Living Testament  | All this happened so they would follow his principles and obey his laws.                            |
|                       | Praise the LORD!  |

**Mostly literal renderings (with some occasional paraphrasing):**

- Bible in Basic English      So that they might keep his orders, and be true to his laws. Give praise to the Lord.
- Easy English (Churchyard)      So his people could obey his rules and do what he told them (to do).  
Hallelujah!
- God's Word™  
HCSB      ...so that they would obey his laws and follow his teachings. Hallelujah!  
*All this happened* so that they might keep His statutes and obey His laws.  
Hallelujah!
- New International Version      ...that they might keep his precepts  
and observe his laws.
  
- NET Bible      Praise the LORD.  
...so that they might keep his commands  
and obey [*Heb* "guard"] his laws.
  
- Praise the Lord!  
*The Scriptures* 1998      In order that they might guard His laws, And watch over His Torot [the plural of  
*Torah*, which means *teaching*]. Praise Yah!

**Literal, almost word-for-word, renderings:**

- MKJV      ...so that they might take heed to His Precepts and keep His Laws. Praise Jehovah!
- Young's Updated LT      That they may observe His statutes, And keep His laws. Praise Jehovah

**W8hat is the gist of this verse?** God did all of this on behalf of the Jews, so that they might obey His laws and observe His statutes.

| Psalm 105:45a   |   |   |                             |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
| baḡābûwr (בָּעֲבוּר) [pronounced <i>bah-gû<sup>b</sup>-VOOR</i> ]   | <i>because of, for, that, for the sake of, on account of, in order that; while</i>                            | preposition/conjunction; substantive always found combined with the bêyth preposition | Strong's #5668<br>BDB #721  |
| Actually a combination of the bêyth preposition ( <i>in, into, at, by, near, on, with, before</i> ) and ʿabûwr (עָבוּר) [pronounced <i>ḡaw<sup>v</sup>-BOOR</i> ] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721. |   |   |                             |
| shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]   | <i>to keep, to guard, to protect, to watch, to preserve</i>   | 3 <sup>rd</sup> person masculine plural, Qal imperfect                                | Strong's #8104<br>BDB #1036 |
| chôq (חֹק) [pronounced <i>khoke</i> ]   | <i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix       | Strong's #2706<br>BDB #349  |

**Translation:** [God did all these things] so that they would keep His statutes... There was a quid pro quo (did I get that right?): God would do all of these wonderful things for Israel, but He required them to keep His laws and statutes.

Part of the key here is not just obeying God's laws and statutes, as no one is able to do this perfectly. In fact, we are all guilty under the Law of God. However, Israel was to preserve God's Word, teaching it to their sons and daughters and to every generation which followed.

### Israel's Responsibility to Keep the Statutes of God

| Reference              | Quotation  |
|------------------------|--|
| <b>Gen. 18:19</b>      | Regarding Abraham, God said, "For I have known him, in order that he may command his children and his house after him, that they may keep the way of Jehovah, to do righteousness and justice, that Jehovah may bring upon Abraham what He has spoken to him."   |
| <b>Deut. 4:1–2, 40</b> | In Moses' message to Israel, he had told them, "And now, O Israel, listen to the statutes and to the judgments which I am teaching you to perform, in order that you may live and go in and take possession of the land which Y <sup>e</sup> howah, the God of your fathers, is giving you. You will not add to the word which I am commanding you, nor will you take away from it, that you may keep the commandments of Y <sup>e</sup> howah your God which I command you...so you will keep His statutes and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which Y <sup>e</sup> howah your God is giving you for all time."   |
| <b>Deut. 5:31–33</b>   | "But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may do them in the land which I am giving them to possess. Therefore, take heed to do as Jehovah your God has commanded you; do not turn aside to the right hand or to the left. You shall walk in all the ways which Jehovah your God has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you shall possess."  |
| <b>Deut. 6:1–3</b>     | "Now these are the commandments, the statutes and judgments which Jehovah your God has commanded to teach you, to do them in the land which you are crossing over to possess, that you may fear Jehovah your God, to keep all His statutes and His commandments which I am commanding you, you and your sons and your grandsons, all the days of your life, and that your days may be prolonged. Therefore hear, O Israel, and take heed to do it, that it may be well with you, and that you may multiply greatly as Jehovah the God of your fathers has promised you; a land flowing with milk and honey."   |
| <b>Deut. 6:20–25</b>   | "When your son asks you in the future, saying, What are the testimonies, the statutes, and the judgments which Jehovah our God has commanded you? then you shall say to your son: We were slaves of Pharaoh in Egypt, and Jehovah brought us out of Egypt with a mighty hand; and Jehovah gave signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his house. And He brought us out from there, that He might bring us in, to give us the land of which He had sworn to our fathers. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, to preserve us alive, as it is this day. And it shall be righteousness for us if we take heed to do all these commandments before Jehovah our God, as He has commanded us." |
| <b>Ezek. 36:24–28</b>  | "For I will take you from among the nations, gather you out of all the lands, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your defilement and from all your idols. I will also give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you shall keep My judgments and do them. And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I will be your God."   |

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| Psalm 105:45b  |  |  |                                   |
|--|--|--|-----------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers          |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>                              | simple wâw conjunction   | No Strong's #<br>BDB #251         |
| tôwrah (תּוֹרָה) [pronounced <i>TOH-rah</i> ]                    | <i>instruction, doctrine; [human and divine] law, direction, regulations, protocol</i> | feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8451 and #8452 BDB #435 |
| nâtsar (נָצַר) [pronounced <i>naw-TSAR</i> ]                     | <i>to keep, to guard, to watch over, to protect</i>                                    | 3 <sup>rd</sup> person masculine plural, Qal imperfect; pausal form            | Strong's #5341<br>BDB #665        |

**Translation:** ...and guard His doctrines. The Jews were given the task to preserve God's Word, something which Satan would attack in any way possible. I do not know the lengths you which other religions went, but I don't believe that any one compares to the Jews when it comes to preserving their religious works. They developed an entire class of people charged with this responsibility, the scribes. Once they completed a manuscript, working painstakingly letter by letter, they had certain checks—they knew the total number of letters in each book; they new what the *middle* letter was.

The Talmudists were involved in the preservation of the Old Testament between 300 B.C.–500 A.D.<sup>85</sup> When it came to making copies of the Old Testament text for use in the synagogues, there were specific rules which their copyists had to follow; these rules are listed below.

### The 17 Rules of the Talmudists to Preserve the Text of the Old Testament

- [1] A synagogue roll must be written on the skins of clean animals,
- [2] prepared for the particular use of the synagogue by a Jew.
- [3] These must be fastened together with strings taken from clean animals.
- [4] Every skin must contain a certain number of columns, equal throughout the entire codex.
- [5] The length of each column must not extend over less than 48 or more than 60 lines; and the breadth must consist of thirty letters.
- [6] The whole copy must be first lined; and if three words be written without a line, it is worthless.
- [7] The ink should be black, neither red, green, nor any other colour, and be prepared according to a definite recipe.
- [8] An authentic copy must be the exemplar, from which the transcriber ought not in the least deviate.
- [9] No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him...
- [10] Between every consonant the space of a hair or thread must intervene;
- [11] between every new paragraph, or section, the breadth of nine consonants;
- [12] between every book, three lines.
- [13] The fifth book of Moses must terminate exactly with a line; but the rest need not do so.
- [14] Besides this, the copyist must sit in full Jewish dress;
- [15] wash his whole body,
- [16] not begin to write the name of God with a pen newly dipped in ink,
- [17] and should a king address him while writing that name, he must take no notice of him.

<sup>85</sup> Another source lists this as 100–500 A.D.: <http://www.charleswood.ca/reading/credible5.php>

As you see, they took the copying of Scripture very seriously. These are the rules specifically for synagogue copies; private copies of the Old Testament were carefully produced, but not subject to all of these rules.

We do not know which rules were followed during the era prior to this, but there is no doubt that accuracy of transmission was the primary consideration.

This originally was written by Samuel Davidson, *The Hebrew Text of the Old Testament*; 2<sup>nd</sup> ed., p. 89. I took it from <http://www.charleswood.ca/reading/credible5.php> and it is also available in Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 241 and on the internet in a number of different places, including [http://www.biblestudymanuals.net/old\\_testament.htm](http://www.biblestudymanuals.net/old_testament.htm) (I have not researched either of these sites; however, I should point out that, although many authors can get apologetics and history right, they stumble when it comes to salvation and to spirituality).

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The Masoretes took the torch at this point and they preserved the Old Testament Scriptures between 500–1000 A.D. They added vowel points to help with the pronunciation of the words of the Old Testament (there were no vowels in the Old Testament prior to the Masoretes), and they had specific checks to insure the accuracy of their copies.

### Masorite Checks on the Accuracy of Manuscript Copies

"The Massoretes undertook a number of calculations which do not enter into the ordinary sphere of textual criticism. They numbered the verses, words, and letters of every book. They calculated the middle word and the middle letter of each. They enumerated verses which contained all the letters of the alphabet, or a certain number of them; and so on. These trivialities, as we may rightly consider them, had yet the effect of securing minute attention to the precise transmission of the text; and they are but an excessive manifestation of a respect for the sacred Scriptures which in itself deserves nothing but praise. The Massoretes were indeed anxious that not one jot nor tittle, not one smallest letter nor one tiny part of a letter, of the Law should pass away or be lost."

This is a quote from Frederic Kenyon which I got from [http://www.biblestudymanuals.net/old\\_testament.htm](http://www.biblestudymanuals.net/old_testament.htm). Although I have not fully investigated that particular source, this particular page is excellent and filled with similar quotations. The original quote is taken from Frederic Kenyon, *Our Bible and The Ancient Manuscripts*; p.33

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The historian Flavius Josephus comments on the accuracy of the Old Testament Scriptures:

### Flavius Josephus on the Accuracy of the Old Testament Text

'We have given practical proof of our reverence for our own Scriptures. For, although such long ages have now passed, no one has ventured either to add, or to remove, or to alter a syllable; and it is an instinct with every Jew, from the day of his birth, to regard them as the decrees of God, to abide by them and, if need be, cheerfully to die for them. Time and again ere now the sight has been witnessed of prisoners enduring tortures and death in every form in the theatres, rather than utter a single word against the laws and the allied documents.'

Taken from [http://www.biblestudymanuals.net/old\\_testament.htm](http://www.biblestudymanuals.net/old_testament.htm).

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Will Durant is probably the premier historian, having written nearly a dozen thick volumes (just short of 1000 pages each) of the history of man. To the best of my knowledge, Will Durant is an unbeliever.

### Will Durant on the Accuracy of the Old Testament Text

The discoveries here summarized have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outlines, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year add corroboration from

## Will Durant on the Accuracy of the Old Testament Text

documents, monuments or excavations. E.g., potsherds unearthed at Tel Ad-Duweir in 1935 bore Hebrew inscriptions confirming part of the narrative of the Books of Kings. We must accept the Biblical account provisionally until it is disproved. Cf. Petrie, *Egypt and Israel*, London, 1925, p. 108.

*The Story of Civilization; 1. Our Oriental Heritage*, by Will Durant; MJF Books, ©1963; p. 300 (footnote).

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When researching this, there are a number of sources from the internet which have much the same information; I have listed a few of these sites below.

## Additional Resources on the Integrity of the Scriptures from the Internet

<http://www.projesus.com/scripture.html> (this is a very good page)

[http://www.biblestudymanuals.net/old\\_testament.htm](http://www.biblestudymanuals.net/old_testament.htm)

<http://www.fehq.org/public/bibprof.htm>

<http://www.leaderu.com/orgs/probe/docs/bib-docu.html>

<http://www.apologeticspress.org/articles/3268>

<http://www.xmission.com/~research/central/anderson1.htm>

<http://www.charleswood.ca/reading/credible5.php>

<http://www.trinitarianbiblesociety.org/site/articles/lordgaveword.asp>

<http://firstbaptistchurchoc.org/Sermons06/apocrypha.htm>

<http://www.bible-researcher.com/kenyon/sotb.html> (in this particular area, this web site appears to have a wealth of information, particularly beginning here: <http://www.bible-researcher.com/title.html>)

<http://www.returntogod.com/Scripture/bible.htm>

<http://www.returntogod.com/Pamphlets/scripturetrifold.pdf>

[http://duncanproductions.com/SBCOC/faq/is\\_the\\_bible\\_reliable.html](http://duncanproductions.com/SBCOC/faq/is_the_bible_reliable.html)

<http://www.advancemeants.com/creation/rtgevd4.txt>

[http://www.inplainsite.org/html/reliability\\_biblical\\_documents.html](http://www.inplainsite.org/html/reliability_biblical_documents.html)

[http://www.cvc.tv/resources/3\\_10ReasonsToTrustTheBible.pdf](http://www.cvc.tv/resources/3_10ReasonsToTrustTheBible.pdf)

[http://praisehymninstitute.homestead.com/files/Ten\\_Reasons\\_to\\_Trust\\_the\\_Bible.pdf](http://praisehymninstitute.homestead.com/files/Ten_Reasons_to_Trust_the_Bible.pdf) (this is the same as the resource above; however, just in case one of these disappears, this will provide another place to get this from).

<http://www.renaissance.com.pk/SeptBiblicalSt12y6.html>

## Additional Resources on the Integrity of the Scriptures from the Internet

<http://home.houston.rr.com/apologia/sec5p2.htm> (From <http://home.houston.rr.com/apologia/index.htm>)

<http://www.theologicallycorrect.com/studycenter/modules.php?name=News&file=article&sid=34>

<http://www.collegelifeministry.com/content/view/57/48/1/8/> (there are several good articles on apologetics on this page)

<http://dividetheword.org/aticles/bible/why.html>

[http://lakesidemministries.com/TopicalStudies/Foundations/Manuscript\\_Transmission.htm](http://lakesidemministries.com/TopicalStudies/Foundations/Manuscript_Transmission.htm)

<http://www.christianfallacies.com/articles/other/CanITrustTheBible2.pdf>

<http://www.bibleviews.com/Articles.html>

<http://www.suscopts.org/messages/lectures/scriptureslecture1.pdf>

<http://www.deanburgonsociety.org/KJBible/howbible.htm>

Now, I cannot vouch for the accuracy of any of these sites; however, the particular pages cited appear to be reasonably accurate and well-researched. Bear in mind, it is easy for certain sites to get apologetics, evolution and a number of other topics right, but then to be moderately or even grossly inaccurate in the areas of Soteriology, Christology and Spirituality. There will be a great deal of overlap, but each page above did seem to have something unique to it

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### Psalm 105:45c

| Hebrew/Pronunciation                 | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--------------------------------------|---|--|----------------------------|
| hâlal (לָלַל) [pronounced haw-L AHL] | <i>praise, sing, celebrate</i>  | 2 <sup>nd</sup> person masculine plural, Piel imperative | Strong's #1984<br>BDB #237 |
| Yâh (יָהּ) [pronounced yaw]          | an abbreviated form of YHWH, the proper name for God in the Old Testament | proper masculine noun                                    | Strong's #3050<br>BDB #219 |

**Translation:** [Praise Yah](#) [lit., *Hallelujah*]! The last two words of this verse are the 2<sup>nd</sup> person plural, Piel imperative of *praise* and the shortened name for God, Yâh, together transliterate as *Hallelujah*. It is this short ending which implies that Psalms 103–106 were written by the same person, during the same time period. Psalm 103 was written by David and it begins and ends with *Bless the Lord, O my soul*. This phrase frames that psalm. Psalm 104 begins with the same phrase, indicating that this is probably a continuation of the previous psalm. For this reason, Psalm 104 does not require a *by-line*. Psalm 104 ends with two imperatives; *bless the Lord, O my soul* (which neatly should end this psalm) but then adds the words [Praise Yah](#). Psalm 105 continues with nine imperatives and this psalm ends with *Praise Yah*. Psalm 106 is framed by the command to *Praise Yah*, thus tying it to Psalms 104 and 105. These are interesting psalms for David, as his psalms tend to be characteristically personal. He uses the first person throughout many of his psalms. However, David was a great student of Scripture—he loved the Word of God, which is one of the chief reasons God exalted him the way He did; so who better to write an historical perspective than David? Psalm 106 follows quickly to show that the psalmist did not have a distorted view of Israel, but that Psalm 105 was from a particular standpoint.

Since we take these verses one at a time, we often lose the flow of the psalm. V. 44 affirms that God kept His Word to Israel. He made promises to Israel, He set forth decrees regarding Israel, and He kept these decrees. Now, their reasonable service is to keep His Word as well. **He has remembered His covenant forever, the word which He commanded to a thousand generations. He made this covenant with Abraham and His oath to Isaac. Then He confirmed it to Jacob as a statute, to Israel as an everlasting covenant, saying, “To you, I will give the land of Canaan as the portion of your inheritance.” And so He gave them also the lands of the Gentiles that they might take possession of the people’s labor so that they might keep His statutes and observe His laws. Hallelujah!** (Psalm 105:10–11, 44–45). Notice how these two pairs of verses frame the entire psalm and give us the proper order of God’s grace to us. God fulfills His promises to Israel between vv. 11 and 44. However, what comes first is His promise to Israel (vv. 10–11), the fulfillment of this promise (vv. 12–44), and then He asks Israel to keep His Word (v. 45). That is the order of grace. God provides first and asks our obedience out of love and respect for Him. Religion, which is the invention of Satan, always reverses these things. You demonstrate obedience to God and then He rewards you. Every religion calls upon man to earn in order for God to reward. Scripture always places God’s works first—His provisions are given to us—then we respond in love and obedience. It is how a husband should treat his wife. He demonstrates his love for her, he sends her flowers, he gives her jewelry, he compliments her. She then responds in love and obedience. The husband cannot be a jerk and then expect his wife to respond in obedience to him. It doesn’t work that way. The husband gives in grace first, then the woman responds. God gives in grace first, and then we respond. God gave us His Son, Who died on our behalf. We did not earn this nor did we deserve it. He did this out of love for us. We are to respond to what was given to us.

## Psalm 105 Addendum

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[Exegetical Studies in the Psalms](#)

Let us delve into apologetics for just a moment. This world is filled with thousands of different religions and cults and philosophies which deal with God. All of them have something in common. Man earns from God. Man does good and God rewards him. Man struggles to reach nirvana (or, if you are put off by that, *man journeys to the end of eventually reaching Nirvana*); man follows the precepts of the church in order to avoid purgatory and to go straight into heaven; man witnesses and does good works in order to become one of the 144,000; etc. etc. In every religion, man earns and God pays him. This is man’s way of thinking, inspired by Satan. For any person who is not saved, when you ask them about God and heaven, they perceive as God weighing this balance of good works and good deeds as over against whatever bad things they have done (and they can certainly explain those things away), and then God thinks about it for awhile and then says, *aw, what the hell!* and brings them right into heaven. The Bible is consistent throughout in its contradiction of this order of events. Over forty different authors over a time period of at least two or three millenniums have all written that God gives to us and we respond. The entire tenor of Scripture is based upon God’s love and His grace. This is an incredibly unifying thread of Scripture, and it is a thread which stands in opposition to all other religions. God has given you eternal life. It does not matter what you have done—it does not matter how heinous your crimes against God and humanity have been. It doesn’t matter how many people you have bullied and hurt; it doesn’t matter how many crimes you have committed—Jesus Christ died on your behalf and by believing in Him, you are saved forever. And, you cannot ever lose this salvation. You can go back after salvation and become ten times a worse person than you ever were prior to salvation (and this is often the norm rather than the exception for Christians) and you cannot lose what God has given you. **For the gifts and calling of God are irrevocable** (Rom. 8:29). **For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord** (Rom. 8:38–39). God gives to us out of perfect and absolute grace. No matter what we do before or after salvation, we cannot lose what He has given us, because it all depends upon His work on our behalf; it all depends upon His gift to us. Therefore, we cannot earn or deserve His salvation by anything that we do before or after. This goes against everything that you, as a natural man, believe in. You believe that this should be earned; or, at the very least, maintained. But God gives, then He asks for our obedience—but He does not take back His gifts. This is the order of grace throughout Scripture and this unifying theme in itself tells us that the Bible is God’s Word to man, because the natural man wouldn’t place God’s gifts first, apart from merit. However, we

have over 40 authors all who place God’s grace first and our response second. And we have 40 authors who testify clearly to God’s gift to man apart from our deserving these gifts. Every other religious book tells us just the opposite. As a further aside, every few years, or decades, someone writes a book which has the intention of disproving the Bible and contradicting its teachings. One of them which I own purports that it will make the Bible obsolete, in the light of its arguments. And all of these attacks upon Scripture all have trouble with God’s grace. They point out David and Solomon and their failures and immorality. Both were not only saved but they were mature believers prior to their greatest sins. But the key is that God has given them salvation first, and **the gifts and calling of God are irrevocable**. David and Solomon never earned or deserved what God gave them, nor did they even maintain it with good behavior afterwards. This goes against the grain of natural man. Personally, I know what I am like inside and if I ever depended upon my good behavior and works to get me saved in the first place, or to keep me saved afterwards, I would spend eternity in the Lake of Fire, because there is no way I deserve or earn what God has given me, either now in time, or in eternity. And I commit sin after sin and make mistake after mistake, and God’s grace abides still.

Now we have covered the final several verses of this psalm rather quickly, mostly because we have covered the material elsewhere. So, what did the psalmist provide us with here which had not been given elsewhere? He wrote a psalm which concentrated upon God’s words and God’s activities with respect to the protection and provision of Israel. There were no side trips to describe Israel’s instability, her rejection of God, the two different generations, the final failure and then triumph of Moses. This psalm viewed God’s relationship to Israel from one particular angle—from God’s viewpoint. Furthermore, what God has done on behalf of Israel out of grace must be examined again and again. As you have seen, we have received a number of valuable lessons about God’s protection, His guidance, His plan, His faithfulness and His grace.

It may be helpful to see this chapter as a contiguous whole:

| A Complete Translation of Psalm 105   |  |
|---|--|
| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase  |
| The Ten Imperatives   |  |
| <p style="text-align: center;">Give thanks to Y<sup>e</sup>howah;<br/>[and] call upon His name.<br/>Make His deeds known among the peoples.<br/>Sing to Him.<br/>Sing praises to Him.<br/>Declare [or, <i>meditate about</i>] all of His extraordinary acts!<br/>Praise His holy name.<br/>[Let] the heart of those who seek Y<sup>e</sup>howah rejoice.</p>  | <p style="text-align: center;">Give thanks to Jehovah and call upon His name.<br/>Make His deeds known to all people throughout the world.<br/>Sing to Him and perform music to Him!<br/>Study about all of His extraordinary acts.<br/>Praise His holy name;<br/>and let the heart of those who seek Jehovah rejoice.</p>   |
| <p style="text-align: center;">Study [or, <i>seek</i>] Y<sup>e</sup>howah and His strength [or, <i>majesty</i>];<br/>continually seek His face [with intense desire].<br/>Recall His incredible works which He has done,<br/>[as well as] His wonders [and signs] and the judgments which He has spoken [lit., <i>of His mouth</i>],<br/>O progeny of Abraham, His servant,<br/>O sons of Jacob, His chosen ones.</p> | <p style="text-align: center;">Study Jehovah and His majesty and glory;<br/>and continually seek His presence.<br/>Call to mind God’s incredible works as well as His wonders and signs and all wisdom, judgment and guidance from the Word of God,<br/>you who are the descendants of Abraham, God’s servant,<br/>you who are the sons of Jacob, God’s chosen ones.</p> |
| <p style="text-align: center;">He [is] Y<sup>e</sup>howah our Elohim<br/>[and] His judgments [are manifest] in all the earth.</p>   | <p style="text-align: center;">He is Jehovah our God and His judgments and decrees are made manifest in all the earth.</p>   |
| God’s Covenant to the Patriarchs  |  |

| <b>A Complete Translation of Psalm 105</b>  |  |
|---|--|
| <b>A Reasonably Literal Translation</b>   | <b>A Reasonably Literal Paraphrase</b>   |
| <p>He remembers His covenant forever;<br/>                     He mandates [His] word for a thousand generations,<br/>                     which [covenant] He made with Abraham;<br/>                     even His solemn oath to Isaac.</p>   | <p>He will remember His covenant promises forever;<br/>                     His commands stand for a thousand generations,<br/>                     which promise He made to Abraham;<br/>                     even His solemn oath which He later made to Isaac.</p>  |
| <p>Therefore, He decrees it [His covenant] as [lit., to,<br/>                     for] a statute to Jacob;<br/>                     [and] as [lit., in] an eternal covenant to Israel,<br/>                     saying "To you, I will give the land of Canaan [as]<br/>                     your inherited territory;"<br/>                     when they were [but] of a few men [there]<br/>                     and visitors in it [the land].</p>          | <p>He confirms this decree to Jacob and an eternal<br/>                     covenant to Israel, saying to you, "I will give you the<br/>                     land of Canaan as your appropriate possession;"<br/>                     even though, at that time, they were but a few men<br/>                     who temporarily lived in the land.</p>   |
| <b>God Protects His People</b>  |  |
| <p>Then they wandered from nation to nation,<br/>                     from a kingdom to another people.<br/>                     He did not permit anyone [lit., a man] to oppress [or,<br/>                     exploit] them.<br/>                     He reprov'd kings on their account,<br/>                     [saying], "Do not touch My anointed ones<br/>                     and do not harm [or, do evil to] My prophets."</p>                      | <p>Then they walked about from nation to nation,<br/>                     from one kingdom to another.<br/>                     He did not permit anyone to oppress or exploit them.<br/>                     In fact, He even disciplined kings for their sakes,<br/>                     saying, "Do not touch My anointed ones and do not<br/>                     cause harm to My prophets."</p>  |
| <b>God Sends Joseph to Egypt Ahead of His People</b>  |  |
| <p>He then summoned a famine over the land;<br/>                     He broke into pieces every piece [lit., staff] of bread.</p>   | <p>He called for a famine over the land and reduced the<br/>                     food supply to nothing.</p>   |
| <p>He sent a man before them:<br/>                     Joseph was sold as a slave.<br/>                     They afflicted his feet with shackles;<br/>                     his soul had entered iron until the time His Word<br/>                     went out—<br/>                     and the Word of Y<sup>h</sup>owah tested him.</p>   | <p>God sent a man ahead of them [into Egypt];<br/>                     He saw to it that Joseph was sold as a slave [to<br/>                     Egyptians]. His feet were placed into shackles;<br/>                     the stigma of slavery was in his soul until the time<br/>                     that His word went out,<br/>                     the decree of Jehovah tested Joseph.</p>  |
| <p>The king sent<br/>                     and the ruler of peoples released him<br/>                     and he freed him.<br/>                     He [Pharaoh] [then] made him lord over his house<br/>                     and ruler over all of his possessions,<br/>                     to imprisoning his princes as he desires [lit., by his<br/>                     soul].<br/>                     He [Joseph] even taught wisdom to his elders.</p> | <p>The king sent and the ruler of the peoples released<br/>                     him from his bonds and he freed him.<br/>                     The Pharaoh of Egypt then made Joseph Lord over<br/>                     his house<br/>                     as well as the ruler over all of his possessions,<br/>                     to have even the authority over his princes.<br/>                     Furthermore, he even instructed the wise men of<br/>                     Egypt.</p> |
| <p>Israel then entered into Egypt;<br/>                     and Jacob temporarily resided in the land of Ham.<br/>                     He then made His people very fruitful<br/>                     and He made them greater [in number] than their<br/>                     enemies [or, on account of their enemies].</p>   | <p>Israel then entered into Egypt;<br/>                     Jacob temporarily resided in the land of Ham.<br/>                     God then made His people very prolific<br/>                     and He increased their population on account of<br/>                     their enemies.</p>   |
| <b>God's Plagues on Egypt</b>   |  |

| <b>A Complete Translation of Psalm 105</b>  |   |
|---|---|
| <b>A Reasonably Literal Translation</b>   | <b>A Reasonably Literal Paraphrase</b>  |
| <p>He turned their [the people of Egypt's] heart to hate His people<br/>[and] to conspire against [or, <i>to deceive</i>] His servants.</p>   | <p>He allowed them to express their vicious hatred toward His people<br/>and to conspire against His servants.</p>  |
| <p>He sent [both] Moses, His servant [and] Aaron, whom He had chosen with him.<br/>They made known to them [lit., <i>placed in them</i>] the words of His signs [or, <i>pledges, assurances</i>]<br/>and [they performed] miracles [or, <i>proofs</i>] in the land of Ham.</p>  | <p>He sent both Moses, His servant and Aaron, whom He had also chosen to stand with him.<br/>They first made known what signs God would do, and then they performed miracles in the land of Ham.</p>  |
| <p>He sent forth the darkness and He made [the land] dark;<br/>and they [Moses and Aaron] were not disobedient to His words.</p>  | <p>God made the land dark, yet they still rebelled against His words.</p>   |
| <p>He turned their waters to blood and caused their fish to die.<br/>He infested their land with frogs;<br/>[He even infested] the chambers of their kings [and princes].<br/>He spoke and swarms [of various flies and insects] came;<br/>[along with swarms of] gnats [or, <i>lice</i>] within their borders.</p>   | <p>He changed their waters into blood and caused their fish to die.<br/>Their land swarmed with frogs;<br/>they even entered the private rooms of their royalty.<br/>He spoke and swarms of pests came and a plethora of insects within all their borders.</p>  |
| <p>He had given [for] their heavy rains, hail, bolt lightning [and] flash lightning within their land.<br/>He struck own their vines and fig trees and He broke into pieces the trees of their territory.<br/>He spoke and a locust came; and larva without number.<br/>They devoured all the grass in their land and they destroyed all the produce of their soil.</p> | <p>Instead of just heavy rains, God also gave them hail stones, bolt lightning and flash lightning throughout their land,<br/>striking down their vines and fig trees and breaking their trees into pieces within their borders.<br/>He spoke and the locusts appeared; and larva inundated them.<br/>This swarm of insects devoured the vegetation in the land<br/>and they destroyed all of their farm produce.</p> |
| <p>[Finally] He struck down every firstborn in their land, the beginning of all their strength [power and ability].</p>   | <p>Finally, He struck down every firstborn of the land, the beginning of all their strength, power, ability and youth.</p>  |
| <b>God Provides for Israel</b>  |   |
| <p>Then He brought them [out] with silver and gold and no one in His tribes was stumbling.<br/>Egypt rejoiced in their departure for a dread of them [the Jews] had fallen upon Egypt [lit., <i>them</i>].</p>  | <p>Then He brought them out having been reimbursed with silver and gold and none in His tribes stumbled.<br/>Egypt rejoiced when they departed for a fear of them had fallen upon Egypt.</p>  |

| A Complete Translation of Psalm 105  |  |
|--|--|
| A Reasonably Literal Translation   | A Reasonably Literal Paraphrase  |
| He spread a cloud [above the Israelites] for a covering and [flash] lightning to give [them] light by night. | He spread a cloud over them as a covering and he used flash lightning to give them light by night.                       |
| They [lit., <i>he</i> ] asked so He brought [them] quail and bread of heaven [with which] He satisfied them. | They asked God for food so He brought them quails and He satisfied them with bread from heaven.                          |
| He split open a rock and waters gushed out; a river flowed into a dry [ravines].                             | When He split open a rock, waters gushed out, and a river flowed down through dry ravines.                               |
| For He remembered His sacred word; [and He remembered] Abraham His servant.                                  | For He remembered His sacred promises; and He remembered Abraham His servant.  |
| God Gives the Land of Canaan to the Jews   |  |
| Then He brought forth His people with joy; [and He brought out] His chosen [people] with singing.            | Then He brought forth His people with joy; and He brought out His chosen ones with singing.                              |
| Then He gave to them the lands of the Gentiles and they took possession of the labor of [those] peoples.     | Then He gave to them the cities and states of Gentiles in the land and they took possession of the toil of these people. |
| [God did all of these things] so that they would keep His statutes and guard His doctrines.                  | God did all of this so that they would keep His statutes and observe His docs and laws.                                  |
| Praise Yah [lit., <i>Hallelujah</i> ]!   | Hallelujah!  |

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[Exegetical Studies in the Psalms](#)

It may be helpful to see this chapter as a contiguous whole:

**Bullinger’s Organization of Psalm 105 Side-by-Side Psalm 105**

**A. Exhortation to praise the Lord (in the second person plural) (vv. 1–7).**

|  |  |
|--|--|
| <p style="text-align: center;">Give thanks to Y<sup>e</sup>howah;<br/>[and] call upon His name.<br/>Make His deeds known among the peoples.<br/>Sing to Him.<br/>Sing praises to Him.<br/>Declare [or, <i>meditate about</i>] all of His extraordinary acts!<br/>Praise His holy name.<br/>[Let] the heart of those who seek Y<sup>e</sup>howah rejoice.</p> |  |
|--|--|

| Bullinger’s Organization of Psalm 105 Side-by-Side Psalm 105   |  |
|--|--|
| <p>Study [or, seek] Y<sup>e</sup>howah and His strength [or, <i>majesty</i>];<br/>                     continually seek His face [with intense desire].<br/>                     Recall His incredible works which He has done,<br/>                     [as well as] His wonders [and signs] and the<br/>                     judgments which He has spoken [lit., <i>of His mouth</i>],<br/>                     O progeny of Abraham, His servant,<br/>                     O sons of Jacob, His chosen ones.</p> |  |
| <p>He [is] Y<sup>e</sup>howah our Elohim<br/>                     [and] His judgments [are manifest] in all the earth.</p>   |  |
| <p><b>B. The basis of praise; God makes a covenant with Abraham to be fulfilled in the future (vv. 8–12).</b></p>  |  |
| <p>He remembers His covenant forever;<br/>                     He mandates [His] word for a thousand generations,<br/>                     which [covenant] He made with Abraham;<br/>                     even His solemn oath to Isaac.<br/>                     Therefore, He decrees it [His covenant] as [lit., <i>to</i>,<br/> <i>for</i>] a statute to Jacob;<br/>                     [and] as [lit., <i>in</i>] an eternal covenant to Israel,</p>  | <p>1. The covenant is remembered (vv. 8–10).</p>   |
| <p>saying “To you, I will give the land of Canaan [as]<br/>                     your inherited territory;”</p>   | <p>2. The Land is promised (v. 11).</p>  |
| <p>when they were [but] of a few men [there]<br/>                     and visitors in it [the land].</p>   | <p>3. The People are described (v. 12).</p>  |
| <p><b>C. The patriarchs (vv. 13–22).</b></p>   |  |
| <p>Then they wandered from nation to nation,<br/>                     from a kingdom to another people.</p>  | <p>1. The journeyings of the Patriarchs (v. 13).</p>   |
| <p>He did not permit anyone [lit., <i>a man</i>] to oppress [or,<br/> <i>exploit</i>] them.<br/>                     He reprovved kings on their account,<br/>                     [saying], “Do not touch My anointed ones<br/>                     and do not harm [or, <i>do evil to</i>] My prophets.”</p>   | <p>2. The grace and protection given them<br/>                     (vv. 14–15).</p>  |
| <p>He then summoned a famine over the land;<br/>                     He broke into pieces every piece [lit., <i>staff</i>] of bread.</p>   | <p>3. Their affliction (v. 16).</p>  |
| <p>He sent a man before them:<br/>                     Joseph was sold as a slave.</p>   | <p>4. Joseph’s mission to deliver Israel<br/>                     (vv. 17–22).<br/>                     a. The sending of the deliverer (v. 17).</p> |
| <p>They afflicted his feet with shackles;<br/>                     his soul had entered iron until the time His Word<br/>                     went out—<br/>                     and the Word of Y<sup>e</sup>howah tested him.</p>  | <p>b. His trial by the Word of God<br/>                     (vv. 18–19).</p>   |

## Bullinger's Organization of Psalm 105 Side-by-Side Psalm 105

|   |   |
|---|---|
| <p>The king sent<br/>and the ruler of peoples released him<br/>and he freed him.<br/>He [Pharaoh] [then] made him lord over his house<br/>and ruler over all of his possessions,<br/>to imprisoning his princes as he desires [lit., <i>by his soul</i>].<br/>He [Joseph] even taught wisdom to his elders.</p> | <p>c. The deliverance (vv. 20–22).</p>  |
| <p><b>C. The nation Israel (vv. 23–41).</b></p>   |   |
| <p>Israel then entered into Egypt;<br/>and Jacob temporarily resided in the land of Ham.</p>  | <p>1. The journeyings of the people (v. 23).</p>  |
| <p>He then made His people very fruitful<br/>and He made them greater [in number] than their<br/>enemies [or, <i>on account of their enemies</i>].</p>  | <p>2. The grace and protection given them<br/>(v. 24).</p>  |
| <p>He turned their [the people of Egypt's] heart to hate<br/>His people<br/>[and] to conspire against [or, <i>to deceive</i>] His<br/>servants.</p>   | <p>3. Their affliction (v. 25).</p>   |
| <p>He sent [both] Moses, His servant<br/>[and] Aaron, whom He had chosen with him.</p>  | <p>4. Moses' mission to deliver Israel<br/>(vv. 26–41).<br/>a. The sending of the deliverer (v. 26)</p> |

**Bullinger’s Organization of Psalm 105 Side-by-Side Psalm 105**

They made known to them [lit., *placed in them*] the words of His signs [or, *pledges, assurances*] and [they performed] miracles [or, *proofs*] in the land of Ham.  
 He sent forth the darkness and He made [the land] dark;  
 and they [Moses and Aaron] were not disobedient to His words.  
 He turned their waters to blood and caused their fish to die.  
 He infested their land with frogs; [He even infested] the chambers of their kings [and princes].  
 He spoke and swarms [of various flies and insects] came;  
 [along with swarms of] gnats [or, *lice*] within their borders.  
 He had given for their heavy rains, hail, bolt lightning [and] flash lightning within their land.  
 He struck own their vines and fig trees and He broke into pieces the trees of their territory.  
 He spoke and a locust came; and larva without number.  
 They devoured all the grass in their land and they destroyed all the produce of their soil.  
 [Finally] He struck down every firstborn in their land, the beginning of all their strength [power and ability].

b. His trial by the Word of God (vv. 27–36).

Then He brought them [out] with silver and gold and no one in His tribes was stumbling.  
 Egypt rejoiced in their departure for a dread of them [the Jews] had fallen upon Egypt [lit., *them*].  
 He spread a cloud [above the Israelites] for a covering and [flash] lightning to give [them] light by night.  
 They [lit., *he*] asked so He brought [them] quail and bread of heaven [with which] He satisfied them.  
 He split open a rock and waters gushed out; a river flowed into a dry [ravines].

c. The deliverance (vv. 37–41).

**B. The basis of their praise—God begins to fulfill his covenant with Abraham (vv. 42–45).**

For He remembered His sacred word; [and He remembered] Abraham His servant.  
 Then He brought forth His people with joy; [and He brought out] His chosen [people] with singing.

1. The covenant is remembered (vv. 42–43).

Then He gave to them the lands of the Gentiles and they took possession of the labor of [those] peoples.

2. The Land is inherited (v. 44).

**Bullinger’s Organization of Psalm 105 Side-by-Side Psalm 105**

[God did all of these things] so that they would keep  
His statutes  
and guard His doctrines.

3. The People are described (v. 45).

**A. Exhortation to praise the Lord in the second person plural (v. 45).**

Praise Yah [lit., *Hallelujah*]!

This is the outline taken out of Bullinger’s book and set next to the text. It mostly holds together, although not all of the breaks are as natural as they are in my outline. Furthermore, the parallelism is not a line-by-line parallelism, but a section by section, each section being quite different in size. In any case, the sheer organization is quite impressive.

When I first read through Bullinger’s outline, my thought was, the psalmist simply had a very complex mind, and that he organized the psalm around the outline; now I am leaning more toward God the Holy Spirit providing the overall organization for the psalmist.

The interaction between God the Holy Spirit and those empowered by Him is quite fascinating. Once and awhile, I redo a psalm or a chapter of Scripture like this, and I notice that some of the things which I had already written are quite inspired (I don’t mean *inspired* in the same sense that Scripture is inspired). This strikes me because, on occasion, I felt inspired to write essentially the same thing; and, on other occasions, I am impressed with a connection which I made in the past which connection did not occur to me during the rewrite. Do not misunderstand my point here: I do not in any way place this on a par with Scripture—no more Scripture will be written in our era—nor am I bragging on my past and presence brilliance; what strikes me is, I believe that this is God the Holy Spirit working through me, even though I, as the agent, could not really quantify the function of God the Holy Spirit any more than that. It is not unlike a pastor who uncovers something in Scripture, and teaches it to his congregation. He may have a variety of emotions during that time period, but exactly quantifying and categorizing the work of the Holy Spirit would be difficult to do. What is not occurring is, we are not turning into Holy Spirit zombies; we are not pod people; we do not lose our individuality, our identities, our personalities or anything else which makes us who we are. Somehow, this is a very organic, even imperceptible interaction, which we can often, after the fact, recognize, but are unable to quantify or categorize during the actual actions.

Let me take the spotlight off me, as what I am attempting to comment on is the interaction of ourselves and God the Holy Spirit (and I am doing this in the light of the wonderfully complex parallelisms found in this psalm). Many of us have witnessed an evangelist and the response of his audience, and, when God the Holy Spirit is clearly involved, the events are moving and mind-boggling. Gary Horton spoke at the public high school where I taught on 3 occasions, and 2 of these occasions stand out to me. The first time, he spoke in a double-classroom and, although there was minimal publicity (perhaps none?), the classroom was over-flowing with kids for each of the 6 or so sessions, spilling out into the hallway from the doors, and yet, they were quiet, respectful and totally dialed in to what Gary was saying. These were not kids who conned their teachers into letting them out to hear this speaker, and then they ran wild. They were sucked into that room like there was a vacuum pulling them in there. Some of the most secular teachers I have known even let a kid or two out to listen to Gary speak. It was amazing. A few years later, Gary returned and spoke in the auditorium. Now, he normally did not speak to public high schools, so he chose his wording carefully, and presented the gospel clearly, but without even saying the name Jesus Christ. Everyone in that auditorium knew of Whom he was speaking, yet Gary did not even have to speak our Lord’s name. It was amazing to see. Furthermore, these were primarily Freshmen, the attendance was voluntary; the students filled the large auditorium, and they listened. The bell for lunch went off—and let me again remind you that we are dealing with nearly 1000 high school students, most of whom were Freshmen—and Gary asked for them to listen to the last few points, and they did! No one got up to leave, no one said, “Lunch bell” or “time to go.”

Exactly what did the Holy Spirit do? How did the Holy Spirit work through Gary to speak directly to the hearts of those kids? What were the divine mechanics and mechanisms involved? I could not tell you. I am sure that Gary rebounded and was therefore filled with the Spirit. I am sure he prayed many times before stepping onto that stage. I am sure that I did the same (although I really don't recall what I did). However, what was clear and unmistakable was the power of God the Holy Spirit during those presentations.

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