

Praise the Lord of History Psalm 105

Main Idea: This historical Psalm celebrates God's faithful works done on behalf of His people, reflecting primarily upon episodes found in the Pentateuch.

I. What – Worship the Lord (105:1-6)

II. Why – He Is the Lord of History (105:7-45)

- A. The Lord's Promise to Abraham (105:7-11)
- B. The Lord's Protection and Providence: From Canaan to Egypt (105:12-23)
- C. The Lord's Protection: In Egypt (105:24-36)
- D. The Lord's Promise Fulfilled: From Egypt to Canaan (105:37-45)

III. Wow – Marvel at the Lord of History

Why do you believe in Christianity? There are many answers to this commonly asked question. (If you're not a Christian, this is a safe place to ask such questions). One answer at the top of the list must be the fact that Christianity is rooted in *human history*. The characters in the Bible existed. The coming of Christ happened. The bloody death and bodily resurrection of Jesus really took place. Christianity is married to human history. Our skeptical friends may not be persuaded of the historical record, but that shouldn't stop us from making this point. And it's a truth that should reassure believers in their faith.

Do you enjoy history? Perhaps you love it. Maybe you find it boring and uninteresting. Those who like history and those that don't are often distinguished by whether or not he or she views history as a *spectator* or as a *participant*. I grew more interested in history as a student when I found myself connected to it. As an American, I find our nation's history interesting because it's my history. And even more importantly, I find biblical history interesting because I'm a Christian. If you're a Christian, then the history of the people of God is your history. We shouldn't view redemptive history as casual admirers, but as active participants in the ongoing mission of the redeemed.

In the following three Psalms, we learn much about the history of the people of God. There are both positive and negative lessons to learn (Ps 105 is positive, Ps 106 is negative). In Psalm 105, the author traces Israel's journey from God's covenant with Abraham to their possession of the Promised Land. In tracing this history, Allen says that the Psalmist has a triple goal in mind: to *inspire God's people to praise God*, to *encourage them in the faith*, and to *exhort them to live in accordance with His will* (Allen, 42). May these goals be accomplished in us, as we study it.

The use of the Psalm was very appropriate for various times of celebrations of God's faithfulness, as in the case of David's bringing the ark to Jerusalem. 1 Chronicles 16:8-36 is clearly associated with Psalm 105, as the first fifteen verses of Psalm 105 are quoted in 1 Chronicles 16. The hymn should also be used as an aid in our moments of worship, as we ponder God's faithfulness to us today.

Psalm 105 is a longer Psalm, but it's quite easy to follow. The writer surveys the sequence of events from Genesis to Joshua, with the majority of time spent on the events in the Pentateuch. After providing some opening exhortations to worship God and remember His works in verses 1-6, the writer proceeds to exalt the Lord of history, who accomplished His will in various time periods, in verses 7-45. The Psalmist actually gives the application, the "so what" of redemptive history, *worship the Lord*, in the beginning of the Psalm before unfolding the reasons for doing so.

After we trace the Psalm, I will collect some of the truths about God that should cause us to marvel at Him.

What – Worship the Lord (105:1-6)

In verses 1-6, the Psalmist calls on the people to praise God by giving a string of imperatives. These imperatives call for various expressions of praise to God. Notice the exhortations below:

Give thanks to Yahweh, call on His name;
proclaim His deeds among the peoples.
Sing to Him, sing praise to Him;
tell about all His wonderful works!
Honor His holy name;
let the hearts of those who seek Yahweh rejoice.
Search for the LORD and for His strength;
seek His face always.
Remember the wonderful works He has done,
His wonders, and the judgments He has pronounced,
you offspring of Abraham His servant,
Jacob's descendants—His chosen ones. (Ps 105:1-6)

Consider these expressions of worship: give thanks ... call on His name ... proclaim His deeds ... sing to Him... sing praise to Him ... tell about all His wonderful works ... honor his holy name ... rejoice ... search ... seek ... remember. These imperatives provide a rich understanding of worship.

Verses 1-2 express the *verbal acts of worship*: give thanks, call on His name, proclaim, sing, and tell. The redeemed should say so! They should make known the glory of God in personal praise, corporate praise, and in global witness.

Verse 3 reminds of *the gravity of worship*, as the Psalmist calls us to focus on the nature of God whose name is “holy.” God’s people should “glory in His holy name” (3, ESV). To glory in His name means that make *His name* the most important thing in life – in your life, work, parenting, service, prayers, recreation, rest, eating and drinking, dating, marriage, studies and so on. All of life should be lived for the glory of His name. All our sin problems are worship problems. It’s a failure to have God in His rightful place in our hearts. It’s a failure to glory in His holy name.

Verse 4 draws attention to *our need for worship*. We are told to seek the Lord *presently*, that we may find *strength*. Though the Psalm will describe events in the past, the Psalmist emphasizes here that the Lord is at work presently. Therefore, let us seek His presence for we are in great need of His power, as the people of God expressed when the ark was brought into Jerusalem.

Verses 5-6 set the tone for the rest of the Psalm. The writer highlights *the relationship between remembering and worship*. He urges the saints to never forget all that God has done for His people, so that they will live a life of praise. The people are called to remember God’s “wonderful works,” His “wonders” (cf., Ps 9:1; 96:3; Deut 4:34) and His “judgments” (cf., Ex 6:6; 7:4; 12:12).

Memory is a significant part of our faith, as many of the Psalms demonstrate (cf., Ps 103:2). Our Christian pilgrimage includes various mountain peaks, where we have encountered the Lord in powerful ways. I can remember vividly the night I submitted to the Lordship of Jesus as a sophomore in college, and committed my life to following Him. I have never been the same. I remember packing my bags, and flying to New Orleans to begin seminary. I remember my first summer camp of serving as a camp pastor; to the day I took Kimberly’s hand in marriage; to my

first Sunday as a pastor; to adopting our children; to planting our congregation, meeting for the first time on a Sunday; to baptizing my father and some of my children. These types of moments are to be remembered. Don't forget all that God has done for you! Paul tells Timothy to not forget the Savior saying, "Remember Jesus Christ, risen from the dead, the offspring of David" (2:8a, ESV). How could Timothy possibly forget the Savior? Paul knew that we are prone to drift away from our first love, prone to get busy with things, even good things, and slowly drift away from sweet communion with the Lord who redeemed us.

Further, each verse draws attention to *the object* of worship: *the LORD*. And *the subjects* of worship: *the people of God* (i.e., the offspring of Abraham and Jacob, v. 6). The rest of the Bible shows that all Christians today are included in this privileged number (cf., Gal 3:6ff; 4:28ff). We have inherited this rich history (Kidner, 374). So then we can sing with the Psalmist as participants in this story. And it's a gift of God's grace to be able to worship Him.

This string of imperatives could be used in a variety of ways. Think about how you might use them today or this week. You could use them for personal worship, simply reading them each day, allowing them to give some structure to your praise to God. When was the last time you slowed down to remember the mighty acts of God and gave Him thanks and praise? Sometimes we have to force ourselves to give thanks to God because our hearts grow cold. Make yourself recount the grace of God and give thanks to God (we're commanded to give thanks, not just when we feel like it!). Perhaps journaling will help you. Maybe a prayer walk will assist you, as you get outside and behold creation.

You could also use these verses for family worship. You might read a verse per night this week, asking the family to give thanks for particular blessings, to sing, to seek the Lord's strength, etc.

You could also use these verses in corporate worship, reading a verse and then pausing for a time of personal reflection, followed by a corporate action that corresponds with each verse.

The fact is God's people are to be a worshipping people. Our worship centers on who God is, and what God has done. Our worship is both personal and corporate. And our worship should carry over into global witnessing; for we should not only remind one another of God's deeds, but we must also make His deeds known among the nations (105:1; cf., Ps 96; Ps 76:7, 12).

We should also remember that non-Christians are also worshipping people too. We worship what we value, serve, rejoice in, sacrifice for, and spend time/money/energy on. The big question in life is – who are you worshipping? The rest of the Psalm will unfold *why* we should value the Lord above all.

Why– He Is the Lord of History (105:7-45)

The Psalm breaks down into four main sections. In streamlined fashion, the writer shows the faithful works of God in early redemptive history. This large section of Scripture carries a note of *gratitude* throughout. The Psalmist isn't merely teaching; He's leading people in worship to the Lord of history.

The Lord's Promise to Abraham (105:7-11). The Psalmist begins by noting the Lord's covenantal faithfulness to His people, which magnifies the grace and faithfulness of God. God protected our family line, which lead to the coming of Christ. These verses are in some ways the central verses of the Psalm, for everything else that is mentioned is the fulfillment of God's promise to Abraham.

The writer calls the Lord "our God" (105:6), says that the Lord "remembers His covenant forever...." (8). A covenant is a "stunning blend of law and love" (Keller, *Preaching*, 104). It's more

intimate and loving than a contract, and it's more enduring and binding than a personal affection alone (Ibid.). The Psalmist reflects on God's covenant with Abraham, Isaac, and Jacob (9-10). We read of this covenant, this blending of law and love, in Gen 15:18; 17:2-8; 22:16; 26:3-5; 28:13-15; Gen 35:12.

This covenant is described *everlastingly*, "for a thousand generations" (8). God has indeed remembered his covenant by sending for Jesus, who has made us heirs of a new covenant (Lk 1:72-73). "Remembering" here implies more than memory; it involves action. God actively remembered His covenant in sending the Son. He protected this holy line. If He can protect the line to Christ, then He can protect us until we arrive in glory (cf., Phil 1:6).

In verse 11, the Psalmist draws particular attention to the land promise associated with the covenant: "I will give the land of Canaan to you as your inherited portion." This particular aspect of God's promise is fulfilled at the end of the Psalm. A promised new creation now awaits the redeemed from every tribe and tongue, an uncountable number of people have bowed the knee to Abraham's ultimate offspring, Christ. God's fulfilled promise highlighted in this land aspect of the covenant should give believers today great assurance of this new creation to come. God keeps His Word. He speaks, and He acts.

The Lord's Protection and Providence: From Canaan to Egypt (105:12-23). This set of verses describe first how Abraham's family actually lived in Canaan, but only as nomadic strangers, and how they then migrated to Egypt (Wilcock, 129). The Psalmist underscores God's protection for the patriarchs (12-15), and then God's providence displayed in the life of Joseph (16-23). .

Protection (12-15). In the beginning of Israel's history, they were "few in number" (12). There weren't many members of the covenant community. They were also unstable. The Psalmist says that they were "temporary residents in Canaan" (12b), who were "wandering" around from nation to nation, kingdom to kingdom (13). For three generations they lived a nomadic lifestyle.

Nevertheless, the Lord protected them. He "allowed no one to oppress them" (14a). The Lord also "rebuked kings on their account" (14b). The Lord used plagues and dreams in order to "rebuke" those that threatened God's people. For instance, Pharaoh (Gen 12:17), Abimelech, and his son (Gen 20:3; 26:11) did not prevail against Abraham and Isaac.

In the Lord's eyes, the people were His "anointed" (15a). So He made sure they weren't touched. And so the Lord guided them and guarded this small number of nomads in the mist of political and moral pressures of their day. The Lord also called them "My prophets," a statement here that's generalized to apply to all three patriarchs (VanGemeren, 667).

For more on this abbreviated history, read Genesis chapters 12-35. The Psalmist covers many chapters in four verses to highlight the Lord's protection.

We should be reminded that our ultimate protection is found in the Lord as well. We may do a lot of good and wise things to protect ourselves from danger, but ultimately, we rest in the Lord's protection.

Providence (16-23). The next section contains a description of God's remarkable providence. As the storyline of the Bible is unfolded, the writer includes a famine next. The Lord summoned a famine (16; cf., Gen 41:54), which was "destined to be the pivot of all events" (Kidner, 375). But because the Lord had good plan in mind, He sent Joseph ahead of time to Egypt (17a; cf., Gen 45:5; 7; 50:20).

Joseph's life was Israel in miniature; the path to glory came through suffering (Allen, 43). It was also an anticipation of Jesus' life and ministry. Glory came through suffering – suffering in many ways like Joseph. For the Christian, this too is a paradigm for us. We will reach glory only through suffering (Rom 8; Mk 8:31-38).

The Psalmist reminds us that Joseph endured an unjust imprisonment, and the humiliation of slavery (17b; cf., Gen 39:20), with his feet being shackled and his neck put in an iron collar (18). He dwelt in slavery until “what he had said came to pass” (105:19a, ESV), which is probably referring to Joseph’s God-given ability to interpret dreams (Gen 40:5-23; 31:12-13). His earlier dreams included a dream of his exalted status, a dream that proved to be God’s word of promise (Gen 37:5-11). But until “the word of the Lord” proved true, Joseph was “tested” and tried (105:19).

Joseph endured because “the Lord was with him” (Gen 39:2-3, 21; Acts 7:9), as He worked out His sovereign purposes through him. In the end, Joseph understood the big picture, and rejoiced in God’s providence. Here are two classic statements that he made to his brothers:

So Joseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed or angry with yourselves because you sold me here, for *God sent me before you* to preserve life. For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. And *God sent me before you* to preserve for you a remnant on earth, and to keep alive for you many survivors. So *it was not you who sent me here, but God* (Gen 45:4-8a, ESV, my emphasis).

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” (Gen 50:20, ESV).

These verses should bring great encouragement to us! The Lord will accomplish His purposes, even if the means are *messy*. Trust Him in hard times, for He is working out His good will for His people.

In verses 20-22, The Psalmist reflects on how Joseph was released from prison, and made him the “master of his household” (20-21; Gen 41:14, 40). This would be like the secretary of state (VanGemeren, 668). Joseph administrated all of Pharaoh’s “possessions” (105:21b; cf., Acts 7:10). All would recognize the incredible wisdom of Joseph, and he would be given the opportunity to instruct leaders (105:22).

Here are more evidences of God’s providence that should inspire praise. God can work through evil kings and leaders, and God can place His servants in strategic places to accomplish His sovereign purposes.

In God’s providence, the writer says, “Israel went to Egypt,” also known as the “land of Ham” (105:23). There, they lived as a “foreigner” in the land. That’s how they got to Egypt. The Lord directed them there.

One of the main themes of the Bible is *suffering*. This should encourage us because life is filled with it! In that great theological movie, *The Princess Bride*, the Man in Black responds to Buttercup’s statement, “You mock my pain!” by saying, “Life is pain, Highness. Anyone who says differently is selling you something.” The good news is the Bible says a ton about it. The early chapters of Genesis describe how evil and suffering came into the world. Joseph’s life was filled with suffering. The book of Exodus is about release from slavery. The wisdom books provide reflections on suffering. Psalms offers prayers for help in suffering. New Testament books like Hebrews and 1 Peter deal greatly with suffering. And above all, the hero of all of Scripture, Jesus Christ, was a man of sorrows. He was the suffering Servant. God isn’t unaware of your suffering. Jesus can identify with you in it, and provide grace for you to endure it – all with the promise of one day eradicating it.

While the problem of suffering is a turn off for many nonbelievers, faithful Christians know that there's a richness and joy that comes only in knowing Christ in the midst of suffering (cf., Phil 3:10). Be encouraged with the life of Joseph. God is with you. God is at work. God will accomplish His plans. Don't grow angry in suffering. Learn how to live in the midst of it by trusting, praying, fellowshiping, weeping, and hoping.

The Lord's Protection: In Egypt (105:24-36). In verses 24-25, the writer summarizes Exodus chapter 1. Israel multiplied, as a result of the Lord's providence, and Pharaoh's anger intensified, resulting in increased hardship for Israel. The Psalmist however skips over any details of their hardship in Egypt because his focus is on the Lord's protection and mighty acts (VanGemeren, 669).

Moving from Abraham to Joseph, we now read of Moses, the Lord's servant, and Aaron, whom the Lord. The writer says, "He sent Moses His servant, and Aaron, whom He had chosen" (105:26). God used both of these men, displaying His power through them (105:27; cf., Ex 10:2; Jer 32:20). Exodus 3-4 describes this "sending" at length. The story of Moses' commission shows how God can use ordinary, weak, human vessels to accomplish His purposes.

The writer then proceeds to highlight how God demonstrated His power in Egypt by noting eight of the ten "plagues" or "signs and miracles." His list is not complete, nor is it chronological. He states it in poetic form. The plagues are framed between the ninth plague (105:28) and the tenth plague (105:36), that is, between *darkness* (plague nine, Ex 10:21-28) and the *death of the firstborn* (plague ten, Ex 11:4-8, 12:29). Below is a chart with the orders (compare also Ps 78:44-51):

The Order in Exodus 7-12	The Order in Psalm 105:28-36
1. Blood	1. Darkness
2. Frogs	2. Blood
3. Gnats	3. Frogs
4. Flies	4. Flies
5. Livestock	5. Gnats
6. Boils	6. Hail
7. Hail	7. Locusts
8. Locusts	8. Death of the firstborn
9. Darkness	
10. Death of the firstborn	

The change in ordering has no bearing on the historicity of what happened in Egypt (VanGemeren, 670). The reason for mentioning the plague first might be due to the fact that this act was the decisive act for the Egyptian people. Pharaoh's counselors were advising Pharaoh to come to terms with Israel, so we read, "they did not rebel against His words" (105:28). By the tenth plague, Pharaoh surrendered.

The Psalmist doesn't even mention Pharaoh. His intent is to show the action of God. Notice the verbs: He *sent* darkness (28)... He *turned* the waters into blood (29)... He *spoke*, and there came swarms of flies (31)... He *gave* them hail (32)... He *struck down* their vines and fig trees (33) ... He *spoke*, and the locusts came (34) ... He *struck down* all the firstborn (36). The Psalmist doesn't want the people to forget what *the Lord* accomplished for them.

As God executed judgment on Egypt (and their gods, Num 33:4), He was revealing to everyone that He alone was God. Woven throughout Exodus 7:5-11:10 is this central theme:

“that they may know that I am Yahweh.” This theme appears throughout the whole book of Exodus, but especially in the section on the plagues. God wanted both Israel (Ex 6:7) and the Egyptians (Ex 7:5) to know that He alone was worthy of worship. God’s judgment then was mingled with mercy. Israel saw and believed, and praised God. Egypt (at least the vast majority of them it seems) rejected Yahweh.

The Lord judged Egypt and Egypt’s gods, but protected His people. He protected them from threats in earth, sky, and sea. Look to Him for protection from all threats in this life.

The Lord’s Promise Fulfilled: From Egypt to Canaan (105:37-45). As in the case of the previous eras, the story of Israel’s return to Canaan is also summarized and stated in the most positive light. The author doesn’t mention the length of the journey nor the sins of Israel during the forty-year wandering. The giving of the law and the tabernacle (positive elements) are also omitted.

So then, what does the author include in this short summary of a long period of time (that covers about four books of the Bible!)?

He first highlights *the wealth and wellbeing of the redeemed* (37, 43). The writer says, “Then He brought Israel out with silver and gold, and no one among His tribes stumbled” (105:37). The Lord not only delivered His people out of Egypt, but He sent them with valuable supplies! This gold and silver provided for their needs in the Promised Land (cf., Ex 3:21-22; 11:2; 12:35-36). In verse 43, he uses the verb “brought out” again. When the Lord delivered them, they not only had supplies, but they also were filled with joy and singing (43).

Next, the writer includes *a definite break with Egypt* (38). He says, “Egypt was glad when they left, for the dread of Israel had fallen on them” (105:38). Egypt was happy for Israel to leave, after enduring the plagues.

In addition, the Psalmist notes how *the Lord graciously sustained His people with His presence, protection, and provision*. We read of the pillar of cloud and fire (105:39; Ex 13:21-22). For forty years, the Lord demonstrated His presence with His people with these miraculous signs. The pillar of cloud and fire provided *guidance and protection* for forty years (cf., Ps 78:14; Ex 14:19-20; Num 10:34-36).

God also miraculously provided *food and water* (105:40). God’s provision included quail and bread from heaven (40), and water from the rock (41; cf., Ps 78:15-16, 24, 27-28; Ex 16:13-16, 17:1-6). All wonders of God’s grace!

Notice the responsiveness of the Lord, as well. “They asked, and he brought ... satisfied ... He opened a rock” (40-41). Not only did God meet the needs of His people, but His provision was abundant also: “water gushed out; it flowed through the desert like a river” (41, ESV; cf., Isa 41:18; 48:21). No mention of Israel’s murmuring, just the Lord’s gracious activity.

Be reminded that the Lord continues to feed His people physically and spiritually, through Jesus Christ, and that God is not only *with* His people today, but He is *in* them (Jn 14:16-18). He continues to guide us with the presence of the Holy Spirit.

Moreover, the writer highlights *God’s commitment to His covenant*, “For He remembered His holy promise to Abraham His servant” (105:42). Abraham was God’s servant, and his descendants are called God’s “chosen ones,” (105:43, 6). God brought out His chosen ones “with rejoicing and shouts of joy” (43) and fulfilled His word by bringing them into the Promised Land (44). It was a land with an indigenous population of as many as seven nations, “the lands of the nations,” (105:44; cf., Ps 78:55; Gen 15:19-21; VanGemeren, 671). Through conquest, they took possession of cities, vineyards, orchards, cisterns, and various material benefits (Ibid). In Deuteronomy 6:10-12, God promises such inherited blessings, but warns Israel about “forgetting all His benefits,” and urges them to fear Him and worship Him alone (Deut 6:13ff). That leads us

to the final verse of the Psalm. This is how salvation works. God saves us and grants us every spiritual blessing in Christ Jesus, but that privilege comes with a calling to holiness (cf., 1 Pet 1). It comes with a calling to live our lives under God's word with happy submissiveness. It comes with a calling to walk after the Spirit, not after the flesh (Rom 8:4).

Finally, the writer tells us *why God's grace abounded*: "that they may keep His statutes and obey His instructions" (105:45; Ps 78:7). The writer notes this calling to holiness before making one concluding exhortation, "Praise the Lord!"

Wow – Marvel at the Lord of History

This Psalm teaches us so many truths about the Redeemer that should incite praise, provide encouragement, and propel us to holiness. Allow me to collect and apply some of the truths we have mentioned.

First, the Lord saves. Beginning with verse 8, scan the page to *see what God does*. Here's a list:

- Verse 8: "He remembers"
- Verse 9: "He made the covenant with Abraham"
- Verse 10: "He confirmed it to Jacob as a statute"
- Verse 14: "He allowed no one to oppress them"
- Verse 14: "He rebuked kings on their account"
- Verse 16: "He summoned a famine on the land"
- Verse 25: "He turned their hearts to hate His people..."
- Verse 26: "He sent Moses"
- Verse 28: "He sent darkness"
- Verse 29: "He turned the waters into blood"
- Verse 31: "He spoke and there came flies and gnats"
- Verse 32: "He gave hail"
- Verse 33: "He struck down their vines"
- Verse 34: "He spoke and the locusts came"
- Verse 36: "He struck down all the firstborn"
- Verse 37: "He brought out Israel"
- Verse 39: "He spread a cloud"
- Verse 41: "He opened the rock"
- Verse 42: "He remembered His holy promise"

What does all this teach us? It teaches us, "salvation is from the Lord" (Jon 2:9). The Lord redeems. The Lord acts. We can't save ourselves. The Lord saves. Don't ever forget it! Marvel at His grace and favor.

Second, the Lord speaks. We should marvel at this fact as well. The recounting of Israel's early history begins and ends with God's promise made and kept. The Bible is a book filled with promises made and kept.

God spoke creation into existence, and by His word he brought His people into existence. We need to remember the privilege of having God's word, and the power of it. We need to remember that God builds His church by His word. You can build a crowd on personality, but not a true church. The people of God are brought forth by, and sustained by the Word of God.

Third, the Lord sends. We're reminded in this Psalm of his sending of Abraham, Joseph, and Moses. God is a sending God. Jesus would later say to His disciples, "As the Father has sent me, even so I am sending you" (Jn 20:21). As His people, we're not only saved, we're sent. We're commissioned to make disciples among all nations (Matt 28:18-20). Marvel at the fact that the Lord uses people like Moses – and people like us – to accomplish His redemptive purposes.

Fourth, the Lord uses means. The Lord achieves His purposes in a variety of ways. In Psalm 105 we're reminded that sometimes God will use unpleasant means to accomplish His agenda (Wilcock, 132). He caused a famine in order to bring Jacob's family to Egypt. He sent Joseph ahead to Egypt in preparation for the famine. Joseph endured the hardship of prison so that He would eventually be at the right place and right time to save His the lives of many people (Ibid.). Likewise, from Egypt to Canaan, the Lord used messy means to accomplish His redeeming plan on behalf of His people. We need to remember that we don't know the whole story in our lives. As believers, we must simply trust that God may be using unpleasant means to accomplish wonderful ends. He is sanctifying us. He is making us like Jesus. He is making us long for an arrival in the new creation.

Fifth, the Lord sustains. In the story of both Joseph and the Exodus, we find that God's presence is sufficient. God provides, protects, and enables His people to endure hardship. So while we may face various trials in this life, we aren't left alone. God is with us, and in us. Let that encourage you!

Finally, the Lord remembers His covenant forever. This promise made in verse 8, is ultimately fulfilled through the coming of Abraham's ultimate offspring, Jesus. Matthew opens His gospel showing us God's faithfulness to His word, as he records the genealogy from Abraham to Jesus. His gospel begins: "The historical record of Jesus Christ, the Son of David, the Son of Abraham (Matt 1:1). The incarnation of the Son of God is one massive reassurance that God keeps His promises. And now, we who are in Christ Jesus have a better hope than Canaan. Canaan was a shadow of the reality of a heavenly home promised to us (Heb 3:7-4:1; 11:13-16, 39-40). Allow Psalm 104 to reassure you that we will one day arrive there. We will be home. "Remember" this truth in the midst of struggle and suffering, and go on running the race of faith, with your eyes fixed on Jesus.

Reflect and Discuss

1. Why is history important to the Christian faith?
2. What are some of the expressions of praise mentioned in verses 1-5? Which expression strikes you the most, and why?
3. Why is "remembering" important for the Christian life?
4. What is a *covenant*? Why is God's covenant with Abraham important? How is it tied to the gospel?
5. How is Psalm 105 related to the coming of Christ?
6. What are some of the lessons we learn from the life of Joseph?
7. What are some of the lessons we learn from the Exodus?
8. Why did God bring His people out of Egypt?
9. Identify all the things that God did in redemptive history, as recounted by the Psalmist. How should these acts encourage you personally?
10. Take a few moments to seek the Lord's strength in prayer, in light of all that this Psalm teaches us about our Redeemer (Ps 105:4).