

SBC – April 12, 2026

Psalm 105:1-25 (NKJV)

“God’s Faithfulness to Israel – Part One”

Psalm 105 and 106 are companion Psalms. Psalm 105 emphasizes the FAITHFULNESS of God toward Israel, while Psalm 106 emphasizes Israel’s history of UNFAITHFULNESS.

The first 15 verses of Psalm 105 are also found in 1 Chronicles 16:8-22 and are there presented as a composition of David in honor of the Ark of the Covenant being brought to Jerusalem. Many, therefore, conclude that Psalm 105 was most probably written by David.

Psalm 105 is the story of God’s working in Israel’s history in keeping with His covenant promises to Abraham. Thus, it is an overview of God’s faithfulness to Israel. As we often say, HISTORY is His Story! That is most certainly true in relation to Israel.

Slide # 1

Psalm 105

“God’s Faithfulness to Israel”

vv. 1-3 A Call to Worship

vv. 4-6 Remembering God’s Works for Israel

vv. 7-11 God’s Covenant with the Patriarchs

vv. 12-15 God’s Protection of the Patriarchs

vv. 16-22 The Place of Joseph in God’s Plan

vv. 23-25 God’s Preservation of Israel in Egypt

vv. 26-36 God’s Deliverance of Israel From Egypt

vv. 37-41 God’s Preservation of Israel in the Wilderness

vv. 42-45 God Brought Israel into Canaan

Many Psalms open on a low-key of desperation and build to a crescendo of praise. Psalm 105 opens with a strong exhortation to praise and worship.

Psalm 105:1–25 (NKJV)

1 Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples!

The people of God are called to be a THANKFUL people for all that God has done for them. As we work our way through this Psalm, it will show us how God has led His people step by step, and therefore, they have much for which to be thankful!

LORD, here is the name YHWH – the covenant name of God, emphasizing His faithfulness to Israel.

Not only are God’s people to be thankful, but they are also to recognize their continual dependence upon Him by calling upon His name. Calling on the LORD is an expression of humble dependence. From Genesis 4:26 on, the idea of calling on the name of the LORD is that of a verbal expression of faith.

And then God’s people are called to “Make known His deeds among the people.” Good news is for sharing. God’s news is for sharing. And this is part of the calling of God’s people. We are to declare His doings and thus be a witness for Him. God does it, but then He wants His people to relay it. It’s our job to TELL it!

2 Sing to Him, sing psalms to Him; Talk of all His wondrous works!

Ours is a singing faith. Singing expresses JOY! And note our song is to be “to Him.” I think it is very easy in worship to just be mouthing words, not really directing our song to Him! To really sing to Him is the essence of true worship. Sing Psalms to Him. The Psalms were the songbook of the Jews.

And then again, “Talk of all His wondrous works!” Make much of God’s miracle-working ways and what He has done! If it is a “God-thing” – talk about it! Brag God up! Give Him the credit, praise, and glory due Him!

3 Glory in His holy name; Let the hearts of those rejoice who seek the LORD!

This is high-octane worship. To glory in God’s name is to exult in WHO He is. It is to make much of Him! It acknowledges God for His great awesomeness! Those captivated in their hearts by such joyful worship are exhorted to continue to seek the LORD! Keep the focus! It is amazing how quickly we can go from the mountain high of worship to earthly distractions.

4 Seek the LORD and His strength; Seek His face evermore!

Note the triple emphasis on “seek” in verses 3 and 4. “Seek, seek, seek,” this is the secret of the believer’s strength. And we are exhorted to seek His face evermore, which is to say continually. We are to be constantly preoccupied with God – ever looking to Him!

5 Remember His marvelous works which He has done, His wonders, and the judgments of His mouth,

Remember is a KEY idea in this Psalm. The reason we fail to seek God as we should or lose sight of proper worship is that we have the tendency to FORGET God! It is a terrible human malady!

We need continual reminding of what God has done! Remember His marvelous works – those God-things that make you marvel. Remember His wonders – that is, miracle-working wonders. Remember the “judgments of His mouth,” that is what He prophetically declared and then brought to pass as only God can do. Never lose sight of how God has worked!

Recently, we have been going through a challenge, and it has been good for us just to look back and reflect on how God has worked, how He has brought us thus far, and how He has brought us to where we are. It builds your faith, it strengthens you on the journey.

Remember not to forget how God has awesomely worked and brought you where you are today!

6 O seed of Abraham His servant, You children of Jacob, His chosen ones!

This is addressed to the Jews, who are the chosen people of God. Of course, as believers, we too are the spiritual seed of Abraham and can make application, but really the emphasis here is the physical seed of Abraham through Jacob, as the chosen people of God.

7 He is the LORD our God; His judgments are in all the earth.

LORD is YHWH (the self-existent/unchanging/eternal One). God is Elohim, meaning the supreme being. He is Israel’s covenant God, Who is uniquely their God, but at the same time His judgments are in all the earth.

His covenant focus on Israel does not take away from His interest and lordship over the whole earth. – *David Guzik*

8 He remembers His covenant forever, The word which He commanded, for a thousand generations,

God is NEVER going to forget the covenant He made with the patriarchs.

The “word which He commanded” is the covenant promises He has made. “Commanded, for a thousand generations” is parallel to “forever.” This is Hebrew poetry, which says the same thing in two different ways. If a generation is 40 years, then a thousand generations would be 40,000 years, which is a poetic way of saying FOREVER. The point is this covenant in view is a FOREVER covenant!

We are not left to wonder what covenant he is talking about because he goes on to say...

9 The covenant which He made with Abraham, And His oath to Isaac, 10 And confirmed it to Jacob for a statute [a fixed decree], To Israel as an everlasting covenant,

The key motivation of the psalmist's exhilaration is here brought out, namely, the Abrahamic Covenant. Abraham is called “The Mother of all Covenants.”

In Bible College, when we came to Genesis 12:1-3, one of my professors told us, “These are the three most important verses in the Bible, as this is the first mention of the Abrahamic Covenant.” As I continued to study, I came to see that he was saying the whole of redemptive history builds on these verses. There God promised Abraham a land, a seed (descendants), and a blessing, promising him that in him all the families of the earth would be blessed. Of course, this is ultimately fulfilled through the Messiah Who would be a descendant of Abraham.

Slide # 2

Abrahamic Covenant

Genesis 12:1-7 – To Abraham
 Genesis 13:14-18 – To Abraham
 Genesis 15:18-21 – To Abraham
 Genesis 17:1-21 – To Abraham
 Genesis 22:15-19 – To Abraham
 Genesis 26:3-4, 24 – To Isaac
 Genesis 28:13-15 – To Jacob

As you can see, the Abrahamic Covenant is no minor emphasis in Genesis. I often say what made me a HARDENED dispensationalist was my verse-by-verse teaching through the books of Moses. The key point of dispensationalism is that God’s plan for Israel continues and that God will yet fulfill His FOREVER COVENANT promises to them.

This is so serious because, if God's covenant promises to Abraham, Isaac, and Jacob can be broken then God cannot be trusted. Can there be anything more blasphemous! And it is so plain and clear. Note the emphasis right here in this context.

Slide # 3

- v. 8 He remembers His covenant **forever**...
- v. 8 The word which He commanded, for a **thousand generations**
- v. 10 An **everlasting covenant**

11 Saying, "To you I will give the land of Canaan As the allotment of your inheritance,"

The everlasting covenant in relation to Israel (v. 10) involved the land of promise – the land of Canaan. God gave it to the Jews. It belongs to them.

Slide # 4

Genesis 17:7–8 (NKJV)

7 And I will establish My covenant **between Me and you and your descendants** after you in their generations, for an **everlasting covenant**, to be God to **you and your descendants** after you.

8 Also I give to **you and your descendants** after you **the land** in which you are a stranger, **all the land of Canaan**, as an **everlasting possession**; and I will be their God."

You have to be a great scholar with many degrees not to see the truth of what God is saying. Note three times, "to you and your descendants." Three times in two verses. How could it be more clear? Twice God says this is an "everlasting covenant." And He specifically says it is "all the land of Canaan." That should settle the argument – this promised land belongs to the Jews forever.

Of course, as a matter of discipline, they were put out of the land, but that did not change the covenant promise; it simply meant they, as a people, were under discipline. As we continue to study the Scripture, we find that in the end Israel will come to repentance and will yet enter into all that God has promised them in terms of the Promised Land (cf. Gen. 15:18-21; Ex. 23:31; Deut. 1:7-8; Josh. 1:4).

12 When they were few in number, Indeed very few, and strangers in it.

Israel started very small, meaning they were very vulnerable. They were strangers in the land. God promised Abraham that his descendants would be innumerable, but they didn't start out that way (cf. Gen. 13:16; 15:5; 17:2, 6; 22:17). Initially, it was just Abraham and his family in the land. But God preserved them.

13 When they went from one nation to another, From one kingdom to another people,

14 He permitted no one to do them wrong; Yes, He rebuked kings for their sakes,

15 Saying, "Do not touch My anointed ones, And do My prophets no harm."

For years, the patriarchs basically wandered in the land, owning none of it. In that context, God sovereignly protected and preserved them. At times, he rebuked kings and, through divine intervention, warned them not to touch His anointed ones (chosen ones) and to do his prophets no harm. Prophets were those who gave forth revelation from God. Abraham was one of those, as stated in Genesis 20:7.

For example, God plagued Pharaoh who took Sarah into his house thus protecting her (Gen. 12:17-20). God would not let King Abimelech touch Sarah, even though Abraham lied about her being his sister (Gen. 20:1-18). And the same thing happened in relation to Rebekah in Genesis 26 (6-11).

Slide # 5

Genesis 20:6 (NKJV)

6 And God said to him in a dream, "Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her.

In spite of themselves, God took care of these patriarchs.

"The patriarch had deceived Abimelech by saying that Sarah was his sister rather than his wife, and Abimelech had almost taken her before God intervened to warn him that she was married to Abraham. It was then that God referred to Abraham as 'a prophet' (Gen. 20:7). Yet a 'lying' prophet! Obviously the emphasis here is upon God's faithfulness, not man's." – **James Montgomery Boice**

16 Moreover He called for a famine in the land; He destroyed all the provision of bread.

We see here God's providential working through the weather. In view is the great famine throughout the whole area in the days of Joseph (Gen. 41:53-57). It was no accident. God sovereignly arranged it.

Under the umbrella of God's sovereignty, we note that He prevents some things, He permits some things, and He promotes some things. There is mystery in how it all fits together, but God sovereignly controls all things. And God can use anything...

17 He sent a man before them— Joseph—who was sold as a slave.

God sent a man. God always has His person in keeping with His sovereign purposes.

No matter how dark the day, God always sends His servant ahead to prepare the way. – *Warren Weirsbe*

Often, these people have no idea what God is sovereignly doing. And that is the point, this is God's doing. However, as things went along it became clear to Joseph.

Slide # 6

Genesis 50:20 (NKJV)

20 But as for you, you meant evil against me; **but God meant it for good**, in order to bring it about as it is this day, to save many people alive.

Amazingly, God can even use wicked actions ultimately for good as Joseph came to realize. No matter what you are going through, don't forget, "but God." God is sovereign over every detail of our lives, and it all has a purpose, even if we don't understand.

18 They hurt his feet with fetters, He was laid in irons.

19 Until the time that his word came to pass, The word of the LORD tested him.

Down in Egypt, Joseph was falsely accused by a wicked, seductive woman and thrown in prison. "But God." Over and over the story of Joseph emphasizes that God was with Joseph in spite of the abuse.

Slide # 7**Genesis 39:2 (NKJV)**

2 The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian.

Genesis 39:21 (NKJV)

21 But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.

Joseph languished in jail for 2 years, but only UNTIL the time his word came to pass. God gave him the ability to interpret dreams. In this, he was “tested” but found able to do it in respect to Pharaoh’s dream. He was tested – that is proven in that he was able to accurately interpret dreams. This immediately resulted in release and promotion.

20 The king sent and released him, The ruler of the people let him go free.

**21 He made him lord of his house, And ruler of all his possessions,
22 To bind his princes at his pleasure, And teach his elders wisdom.**

Slide # 8**Genesis 41:39–40 (NKJV)**

39 Then Pharaoh said to Joseph, “Inasmuch as God has shown you all this, there is no one as discerning and wise as you.

40 You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you.”

23 Israel also came into Egypt, and Jacob dwelt in the land of Ham.

In the process of the famine, Israel (Jacob and family) made their way to Egypt to survive the famine. They dwelt in the land of Ham. Ham was the youngest son of Noah, and he settled in this part of Egypt (cf. Gen. 10; Ps. 78:51), where Jacob and family ended up living.

24 He increased His people greatly, And made them stronger than their enemies.

They came to Egypt as a family of 70, but then they began to thrive and became more dominant than the Egyptians.

25 He turned their heart to hate His people, To deal craftily with His servants.

Initially, under Joseph, the Jews were welcomed to the land, but later generations began to hate them and made them to be slaves.

Again, we note that the sovereignty of God is emphasized in that He allowed this hatred of the Jews to happen.

“God cannot in any sense be the author of sin so far as to be morally responsible for its existence, but it often happens through the evil which is inherent in human nature that the acts of the Lord arouse the ill-feelings of ungodly men.” – **Charles Spurgeon**

The entire history of Israel has God’s name written all over it. The Abrahamic Covenant was a GRACE covenant – it was unconditional meaning it all depends on God to make it happen.

When God certified the covenant, He put Abraham into a trance and God alone walked through blood animal parts and made the covenant as seen in Genesis 15. God miraculously brought Isaac into conception.

And then, as noted thus far in our study of Psalm 105, the writer rehearses all that God did from the giving of the Abrahamic Covenant to the time He led the children of Israel into the Promised Land.

The entire emphasis is on God and what He did! Israel, from A to Z, is a God-made nation! No wonder he opens up the Psalm with full-throttle praise!

Israel continues to be a God-thing. And what God starts, He finishes! God is not done with Israel. It continues to be His unique witness nation.

The principle applied to believers in Philippians 1:6 can be applied to Israel, namely God completes that which He begins. In the end God has no unfinished business.

Philippians 1:6 (NKJV)

6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

In front of the Knesset, the seat of the government in Israel, there stands a great seven-armed candlestick (menorah), on which words from Zechariah 4:6 are engraved. In Hebrew, this sentence has exactly seven words: "Not by might nor by power, but by My Spirit, says the LORD of hosts." – **Norbert Lieth**

God's faithfulness to Israel assures that He will indeed bring to pass the everlasting promises He has made to them as a people. It's just a matter of time!

"Not by might nor by power, but by My Spirit, says the LORD of hosts."