

# Psalm 106

## Psalm 106:1–48

## Israel's Sins Against God While in the Desert-Wilderness

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Doctrines Alluded To

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**Introduction:** Psalm 106 is an overview of the failures of Israel, despite of God's tremendous grace. Primarily, the psalmist concentrates on the record of Moses (Exodus through Deuteronomy). This particular psalm is often associated with Psalms 78, 81 and 105, which are also historic treatises. This is the final psalm of book 4 of the psalms. Each *book* of the five sections of psalms can only be grouped together by topic in the most general term; book 4 are the *Psalms of Praise*.

It may seem at first as though we simply have psalmists who really can't think of much to write about, so they just go back to the time of Moses and write about a few historical incident. This is not really the case. Each of these historic psalms has a particular purpose.

The Varied Purposes of the Historic Psalms	
Psalm	Purpose
Psalm 78	God guides His people, despite their unfaithfulness.
Psalm 81	God cries out to Israel indicating all that He would do for her if she would only turn to Him. This psalm is written in the first person.
Psalm 105	God's faithfulness to Israel and His great power.
Psalm 106	The psalmist looks to God to deliver Israel as He has in the past. He acknowledges that Israel has failed, just as Israel failed in the past.
Psalm 107	God delivers all men who believe in Him and petition Him. Men's troubles are a result of their own wickedness. Although many of the illustrations found within refer back to Israel, Israel is not named specifically as to the people of God; this is more universal.

The point, of course, is that, even though these psalms all deal with very similar subject matter, their individual messages are not identical.

Interestingly enough, it appears as though the author is from the dispersion (although it is not clear which one and during which time period).<sup>1</sup> My guess is that this psalmist came from the southern kingdom and was a part of the second dispersion. He knows the many sins that Israel committed while in the desert-wilderness. His Old Testament knowledge suggests that this psalmist, even while in exile, had access to the Holy Scriptures (which is in keeping with what we know about the exiled southern kingdom). This is because it appears that he knows what he knows by study, and not by being taught a few Bible stories by his elders. Just like Psalm 105, it appeared as though the psalmist studied the books of Moses, and then was inspired to write this psalm.

Psalms 104–106 appear to form a trilogy; the first deals with God's intelligent creation; the second with God's provision for Israel; and the third, Israel's failure and God's grace. The latter two psalms appear to be the result of studying the writings of Moses. The first psalm, although an ode to God's creation, is not nearly as dependent upon a knowledge of the book of Genesis. However, since Psalm 105 occurs in part in I Chron. 16, we would assume that it had been written around that time or prior to (since it is *read* during the time of David and Asaph). Psalm 106 appears to have been written a lot later, as has been discussed. Another possibility is that the writer of this psalm took the psalm found in I Chron. 16 and added to it, and then wrote this psalm as a companion psalm.

My feeling is that this psalmist is justifying the present condition of the Jews as an exiled people. In v. 6, he writes, [We have sinned like our fathers...](#) and then goes on to describe how the Jews of the exodus sinned against God

<sup>1</sup> The northern tribes were first exiled in 721 B.C., never to return to the land. The people of southern Israel were exiled in 586 B.C. and they did return in part to the land of Palestine before the century's end.

in their faithlessness and their idolatry. At the end of the psalm, the writer pleads [Deliver us, O Jehovah, our Elohim, and gather us from among the nations](#). I think that these two verses taken together pretty clearly indicate that this is a psalm written from the exile, with a tri-fold purpose: (1) to acknowledge the sin of Israel which brought them to the exile; (2) to give a history of Israel's failures during the exodus, to indicate that this is a pattern of Israel; and (3) to plead with God to return them to the land. The overall key to this is that the psalmist knows that Israel has sinned; he knows that they are under discipline; and he knows that God is putting the screws to them as He has in the past. However, he also knows that God has delivered Israel in the past, and he is asking for God to do the same once again for his generation.

There are some topics which I spend time with which may not appear, at first, to have any bearing on the actual exegesis of a particular chapter or psalm. For instance, in this psalm and the previous psalm, I spent no little time discussing the authorship, and the time and circumstance of the author. What this does is add another dimension to this psalm; it gives a greater depth of understanding to what the author is saying and why he is expressing these things. Furthermore, when we see this man in chains, possibly separated from his family, taken out of his own home, removed from his homeland in chains, and taken to a inhospitable environment, then we develop a much greater appreciation for his composition. In other words, this is not some flaccid piety spouted by some Levite while sitting overlooking a vineyard on a cool, sunny day, but this comes from the heart of a man who is, for all intents and purposes, unjustly grouped with a rebellious Israel; a man who accepts their punishment which is also applied to him, despite the fact that he probably had nothing to do with the actions that brought Israel to this place of woe.

Barnes' Outline	
<ul style="list-style-type: none"><li>I. Introduction vv. 1–5</li><li>II. Israel's failures and God's graciousness vv. 6–43<ul style="list-style-type: none"><li>A. Israel in Egypt vv. 6–12</li><li>B. Israel in the desert-wilderness vv. 13–33</li><li>C. Israel in the Land of Canaan vv. 34–43</li></ul></li><li>III. A prayer for God to interpose on Israel's behalf as He has in the past. Vv. 44–48</li></ul>	<p>Barnes breaks this psalm up into 3 parts: (1) An introduction wherein God is praised and His mercies are recognized (<b>vv. 1–5</b>). The bulk of the psalm is spent on the history of Israel and the exodus; Israel's many failures and God's overwhelming graciousness (<b>vv. 6–43</b>). Barnes further breaks down this portion of the psalm into three parts: Israel in Egypt (<b>vv. 6–12</b>); Israel in the desert-wilderness (<b>vv. 13–33</b>); and Israel in the land of Canaan (<b>vv. 34–43</b>). The psalm ends in a prayer, pointing out that God has interposed on behalf of Israel in the past and the psalmist is asking for God to do so once again (<b>vv. 44–48</b>).<sup>2</sup></p>
<p>The NIV Study Bible also breaks up part II into 4 sections, and ends the third section with v. 39. Vv. 40–43 refer to the stern measures of God while Israel was in the Land of Promise.<sup>3</sup></p>	

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The Psalmist Praises God

Slavishly literal:

Moderately literal:

[Praise Yah!](#)  
[Give thanks to Y<sup>e</sup>howah for \[He is\] good;](#)  
[to perpetuity His grace.](#)

Psalm  
106:1

[Hallelujah!](#)  
[Give thanks to Y<sup>e</sup>howah for \[He is\] good;](#)  
[His grace \[is\] forever!](#)

<sup>2</sup> *Barnes' Notes; Psalms Volume 3*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 102.

<sup>3</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 892.

**Hallelujah!**  
**Give thanks to Jehovah, for He is good**  
**and His grace continues forever!**

Here is how others have handled this verse:

CEV	We will celebrate and praise you, LORD! You are good to us, and your love never fails.
God's Word™	Hallelujah! Give thanks to the LORD because he is good, because his mercy endures forever.
JPS (Tanakh)	Hallelujah. Praise the LORD for He is good; His steadfast love is eternal.
NASB	Praise the LORD! [or, <i>Hallelujah!</i> ] Oh give thanks to the LORD, for He is good; For His lovingkindness is everlasting.
NLT	Praise the LORD! Give thanks to the LORD, for he is good! His faithful love endures forever.
The Septuagint	Alleluia! Give thanks to the Lord, for He is good, for His mercy [is] forever.
Young's Literal Translation	Praise ye Jah, give thanks to Jehovah, For good, for to the age, is His kindness.

**What is the gist of this verse?** *Hallelujah* appears to be a title; better yet, this phrase functions as bookends for this psalm, as it is found at the end as well. God is given thanks for His goodness and because His grace is forever.

Psalm 106:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hālal (הָלַל) [pronounced haw-L AHL]	<i>praise, sing, celebrate</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #1984 BDB #237
Yāh (יָהּ) [pronounced yaw]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219

Translation: **Hallelujah!** Or, **Praise God!** As several translations have indicated, this is not really a line of poetry, but a title or half of a bookend. This would make this psalm one of the *hallelujah* psalms. This seems to be connected to the previous psalm, which ends with *Hallelujah!* Both psalms possess very similar themes.

## Psalm 106:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdâh (יָדָה) [pronounced yaw-DAWH]	<i>give thanks</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperative	Strong's #3034 BDB #392
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kîy (כִּי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	conjunction; preposition	Strong's #3588 BDB #471
ṭôw <sup>b</sup> (טוֹב) [pronounced toe <sup>b</sup> ]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective which acts like a substantive	Strong's #2896 BDB #373

Translation: [Give thanks to Y<sup>e</sup>howah for \[He is\] good;...](#) *Good* is a masculine singular noun and has to refer back to someone or something. It is more logical for it to refer to God, which is from whence we have inserted *He is*.

The divisions found in Scripture are sometimes hard to fathom. This marks the end of book 4; however, the psalms on both sides of Psalm 106 begin with, [Give thanks to Y<sup>e</sup>howah,...](#) (Psalm 105:1a 107:1a). And, apart from the *Hallelujah!* found in this psalm, Psalm 106:1 and 107:1 are identical. The implication is that these three psalms are possibly associated in some way or another with each other (written by the same author during roughly the same time; or one psalm inspired the next psalm). We have a similar phrase found in Psalm 100:4b–5: [Give thanks to Him; bless His name, for Jehovah is good; His graciousness is everlasting and His faithfulness \[is\] to all generations.](#)

The psalmist describes what our feelings or response should be towards God. We should thank God because He is good. This seems to be a fairly elementary concept until one ponders the world and all of the suffering in the world. Everywhere that you look, there is pain and want, so to call God, the Creator of this World, good, is a theological jump. Add to this that the author had probably been taken from Jerusalem in the dispersion and that the Jews were now living outside their land under the control of another nation, and beginning a psalm as he does this one seems even more incongruous with his circumstances. However, the psalmist will back these words up with situation after situation where God's grace and goodness was clearly revealed.

## Psalm 106:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced <i>go-LAWM</i> ]	<i>long duration, perpetuity, antiquity, futurity</i>	masculine singular noun	(& #5865) BDB #761

## Psalm 106:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôwlâm together with the lâmed preposition mean <i>forever</i>			
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2617 BDB #338

Translation: **His grace [is] forever!** One of the most important aspects of God's character, insofar as we are concerned, is His grace. It is because of His grace that we survive and are blessed from day to day.

This particular verse is almost identical to I Chron. 16:34, which is a part of a psalm embedded in I Chronicles (which psalm is identical to the first part of Psalm 105). My thought is that the author of Psalm 106 studied both Exodus through Numbers and I Chron. 16, and was inspired to write this psalm, thus accounting for the similarities of the psalms. Whereas some of the themes and subject matter of the two psalms are similar, this second psalm seems to examine Israel's failures in much greater detail, and then God's grace is considered.

This particular phrase, like the previous one, appears religiously innocuous at first. **God's grace is forever!** However, when the plight of the author is considered, this is a great expression of hope and faith. This author, having been taken from his home and from his country by an antagonistic enemy, looks back in this psalm at what God has done in the past on behalf of Israel—he looks back at Israel's repeated failures and God's tremendous grace and provision—and he declares, **God's grace is forever!** As of the past few years, I have been under great pressure and have faced things which were exceedingly unfair. And, you know, the first thing on my mind was not **God's grace is forever!** The first thing on my mind was, *when are you going to strike these people dead, God?* And yet the suffering and the disruption to my life was not even one-tenth the suffering and disruption that the psalmist faced. Yet he declares, **God's grace is forever!** And this psalmist will not simply utter these words, seemingly in opposition to everything around him, but he will back up his faith and confidence with historical incidents which confirm his declaration.

One of the reasons I examine this psalm to determine who wrote it and when, is that such knowledge gives us greater appreciation for what the psalmist is saying. It's one thing to live in great wealth and splendor and express appreciation for all that God has given you; it is quite another to lie in a hospital bed, your insides being alternately ravaged by cancer and chemotherapy, and to give thanks to God for His graciousness. Most people, placed in the circumstances of the psalmist, would be asking, "Where is God?" The psalmist not only knows that God is with Israel, but that God is good, deserving of praise, and that His grace is everlasting.

To continue your study of God's grace, may I refer you to Psalm 136, which is a psalm all about God's grace.

**Who utters mighty deeds of Y<sup>e</sup>howah?  
Causes to hear His every praise.**

Psalm  
106:2

**Who speaks of the mighty deeds of Y<sup>e</sup>howah  
[and who] causes His every praise to be  
heard?**

**Who speaks of the mighty deeds of Jehovah  
making His every praise heard?**

Here is how others have handled this verse:

CEV

No one can praise you enough  
For all of the mighty things you have done.

God's Word™

Who can speak about all the mighty things the LORD has done?  
Who can announce all the things for which he is worth of praise?

JPS (Tanakh)	Who can tell the mighty acts of the LORD, Proclaim all His praises?
NASB	Who can speak of the mighty deeds of the LORD, Or can show forth all His praise?
NKJV	Who can utter [or, <i>express</i> ] the mighty acts of the LORD? Who can declare all His praise?
NLT	Who can list the glorious miracles of the LORD? Who can ever praise him half enough?
The Septuagint	Who can tell the mighty acts of the Lord? [Who] will cause all His praises to be heard?
Young's Updated LT	Who utters the mighty acts of Jehovah? Sounding all His praise?

**What is the gist of this verse?** The psalmist rhetorically asks who can speak of the powerful works of Jehovah; who can praise Him enough?

### Psalm 106:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who</i> ; occasionally rendered <i>how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
mâlal (לָלַל) [pronounced maw-L AHL]	<i>to utter, to speak, to express</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #4448 BDB #576
Mâlal has two, and possibly three, very different meanings; it means <i>to utter, to speak</i> (Gen. 21:7 Job 8:2 33:3 Psalm 106:2 Prov. 6:13); <i>to scrape, to rub</i> (as per BDB in Prov. 6:13); a third meaning seems to be <i>to languish, to wither, to fade</i> (as per BDB), but I believe that <i>to cut off, to cut back</i> seem to be better renderings (see Gen. 17:11 Job 14:2 18:16 24:24 Prov. 37:2). Although BDB lists these as the same word, Strong and the New Englishman's concordance spell the latter word nâmal and its Strong's number is #5243.			
g <sup>e</sup> bûwrâh (גְּבוּרָה) [pronounced g <sup>e</sup> voo-RAW]	<i>strength, might; mighty deeds (or acts) in the plural</i>	feminine plural construct	Strong's #1369 BDB #150
YHWH (יְהוָה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

Translation: **Who speaks of the mighty deeds of Y<sup>e</sup>howah...** This is a rhetorical question. God's works are almost innumerable; there is no way that one person could name them. Barnes writes: *Human language must fall immeasurably short of adequately expressing the praises of Jehovah, or conveying the fulness of what he has wrought. Who has not felt this when he has endeavoured to praise God in a proper manner?* <sup>4</sup>

But even Barnes misses the full impact of these few words. Let me again take you to where the psalmist is—he is in exile, living away from his homeland. The people around him—his fellow exiles—don't speak of God's mighty works. They express no praise to God; they do not thank God. And they certainly do not speak of his great acts done on behalf of Israel. When you envision the psalmist where he is, deported from the homeland that he loves, surrounded by fellow exiles, then these words—**Who speaks of the mighty deeds of Jehovah?**—become more powerful and meaningful.

<sup>4</sup> Barnes' Notes; Psalms, Volume 3; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 102.



## Psalm 106:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to cause to hear, to let hear; to announce, to tell; to call, to summon</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #8085 BDB #1033
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
t <sup>e</sup> hîllâh (תְּהִלָּה) [pronounced t <sup>e</sup> hil-LAW]	<i>praise, a song of praise</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #8416 BDB #239

Translation: ...[and who] causes His every praise to be heard? Along with His innumerable works, the attendant praises would also be innumerable. The psalmist writes this in exile in Babylon, taken there in chains, every Jew around him having been deported from his home and homeland. No one is praising God for His greatness and His mercy. If anything, they are wondering if God still sees their plight; they wonder if God still hears them. And this psalmist writes, *And who causes God's every praise to be heard?*

**Blessings of observers of justice  
a doer of righteousness in every time.**

Psalm  
106:3

**Happiness to those observing justice  
[and blessings to] him doing righteousness  
all the time.**

**Blessings and happiness towards those who guard that which is judicious  
and to those who do that which is right all of the time.**

Here is how others have handled this verse:

CEV	You bless those people who are honest and fair In everything they do.
God's Word™	Blessed are those who defend justice And do what is right at all times.
JPS (Tanakh)	Happy are those who act justly, Who do right at all times.
NASB	How blessed are those who keep justice [or, judgment], Who practice righteousness at all times!
NLT	Happy are those who deal justly with others And always do what is right.
The Septuagint	Blessed are they who keep judgment, and do righteousness at all times.
Young's Literal Translation	O the happiness of those keeping judgment, Doing righteousness at all times.

**What is the gist of this verse?** The idea is that when a person does that which is right and just, he will be happy.



## Psalm 106:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾashêrêy (אֲשֶׁרַי) [pronounced <i>ahshê</i> -RAY]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
ʾashêrêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to]</i> , <i>blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			
shâmar (שָׁמַר) [pronounced <i>shaw</i> -MAR]	<i>a keeper of, a guard of, a watcher of, a preserver of</i>	Qal active participle, masculine singular construct	Strong's #8104 BDB #1036
mîshpâṭ (מִשְׁפָּט) [pronounced <i>mîsh</i> -PAWT]	<i>judgment, 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 singular noun	Strong's #4941 BDB #1048

Translation: [Happiness to those observing justice...](#) This is a general statement which, even though many of the precepts of Scripture are designed for believers, this is true of anyone. Barnes: *The Hebrew is, "the keepers of judgment;" that is, they who observe the rules of justice in their conduct, or who are governed by the principles of integrity.*<sup>5</sup> When one is careful to do that which is just, the result in their life will be happiness and blessing. The Law of Moses carried many commands for Israel to exhibit justice: [You will no injustice in judgment; you will not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly](#) (Lev. 19:15). The prophets brought the same message to Israel: [Therefore, return to your God. Observe loyalty and justice and wait for your God continually](#) (Hosea 12:6).

Further, this line could also be taken as the flip side of the indictment of the generation which went into exile. God spoke through Ezekiel, a prophet during the exile, saying, ["Yet your fellow citizens say, 'The way of Jehovah is not right' when it is their own way that is not right...O house of Israel, I will judge each of you according to his ways."](#) (Ezek. 33:17, 20b). The generation taken into captivity was an unjust, wicked generation, deserving God's judgments. The psalmist will acknowledge this in v. 6.

## Psalm 106:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâh (עָשָׂה) [pronounced <i>gaw</i> -SAWH]	<i>a doer of, a maker of, a constructor of, a fashion of, a preparer of</i>	Qal active participle, masculine singular construct	Strong's #6213 BDB #793
Two early printed editions, the Aramaic paraphrase, the Septuagint, the Syriac and the Vulgate have this as a plural instead.			

<sup>5</sup> Barnes' Notes; Psalms, Volume 3; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 102.

## Psalm 106:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts <sup>e</sup> dâqâh (תָּדַק) [pronounced ts <sup>e</sup> dâw-KAW]	<i>righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿêth (עֵת) [pronounced gayth]	<i>time, the right time, the proper time</i>	feminine singular noun	Strong's #6256 BDB #773

Translation: ...[and blessings to] him doing righteousness all the time. We are faced daily with many decisions—sometimes hundreds of them—which are choices between right and wrong. For many of us, the actual choice is often between self-interest and doing that which is right. There are times when you must take the short end of the stick, because that is the right thing to do. However, when we choose to do that which is right, we tend to be much happier and we are generally blessed as well.

Partially paraphrasing from Barnes: This psalm is designed to illustrate this point by contrast. It shows that the disobedience of the Hebrew people resulted in great unhappiness, as God judged and punished them (this is true of both the generation described in this psalm as well as the generation of Israelites who were exiled from Judah, among whom was the psalmist). This verse implies what could have been, had Israel behaved as God mandated they behave.<sup>6</sup>

**Remember me, Y<sup>e</sup>howah, in a favor of Your people;  
visit me in Your deliverance.**

Psalm  
106:4

**Remember me, O Y<sup>e</sup>howah, [when You show] grace to Your people;  
[and] visit me in Your deliverance [of them].**

**Remember me, O Jehovah, when You show grace to Your people  
and include me when You deliver them.**

It is with this verse that we get a better idea as to who this psalmist is.

Here is how others have handled this verse:

CEV	Remember me, LORD, when you show kindness by saving your people.
God's Word™	Remember me, O LORD, when you show favor to your people. Come to help me with your salvation.
JPS (Tanakh)	Be mindful of me, O LORD, when You favor Your people; take note of me when You deliver them,...
NASB	Remember me, O Old Testament, in Thy favor toward Thy people; Visit me with Thy salvation.
NLT	Remember me, too, LORD, when you show favor to your people;

<sup>6</sup> Barnes' Notes; Psalms, Volume 3; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 102.

The Septuagint      come to me with your salvation.  
                          Remember us, O Lord, with the favor of Your people;  
                          Visit us with Your salvation;...  
 Young's Updated LT      Remember me, O Jehovah,  
                          With the favor of Your people,  
                          Look after me in Your salvation.

**What is the gist of this verse?** The psalmist recognizes God's grace to His own people. The psalmist calls upon God to remember him when He shows grace to His people. He asks God to include him when God delivers (or saves) His people.

Psalm 106:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>remember, recall, call to mind</i>	2 <sup>nd</sup> person masculine singular, Qal imperative, 1 <sup>st</sup> person singular suffix	Strong's #2142 BDB #269
The Septuagint, Syriac and Vulgate have <i>remember us</i> instead of <i>remember me</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
râtsôwn (רָצוֹן) [pronounced raw-TSOWN]	<i>own will, free will, favour, grace, accepted, desire, pleasure, delight</i>	masculine singular construct	Strong's #7522 BDB #953
What appears to be involved is <i>free will, acceptance</i> , and even <i>pleasure</i> on the part of the recipient. This is why some translations follow this word with <i>to you</i> , to indicate that the volition of the recipient is a part of this. The common thread is the concept of free will and this being a good or a favorable thing.			
'am (עַם) [pronounced gahm]	<i>people</i>	masculine singular collective noun; with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5971 BDB #766

Translation: [Remember me, O Y<sup>e</sup>howah, \[when You show\] grace to Your people;...](#) The psalmist is not basing this upon his own inherent goodness. He simply asks for God to remember him when God shows grace or favor to His own people. A parallel passage is to be found in Psalm 25:6: [Remember, O Jehovah, Your compassion and your graciousness; for they have existed since eternity past.](#)

The psalmist writes at a time when few if any miracles have been observed. The great acts of God seem to be in the past. God's direct involvement with Israel's salvation seems to be found only in the pages of history. However, this psalmist recognizes that God is still there and that Israel still belongs to Him. Therefore, God will show graciousness to His people—this psalmist simply asks to be included.

## Psalm 106:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit, to charge to the care of, to fall upon, to attack, to number, to take a census</i>	2 <sup>nd</sup> person masculine singular, Qal imperative; with the 1 <sup>st</sup> person singular suffix	Strong's #6485 BDB #823
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
y <sup>e</sup> shûw'âh (יְשׁוּעָה) [pronounced y <sup>e</sup> shoo-GAW]	<i>deliverance, salvation</i>	feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3444 BDB #447

Translation: ...[and] visit me in Your deliverance [of them]. This may also be rendered: ...have personal contact with me in Your salvation. God delivers His people in time and He saves His people in eternity. The psalmist is asking to be included in this deliverance. The obvious implication is that Israel needed deliverance at the time that this psalmist writes. He will become more specific later on in this psalm (specifically vv. 46–47); however, this is our first clue that the psalmist is not writing this from some ivory tower, so to speak, but that he, along with his fellow Israelites, are in distress.

He will continue with this thought in the next verse, which is unfortunately separated from this verse.

**to see in a benefit of Your chosen ones;  
to rejoice in a joy of Your nations;  
to be praised with Your inheritance.**

Psalm  
106:5

**to look upon Your chosen ones;  
to rejoice in the joy of Your nations;  
to be praised with Your inheritance.**

**to be among Your chosen ones;  
to rejoice with Your chosen nations;  
and to be praised as a part of Your inheritance.**

Here is how others have handled this verse:

CEV	Let me prosper with the rest of your chosen ones, as they celebrate with pride because they belong to you.
God's Word™	[Come to help me with your salvation] so that I may see the prosperity of your chosen ones, find joy in our people's happiness, and brag with the people who belong to you. [vv. 4b–5]
JPS (Tanakh)	that I may enjoy the prosperity of Your chosen ones, share the joy of Your nation, glory in Your very own people.
NASB	That I may see the prosperity of Thy chosen ones, That I may rejoice in the gladness of Thy nation, That I may glory with Thine inheritance.
NLT	Let me share in the prosperity of your chosen ones. Let me rejoice in the joy of your people;

The Septuagint                      let me praise you with those who are your heritage.  
 that we may behold the good of Your elect,  
 that we may rejoice in the gladness of Your nations,  
 that we may glory with Your inheritance.

Young's Updated LT              To look on the good of Your chosen ones,  
 To rejoice in the joy of Your nation,  
 To boast myself with Your inheritance.

**What is the gist of this verse?** The psalmist wants to be included in God's chosen ones. He says this in three different ways.

This verse is quite easy to break up into pieces as each line has the general format of a infinitive construct followed by plural noun affixed to a 2<sup>nd</sup> person masculine singular suffix. This plural noun is a synonym for God's elect.

Psalm 106:5a			
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</i>	preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ṭôw'vâh (טוֹבָה) [pronounced TOWB-vaw]	<i>welfare, benefit, good, good things</i>	feminine singular construct	Strong's #2896 BDB #375
bâchîyr (בְּחִיר) [pronounced baw-KHEER],	<i>chosen, chosen ones, elect [ones]</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #972 BDB #104

Translation: *to look upon Your chosen ones;...* The idea is, if one is looking upon God's chosen ones, then one is a part of God's chosen ones. As God's Word™ implies, this is a continuation of the previous thought, which was *...[and] visit me in Your deliverance [of them]*. Or, *...have personal contact with me in Your salvation*. There is temporal deliverance when God gets us out of this jam or that; and there is eternal deliverance where God gets us out of the eternal jam of our sins and old sin nature. The psalmist does not really distinguish here but, the thrust appears to be the eternal deliverance.

Psalm 106:5b			
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</i>	preposition	No Strong's # BDB #510

## Psalm 106:5b

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>	Qal infinitive construct	Strong's #8055 BDB #970
bê (בֶּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
sim <sup>e</sup> châh (שִׂמְחָה) [pronounced sim <sup>e</sup> -KHAW],	<i>joy, gladness, mirth</i>	feminine singular construct	Strong's #8057 BDB #970
gôwyîm (גּוֹיִם) [pronounced goh-YEEM]	<i>Gentiles, [Gentile] nation, people, nation</i>	masculine plural noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #1471 BDB #156

I was hoping to easily confirm the plural noun here. First of all, in the Greek, it is unquestionably plural, having the typical plural –ous (–ους) ending. However, the Hebrew is a bit tougher to determine. We find a similar phrase in Ezek. 36:13–15, which Owen calls masculine singular nouns with 2<sup>nd</sup> person feminine singular suffixes. However, here he tells us that we have a masculine plural noun, with a 2<sup>nd</sup> person masculine singular suffix. The problem is the only difference between these references is a vowel point. Furthermore, in Ezek. 36:13–15, Rotherham gives us the alternate reading *Your nations*, suggesting that the Hebrew there should be seen as a plural.

You may wonder why I can't simply look at the Hebrew—here's the problem: when a suffix is added to a plural noun, the final mem is dropped; that leaves a yodh, which is how the singular noun *goy* ends anyway. Given Owen's call here and the confirmation of the Greek, I would take this as a plural noun.<sup>7</sup>

Translation: *...to rejoice in the joy of Your nations;...* If the psalmist is rejoicing with the nations which God has delivered, then he is a part of this Godly deliverance. Note that *nations* is in the plural, which indicates that the psalmist is speaking of the various client nations<sup>8</sup> to God, even though by his period of time, there had been one (Israel) or two (Israel and Judah) at the most. Now, being part of a client nation does not save you; however, being saved and living within a client nation is the key (the latter being unnecessary).

When examining Scripture, we need to keep two things in mind: these things were written by real men during specific times in history, and the writing will always bear the inherent marks of human authorship from a specific point in time. However, all Scripture is God-breathed, inspired by God the Holy Spirit, and there will be certain themes, although not always completely understood by the human author, which mark the divine nature of the Holy Spirit and reveal His foreknowledge. God had, since the time of Moses, worked through the nation Israel. However, as is clear for nearly 2000 years, even apart from divine revelation, God has not worked through Israel as a nation and not as a people. Paul will explore this more fully in the book of Romans; however, what we need to grasp at this time is this psalmist did not know what would happen to Israel in the future. It would be most reasonable for a man of faith to believe in the regathering of Israel and for that to occur in the near future, and for God to continue to work through His chosen nation. However, here we have a hint that God will be working through other nations.

<sup>7</sup> My other sources, BDB, Gesenius, Seow, Mansoor and Keil and Delitzsch were of no help to me here. My only problem with Owen is that he calls almost the exact same construction in Ezekiel a masculine singular noun.

<sup>8</sup> *Client nation* is a term of Thieme's; it refers to a nation which preserves and protects the Word of God and sends out Christian missionaries to other nations.

Wherever one sees the Word of God extolled and protected, from whatever nation sends out missionaries with the gospel, this is a nation through which God works; and, throughout the past 2000 years, God has worked through several nations. This one line assures us that this will happen.

Psalm 106:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
hâlal (לָלַל) [pronounced <i>haw-L AHL</i> ]	<i>to be praised; to glory, to boast [about oneself]</i>	Hithpael infinitive construct	Strong's #1984 BDB #237
The Hithpael is the passive of the Piel (intensive) stem.			
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
nachălâh (נָחַלָּה) [pronounced <i>nah-khuh-LAW</i> ]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5159 BDB #635

Translation: *...to be praised with Your inheritance.* What is missed is the Hithpael stem of this verb; the Hithpael is the passive of the Piel (intensive) stem. The psalmist is receiving the action of the verb; the psalmist is receiving praise. Now this is not because the psalmist has led some great life, but because he is a part of the inheritance of God, and is praised by association (as we receive praise as believers, as we are in Christ Jesus, Who deserves praise).

What the psalmist asks for is in stark contrast to what comes in the next verse. The psalmist is not claiming to be this perfect, holier-than-thou sort of individual.

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## Israel of the Generation of the Psalmist, Sins like Israel at the Sea of Reeds

**We have sinned with our fathers  
we have acted perversely  
we have acted unrighteously.**

Psalm  
106:6

**We have sinned with our fathers;  
we have acted perversely  
and we have acted with unrighteousness.**

**Like our fathers, we have sinned:  
we acted both perversely and unrighteously.**

Here is how others have handled this verse:

CEV  
God's Word™

We and our ancestors have sinned terribly.  
We have sinned and so did our ancestors.  
We have done wrong.  
We are guilty.

JPS (Tanakh)

We have sinned like our forefathers;  
we have gone astray, done evil.

NASB

We have sinned like our fathers,  
We have committed iniquity,



we have done wickedly.

NLT Both we and our ancestors have sinned.  
We have done wrong! We have acted wickedly!

The Septuagint We have sinned with our fathers, we have transgressed, we have done unrighteously.  
Young's Updated LT We have sinned with our fathers,  
We have done perversely, we have done wickedly.

**What is the gist of this verse?** The psalmist looks back in history and sees that Israel of his time have sinned (acted in violation of God's laws) just as their ancestors had. Then he elaborates—they have acted perversely and unrighteously. The perverseness does not necessarily refer to deviant behavior, but more to what Israel did with the law—they perverted it; they twisted and bent the Law.

Psalm 106:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 <sup>st</sup> person plural, Qal perfect	Strong's #2398 BDB #306
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾāv (אָב) [pronounced <i>awv</i> ]	<i>father, both as the head of a household or clan</i>	masculine singular noun with a 1 <sup>st</sup> person plural suffix	Strong's #1 BDB #3

Translation: **We have sinned with our fathers**... The history of Israel is a sad one, but it is one which gives us hope. Israel has an eternal purpose with God. God chose Israel and Israel will always be a part of God's plan. And, more importantly, God chose Israel knowing that Israel would fail in a spectacular manner.

Here is what I want you to notice. This psalmist is probably a godly man, a man who is in fellowship most of the time. He is a man through whom God the Holy Spirit guided to write this Scripture. But note his demeanor: he is not holding the rest of Israel in derision; he is not placing the blame on everyone else. He is a part of Israel, and so he writes, **We have sinned with our fathers**... Now, don't misunderstand—this is the editorial we. The psalmist has not necessarily been involved in the same degeneracy as the rest of Israel. However, he sees the failure of Israel as a national failure and he is a part of this nation which has failed. Although Israel is a nation of individuals, and although God sent specific individuals to Israel to function as prophets, kings and priests, still, it is a national entity whose fate is national.

**Application:** We tend not to have much of an historical grasp. Since we were born in a free nation, one which exhibited a reasonable amount of freedom and morality, we do not see our nation as becoming anything else. However, the period of time that the United States has been on this earth is relatively short. We may enjoy the privileges and blessings of being a client nation to God, but then we also bear the appropriate responsibility. If we shirk this responsibility, that which we take for granted can be removed overnight.

**Application:** Our lives are littered with failures; we make bad decisions, we behave badly, we choose to do wrong; God chose us from eternity past, knowing all of that, and that means that at any time that we choose to be in fellowship, God will fill us, bless us, guide us and function through us. We are a part of His eternal plan despite our failures and shortcomings.

I want you to get something else from this verse: it is possible that the psalmist here is relatively blameless. In fact, it is very likely that he was not a participant in the behavior which required God to step in and remove Israel from the Land of Promise. However, as a part of the nation Israel, he was also subject to Israel's discipline. We are a part of certain institutions and we are subject to the judgment laid upon these institutions. Whether it is our family, our nation, the organizations to which we belong—when you are a part of any institution, God does not necessarily remove you from that institution before leveling it with judgment. What is particularly admirable about this psalmist is that he is willing to take the judgment which has fallen upon Israel, without making excuses, and without setting himself up as the innocent bystander who was violated.<sup>9</sup>

The exodus generation set a standard of low when it came to rebellion against God. References back to that time (and, arguably to the time of the judges) which call for Israel not to sin as their fathers did are found in II Chron. 30:7 Psalm 78:8, 57.

### Psalm 106:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâvâh (עָוָה) [pronounced <i>gaw-VAW</i> ],	<i>to bend, to distort, to twist; in the Hiphil: to make crooked, to pervert [that which is right], to pervert [one's own way], to act perversely</i>	1 <sup>st</sup> person plural, Hiphil perfect	Strong's #5753 BDB #731
Although one early printed edition inserts and wâw conjunction here, it is likely that the text is correct as is.			
râshaʿ (רָשָׁע) [pronounced <i>raw-SHAHʿ</i> ]	<i>to declare guilty, to declare unrighteous, to condemn, to overcome [as the righteous over the wicked]; intransitive use: to act unrighteously, to act wickedly</i>	1 <sup>st</sup> person plural, Hiphil perfect	Strong's #7561 BDB #957

Translation: **...we have acted perversely and we have acted with unrighteousness.** The root meaning of ʿâvâh is *to bend, to curve, to twist, to distort*. These words describe exactly what Israel had done to God's Laws. Israel bent, distorted and twisted these laws. We have the intransitive use of the second verb (that is, there is no direct object or prepositional phrase which follows); since Israel distorted the Law, Israel therefore acted unrighteously and wickedly. If all that guides you is a distorted version of the Law, then you cannot help but act in violation of that Law.

**Application:** The same is true of God's Word and His precepts today. If all you have is a distorted view of God's Word, then you cannot help but act in violation of His commands. If the church that you attend does not teach God's Word carefully, verse by verse, precept by precept, then it is very likely that His Word is being distorted and the result is that you cannot help but act unrighteously. Now, this does not mean that you will be our drinking heavily and sinning with every woman that you find; it simply means that you will act outside God's plan. You might be very self-righteous and very religious; you might not ever curse, drink nor chase women. However, you can still be far outside of God's plan because your reception of the truth is distorted. Four examples: the Catholic Church, the Jehovah Witnesses, the Mormons and the charismatics. These four very different groups all distort the truth greatly, the result being is that those in the congregation cannot help but to act unrighteously. Don't misunderstand me at this point. I have known some Mormons who are fine people with great morals and values; and many of them are a hell of a lot nicer than most Christians that I know. However, they are working to get into the best of the

<sup>9</sup> And in case you think I am off the mark here, examine Daniel 9:5 in its context. Daniel makes the same sort of confession as a prophet of the exiled generations.

heavens, which is a complete violation of God's grace, and a complete misunderstanding of what happens after death. Given those distortions, one cannot help but act unrighteously.

The Catholics distort just enough truth as to render them ineffective for the most part. Their impact for the Catholic Church might be great; but their personal impact for the True God is not. They have completely misunderstood, mishandled, and misapplied the word *grace*. For that reason, there are millions upon millions of Catholics who have never been saved and who will spend eternity in the Lake of Fire.

The Jehovah Witnesses might be moral and they might gain converts (primarily from the guilty and unlearned of the Christians); but they also distort God's grace into a system of works. Their members are either unsaved, or those who were saved first and then entered the witnesses and were rendered ineffective.

The charismatics comprise a special group. They may be former Baptists, former Catholics, former Presbyterians. They may even continue to attend their original churches and it is possible that their original church has become infected and has gone over into the charismatic movement. I have friends in the charismatic movement and they, like many of the Mormons that I know, are wonderful and sincere people. However, their distortion of the Holy Spirit renders them spiritually ineffective. They might be very religious, but if they function outside of the Spirit of God, all that they do will be burned along with all of man's works and human good.

Barnes comments on their failure as a generation: *It was not that God was not disposed to bestow that happiness; it was not that true religion failed to confer happiness; but it was that the nation had provoked God to displeasure, and that in fact the sins of the people had averted the blessings which would otherwise have come upon them. The psalmist, therefore, in emphatic language,—repeating the confession in three forms, “we have sinned, —we have committed iniquity, —we have done wickedly,” —acknowledges that the failure was in them, not in God.*<sup>10</sup>

What follows over the next 30+ verses is a list of Israel's eight failures. This is not a comprehensive list; this is just what comes to the mind of the psalmist, after having studied the Law of Moses (we will get to the **Comprehensive List of Israel's Failures** later on).

### The Eight Failures of Israel as Recorded by the Psalmist

Scriptural Reference	Psalm 106	Incident
<b>Exodus 14:5–31</b>	<b>vv. 7–12</b>	Israel rebelled against God when the Sea of Reeds was in front of them and pharaoh's troops were pursuing them. They did not recall His great works on their behalf and panicked instead.
<b>Numbers 11:1–35</b>	<b>vv. 13–15</b>	This Israelites craved meat while in the desert; God granted their request, but sent them a wasting disease as well. It was not their craving meat that was the problem; the problem was their attitude and behavior.
<b>Numbers 16:1–40</b>	<b>vv. 16–18</b>	The Israelites rebelled under Korah, Dathan and Abiram. Their problem was with Moses and his spiritual authority. God caused an earthquake to occur and to engulf the recalcitrants and their followers.
<b>Exodus 32:1–6</b>	<b>vv. 19–23</b>	Moses was on Mount Sinai receiving the Law directly from God (and this was not as per his word, but the people heard the voice of God and demanded that Moses function as an intermediary). After he had been gone for awhile, the people coaxed Aaron into melting down some gold and forming a golden calf, which they worshipped and then started getting jiggy.

<sup>10</sup> Albert Barnes, *Barnes' Notes, Psalms; Volume 3*, reprinted 1996 by Baker Books; pp. 103–104.

## The Eight Failures of Israel as Recorded by the Psalmist

Scriptural Reference	Psalm 106	Incident
<b>Numbers 14:1–38</b>	<b>vv. 24–27</b>	When Israel heard that the people in the land of Canaan were giants (actually, only a small portion of them were), their desire to enter into the Land of Promise turned to dread, and they spent the night crying in their tents, fearing for their lives. God almost destroyed them; only Moses stood between God and these Israelites as their advocate. God's promise to scatter Israel throughout the Gentile nations is not found here, but in <b>Lev. 26:33</b> .
<b>Numbers 25:1–9</b>	<b>vv. 28–31</b>	Although the several military attacks against Israel were unsuccessful as they approach the Land of Promise, what did corrupt them was the worship of foreign gods, which was brought about by their involvement with foreign women.
<b>Numbers 20:2–13</b>	<b>vv. 32–33</b>	One of the saddest incidents in the Law of Moses was the recording of Moses' failure. When Israel demanded that he find them water in the midst of the desert, he lost his temper and did not follow God's directions. This was the second Meribah incident. Because he struck the rock twice to produce water instead of speaking to it, Moses was not allowed to enter into the Land of Promise.
<b>Judges 1:21–36 (and I Sam. 15)</b>	<b>vv. 34–43</b>	Israel was supposed to destroy all of the degenerate people in the land. However, they did not, and the people of the land caused Israel trouble in a myriad of ways for centuries thereafter.

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The entire verse reads: **We have sinned with our fathers; we have acted perversely and we have acted with unrighteousness.** Note how similar this is to Dan. 9:5–6: **"We have sinned, committed iniquity, acted wickedly, and rebelled, even turning aside from Your commandments and ordinances. Furthermore, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers, and all the people of the land."** It is not unreasonable to suppose that one passage inspired the other<sup>11</sup> (they were obviously inspired by the same Holy Spirit).

**Our fathers in Egypt were not prudent Your  
incredible works;  
they did not recall a multitude of Your grace;  
and so they rebel upon a sea  
in a Sea of Reed.**

Psalm  
106:7

**Our fathers in Egypt did not behave wisely  
[with regards to] Your wonderful works.  
They did not call to mind the abundance of  
Your grace  
and rebelled at the sea,  
at the Sea of Reeds.**

**Our fathers in Egypt did not consider Your amazing works  
nor did they call to mind Your abundant grace.  
Instead, they rebelled against You by the sea, the Sea of Reeds.**

Here is how others have handled this verse:

<sup>11</sup> Albert Barnes, *Barnes' Notes, Psalms; Volume 3*, reprinted 1996 by Baker Books; p. 104.

CEV	When they were in Egypt, they paid not attention to your marvelous deeds or your wonderful love.
God's Word™	And they turned against you at the Red Sea. When our ancestors were in Egypt, they gave no thought to your miracles. They did not remember your numerous acts of mercy, so they rebelled at the sea, the Red Sea.
JPS (Tanakh)	Our forefathers in Egypt did not perceive Your wonders; they did not remember Your abundant love, but rebelled at the sea, at the Sea of Reeds.
NASB	Our fathers in Egypt did not understand Thy wonders; They did not remember Thine abundant kindnesses, But rebelled by the sea, at the Red Sea [or, <i>Sea of Reeds</i> ].
NLT	Our ancestors in Egypt were not impressed by the LORD's miracles. They soon forgot his many acts of kindness to them. Instead, they rebelled against him at the Red Sea.
The Septuagint	Our fathers in Egypt understood not Your wonders, and did not remember the multitude of Your mercy; but provoked [Him] as they went up by the Red Sea.
Young's Updated LT	Our fathers in Egypt, have not considered wisely Your wonders, They have not remembered the abundance of Your kind acts, And provoke by the sea, at the sea of Suph. [I've changed the line breaks as well as some minor words]

**What is the gist of this verse?** The psalmist has mentioned their ancestors; now, in this verse, he gives some specific examples. At the Sea of Reeds, God's miracles did not make enough of an impression on the Israelites. The study of much of the four books of Moses is God giving Israel His grace and Israel turning against Him again and again.

Psalm 106:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāḇ (אָב) [pronounced awh]	<i>father</i> , both as the head of a household or clan	masculine singular noun with a 1 <sup>st</sup> person plural suffix	Strong's #1 BDB #3
bē (בֶּ) [pronounced bēh]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
mitsrayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
lōʾ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	generally negates the word immediately following; the absolute negation	Strong's #3808 BDB #518

### Psalm 106:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâkal (סָכַל) [pronounced saw-KAHL]	<i>to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to make prudent, to teach</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #7919 BDB #968
pâlâ' (פָּלָא) [pronounced paw-LAW]	<i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>	feminine plural, Niphal participle with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6381 BDB #810

Translation: **Our fathers in Egypt did not behave wisely [with regards to] Your wonderful works.** God did amazing things on behalf of Israel while they were slaves in Egypt. Although many Bibles refer to what God did in order to get the pharaoh to release the Jews as miracles; they were likely the result of a great plan, which reveals an even greater intelligence. To the person there, the things which occurred would appear to be a miracle. However, most of the things which occurred (if not all) had a rational explanation. This in no way downplays God's power; it actually celebrates His incredible foreknowledge and intelligence. If the works in Egypt that occurred were the result of God's setting the world into motion thousands of years previous, then they are greater feats than we can imagine. Let's say that you put something into motion today that would result in that which would appear to be a miracle 50 years from now; apart from a magician's trick, it would be incredibly amazing. God set forces into motion in eternity past which would result in the incredible works which occurred when Moses called for them to occur.

On the other hand, this does not mean that everything in the book of Exodus is a natural phenomena. The staff of Moses turning into a snake or his hand becoming leprous and then turning back again (Ex. 4:1–7)—these were probably miracles. However, the great things which occurred, although they could have been miracles, were more likely the result of God setting those things into motion thousands or millions of years previous.

In any case, to the casual observer, the many things which God did—the plagues which He brought upon Egypt—appeared to be great miracles (even though the power of their occurrence was greater than a simple miracle). However, even though the men of Israel observed these great acts first hand, they continued to doubt God and His power to deliver them.

### Psalm 106:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לֹא־) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>remember, recall, call to mind</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2142 BDB #269
'êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84



## Psalm 106:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rôḇ (רֹב) [pronounced roh <sup>b</sup> ]	<i>multitude, abundance, greatness</i>	masculine singular construct	Strong's #7230 BDB #913
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2617 BDB #338

Translation: **They did not call to mind the abundance of Your grace...** Even greater and far more important than God's great miracles is His grace, although few believers grasp that. These great plagues came upon the Egyptians but did not touch the Israelites. This was God's grace. The exodus generation observed tremendous works and received a tremendous amount of grace from God; however, each time they faced a problem head on, they completely forgot everything that God had done for them up to that point in time. Instead of recognizing that God had a plan for their lives and was leading them through things for which He had already made provision; they panicked at each and every crisis, turning against Moses and the God Who delivered them.

It is this portion of v. 7 which gives us a key to the Christian life—the failure of the exodus generation is that **they did not call to mind, they did not remember, they did not recall God's abundance grace**. Their key is what does or does not occur in your mind. They failed because they did not call to mind God's plentiful grace. What goes on in your soul is the key to your success or failure in the Christian life.

**Application:** There are times in your life when you have prayed for God's guidance, His blessing or for Him to run interference in your life, and God answered your prayer in the affirmative. Does this mean that, the next time you are in a jam, you will look back on that answered prayer for your confidence? More than likely, you have forgotten most of your desperate prayers to God and the fact that He answered those prayers. The key is God's Word. You have to embed God's Word in your soul. You have to know Who God is; you have to have a fundamental grasp of His character. Then, the next time you are in a jam, the next time that your prayer to God is more frantic than usual, you take a hold of God's character—that will provide you with the confidence to get you through the situation.

What happened to Israel? Israel did not have the Word of God. We do not know where or what the book of Genesis was (although I personally believe that it had been recorded already and was with the Jewish people). However, the average believer did not necessarily have access to this (if it existed at that time). What were they to hold onto? Here is the key: God revealed His character, foreknowledge and power in the works that He had already performed on behalf of Israel—Israel was to know God through His marvelous works, and they were to hold onto the essence of God as revealed in His works. Let me be more specific: God revealed His love, His concern, His foreknowledge, His power, and (most of all) His graciousness in the miracles and works which He performed.

Because God revealed Himself through His miracles to the general population of Israel, we then need to know...

### Which Aspects of God were Revealed by His Miracles?

God's Essence/Character	Miracle/Work which Revealed this Aspect of His Character
<b>God's Power and Ability</b>	The things which God did were clearly miraculous—if not actually miraculous, things which appeared to be miraculous (again, bear in mind that just because God did something via setting things in motion a million years ago, and letting a natural phenomena occur, this does not in any way take from His power). Therefore, Israel should have been able to recognize God's power. The first ten plagues against Egypt made it clear that God was much greater than the gods of Egypt.



## Which Aspects of God were Revealed by His Miracles?

God's Essence/Character	Miracle/Work which Revealed this Aspect of His Character
<b>God's Foreknowledge</b>	<p>This may have been tougher for the Israelites to grasp, but God knew that Israel would be thirsty and hungry, and He provided for these needs in eternity past. For those who understood some of God's miracles to be actually works which He set into motion in the past, then they understood His foreknowledge.</p> <p>What is even more of a sign of God's foreknowledge is His calling of Moses to lead Israel. Out of 200,000 Israelites (or, 2,000,000, there was only one man who would have been able to lead them, and that was Moses).</p>
<b>God's Graciousness</b>	<p>Israel, from the very beginning, acted faithless and pissy. Over and over again, God came to the rescue of Israel—it began at the Sea of Reeds where the people of Israel began to whine and complain; and still, God provided a passage of escape for them across the Sea of Reeds. Furthermore, so that they recognized that this was a powerful phenomena subject to God's will, God closed the sea over pharaoh's soldiers, killing them all.</p>
<b>God's Faithfulness</b>	See above.
<b>God's love</b>	<p>Israel, time after time, rebelled against God and against Moses. God, time after time, performed miracles and works on their behalf, despite their attitude and behavior. This reveals God's love, faithfulness and graciousness.</p>

So, it is likely that Israel did not have access to what existed as the Word of God up until that point in time. However, they were able to see God's character via the miracles and works that He performed on their behalf. That is what they were to call to mind every time they faced a crisis.

Anytime that you think God needs to prove Himself to you—to do some cool miracle so that you will know that He exists and functions on your behalf, remember this generation of Jews, who saw some of the greatest miracles ever performed, failed again and again and again. Think back on the generation of Jesus, and how many miracles which he performed—He was still apprehended and crucified by those who witnessed those miracles or the results of those miracles. The key is not what you have seen, but what you are able to call to mind.

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Barnes comments: *The great number of the Divine interpositions in their behalf. They [the Israelites] did not allow them to influence their conduct as they should have done. The aggravation of their offence in the case here referred to was particularly in the multitude of the mercies. It would have been sinful to have forgotten even one act of the Divine favour; it was a great aggravation of their guilt that so many acts were forgotten, or that they failed to make an impression on them.*<sup>12</sup> Israel's failure to remember God was not confined to the exodus generation—we find this mentioned several times in Scripture (Judges 3:7 Psalm 78:12, 42).

<sup>12</sup> Albert Barnes, *Barnes' Notes, Psalms; Volume 3*, reprinted 1996 by Baker Books; p. 104.

## Psalm 106:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mârâh (מָרָה) [pronounced maw-RAWH]	<i>to resist, to oppose, to rebel, to rebel against, to be contentious</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #4784 BDB #598
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun	Strong's #3220 BDB #410
Ginsberg thinks that this should be <i>But they rebelled against the Most High at the Red Sea</i> instead. Although this is unsupported by manuscript evidence, it is suggested either by context and sense. <sup>13</sup>			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
ṣûwph (סוּפ) [pronounced soof]	<i>reed, rush, sea weed</i>	masculine singular noun	Strong's #5488 BDB #693

Translation: ...and rebelled at the sea, at the Sea of Reeds. All that the psalmist brings to focus is the first failure of Israel—God had brought many plagues upon the Egyptians, plagues to which the Israelites were immune; and at the first sign of possible danger (Pharaoh and his army pursued Israel to the Sea of Reeds), Israel's lack of faith becomes apparent.

Therefore, it would be worth our while to take a quick glance back to what occurred at the Sea of Reeds:

### Exodus 14:5–31 World English Bible

<sup>14:5</sup> It was told the king of Egypt that the people had fled; and the heart of Pharaoh and of his servants was changed towards the people, and they said, "What is this we have done, that we have let Israel go from serving us?" <sup>14:6</sup> He made ready his chariot, and took his army with him; <sup>14:7</sup> and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. <sup>14:8</sup> Yahweh hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand. <sup>14:9</sup> The Egyptians pursued after them: all the horses and chariots of Pharaoh, his horsemen, and his army; and overtook them encamping by the sea, beside Pihahiroth, before Baal Zephon.

<sup>14:10</sup> When Pharaoh drew near, the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were very afraid. The children of Israel cried out to Yahweh. <sup>14:11</sup> They said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you treated

<sup>13</sup> Most of these notes which offer a slightly different reading come from Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 585.

us this way, to bring us forth out of Egypt? <sup>14:12</sup> Isn't this the word that we spoke to you in Egypt, saying, 'Leave us alone, that we may serve the Egyptians?' For it were better for us to serve the Egyptians, than that we should die in the wilderness."

<sup>14:13</sup> Moses said to the people, "Don't be afraid. Stand still, and see the salvation of Yahweh, which he will work for you today: for the Egyptians whom you have seen today, you shall never see them again. <sup>14:14</sup> Yahweh will fight for you, and you shall be still."

<sup>14:15</sup> Yahweh said to Moses, "Why do you cry to me? Speak to the children of Israel, that they go forward. <sup>14:16</sup> Lift up your rod, and stretch out your hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. <sup>14:17</sup> I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get myself honor over Pharaoh, and over all his armies, over his chariots, and over his horsemen. <sup>14:18</sup> The Egyptians shall know that I am Yahweh, when I have gotten myself honor over Pharaoh, over his chariots, and over his horsemen." <sup>14:19</sup> The angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them, and stood behind them. <sup>14:20</sup> It came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one didn't come near the other all the night.

<sup>14:21</sup> Moses stretched out his hand over the sea, and Yahweh caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. <sup>14:22</sup> The children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand, and on their left. <sup>14:23</sup> The Egyptians pursued, and went in after them into the midst of the sea: all of Pharaoh's horses, his chariots, and his horsemen. <sup>14:24</sup> It happened in the morning watch, that Yahweh looked out on the Egyptian army through the pillar of fire and of cloud, and confused the Egyptian army. <sup>14:25</sup> He took off their chariot wheels, and they drove them heavily; so that the Egyptians said, "Let's flee from the face of Israel, for Yahweh fights for them against the Egyptians!"

<sup>14:26</sup> Yahweh said to Moses, "Stretch out your hand over the sea, that the waters may come again on the Egyptians, on their chariots, and on their horsemen." <sup>14:27</sup> Moses stretched out his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it. Yahweh overthrew the Egyptians in the midst of the sea. <sup>14:28</sup> The waters returned, and covered the chariots and the horsemen, even all Pharaoh's army that went in after them into the sea. There remained not so much as one of them. <sup>14:29</sup> But the children of Israel walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand, and on their left. <sup>14:30</sup> Thus Yahweh saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the seashore. <sup>14:31</sup> Israel saw the great work which Yahweh did to the Egyptians, and the people feared Yahweh; and they believed in Yahweh, and in his servant Moses.

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Here is what the psalmist is saying about the exodus generation. Moses went before pharaoh, calling for pharaoh to let his people go; and when pharaoh did not, Moses brought great plagues and wonders upon Egypt. Israel observed this first-hand and also realized that God did not bring the same terrors upon Israel. This was not simply a one-time occurrence, but there were 10 plagues that Moses brought upon Egypt in a fairly short period of time (say, within a month). When Israel came to the first obstacle, the Sea of Reeds, with the Egyptians hot on their tails, all they had to do is realize that God on ten occasions took steps to free Israel; therefore, God had the motivation and the ability to deliver them again. What should have interested Israel more was, *what is God going to do this time on our behalf?* Doubts that they would be delivered should have never crossed their minds. Curiosity as to what God would do—that would have been legitimate thinking. Speculation as to what God would do—that would have been legitimate discussion. Unfortunately, their fear, panic and absolute lack of faith in God, despite so much evidence to the contrary, merely foreshadowed years and years of failures to come.

**And so He delivers them for the sake of His  
name  
to make known His power.**

Psalm  
106:8

**Therefore, He delivered them for His name's  
sake  
to make His power known.**

**Therefore, God delivered them for His name's sake—to make His power known.**

Here is how others have handled this verse:

CEV	But you were true to your name, and you rescued them to prove how mighty you are.
God's Word™	He saved them because of his reputation so that he could make his mighty power known.
JPS (Tanakh)	Yet He saved them, as befits His name, to make know His might.
NASB	Nevertheless He saved them for the sake of His name That He might make His power known.
NLT	Even so, he saved them— to defend the honor of his name and to demonstrate his mighty power.
The Septuagint	Yet He saved [or, <i>delivered</i> ] them for His name's sake, that He might cause His mighty power to be known.
Young's Updated LT	And He saves them for His name's sake, to make known His might,...

**What is the gist of this verse?** God acts on the basis of His character, not ours. The grace that He showed Israel also demonstrated to all surrounding nations His great power.

Psalm 106:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâsha' (יָשָׁא) [pronounced yaw-SHAH']	<i>to deliver, to save</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #3467 BDB #446
l'ma'an (לְמַעַן) [pronounced l'-MAH-ġahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (לְמַעַן) [pronounced MAH-ġahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027

Translation: **Therefore, He delivered them for His name's sake...** What God does is based upon His own character (*His name*). If God did not act on the basis of our character, then it would have been reasonable to destroy the

entire world and all human population save a couple of men. But God clearly told the Israelites that He did not place them in the land because they were good and righteous, but because of the great evil of those who occupied the land (Deut. 9:4). God acts according to His own character, which makes Him One we can depend upon. If I depended upon God's blessings based upon my own life, I would never receive any. I make too many mistakes and I fail too often. However, God's blessings come to me based upon His character, which means that I can expect to continue to receive them.

### Psalm 106:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i> ]	<i>to cause to know, to make one know, to instruct, to teach</i>	Hiphil infinitive construct	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
g <sup>e</sup> bûwrâh (גְּבוּרָה) [pronounced <i>g<sup>e</sup>voo-RAW</i> ]	<i>strength, might</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #1369 BDB #150

Translation: **...to make His power known.** One of the purposes of God was to make His power and reality known to all of the heathen groups of the civilized world (see Ex. 9:16 Isa. 63:11–12 Ezek. 20:9). Therefore, God did many wonders on behalf of Israel. If you study the four books of Moses, it will be clear that Israel was completely and totally undeserving, and that God would have been justified to consume them all and start from scratch. However, God acted so that His character remained in tact and so that His power was clearly understood by all those who observed it and heard about it.

In the next few verses, the psalmist expands on this theme—how God makes his power and mercy know—and he gives a few specific examples.

**And so He rebukes in a sea of reed  
and so he dries and so He leads them in the  
depths as the wilderness.**

Psalm  
106:9

**Then He rebuked the Sea of Reeds and it  
became dry;  
then He led them across the depths as  
[through] the wilderness.**

**Then He rebuked the Sea of Reeds, causing it to dry up;  
then He led them across its depths as though they were walking on land.**

Here is how others have handled this verse:

CEV

You said to the Red Sea, "Dry up!"  
Then you led your people across  
on land as dry as a desert.

God's Word™

He angrily commanded the Red Sea, and it dried up.  
He led them through deep water as though it were a desert.

JPS (Tanakh)

He sent His blast against the Sea of Reeds;  
it became dry;  
He led them through the deep as through a wilderness.

NASB	Thus He rebuked the Red Sea and it dried up; And He led them through the deeps, as through the wilderness.
NLT	He commanded the Red Sea to divide, and a dry path appeared. He led Israel across the sea bottom that was as dry as a desert.
The Septuagint	And He rebuked the Red Sea and it was dried up; so He led them through the deep as through the wilderness.
Young's Updated LT	And rebukes the sea of Suph, and it is dried up, And causes them to go Through the depths as a wilderness.

**What is the gist of this verse?** God causes the Sea of Reeds to dry up, and then He leads his people across as though it were desert wilderness.

Psalm 106:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
gâ'ar (גָּאַר) [pronounced gaw-ĠAHR]	<i>to rebuke, to rebuff, to castigate</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1605 BDB #172
According to Barnes, gâ'ar means <i>to chide,—as when one is angry with another for having done wrong. Here it is evidently a poetic term, meaning that he spake as if he were angry; or as if the Red Sea did wrong in presenting an obstacle or obstruction to the passage of his people.</i> <sup>14</sup>			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
qûph (קֹפֶה) [pronounced soof],	<i>reed, rush, sea weed</i>	masculine singular noun	Strong's #5488 BDB #693
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
chârêb (חָרֵב) [pronounced khaw-RAW <sup>BV</sup> ]	<i>to be dry, to be dried up; to waste, to lay waste, to be desolate</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2717 BDB #351

Translation: **Then He rebuked the Sea of Reeds and it became dry;...** God rebukes, castigates or yells at the Sea of Reeds, and it dries up. This is the first example of how God makes His power known.

Throughout Scripture, God shows Himself to be the One Who rules over nature itself.

<sup>14</sup> Albert Barnes, *Barnes' Notes, Psalms; Volume 3*, reprinted 1996 by Baker Books; p. 104.



Examples of God's Authority over the Natural Elements	
Scripture	Example
Gen. 7	One of the most spectacular miracles ever recorded was that of the flood which covered the earth (the specifics of this flood was examined in detail in Gen. 7). The end result was that all of the earth's population was destroyed by this flood.
Gen. 41	Joseph interprets a dream of pharaoh's indicating that God would bring seven years of plenty to Egypt and then 7 years of drought (the resultant famine was what caused Joseph to be reunited with his family).
Ex. 7:14–21	God, by the hand of Moses, turned the water of the Nile into blood, a sign of judgment against the Egyptians.
Ex. 14:19–20	Prior to Israel crossing over the Sea of Reeds, they had to camp out when night came. The Egyptians were quite close and also camped out. However, God placed a thick, dark fog so that the Egyptians could not see the Israeli camp. I have been to the Pacific Ocean coast at night where the fog and darkness are so thick that there is no way that you could guide yourself with a flashlight; without a good sense of direction, you could walk into the sea just as easily as walk back to your campsite.
Ex. 14:27–29	God held back the Sea of Reeds, allowing the Israelites to make their way across; then he closed the sea upon the Egyptian army, killing them all.
Num. 9:15–17	In order to guide Israel, there was a cloud which remained over the newly constructed Tent of God; when the cloud was lifted, Israel would set out.
Num. 11:1–3	It appears as though God struck some souls dead with lightning when they continued to complain about Him.
Num. 16:23–35	When Korah, Dathan and Abiram spearheaded a rebellion against Moses, God caused a very specific earthquake which swallowed them and their followers. It also appears to be the case that God struck some of their followers dead with lightning.
Joshua 3:15–17	God stopped the flow of the River Jordan so that Israel could cross it to go into the Land of Promise.
Joshua 10:11–14	God caused it to hail upon the coalition of kings who opposed Joshua, killing many with hail stones. Then, God allowed the day to run long, so that there was enough time for Israel to destroy all of her enemies (I spent seven pages discussing this miracle in the book of Joshua).
Judges 6:37–40	The miracle of the dew and the fleece: Gideon, to make certain that it was God Who was visiting him, asked that on one morning for the fleece to be wet, and everything around it dry; and for it to be dry while everything else was wet on the next morning.
I Kings 18:20–39	Elijah called for God to send fire from the sky to consume his offering (which had been soaked with water). It is unclear whether this was lightning or something more supernatural.
Isa. 38:7–8	God caused the sundial to go backwards, to indicate that Hezekiah would be given more time on this earth.

This is obviously not a complete listing of all the incidents which reveal God's power over the natural elements, but it is enough to illustrate the point.



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Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to lead, to cause to go, to cause to depart, to cause to come; to advance</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #1980 (and #3212) BDB #229
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
t <sup>e</sup> hōwm (תְּהוֹמִים) [pronounced t <sup>e</sup> -HÖHM]	<i>ocean depths, depths, a surging mass of water, bursts of water, deep waters</i>	feminine plural noun with the definite article	Strong's #8415 BDB #1062
kaph or k <sup>e</sup> (כְּ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition	No Strong's # BDB #453
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...then He led them across the depths as [through] the wilderness. By Moses, God leads Israel across the sea floor just as He would lead them through the desert wilderness. This had to be amazing that God could lead Israel across the Sea of Reeds dry-shod, as it were. You would think that this would have made a profound impact upon every single Israelite.

There is a psalm which speaks to God's great control over nature:

### Psalm 18:5–19 (WEB)

<sup>18:6</sup> In my distress I called on Yahweh, and cried to my God.

He heard my voice out of his temple.

My cry before him came into his ears.

<sup>18:7</sup> Then the earth shook and trembled.

The foundations also of the mountains quaked and were shaken,  
because he was angry.

<sup>18:8</sup> Smoke went out of his nostrils.

Consuming fire came out of his mouth.

Coals were kindled by it.

<sup>18:9</sup> He bowed the heavens also, and came down.

Thick darkness was under his feet.

## Psalm 18:5–19 (WEB)

<sup>18:10</sup> He rode on a cherub, and flew.  
 Yes, he soared on the wings of the wind.  
<sup>18:11</sup> He made darkness his hiding place, his pavilion around him,  
 darkness of waters, thick clouds of the skies.  
<sup>18:12</sup> At the brightness before him his thick clouds passed,  
 hailstones and coals of fire.  
<sup>18:13</sup> Yahweh also thundered in the sky.  
 The Most High uttered his voice:  
 hailstones and coals of fire.  
<sup>18:14</sup> He sent out his arrows, and scattered them;  
 Yes, great lightning bolts, and routed them.  
<sup>18:15</sup> Then the channels of waters appeared.  
 The foundations of the world were laid bare at your rebuke, Yahweh,  
 at the blast of the breath of your nostrils.  
<sup>18:16</sup> He sent from on high.  
 He took me.  
 He drew me out of many waters.  
<sup>18:17</sup> He delivered me from my strong enemy,  
 from those who hated me; for they were too mighty for me.  
<sup>18:18</sup> They came on me in the day of my calamity,  
 but Yahweh was my support.  
<sup>18:19</sup> He brought me forth also into a large place.  
 He delivered me, because he delighted in me.

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And so he saves them from a hand of a  
 hating  
 and so He redeems them from a hand of an  
 enemy.

Psalm  
 106:10

He saves [or, *delivers*] them from the hand of  
 the hating [ones]  
 and redeems them from the hand of  
 enemies.

He delivers them from the hand of those who hate them  
 and He keeps them from the hand of their enemies.

Here is how others have handled this verse:

CEV	You saved all of them and drowned every one of their enemies.
God's Word™	He rescued them from the power of the one who hated them. He rescued them from the enemy.
JPS (Tanakh)	He delivered them from the foe, redeemed them from the enemy.
NASB	So He saved them from the hand of the one who hated <i>them</i> , And redeemed them from the hand of the enemy.
NLT	So he rescued them from their enemies and redeemed them from their foes.
The Septuagint	And He saved them out of the hand of them that hated and redeemed them out of the hand of the enemy.
Young's Updated LT	And He saves them from the hand Of him who is hating, And redeems them from the hand of the enemy.

**What is the gist of this verse?** God can be depended upon to deliver Israel from those who hate her and He has purchased or redeemed them from the hand of their enemies. Even though the concept of redemption of Israel is a theme that goes way back to the exodus, it is not clear to us until the New Testament just what the actual payment is.

Psalm 106:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâsha' (יָשָׁא) [pronounced yaw-SHAHÇ]	<i>to deliver, to save</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #3467 BDB #446
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	<i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
sânê' (סָנְאוּ) [pronounced saw-NAY]	<i>to hate; in the participle, it is the ones hating</i>	Qal active participle	Strong's #8130 BDB #971

Translation: **He saves [or, delivers] them from the hand of the hating [ones]...** What is well known to us today is how much hatred there is in the Middle East. There are some Arabic factions who would love to see all Israelites destroyed completely. Just as Osama ben Laden expressed joy at the murder of 3000 men and women in the twin towers, there are factions of Arabs who would be overjoyed at the deaths of millions of Israelis. They believe that their hatred is justified, but they have no idea how much Satan plays a part. The Egyptians then, the various Canaanite groups over the next several centuries, and the Arabs of today—they are all pawns in the game that Satan plays. The Jews are God's people, and, as such, are going to naturally be the object of intense hatred. Even in those days, before Israel as a nation had a chance to conduct national relations, before one could manufacture a reason, there were those who absolutely hated them. Satan is a master at fostering hate against this group or that. God delivers Israel from those who hate them. This is why Israel is still a people today.

Psalm 106:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
gâ'al (גָּאַל) [pronounced gaw-AHL]	<i>to redeem, to purchase</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #1350 BDB #145

## Psalm 106:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
ʿâya <sup>b</sup> v (עָיָו) [pronounced <i>aw-YA<sup>B</sup>V</i> ]	<i>to be at enmity, to be hostile; as a participle, it means enemy, the one being at enmity with you</i>	Qal active participle	Strong's #340 BDB #33

Translation: **...and redeems them from the hand of enemies.** In this particular case, God redeems Israel from her enemies, the Egyptian army, as led by pharaoh. The Egyptians had learned to hate the Jews and therefore oppressed them; the Jews were once a part of the royal family, and after a generation or two, were caused to be made slaves by those who hated them.

Early on in the time of Israel, the concept of God purchasing or redeeming them was a consistent theme (see Ex. 6:6 Psalm 78:42 107:2 Hosea 13:14). It is never clear what God uses in order to purchase Israel; the coin of the realm is always obscure—that is, until the death of our Lord—then it is clear what God used to purchase Israel (as well as purchase us). The blood of His Son is the coin of the realm. God paid with the ultimate sacrifice for us. **Know this, that you were not redeemed with ephemeral things, such as silver or gold from your empty manner of life acquired from your ancestors, but with the precious blood of Christ, as of a lamb unblemished and spotless** (II Peter 1:18–19).

**And so cover waters their adversaries—  
one from them was not left.**

Psalm  
106:11

**The waters covered their adversaries—  
not one of them remained [alive].**

**the waters covered their adversaries, the Egyptians; not one of them remained alive.**

Here is how others have handled this verse:

CEV	[You saved all of them] and drowned every one of their enemies. [I included v. 10b for context]
God's Word™	Water covered their adversaries. Not one Egyptian survived.
JPS (Tanakh)	Water covered their adversaries; not one of them was left.
NASB	And the waters covered their adversaries; Not one of them was left.
NLT	Then the water returned and covered their enemies; not one of them survived.
The Septuagint Young's Updated LT	The water covered those that oppressed them; there was not one of them left. And waters cover their adversaries, One of them has not been left.

**What is the gist of this verse?** As the passage from Exodus indicates, once the Israelites got completely across and the Egyptians were right behind them, on the dry land, in the midst of the Sea of Reeds, the waters suddenly came and drowned every one of them.

Psalm 106:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i> ]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #3680 BDB #491
mayim (מַיִם) [pronounced <i>MAH-yim</i> ]	<i>water, waters</i>	masculine plural noun	Strong's #4325 BDB #565
tsar (צָרָה) [pronounced <i>tsar</i> ]	<i>an adversary, an enemy, distress, affliction, intense distress [caused by an adversary]</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6862 BDB #865
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral	Strong's #259 BDB #25
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4480 BDB #577
lô' (לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (יָתַר) [pronounced <i>yaw-THAHR</i> ]	<i>to be left over, to be left behind, to remain</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect, pausal form	Strong's #3498 BDB #451

Translation: **The waters covered their adversaries—not one of them remained [alive].** The escaping Israelites got to the other side of the Sea of Reeds, walking across the bottom of that sea dry shod. Once they were safe on the other side, and Pharaoh and his men were in hot pursuit, also traversing the Sea of Reeds behind the Israelites, the sea closed up over them, the waters covering them. All of them perished in the water. These Egyptians were an object lesson to all other Jewish antagonists. They may prevail for a short time, but God will protect His own. This is why today we have a world wherein there are many identifiable Jews, but no Philistines, Midianites, Moabites, Edomites, etc.

**And so they believe in His words;  
they sing His praise.**

Psalm  
106:12

**Therefore, they believed His words  
and sang His praise.**

**Therefore, they believed His words  
and they sang His praises.**

Here is how others have handled this verse:

CEV	Then your people trusted you and sang your praises.
God's Word™	Then our ancestors believed what he said. They sang his praise.
JPS (Tanakh)	Then they believed His promise, and sang His praises.
NASB	Then they believed His words; They sang His praise.
NLT	Then at last his people believed his promises. Then they finally sang his praise.
The Septuagint	Then they believed His words, and celebrated His praise.
Young's Literal Translation	And they believe in His words, they sing His praise.

**What is the gist of this verse?** After the Israelites see the entire Egyptian army covered by the Sea of Reeds, they believe in the God of Moses, their God, and then sing His praises.

Psalm 106:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾâman (אָמַן) [pronounced <i>aw-MAHN</i> ]	<i>to stand firm, to believe, to trust, caused to believe</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #539 BDB #52
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
dâbâr (דָּבָר) [pronounced <i>dawb-VAWR</i> ]	<i>word, saying, doctrine, thing, matter</i>	masculine plural noun with a masculine singular suffix	Strong's #1697 BDB #182
shîyr (שָׁיַר) [pronounced <i>sheer</i> ]	<i>to sing</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7891 BDB #1010
t <sup>h</sup> illâh (תְּהִלָּה) [pronounced <i>t<sup>eh</sup>il-LAW</i> ]	<i>praise, a song of praise</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #8416 BDB #239

Translation: **Therefore, they believed His words and sang His praise.** Israel had been under 400 years of slavery and, just as a dog is trained to fear and respect his master (a *good* dog), they had this fear and respect for the Egyptians. It was not until they witnessed the entire Egyptian army covered with water that they realized that God really had delivered them and that they were really safe from the Egyptians—forever. Then they sang God's praises.

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The bulk of Ex. 15 is devoted to a song which Israel sang after the defeat of the Egyptians.

## Exodus 15:1–19 (World English Bible)

<sup>15:1</sup> Then Moses and the children of Israel sang this song to Yahweh, and said,

"I will sing to Yahweh, for he has triumphed gloriously.  
The horse and his rider he has thrown into the sea.

<sup>15:2</sup> Yah is my strength and song.

He has become my salvation.

This is my God, and I will praise him;  
my father's God, and I will exalt him.

<sup>15:3</sup> Yahweh is a man of war.

Yahweh is his name.

<sup>15:4</sup> He has cast Pharaoh's chariots and his army into the sea.

His chosen captains are sunk in the Red Sea.

<sup>15:5</sup> The deeps cover them.

They went down into the depths like a stone.

<sup>15:6</sup> Your right hand, Yahweh, is glorious in power.

Your right hand, Yahweh, dashes the enemy in pieces.

<sup>15:7</sup> In the greatness of your excellency, you overthrow those who rise up against you.

You send forth your wrath. It consumes them as stubble.

<sup>15:8</sup> 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.

<sup>15:9</sup> The enemy said, 'I will pursue. I will overtake. I will divide the spoil.

My desire shall be satisfied on them.

I will draw my sword, my hand shall destroy them.'

<sup>15:10</sup> You blew with your wind.

The sea covered them.

They sank like lead in the mighty waters.

<sup>15:11</sup> Who is like you, Yahweh, among the gods?

Who is like you, glorious in holiness,  
fearful in praises, doing wonders?

<sup>15:12</sup> You stretched out your right hand.

The earth swallowed them.

<sup>15:13</sup> "You, in your loving kindness, have led the people that you have redeemed.

You have guided them in your strength to your holy habitation.

<sup>15:14</sup> The peoples have heard.

They tremble.

Pangs have taken hold on the inhabitants of Philistia.

<sup>15:15</sup> Then the chiefs of Edom were dismayed.

Trembling takes hold of the mighty men of Moab.

All the inhabitants of Canaan are melted away.

<sup>15:16</sup> Terror and dread falls on them.

By the greatness of your arm they are as still as a stone--

until your people pass over, Yahweh,

until the people pass over who you have purchased.

<sup>15:17</sup> You shall bring them in, and plant them in the mountain of your inheritance,

the place, Yahweh, which you have made for yourself to dwell in;

the sanctuary, Lord, which your hands have established.

<sup>15:18</sup> Yahweh shall reign forever and ever."

<sup>15:19</sup> 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 children of Israel walked on dry land in the midst of the sea.



But even more important than this song are the last few words of Ex. 14: [And when Israel saw the great power which Jehovah had demonstrated against the Egyptians, the people feared and respected Jehovah, and they believe in Jehovah and in His servant Moses](#) (Ex. 14:31). Israel believed in Jehovah God, their Savior.

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## A Summary of the Failures of Gen X; the Sin of their Craving for Meat

*Numbers 11:1–35 Psalm 78:26–33*

**They hastened; they forgot His works;  
they did not wait for His counsel.**

Psalm  
106:13

**They quickly forgot His works;  
they did not wait for His counsel.**

**They quickly forgot His works and did not wait for His counsel.**

Here is how others have handled this verse:

CEV	But they soon forgot what you had done and rejected your advice.
God's Word™	They quickly forgot what he did. They did not wait for his advice.
NASB	They quickly forgot His works; They did not wait for His counsel,...
NLT	Yet how quickly they forgot what he had done! They wouldn't wait for his counsel!
The Septuagint	They made haste, they forgot His works; they waited not for His counsel.
Young's Updated LT	They have hastened—forgotten His works, They have not waited for His counsel.

**What is the gist of this verse?** Israel viewed many great works of God; from the turning of the waters into blood, to the killing of the first born of Egypt; to the great Sea of Reeds being held back for them, and then let loose upon the Egyptians. However, despite these observations, they quickly forgot what God had done, and each time Israel faced a new trial, they would balk and complain and whine. They would not wait for God's counsel to help them through the trial.

### Psalm 106:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māhar (מָהָר) [pronounced maw-HAHR]	<i>to hasten, to hurry, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	3 <sup>rd</sup> person plural, Piel perfect	Strong's #4116 BDB #554
shākach (שָׁכַח) [pronounced shaw-KAHKH]	<i>to forget; to forget and leave</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7911 BDB #1013
ma'āseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deeds, works, production, that which is done</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4639 BDB #795

Translation: **They quickly forgot His works;**... There are many of us who believe that the key to the Christian life is miracles, and lots of them. The Israelites saw in a group tremendous things which God did. It was not a matter of viewing something individually and then doubting what one saw years later; they saw these things as a group; they were able to confirm with one another what it was that they observed; and they quickly forgot God's great works. Not even two months after Israel had been delivered from Egypt, after seeing a host of tremendous miracles, Israel was complaining against God and Moses (Ex. 16:1–2). The idea is, no matter how tremendous God's miracles were, it took very little time for Israel to forget and to begin behaving badly again.

Psalm 106:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (ל' or ל') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châkâh (חָכָה) [pronounced khaw-KAWH]	<i>to wait, to wait with anticipation, to long for</i>	3 <sup>rd</sup> person plural, Piel perfect	Strong's #2442 BDB #314
lâmed (ל) (pronounced l) P)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
'êtsâh (עֲצָה) [pronounced gay-TZAW]	<i>counsel, advice, wisdom, purpose</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6098 BDB #420

Translation: **...they did not wait for His counsel.** Typical of the Israelites—they would come to a test or trial, and, rather than wait for God to guide them through it, generally using Moses, they would bitch and complain. They would not wait for God. The key was attitude; when faced with a difficult situation, they did not turn to God and ask Him for guidance or deliverance; they turned to Moses and whined, complained, bitched and moaned.

It might be worthwhile to look at a few of these verses:

Some Examples of Israel's Reaction to Testing	
Scripture	Israel Whining and Complaining
Ex. 15:23–24	And when they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore, it was named Marah. So the people grumbled at Moses, saying, "What will we drink?"
Ex. 16:2	When Israel began to run short of food: And the whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness.
Ex. 17:2a	When Israel had no more water: Therefore the people quarreled with Moses and said, "Give us water that we may drink."
Num. 11:4	And the rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat?"

## Some Examples of Israel's Reaction to Testing

Scripture	Israel Whining and Complaining
Num. 14:1–4	When Israel found out that some of the men in the land of Canaan were giants, they reacted: Then all the congregation lifted up their voices and cried, and the people wept that night. And all the sons of Israel grumbled against Moses and Aaron, and the entire congregation said to them, “We would rather have died in the land of Egypt! Or we would rather have died in this desert wilderness! Why is Jehovah bringing us into this land—to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?” So they said to one another, “Let us appoint a leader and return to Egypt.”

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What follows is the second example of Israel's failure in the desert:

**And so they crave a craving in the wilderness  
and so they test God in a wasteland.**

Psalm  
106:14

**They had an intensive lust [for meat] in the desert-wilderness  
and tested God in [that] wasteland.**

**Their desire for meat for intense while in that desert wilderness;  
they tested God in that wasteland.**

Here is how others have handled this verse:

CEV	They became greedy for food and tested you there in the desert.
God's Word™	They had an unreasonable desire [for food] in the wilderness, In the desert, they tested God.
JPS (Tanakh)	They were seized with craving in the wilderness, and put God to the test in the wasteland.
NASB	But craved intensely in the wilderness, And tempted God in the desert.
NLT	In the wilderness, their desires ran wild, testing God's patience in that dry land.
The Septuagint	And they lusted exceedingly in the wilderness, and tempted God in the dry [land].
Young's Literal Translation	And they lust greatly in a wilderness, And try God in a desert.

**What is the gist of this verse?** Israel had gone a long time without meat, to a point where some of them craved it. They complained loudly and vociferously in the desert, testing God's patience.

### Psalm 106:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾâvâh (אָוָה) [pronounced aw-WAWH]	<i>to desire, to crave, to lust</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #183 BDB #16

## Psalm 106:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This verb is only found in the Piel (intensive) stem and in the Hithpael, which is the reflexive intensive stem. Here they certainly craved and desired, but the idea is that they worked themselves up over it. That is, they intensified their own desires and lusts.			
ta`āvâh (תָּאַוּהָ) [pronounced tah-uh-VAW]	desire, lust	feminine singular noun	Strong's #8378 BDB #16
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
mid <sup>e</sup> bâr (מִדְּבָר) [pronounced mid <sup>e</sup> -BAWR]	wilderness, unpopulated wilderness, desert wilderness	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: **They had an intensive lust [for meat] in the desert-wilderness...** God provided Israel with the perfect food of the desert, which was manna. It was God's daily provision, which they grew tired of, lusting for meat. This verse tells us that this was not simply an unquenchable, uncontrollable lust; the verb is in the Hithpael, which is the intensive reflexive stem. They *worked themselves up* over this lack of meat. Let's say that you are a child of the Depression and for many months you have mostly soup. You may desire to have meat and several other items of food, but you don't demand this of your parents. You don't get worked up over it, saying, "Mom, we never eat filet mignon! I am soo pissed about that!" The exodus generation got themselves worked up over this lack of meat (I will quote from this incident soon; we have a similar look back in Psalm 78:18–20). Paul later tells us **These things happened as examples for us, that we should not crave the evil things as they also craved** (1 Cor. 10:6).

## Psalm 106:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
nâçâh (נָצָה) [pronounced naw-SAWH]	to test, to try, to attempt, to try to do a thing; to practice doing a thing	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #5254 BDB #650
`êl (אֵל) [pronounced ALE]	God, God, mighty one, strong, hero	masculine singular noun	Strong's #410 BDB #42
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
y <sup>e</sup> shîymôwn (יְשִׁימֹוּן) [pronounced y <sup>e</sup> -shee-MOAN]	desert, wasteland, waste-place	masculine singular noun	Strong's #3452 BDB #445

Translation: **...and tested God in [that] wasteland.** I was a teacher for about 30 years. It was customary for me to test my students; it was improper for them to test me. That is the concept of this word, as well as the thrust of this line. God did test Israel in the wilderness; this was His prerogative; however, Israel tested God's patience with their lack of faith, their whining and their continued return to pagan worship. In the past several years in teaching, students have turned whining into a well-developed art form (and, of course, they will then pout or misbehave when they don't get their way). I hear that they have begun to do this regularly on the college level. Many times I want to pick them up and slap them back down; so when God listened to 2 million (or however many) whiners day in and day out, it was understandable why He proposed to Moses that He simply trash that generation and begin anew with Moses. Moses, when he stood in the gap and pleaded on behalf of Israel, he became a shadow of our Lord to come, a wonderful picture of One Who would deliver an undeserving lot of reprobates (that's us).

Now, you may think, *well, if I went without meat for 40 years, I might get pissy too!* It wasn't 40 years. This incident took place during their second year in the desert—in fact, it had only been 14 months (Num. 10:11), and they were in a desert (meaning, they are going to face some hardships and no matter what it is that they miss about Egypt, whining is not the answer). The key here was the fact that they failed again and again. The main reason that Israel remained so long in the desert was their continued failure to believe in God and trust in His graciousness. Soon after this incident, another failure will cause them to remain in this desert another 38+ years. Had they trusted God, the Jews would have been in the Land of Promise inside of 18 months.

**And so He gives to them their request**      Psalm      **So he gave to them their request**  
**and so He sends a leanness in their souls.**      106:15      **and sent a [wasting] disease into their souls.**

**So God honored their request, but He also sent them a wasting disease.**

Here is how others have handled this verse:

CEV	So you gave them what they wanted, but later you destroyed them with a horrible disease.
God's Word™	He gave them what they asked for, He [also] gave them a degenerative disease.
JPS (Tanakh)	He gave them what they asked for, then made them waste away.
NASB	So He gave them their request, But sent a wasting disease among them.
NLT	So he gave them what they asked for, but he sent a plague along with it.
The Septuagint	And He gave them their request, and sent fulness into their souls.
Young's Updated LT	And He gives to them their request, And sends leanness into their soul.

**What is the gist of this verse?** Because of Israel's impertinence, God granted their desire for meat, but He also sent a wasting disease as well.

Psalm 106:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678

## Psalm 106:15a

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</i>	preposition with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
sh <sup>ey</sup> êlâh (שֶׁאֱלֹהִים) [pronounced shay-LAW]	<i>a petition, a request, a thing asked for</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #7596 BDB #982

Translation: **So he gave to them their request...** God, in His grace, sent to them the meat they desired. He provided them with a huge amount of quail. Please recognize that God was not under any sort of moral or ethical obligation to satisfy Israel's desire for meat. He granted their request out of grace.

Like many of the miracles which occurred in Egypt, I believe this to be another one which is based upon foreknowledge rather than something which occurred that defied natural laws. The unusual overabundance of insects and frogs resulted in an unusual overabundance of quail.

## Psalm 106:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
râzôwn (רָצוֹן) [pronounced raw-ZOHN]	<i>leanness, wasting, wasting disease, scantness</i>	masculine singular noun	Strong's #7332 BDB #931

The verbal cognate means *to make thin, to cause to waste away, to destroy*; the idea is that it wastes away and causes great weight loss in the body through disease.

b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #5315 BDB #659

Translation: **...and sent a [wasting] disease into their souls.** It is not completely clear whether the quails were diseased or whether God sent a separate disease to the Israelites. It is possible that, after having had a vegetarian diet for so many years in the desert that the bodies of the Israelites reacted negatively to eating a huge amount of meat all of a sudden (although that does not seem to be the reading here, unless we interpret God sending this to them indirectly as a natural result of their actions).



It is actually fairly easy to understand the mechanics of this disease. Certain Israelites raised a big stink over not having eaten any meat. We saw from the Hebrew that they worked themselves up over this, becoming inordinately desirous of meat (or, at least, they made it sound that way). To specific individuals, God sent a wasting disease to their *souls*. The idea is a sort of poetic justice—they worked themselves up into a lather about possessing this tremendous desire for meat, and once they had consumed too much meat, their souls lost the desire to eat. They could no longer get themselves worked up about eating anything, and their bodies wasted away. Although we do not know about any additional accompanying physical ailments, but we do know that their desire for food was diminished to a point where they simply starved themselves. It is not too unlike the plot line for an EC story.

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On two occasions, the Israelites complained about God's provision. God had given them the perfect food for the desert; however, their desired meat. It was not simply a matter of their desire for meat; it was their attitude and impertinence which was irritating. The key, again, is what went on in their souls.

### Selection Portions of Numbers 11:1–35 (World English Bible Translation)

<sup>11:1</sup> The people were as murmurers, speaking evil in the ears of Yahweh: and when Yahweh heard it, his anger was kindled; and the fire of Yahweh burnt among them, and devoured in the uttermost part of the camp. <sup>11:2</sup> The people cried to Moses; and Moses prayed to Yahweh, and the fire abated. <sup>11:3</sup> The name of that place was called Taberah, because the fire of Yahweh burnt among them. <sup>11:4</sup> The mixed multitude that was among them lusted exceedingly: and the children of Israel also wept again, and said, Who shall give us flesh to eat? <sup>11:5</sup> We remember the fish, which we ate in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: <sup>11:6</sup> but now our soul is dried away; there is nothing at all save this manna to look on. <sup>11:7</sup> The manna was like coriander seed, and the appearance of it as the appearance of bdellium. <sup>11:8</sup> The people went about, and gathered it, and ground it in mills, or beat it in mortars, and boiled it in pots, and made cakes of it: and the taste of it was as the taste of fresh oil. <sup>11:9</sup> When the dew fell on the camp in the night, the manna fell on it. <sup>11:10</sup> Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of Yahweh was kindled greatly; and Moses was displeased. <sup>11:11</sup> Moses said to Yahweh, Why have you dealt ill with your servant? and why haven't I found favor in your sight, that you lay the burden of all this people on me? <sup>11:12</sup> Have I conceived all this people? Have I brought them forth, that you should tell me, Carry them in your bosom, as a nurse carries a nursing infant, to the land which you swore to their fathers? <sup>11:13</sup> Where should I get meat to give to all this people? for they weep to me, saying, Give us meat, that we may eat. <sup>11:14</sup> I am not able to bear all this people alone, because it is too heavy for me. <sup>11:15</sup> If you deal thus with me, please kill me out of hand, if I have found favor in your sight; and let me not see my wretchedness. <sup>11:16</sup> Yahweh said to Moses, Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people, and officers over them; and bring them to the tent of meeting, that they may stand there with you. <sup>11:17</sup> I will come down and talk with you there: and I will take of the Spirit which is on you, and will put it on them; and they shall bear the burden of the people with you, that you not bear it yourself alone. <sup>11:18</sup> Say you to the people, Sanctify yourselves against tomorrow, and you shall eat flesh; for you have wept in the ears of Yahweh, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore Yahweh will give you flesh, and you shall eat. <sup>11:19</sup> You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, <sup>11:20</sup> but a whole month, until it come out at your nostrils, and it be loathsome to you; because that you have rejected Yahweh who is among you, and have wept before him, saying, Why came we forth out of Egypt? <sup>11:21</sup> Moses said, The people, among whom I am, are six hundred thousand footmen; and you have said, I will give them flesh, that they may eat a whole month. <sup>11:22</sup> Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? <sup>11:23</sup> Yahweh said to Moses, Has Yahweh's hand grown short? now shall you see whether my word shall happen to you or not. <sup>11:24</sup> Moses went out, and told the people the words of Yahweh: and he gathered seventy men of the elders of the people, and set them round about the Tent. <sup>11:25</sup> Yahweh came down in the cloud, and spoke to him, and took of the Spirit that was on him, and put it on the seventy elders: and it happened that when the Spirit rested on them, they prophesied, but they did so no more. <sup>11:26</sup> But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested on them; and they were of those who were written, but had not gone out to the Tent; and they prophesied



## Selection Portions of Numbers 11:1–35 (World English Bible Translation)

in the camp. <sup>11:27</sup> There ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. <sup>11:28</sup> Joshua the son of Nun, the minister of Moses, one of his chosen men, answered, My lord Moses, forbid them. <sup>11:29</sup> Moses said to him, Are you jealous for my sake? would that all Yahweh's people were prophets, that Yahweh would put his Spirit on them! <sup>11:30</sup> Moses got him into the camp, he and the elders of Israel. <sup>11:31</sup> There went forth a wind from Yahweh, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the surface of the earth. <sup>11:32</sup> The people rose up all that day, and all the night, and all the next day, and gathered the quails: he who gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. <sup>11:33</sup> While the flesh was yet between their teeth, before it was chewed, the anger of Yahweh was kindled against the people, and Yahweh struck the people with a very great plague. <sup>11:34</sup> The name of that place was called Kibrothhattaavah, because there they buried the people who lusted. <sup>11:35</sup> From Kibrothhattaavah the people traveled to Hazeroth; and they abode at Hazeroth.

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In Psalm 78, we get the abbreviated version of these events:

## Psalm 78:26–33 (World English Bible)

<sup>78:26</sup> He caused the east wind to blow in the sky.  
By his power he guided the south wind.  
<sup>78:27</sup> He rained also flesh on them as the dust;  
winged birds as the sand of the seas.  
<sup>78:28</sup> He let them fall in the midst of their camp,  
around their habitations.  
<sup>78:29</sup> So they ate, and were well filled.  
He gave them their own desire.  
<sup>78:30</sup> They didn't turn from their cravings.  
Their food was yet in their mouths,  
<sup>78:31</sup> when the anger of God went up against them,  
killed some of the fattest of them,  
and struck down the young men of Israel.  
<sup>78:32</sup> For all this they still sinned,  
and didn't believe in his wondrous works.  
<sup>78:33</sup> Therefore he consumed their days in vanity,  
and their years in terror.

What is likely the actual turn of events is that some of the quail carried a disease. Eating too much meat resulted in that disease manifesting itself in that individual. The greed and lust of the Israelites resulted in physical illness. We may rest assured that God surgically removed those who were in opposition to Him. Just as a cancer might return again and again to a person's body, and be removed on several occasions, so it was with Israel. God would remove those whose sin and rebellion was greatest, and, a month later, the cancer of rebellion would return.

Barnes has a comment on this verse, a portion of which is particularly important: *It means here that the effect of all this on their souls was similar to the effect on the body when it wastes away by disease for want of food. This effect often occurs: In the gratification of their desires, in great temporal success and prosperity, individuals, churches, and nations often forget their dependence upon God; they lose their sense of the value of spiritual privileges and blessings; they become satisfied with their condition; they become self-confident and proud, and, as a result, forfeit the favour of God. If we pray for temporal prosperity, we should also pray that we may at the same time have grace commensurate with it, that it may be a blessing and not a curse; if we are visited with prosperity when it has not been a direct object*

of our prayer,—if we inherit riches, or if our plans are successful beyond our expectation—or, in the language of the world, if “fortune smiles upon us,” there should be special prayer on our part that it may not be a curse rather than a blessing;—that it may be so received and used as not to alienate our minds from God. Few are the Christian men who can bear continued success in life; few are those who are not injured by it; rare is it that growth in grace keeps pace with uninterrupted worldly prosperity; rare is it that the blessings of earth are so received and employed that they are seen to be a means of grace, and not a hindrance to growth in piety. A man does not know what is best for him when his heart is set on worldly prosperity; and God is more benevolent to men than they are to themselves, in withholding what is so often the object of their intense desire. “What is asked in passion, is often given in wrath.”—Henry.<sup>15</sup> The problem of the Israelites here is that they had no capacity for a relationship with God to begin with. However, the point that Barnes makes—pray for the capacity for blessing when you pray for blessing—is an important one which should not be missed.

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**The Sin of Dathan and Abiram**

*Numbers 16:1–40 Deuteronomy 11:6*

**And so they are jealous to Moses in the camp;  
to Aaron, a holy one of Y<sup>e</sup>howah.**

Psalm  
106:16

**They were jealous of Moses in the camp; and  
of Aaron, the holy one of Y<sup>e</sup>howah.**

**Those in the camp were jealous of Moses, and of Aaron, Jehovah’s holy one.**

Here is how others have handled this verse:

CEV	Everyone in camp was jealous of Moses and of Aaron, your chosen priest.
God’s Word™	In the camp certain men became envious of Moses. They also became envious of Aaron, the LORD’s holy one.
JPS (Tanakh)	There was envy of Moses in the camp, and of Aaron, the holy one of the LORD.
NASB	When they became envious of Moses in the camp, And of Aaron, the holy one of the LORD,....
NLT	The people in the camp were jealous of Moses and envious of Aaron, the LORD’s holy priest.
The Septuagint Young’s Literal Translation	They provoke Moses also in the camp, and Aaron the holy one of the Lord. And they are envious of Moses in the camp, Of Aaron, Jehovah’s holy one.

**What is the gist of this verse?** The exodus generation was a totally unpleasant generation. They were jealous of Moses and jealous of Aaron. In particular, we have Dathan and Abiram, who are not named in this verse but in the next. Korah, the leader of this rebellion, is not mentioned by name in this passage.

Psalm 106:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa or va (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong’s # BDB #253

<sup>15</sup> Albert Barnes, *Barnes’ Notes, Psalms; Volume 3*, reprinted 1996 by Baker Books; pp. 105–106. Very slightly edited.

## Psalm 106:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qânâ' (אָנָא) [pronounced kaw-NAW]	<i>to be jealous, to be envious, to become intensely red or black from dye</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #7065 BDB #888
lâmed (ל) (pronounced ʔ)	<i>to, for, towards, in regards to</i>	preposition with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced moh-SHEH],	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with a definite article	Strong's #4264 BDB #334
lâmed (ל) (pronounced ʔ)	<i>to, for, towards, in regards to</i>	preposition with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
ʾahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN],	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSH]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective construct	Strong's #6918 BDB #872
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>ehowah</sup>	proper noun	Strong's #3068 BDB #217

Translation: **They were jealous of Moses in the camp; and of Aaron, the holy one of Y<sup>ehowah</sup>.** Let's cover the last phrase first—Aaron is called the *holy one* or *saint* of God, not because of his actions and behavior, but because of his office as a priest to God. He and his sons were specifically *set apart* in service to God, which is the key factor in being *holy*.

Moses acted selflessly and Aaron tried to please everyone (recall the golden calf incident where he went along with the people). The people were jealous of their power and position. Moses intervened on behalf of the people, and still, their thinking toward him was mental attitude sins. Aaron, who probably picked up on this jealousy, tried to appease the people. "This is the approach one should take with this people," is possibly what he thought. Didn't matter. They displayed mental attitude sins towards him as well.

It is important to recognize that the revolt against Moses and Aaron was not based upon their doing a poor job; it was not that the conspirators sincerely thought that they could do a better job. The basis for this revolt was envy. Moses and Aaron had power; Korah, Dathan and Abiram wanted to have that power themselves. People are often

so gullible that it is hard to believe. Some leaders espouse this or that political philosophy with great intensity and feeling; and the rabble are caught up in it. However, it is not this political philosophy about which the leaders are passionate—it is power that stirs their passion and rebellion. The political philosophy that they espouse is simply a means to an end—it is a means by which they stir up the hoi polloi into a fervent political movement. Our case in point: Korah, Dathan and Abiram had nothing to offer the people which was superior to what Moses and Aaron gave them; but they wanted the authority which Moses and Aaron had, so they stirred up their followers with passionate speeches and a carefully worded political agenda—however, all they wanted was the power and authority which rested with Moses and Aaron. That was their motivation.

**Application:** One of the subjects which I studied in college was *political ideologies*. There would be a point of view, a philosophy, a particular approach which is touted by certain political parties, by socialists, by communists, by fascists—whether the leaders of these movements actually bought into their own philosophies is up for debate. However, the primary purpose of their philosophical and political stance was their desire to gain power. We may feel as though we should back this revolutionary or that; that we should replace this Communist dictator with a free enterprise dictator, or vice versa, but if their desire is power and position, and the things which may be gained by those things, then it does not matter what their politics are, they will be lousy leaders and their government will be corrupt and opportunistic.

**Application:** I have made this application several times in the past, but it bears repeating, as it is what we are more likely to be involved in. Desiring power and authority without the added desire to work *for* those who are under you means that you will be a lousy leader. The concern of any leader, great or small, should be for those under him.

**Opens earth and so swallows Dathan and so covers over a company of Abiram.**

Psalm  
106:17

**The earth opened up and swallowed Dathan and covered over the followers [lit., congregation] of Abiram.**

**The earth opened up and swallowed Dathan, along with the followers of Abiram.**

Here is how others have handled this verse:

CEV	Dathan and Abiram rebelled; and the earth opened up and swallowed them.
God's Word™	The ground split open and swallowed Dathan. It buried Abiram's followers.
JPS (Tanakh)	The earth opened up and swallowed Dathan, closed over the party of Abiram.
NASB	The earth opened and swallowed up Dathan, And engulfed the company of Abiram.
NLT	Because of this, the earth opened up; it swallowed Dathan and buried Abiram and the other rebels.
The Septuagint	The earth opened and swallowed up Dathan, and closed upon the congregation of Abiram.
Young's Updated LT	Earth opens, and swallows up Dathan, And covers over the company of Abiram.

**What is the gist of this verse?** God used natural disaster in the form of an earthquake to quell the Dathan and Abiram rebellion.

## Psalm 106:17

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 feminine singular, Qal imperfect	Strong's #6605 BDB #834
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular noun	Strong's #776 BDB #75
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bâlaʿ (בָּלַע) [pronounced baw-LAHGʻ]	<i>to engulf, to swallow up, to swallow down; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1104 BDB #118
Dâthân (דָּתָן) [pronounced daw-THAWN]	transliterated <i>Dathan</i>	masculine proper noun	Strong's #1885 BDB #206
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #3680 BDB #491
ʿal (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʿêdâh (עֵדָה) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting</i>	feminine singular construct	Strong's #5712 BDB #417
ʾăbîyrâm (אַבִּירָם) [pronounced up <sup>b</sup> -vee-RAWM]	<i>[the] Exalted One is my father and is transliterated Abiram</i>	masculine proper noun	Strong's #48 BDB #4

Translation: [The earth opened up and swallowed Dathan and covered over the followers \[lit., congregation\] of Abiram](#). Throughout much of the trek from Egypt to the Land of Promise, God used natural disasters to discipline the children of Israel. We covered several of these back in [v. 9](#).

Interestingly enough, the psalmist does not mention Korah, as this incident is known to most of us as Korah's rebellion. Their behavior was a matter of great jealousy. They felt as though Moses and Aaron were held in too much deference because of their relationship to God, and they asserted that they were equally spiritual. The text of this chapter follows.

### Numbers 16:1–40 (World English Bible Translation)

<sup>16:1</sup> Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: <sup>16:2</sup> and they rose up before Moses, with certain of the children of Israel, two hundred fifty princes of the congregation, called to the assembly, men of renown; <sup>16:3</sup> and they assembled themselves together against Moses and against Aaron, and said to

## Numbers 16:1-40 (World English Bible Translation)

them, You take too much on you, seeing all the congregation are holy, everyone of them, and Yahweh is among them: why then lift yourselves up above the assembly of Yahweh? <sup>16:4</sup> When Moses heard it, he fell on his face: <sup>16:5</sup> and he spoke to Korah and to all his company, saying, In the morning Yahweh will show who are his, and who is holy, and will cause him to come near to him: even him whom he shall choose he will cause to come near to him. <sup>16:6</sup> This do: take you censers, Korah, and all his company; <sup>16:7</sup> and put fire in them, and put incense on them before Yahweh tomorrow: and it shall be that the man whom Yahweh does choose, he shall be holy: you take too much on you, you sons of Levi. <sup>16:8</sup> Moses said to Korah, Hear now, you sons of Levi: <sup>16:9</sup> seems it but a small thing to you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself, to do the service of the tent of Yahweh, and to stand before the congregation to minister to them; <sup>16:10</sup> and that he has brought you near, and all your brothers the sons of Levi with you? and seek you the priesthood also? <sup>16:11</sup> Therefore you and all your company are gathered together against Yahweh: and Aaron, what is he who you murmur against him? <sup>16:12</sup> Moses sent to call Dathan and Abiram, the sons of Eliab; and they said, We won't come up: <sup>16:13</sup> is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but you must needs make yourself also a prince over us? <sup>16:14</sup> Moreover you haven't brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: will you put out the eyes of these men? we won't come up. <sup>16:15</sup> Moses was very angry, and said to Yahweh, "Don't respect their offering: I have not taken one donkey from them, neither have I hurt one of them." <sup>16:16</sup> Moses said to Korah, You and all your company go before Yahweh, you, and they, and Aaron, tomorrow: <sup>16:17</sup> and take every man his censer, and put incense on them, and bring you before Yahweh every man his censer, two hundred fifty censers; you also, and Aaron, each his censer. <sup>16:18</sup> They took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. <sup>16:19</sup> Korah assembled all the congregation against them to the door of the tent of meeting: and the glory of Yahweh appeared to all the congregation. <sup>16:20</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>16:21</sup> Separate yourselves from among this congregation, that I may consume them in a moment. <sup>16:22</sup> They fell on their faces, and said, God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation? <sup>16:23</sup> Yahweh spoke to Moses, saying, <sup>16:24</sup> Speak to the congregation, saying, Get away from around the tent of Korah, Dathan, and Abiram. <sup>16:25</sup> Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. <sup>16:26</sup> He spoke to the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins. <sup>16:27</sup> So they got them up from the tent of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. <sup>16:28</sup> Moses said, Hereby you shall know that Yahweh has sent me to do all these works; for I have not done them of my own mind. <sup>16:29</sup> If these men die the common death of all men, or if they be visited after the visitation of all men; then Yahweh hasn't sent me. <sup>16:30</sup> But if Yahweh make a new thing, and the ground open its mouth, and swallow them up, with all that appertain to them, and they go down alive into Sheol; then you shall understand that these men have despised Yahweh. <sup>16:31</sup> It happened, as he made an end of speaking all these words, that the ground split apart that was under them; <sup>16:32</sup> and the earth opened its mouth, and swallowed them up, and their households, and all the men who appertained to Korah, and all their goods. <sup>16:33</sup> So they, and all that appertained to them, went down alive into Sheol: and the earth closed on them, and they perished from among the assembly. <sup>16:34</sup> All Israel that were round about them fled at the cry of them; for they said, Lest the earth swallow us up. <sup>16:35</sup> Fire came forth from Yahweh, and devoured the two hundred fifty men who offered the incense. <sup>16:36</sup> Yahweh spoke to Moses, saying, <sup>16:37</sup> Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter you the fire yonder; for they are holy, <sup>16:38</sup> even the censers of these sinners against their own lives; and let them be made beaten plates for a covering of the altar: for they offered them before Yahweh; therefore they are holy; and



### Numbers 16:1–40 (World English Bible Translation)

they shall be a sign to the children of Israel. <sup>16:39</sup> Eleazar the priest took the bronze censers, which those who were burnt had offered; and they beat them out for a covering of the altar, <sup>16:40</sup> to be a memorial to the children of Israel, to the end that no stranger, who isn't of the seed of Aaron, comes near to burn incense before Yahweh; that he not be as Korah, and as his company: as Yahweh spoke to him by Moses.

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**And so burns a fire in their company;  
a flame sets on fire lawless ones.**

Psalm  
106:18

**A fire consumed their congregation;  
a flame burned the malevolent ones.**

**A fire consumed their congregation;  
a flame destroyed their congregation.**

Here is how others have handled this verse:

CEV	Then fire broke out and destroyed all of their followers.
God's Word™	A fire broke out among their followers. Flames burned up wicked people.
JPS (Tanakh)	A fire blazed among their party, a flame that consumed the wicked.
NASB	And a fire blazed up in their company; The flame consumed the wicked.
NLT	Fire fell upon their followers; a flame consumed the wicked.
The Septuagint	And a fire was kindled in their congregation, and a flame burnt up the sinners.
Young's Updated LT	And fire burns among their company, A flame sets on fire the wicked.

**What is the gist of this verse?** We are still dealing with Korah's rebellion. There were quite a number who allied themselves with Korah, Dathan and Abiram. The final judgment was a fire that broke out and killed all of their followers.

### Psalm 106:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bâ'ar (בָּעַר) [pronounced baw-GAHR]	<i>to burn, to begin to burn, to kindle; to be burning; to consume</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1197 BDB #128
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightening, supernatural fire; presence of Yehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77



### Psalm 106:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בֵּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿêdâh (עֵדָה) [pronounced gā-DAWH]	<i>company, congregation, assembly, meeting</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5712 BDB #417

Translation: **A fire consumed their congregation;**... God brought a fire upon these rebellious types, which completely destroyed their movement against Moses and Aaron. Their rebellion was so heinous, that God burned them alive. However, note that God did not direct Moses or Aaron to set these people on fire.

### Psalm 106:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lehâ <sup>b</sup> vâh (לֵהָבָה) [pronounced leh-haw-VAW]	<i>flame; lightning; point or head of spear, blade</i>	feminine singular noun	Strong's #3852 BDB #529
lâhaṭ (לָהָט) [pronounced law-HAHT]	<i>to set ablaze, to set on fire, to burn</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #3857 BDB #529
râshâ <sup>ʿ</sup> (רָשָׁע) [pronounced raw-SHAWṢ]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957

Translation: **...a flame burned the malevolent ones.** Although the psalmist does not tell us, the text of Num. 16 tells us that this fire came from Jehovah God. All those who rebelled against Moses and Aaron (or, at least the main leaders) were destroyed by fire.

My most reasonable guess is that the first came from the sky in the form of lightning. There have been incidents where lightning striking a tree or a house set them on fire. Usually this does not occur, as lightning is often a part of a storm system, and wet things do not burn easily. However, I have lived in Texas long enough to observe lightning and thunder long before seeing any rain.

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## The Sin of the Golden Calf

*Exodus 32:1–14*

**And so they make a calf in Horeb  
and so they bow down to a metal image.**

Psalm  
106:19

**They manufactured a calf [out of gold] in  
Horeb  
and bowed down to [this] metal image.**

**After manufacturing a calf in Horeb, they bowed down to this crafted metal idol.**

Here is how others have handled this verse:

CEV	At Horeb your people made and worshiped the statue of a bull, instead of you, their glorious God.
God's Word™	At Mount Horeb they made [a statue of] a calf. They worshiped an idol made of metal.
JPS (Tanakh)	They made a calf at Horeb and bowed down to a molten image. .
NASB	They made a calf in Horeb, And worshiped a molten image.
NLT	The people made a calf at Mount Sinai; they bowed before an image made of gold.
The Septuagint	And they made a calf in Choreb, and worshiped the graven image;...
Young's Updated LT	They make a calf in Horeb, And bow themselves to a molten image,...

Immediately, we notice in most of the translations, the people did this at Horeb; however, the NLT places them at Mount Sinai. This is why we exegete the text.

**What is the gist of this verse?** The psalmist now goes back to one of the very early rebellions against God. While Moses was up on Mount Sinai receiving the Law, the Israelites pressured Aaron into fashioning a golden calf for them to worship.

Psalm 106:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [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 plural, Qal imperfect	Strong's #6213 BDB #793
ʿêgel (עֵגֶל) [pronounced <i>ĠAY-gel</i> ]	<i>calf</i>	masculine singular noun	Strong's #5695 BDB #722
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
chôrêb <sup>v</sup> (חֹרֵב) [pronounced <i>khoh-RE<sup>v</sup></i> ]	<i>waste, desert</i> and is transliterated <i>Horeb</i>	proper noun	Strong's #2722 BDB #352

Translation: **They manufactured a calf [out of gold] in Horeb...** Most of us are aware of the calf incident. Moses went up on Mount Sinai to receive the Word of God, and while he was gone, the people became impatient and pressured Aaron into manufacturing a golden calf that they could worship. What likely happened was they requested that Aaron oversee the making of this golden calf; the people of Israel probably did all of the actual labor. What they really needed was his approval. Because he oversaw the project, Aaron is said to have manufactured the calf in Ex. 32:1–5. However, as you probably realize, the *builder* of your home probably did not pick up the hammer and drive even one nail. What Aaron actually built himself was possibly the altar which was placed before the calf image.

Obviously, the correct rendering of this portion of v. 19 is *Horeb*. We studied the **Doctrine of Horeb** back in Deut. 1:3 and found that it was identical to Mount Sinai. Here, the incident referred to took place in front of Mount Sinai (Ex. 31:18–32:1). However, our passage, as well as Deut. 9:8, make it clear that Horeb is equivalent to Mount Sinai, as we are speaking of the same incident. In fact, in the Zondervan Pictorial Encyclopedia of the Bible, under *Horeb* we are given no information except to look under *Sinai, Mount*.<sup>16</sup>

## Apis, the Egyptian God

Barnes suggests that the golden calf was fashioned to look like the Egyptian god Apis. It is said to be the manifestation of the god Ptah.

Image from <http://www.livius.org/ap-ark/apis/apis.html>

Also from that website: The Apis is the calf of a cow which is never afterwards able to have another. The Egyptian belief is that a flash of light descends upon the cow from heaven, and this causes her to conceive Apis. The Apis-calf has distinctive marks: it is black, with a white square on its forehead, the image of an eagle on its back, the hair on its tail double, and a scarab under its tongue. [Herodotus, Histories 3.28; tr. Aubrey de Séincourt]



These three images came from <http://www.touregypt.net/featurestories/bull.htm>

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## Psalm 106:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253

<sup>16</sup> The Zondervan Pictorial Encyclopedia of the Bible; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 3, p. 202.

## Psalm 106:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) (pronounced l) <sup>9</sup>	<i>to, for, towards, in regards to</i>	preposition with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
maççêkâh (מַצֵּכָה) [pronounced mahs-say-KAW]	<i>molten metal, metal image, molten image, libation</i>	feminine singular noun	Strong's #4541 BDB #651

The homonym for this word means *a weaving, that which has been woven, some woven [thing]*. However, the verb for this noun means *to pour, to pour out* and therefore *to cast*. The idea is that the gold was melted down and either poured into a mold or heated to a point where it fused and could be shaped.

Translation: ...and bowed down to [this] metal image. We do not know the exact manufacturing mechanics. The gold was gathered, melted together, and then possibly poured into a mold (which seems to be the case). It is possible that it was melted down, and then cooled to a point where it could be shaped into the image of a calf. As mentioned, Aaron was called in for his authority and his ability to give the green light to this project. He was not necessarily a craftsman; however, he certainly oversaw the process, and is therefore referred to as the one who manufactured the golden calf (Ex. 32:1, 4).

I should mention that it is unlikely that these people looked upon this golden calf as actually being a deity image, and not as deity. That is, it is unlikely that they saw this image as actually being God or being a god. It was made to represent God and they worshiped it, as they had no other thing to look upon as deified. There is very little difference between this and the Christian or Catholic who holds onto his cross in a crisis; or the person who has pictures or images of Jesus around the house. It is exactly the same as a person who has a shrine of some sort in their house with religious artifacts, whether they be beads, crosses, statues or pictures.

The golden calf incident is familiar to most of us. It is found in...

### Exodus 32:1–6 (World English Bible Text)

32:1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, "Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don't know what has become of him."

32:2 Aaron said to them, "Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me."

32:3 All the people took off the golden rings which were in their ears, and brought them to Aaron. 32:4 He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, "These are your gods, Israel, which brought you up out of the land of Egypt."

32:5 When Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said, "Tomorrow

## Exodus 32:1–6 (World English Bible Text)

shall be a feast to Yahweh."

<sup>32:6</sup> They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

The final verb is the Piel infinitive construct of tsâchaq (צַחַק) [pronounced *tsaw-KHAK*], which, in the Qal stem, means *to laugh* (as in Gen. 18:12–13 and 15 when Sarah laughed within herself about having a child). However, in the Piel, with the possible exception of Gen. 26:8, this verb means *to mock* (Gen. 19:14 21:9 39:14, 17 Judges 16:25). At time appointed by God, under the proper circumstances, feast days and celebrations are apropos; however, when the participants are simply bored, and are bullying their weak spiritual leaders, the basis of their celebration is often idolatry. Thieme has translated this word as *intercourse with demons*; the basis of their celebration is an idol made by hands and behind all idols are demons ready to receive glory and adoration. When one worships a demon (as well as the work of his own hands), he simultaneously mocks God and has intercourse with the demon. The sexual connotation comes from Gen. 26:8 (this is where the Philistine king looks out his window and sees Isaac *caressing* his wife Rebekah—that's the PG version of the word).

The Egyptians commonly had various animals whose idols they worshipped. Freeman points out that associated with Egyptians worship was lascivious dancing and other obscene practices. Since the Jews had spent this time with the Egyptians, it is likely that they copied their form of worship. Centuries later, when writing to the degenerate Corinthians, Paul quotes this verse, warning them not to become idolaters (I Cor. 10:7).

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Stephen, when trying to make a point about Israel's continual return to idolatry, makes reference to this golden calf incident. "And our fathers were unwilling to be obedient to him [Moses], but repudiated him and in their hearts turned back to Egypt, saying to Aaron, 'Make for us gods who will go before us; for this Moses who led us out of the land of Egypt—we do not know what happened to him.' And at that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands." (Acts 7:39–41 Ex. 32:1, 23).

And so they changed My [MT, *their*] glory  
into an image of an ox eating herbage.

Psalms  
106:20

Therefore, they exchanged His [MT, *their*]  
glory for the image of an ox eating herbage.

Therefore, they exchanged His glory for the image of a grass-eating ox.

Here is how others have handled this verse:

CEV	[At Horeb your people made and worshiped the statue] of a bull, instead of you, their glorious God. [v. 19 was included for context]
God's Word™	They traded their glorious God for the statue of a bull that eats grass.
JPS (Tanakh)	They exchanged their glory for the image of a bull that feeds on grass.
NASB	Thus they exchanged their glory For the image of an ox that eats grass.
NLT	They traded their glorious God for a statue of a grass-eating ox.
NRSV	They exchanged the glory of God for the image of an ox that eats grass. [Footnote of NRSV: Compare Gk. Mss; Heb <i>exchanged their glory</i> ] <sup>17</sup>

<sup>17</sup> Obviously, my version of the Septuagint does not so read.



REB they exchanged their God  
for the image of a bull that feeds on grass. [Footnote: **their God:** *Heb.* their glory.]  
The Septuagint ...and they changed their glory into the similitude of a calf that feeds on grass.  
Young's Updated LT And changed their Honor  
Into the form of an ox eating herbs.

**What is the gist of this verse?** The Israelites, when they built this golden calf and worshiped it, exchanged the glory of their Living God (i.e., *their glory*) for that of a grass-eating ox.

### Psalm 106:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mûwr (מור) [pronounced <i>moor</i> ]	<i>to exchange; to change</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #4171 BDB #558
êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kâ <sup>b</sup> vôwd (כבוד) [pronounced <i>kaw<sup>b</sup>-VODE</i> ]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun; with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #3519 BDB #458
This was an alteration made by the Sopherim, who determined that the original text ( <i>They exchanged My glory for the similitude of an ox</i> ) to be blasphemous. I will expand on this below.			
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
tabnîyth (תבנית) [pronounced <i>tâ<sup>b</sup>v<sup>e</sup>-NEETH</i> ]	<i>model, resemblance, pattern, figure</i>	feminine singular construct	Strong's #8403 BDB #125
shôwr (שׁוֹר) [pronounced <i>shohr</i> ]	<i>an ox, a bull, a head of cattle</i>	masculine singular noun	Strong's #7794 BDB #1004
âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	Qal active participle	Strong's #398 BDB #37
eseb (עֵשֶׂב) [pronounced <i>EH-seb</i> ]	<i>herbs, herbage; grass, produce</i>	masculine singular noun	Strong's #6212 BDB #793

Translation: *Therefore, they exchanged My [MT, their] glory for the image of an ox eating herbage.* The first thing that we need to deal with is the problem with the original text. The *Sopherim* were the first custodians of God's Word. Their name comes from the verb *to count*, whereas, you may have suspected it meant *to write*. They made copies of God's word and kept track of the numbers of letters and words in various places, which helped them to check their work for accuracy after completing various sections of Scripture. They made roughly 18 changes to Scripture, to 18 verses which just seemed to be too blasphemous to read aloud (see the **Doctrine of Textual**

**Criticism in the Old Testament**, covered in I Sam. 14:18). In the original text, it seems to say that God's visible shekinah glory is changed into the image of an ox, which is blasphemous (which falls under the principle of *duh!* as what the Jews did in the desert was blasphemous). However, even in the original text, God's glory was not *changed into* the image of an ox, but was *exchanged for* the image of an ox.<sup>18</sup> This introduces a problem, however—why would it read **My glory**, as this psalm refers to God in the 3<sup>rd</sup> person (and occasionally, in the 2<sup>nd</sup> person singular) throughout? Why would it not read **His glory**? The 3<sup>rd</sup> person masculine plural suffix means that a *mem* (מ) is simply added to the end of the word. To add the 1<sup>st</sup> person singular suffix, one would add a yodh (י); and the 3<sup>rd</sup> person masculine singular suffix requires the addition of a wâw (ו). As you can see, a wâw could easily look like a yodh, particularly in a margin note (which is how we know about these emendations of the sopherim). So my educated guess is that this original actually read: **Therefore, they exchanged His glory for the image of an ox eating herbage**.<sup>19</sup> Now, even given the problems with the original text, the intent of this verse is clear: Israel exchanged the glory of God (whether or not this is *their glory*, *His glory* or *My glory*) for the image of an ox, which they chose to worship instead.

The final statement, *eating grass*, is aptly explained by Barnes: *[This phrase] shows the absurdity of the act. Instead of worshiping God—an Independent Being, who does not need to be supported, but who himself sustains all things, and provides for all—they worshipped an animal that had need of constant sustenance, and would itself soon die if deprived of its proper nourishment.*<sup>20</sup>

The Israelites had come through the desert and had observed several great miracles by God, both in Egypt and up to the point of Mount Sinai. However, once Moses was out of sight for a month or so, they began to get restless and they built the image of a calf or an ox out of gold, and they worshiped at that image. Again, they very likely did not mistake this image for God, but made something which was nice and shiny, and would be *approved by* God and was a physical representation for God (or, an homage to God); and they worshiped below it. It is very likely that this worship included illicit sexual behavior. The parallel New Testament verse which refers to idolatry is Rom. 1:23: **They exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and quadrupeds and crawling creatures**. As mentioned before, our worship should never be directed toward any religious symbol or icon, be it a cross, a picture of Jesus or a statue of Mary. Our prayers and our worship should be directed directly to God; nothing that is inanimate properly belongs as a go-between or a focus.

**They forgot God, their Savior, doing great things in Egypt.**

Psalm  
106:21

**They forgot God, their Savior, doing astonishing things in Egypt.**

**They forgot God, their Savior, Who had done astonishing things in Egypt.**

Here is how others have handled this verse:

CEV	You worked powerful miracles to save them from Egypt, but they forgot about you...
God's Word™	They forgot God their savior, the one who did spectacular things in Egypt.
JPS (Tanakh)	They forgot God who saved them, who performed great deeds in Egypt,...
NASB	They forgot God their Savior, Who had done great things in Egypt,...
The Septuagint	They forgot God that saved them, Who had wrought great deeds in Egypt;...
Young's Updated LT	They have forgotten God their Savior, The Doer of great things in Egypt.

<sup>18</sup> This information can be confirmed in Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 585 and in *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 1020..

<sup>19</sup> At this time, I am not aware of anyone else who has expressed this opinion.

<sup>20</sup> Albert Barnes, *Barnes' Notes, Psalms; Volume 3*, reprinted 1996 by Baker Books; p. 106.



**What is the gist of this verse?** The Israelites acted as if they had completely forgot about what God did for them in Egypt. This thought is carried through to the next verse.

Psalm 106:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkach (שָׁכַח) [pronounced shaw-KAHKH]	<i>to forget; to forget and leave</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7911 BDB #1013
ʾêl (אֵל) [pronounced ALE]	<i>God, God, mighty one, strong, hero</i>	masculine singular noun	Strong's #410 BDB #42
yâshaʿ (יָשָׁע) [pronounced yaw-SHAHQ]	<i>to deliver, to save; in this form, deliverer, savior, the one saving; delivering, saving</i>	Hiphil participle with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3467 BDB #446
ʾâsâh (עָשָׂה) [pronounced ʾaw-SAWH]	<i>doing, making, constructing, fashioning, forming, preparing</i>	Qal active participle	Strong's #6213 BDB #793
gʾôlôwth (גְּדֹלוּת) [pronounced gʾ-doh-LOHTH]	<i>great things, mighty things, immutable things, significant things, astonishing things; proud things, impious things</i>	feminine plural adjective (it functions as a substantive here)	Strong's #1419 BDB #152
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
mitzʾrayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>Egypt, Egyptians</i>	proper noun, pausal form	Strong's #4714 BDB #595

Translation: **They forgot God, their Savior, doing astonishing things in Egypt.** There are times that we feel, particularly when under great pressure, that we would simply like to see some significant miracle from God to help us along in our unbelief. The Israelites saw several miracles from God while in Egypt and as they left. This still gave them no stability or faithfulness toward God. As has been pointed out, often the space between a miracle of God and a severe failure on the part of Israel was only a few weeks.

**Application:** It is what is in your soul, not what is on the outside, which determines your faithfulness to God. Miracles and great works are not enough to bolster our faith.

**...incredible works in a land of Ham;  
fearful things over a Sea of Reed.**

Psalm  
106:22

**...extraordinary things in the land of Ham  
and awesome [or, fearful] things at the Sea  
of Reeds.**

**...extraordinary things in the land of Ham and fearful things at the Sea of Reeds.**

Here is how others have handled this verse:

CEV

...[but they forgot about you]

God's Word™	and the fearsome things you did at the Red Sea. [v. 21b included for context] ...miracles in the land of Ham, and terrifying things at the Red Sea.
JPS (Tanakh)	...wondrous deeds in the land of Ham, awesome deeds at the Sea of Reeds.
NASB	Wonders in the land of Ham, And awesome things by the Red Sea.
NLT	...Such wonderful things in that land; such awesome deeds at the Red Sea.
The Septuagint	...wondrous things in the eland of Cham, and terrible things at the Red Sea.
Young's Literal Translation	Of wonderful things in the land of Ham, Of fearful things by the sea of Suph.

**What is the gist of this verse?** V. 22 is a continuation of v. 21 and should not be separated. The psalmist continues to list great things which God has done which the Israelites have forgotten.

Psalm 106:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâla' (פָּלָא) [pronounced paw-LAW]	<i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i>	feminine plural, Niphal participle	Strong's #6381 BDB #810
b <sup>e</sup> (בֵּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular construct	Strong's #776 BDB #75
hâm (חַם) [pronounced hawm]	transliterated <i>Ham</i> ; originally of a son of Noah and his ancestors; and later applied to Egypt	proper noun, masculine	Strong's #2526 BDB #325
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>fearful, terrible, dreadful [things]; awesome; venerable, August [things]; stupendous, admirable [things]</i>	feminine plural Niphal participle	Strong's #3372 BDB #431.
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
qûwph (קוֹפֶה) [pronounced soof],	<i>reed, rush, sea weed</i>	masculine singular noun	Strong's #5488 BDB #693

Translation: ...extraordinary things in the land of Ham; and awesome [or, *fearful*] things at the Sea of Reeds.

Now, here is an interesting phrase: *the land of Ham*. It is not one which we have come across too often. Therefore, we ought to take...

### A Brief Look at the Four Sons of Ham

Son	Scripture	Notes
<b>Cush</b>	Gen. 10:6–10	Ham's first son was Cush, who had a son named Nimrod is closely associated with the Tower of Babel.
<b>Mizraim</b>	Gen. 10:6 Psalm 106:7	The second son of Ham is Mizraim, whose name is found in Scripture, several hundred times. Now you may have read the Bible through several times and you are thinking that you have only seen this name a handful of times. That's because this word is both transliterated (as we find in Gen. 10:6) and translated, as we find in our Psalm, v. 7. The Hebrew is mitz'rayim (מצרים) [pronounced <i>mits-RAH-yim</i> ], which is either transliterated <i>Mizraim</i> or translated <i>Egypt</i> or <i>Egyptian</i> . Strong's #4714 BDB #595.
<b>Put</b>	Gen. 10:6 Isa. 66:19 Jer. 46:9	Put's descendants are never listed; however, the nation of Put is mentioned several times in Scripture and is often associated with modern day Libya.
<b>Canaan</b>	Gen. 10:6, 15–17 Psalm 106:38	Canaan is listed as Ham's fourth son, who is obviously associated with the Land of Canaan. Canaan is the ancestor of the Jebusite, the Amorite, the Girgashite, the Hivite, the Arkite and the Sinite (among others), many of whom occupied the Land of Canaan when Israel took it.

The idea here is that, in this context, the *land of Ham* refers to both Egypt and Canaan, wherein God performed some of His most spectacular works.

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Israel has observed a number of extraordinary works and possibly miracles at the hand of God in the land of Egypt; and yet forgot these things at the first major problem that they faced in the desert. Sometimes, only a few weeks would pass between an observed work of God and a supreme failure on the part of the Israelites. The example here given is that the Israelites thought that they were trapped with the army of Pharaoh behind them and the Sea of Reeds in front of them. God gave them a night of protection, and then parted the Sea of Reeds through Moses, allowing them to walk through. Then they watched as God destroyed all of Pharaoh's army with this sea, allowing it to close in around them. Six weeks later, the Israelites are grumbling against Moses and Aaron because they are hungry (Ex. 16:1–3). Psalm 78:11–13 provides us with a parallel verse: *Then they forgot His doings and they forgot His wonders which He had shown them in the sight of their fathers. He had performed wonders in the land of Egypt, in the field of Zoan. He divided the sea, then caused them to pass through it and He caused waters to stand like a heap.*

**And so He says to annihilate them except that Moses, his chosen one, took a stand in the breach to His faces to [be caused to] turn back His rage from causing ruin.**

Psalm  
106:23

**Then He said to annihilate them except that Moses, His chosen one, stood in the gap before Him, to cause to turn back His rage from causing ruin.**

**He had planned to annihilate all of Israel, but Moses, His chosen one, stood between God and Israel, turning back God's rage, and thus preventing certain disaster from coming upon that generation.**

Here is how others have handled this verse:

CEV	You were angry and started to destroy them, but Moses, your chosen leader, begged you not to do it.
God's Word™	But God said he was going to destroy them, but Moses, his chosen one, stood in his way to prevent him from exterminating them.
JPS (Tanakh)	He wold have destroyed them had not Moses His chosen one confronted Him in the breach to avert His destructive wrath.
NASB	Therefore He said He would destroy them, Had not Moses His chosen one stood in the breach before Him.
NLT	So he declared he would destroy them But Moses, his chosen one, stepped between the LORD and the people. He begged him to turn from his anger and not destroy them.
The Septuagint	So He said that He would have destroyed them had not Moses, His chosen, stood before Him in the breach, to turn [Him] away from the fierceness of His anger, so that He should not destroy them.
Young's Updated LT	And He says to destroy them, Unless Moses, His chosen one, Had stood in the breach before Him, To turn back His wrath from destroying.

**What is the gist of this verse?** Because of the behavior of the exodus generation, and because they rejected Him, God expressed His will to destroy them all and begin again with Moses. Moses stood up on behalf of Israel, without sugar-coating their failures, and pleaded with God to allow them to live. This act of Moses caused God to turn back His wrath.

Psalm 106:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) (pronounced lē)	<i>to, for, towards, in regards to</i>	preposition with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
shâmad (שָׁמַד) [pronounced shaw-MAHD]	<i>to lay waste, to annihilate, to exterminate</i>	Hiphil infinitive construct, 3 <sup>rd</sup> person masculine plural suffix	Strong's #8045 BDB #1029
lûlêy (לֹלֵי) [pronounced loo-LAY]	<i>otherwise, except that, if not, unless</i>	preposition	Strong's #3884 BDB #530
Mosheh (מֹשֶׁה) [pronounced moh-SHEH],	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

## Psalm 106:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchîyr (בַּחִיר) [pronounced <i>baw-KHEER</i> ],	<i>chosen, chosen one, elect [one]</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #972 BDB #104
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5975 BDB #763
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
perets (פָּרַץ) [pronounced <i>PEH-rets</i> ]	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst</i>	masculine singular noun with the definite article	Strong's #6556 BDB #829
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces</i>	masculine plural construct (plural acts like English singular) with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*.

Translation: [Then He said to annihilate them except that Moses, His chosen one, stood in the gap before Him...](#) God expressed a desire to destroy all of Israel, because that exodus generation rejected Him. They were short-sighted, they abandoned and reject the Lord Who delivered them; they continually whined and complained without waiting upon God, or, in the alternative, petitioning Him for provision. What Moses did was stand between God and Israel; he stood in the gap between God's judgment and wrath and the deserved recipient of His wrath and judgment. Although Moses certainly did not realize it, he became a shadow of our Lord, the One Who would turn back God's wrath against us for our continued rejection of Him, for our continued unfaithfulness and for our whining over our little problems. We deserve God's judgment; we deserve to be destroyed; we deserve to spend eternity in the Lake of Fire. Jesus Christ stood in the gap between God and us.

## Psalm 106:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to</i>	preposition with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

## Psalm 106:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûw <sup>b</sup> v (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to regain, to recover, to make restitution, reconsider, think again, or to be caused to return</i>	Hiphil infinitive construct	Strong's #7725 BDB #996
chêmâh (חֵמָה) [pronounced khay-MAW]	<i>fury, rage, heated anger</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2534 BDB #404
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4480 BDB #577
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>to cause one to go to ruin, to spoil, to ruin, to corrupt, to destroy</i>	Hiphil infinitive construct	Strong's #7843 BDB #1007

Translation: **...to cause to turn back His rage from causing ruin.** As I have mentioned, we deserve God's judgment and God's rage—there is no one alive who is not at odds with God. We all have sinned personally; we all carry within us the old sin nature, our predilection for sin; and we all carry within us Adam's imputed sin (that is, because Adam sinned as the federal head of all humanity, we bear that sin as well as its consequences). It is as though we sinned that first time against God, from a place of grace. Had not Jesus stood in the gap—had He not taken upon Himself our sins—we would all find ourselves rejected of God, thrown into the Lake of Fire. This is such an incredible picture of our Lord to come! And do not disregard the fact that Moses here is called God's *chosen one*. It is no accident that this parallels our Lord to come; and it is not a coincidence that the psalmist points this out. The writers of Scripture were guided by God the Holy Spirit and, even though they did not always have a full grasp of what they wrote and why they wrote it, God the Holy Spirit still guided their hand (I am speaking metaphorically here).

It is important that we see the passage to which this refers:

### Exodus 32:9–14 (World English Bible text)

32:9 Yahweh said to Moses, "I have seen these people, and behold, they are a stiff-necked people. 32:10 Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation."

32:11 Moses begged Yahweh his God, and said, "Yahweh, why does your wrath burn hot against your people, that you have brought forth out of the land of Egypt with great power and with a mighty hand? 32:12 Why should the Egyptians speak, saying, 'He brought them forth for evil, to kill them in the mountains, and to consume them from the surface of the earth?' Turn from your fierce wrath, and repent of this evil against your people. 32:13 Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own

## Exodus 32:9–14 (World English Bible text)

self, and said to them, 'I will multiply your seed as the stars of the sky, and all this land that I have spoken of I will give to your seed, and they shall inherit it forever.'"

32:14 Yahweh repented of the evil which he said he would do to his people.

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## The Sin of Not Taking the Land of Promise

Leviticus 26:31–33 Numbers 14:1–38

And so they reject in a land of desire—  
they have not believed to His word.

Psalm  
106:24

So they rejected the land of [their] desire—  
they did not believe in His Word.

So they rejected the Land of Promise because they would not trust in His promises.

Here is how others have handled this verse:

CEV	They would not trust you, LORD, and they did not like the promised land.
God's Word™	They refused [to enter] the pleasant land. They did not believe what he said.
JPS (Tanakh)	They rejected the desirable land, and put no faith in His promise.
NASB	Then they despised the pleasant land; They did not believe in His word,...
NLT	The people refused to enter the pleasant land, for they wouldn't believe his promise to care for them.
The Septuagint	Moreover, they set at nought the desirable land and believed not His Word.
Young's Updated LT	And they kick against the desirable land, They have not given credence to His word.

**What is the gist of this verse?** The psalmist looks back to the first time that Israel was poised to enter into the Land of Promise. Spies had been sent throughout the land to scope it out, to affirm its beauty and abundance, and to determine the best approach of attack. However, the spies (except for two) were intimidated by the stature of the people of the land, and they expressed this fear in their report to Moses and the people. In fact, they actively campaigned in the camp against attacking those in the land. That is the back story. What the psalmist tells us is that they rejected this land and they did not believe God's promise to deliver them in war.

## Psalm 106:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
mā`aṣ (וַאֲסָ) [pronounced maw-AHS]	reject, despise, lightly esteem, refuse	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3988 BDB #549



### Psalm 106:24a

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, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿerets (עֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular construct	Strong's #776 BDB #75
chem <sup>e</sup> dâh (חֶמְדָּה) [pronounced khem <sup>e</sup> -DAW]	<i>desire, longing, yearning, delight</i>	feminine singular noun	Strong's #2532 BDB #326

Translation: **So they rejected the land of [their] desire**— Again and again, the psalmist chronicles the failures of the exodus generation. If you are unfamiliar with Israel's history, it sounds as though Israel came up to the Land of Promise, looked at it, and said, "No, we would like something a little nicer than this." But this was not what occurred. Spies were sent into the land and they came back with reports of great abundance and beauty. However, they did not enter the land because of what follows...

### Psalm 106:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâman (אָמַן) [pronounced aw-MAHN]	<i>to stand firm, to believe, to trust, caused to believe</i>	3 <sup>rd</sup> person masculine plural, Hiphil perfect	Strong's #539 BDB #52
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
dâ <sup>b</sup> vâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter</i>	masculine plural noun with a masculine singular suffix	Strong's #1697 BDB #182

Translation: **...they did not believe in His Word.** God had promised to give Israel this Land of Promise. All they had to do was to go into the land and claim it. However, the spies not only reported that the land was as marvelous as God had promised, but that the people of the land were giants and that the Israelis were as insects before them. They chose not to believe God's Word, but to whine over the situation that they were in.

**And so they murmured in their tents;  
they had not listened in a voice of Y<sup>e</sup>howah.**

Psalm  
106:25

**So they murmured in their tents  
and they did not listen to the voice of  
Y<sup>e</sup>howah.**

**Instead, they murmured against God's plan in their tents  
because they chose not to listen to His voice.**

Here is how others have handled this verse:

CEV	They would not obey you, and they grumbled in their tents.
God's Word™	They complained in their tents. They did not obey the LORD.
JPS (Tanakh)	They grumbled in their tents and disobeyed the LORD.
NASB	But grumbled in their tents; They did not listen to the voice of the LORD.
NLT	Instead, they grumbled in their tents and refused to obey the LORD.
The Septuagint	And they murmured in their tents; they did not listen to the voice of the Lord.
Young's Updated LT	And they murmur in their tents, They have not hearkened [i.e., <i>listened</i> ] to the voice of Jehovah.

**What is the gist of this verse?** The Israelites discussed this situation—the fact that the people of the land were massive and imposing; and they whined and cried about it, rejecting the voice of God.

Psalm 106:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
râgan (רָגַן) [pronounced <i>raw-GAHN</i> ]	<i>to murmur, to whisper, to backbite, to slander</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #7279 BDB #920
b <sup>e</sup> (בֵּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʾohel (אֹהֶל) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #168 BDB #13

Translation: **So they murmured in their tents...** When Israel chose not to enter into the land, it was decided in a rather unhandy way. Ten of the twelve spies did not believe that Israel had the military strength to enter the land. They expressed this opinion to Moses, and then they went throughout the congregation and argued against going into the land, causing a rebellion against Moses. That night, the entire congregation lifted up their voices to God in dismay. This is after receiving sign after sign of God's faithfulness.

Psalm 106:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## Psalm 106:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8085 BDB #1033
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qôl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and they did not listen to the voice of Y<sup>e</sup>howah. God had spoken to the Israelites through Moses and they refused to listen to him. This generation had seen more miracles and more wonders than any other generation in history (apart from those alive during the time of our Lord), and they still rejected God and His Word.

**And so He raises His hand to them to cause  
to fall them in the wilderness...**

Psalm  
106:26

**Then He raised His hand in regards to them  
to cause them to fall in the wilderness...**

**Therefore, He raised His hand against them to bring them down in the wilderness...**

Here is how others have handled this verse:

CEV	So you threatened them by saying, "I'll kill you out here in the desert!"
God's Word™	Raising his hand, he swore that he would kill them in the wilderness,...
JPS (Tanakh)	So He raised His hand in oath to make them fall in the wilderness,...
NASB	Therefore He swore to them, That He would cast them down in the wilderness,...
NLT	Therefore, he swore that he would kill them in the wilderness,...
The Septuagint	So He lifted up His again against them, to cast them down in the wilderness;...
Young's Updated LT	And He lifts up His hand to them, To cause them to fall in a wilderness,...

**What is the gist of this verse?** God raised up his hand against Israel, which means that He brought the power which He had previously used on their behalf against them. Then we have three results, one of which is in this verse: he caused many of them to die in the desert wilderness.

## Psalm 106:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (אָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a masculine singular suffix	Strong's #3027 BDB #388
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 with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to cast lots, to cause to fall, to be brought down</i>	Hiphil infinitive construct	Strong's #5307 BDB #656
'êth (אֶת) [pronounced ayth]	untranslated mark of a direct object	affixed to the 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: [Then He raised His hand in regards to them to cause them to fall in the wilderness...](#) Although Moses was successful in keeping God from destroying all of Israel, God still took out many Israelites whose heart was not right.

Israel's refusal to enter into and take the land of Canaan is recorded in Num. 14.

## Num. 14:1–38 (World English Bible Translation)

<sup>14:1</sup> All the congregation lifted up their voice, and cried; and the people wept that night. <sup>14:2</sup> All the children of Israel murmured against Moses and against Aaron: and the whole congregation said to them, Would that we had died in the land of Egypt! or would that we had died in this wilderness! <sup>14:3</sup> Why does Yahweh bring us to this land, to fall by the sword? Our wives and our little ones will be a prey: wouldn't it be better for us to return into Egypt? <sup>14:4</sup> They said one to another, Let us make a captain, and let us return into Egypt. <sup>14:5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. <sup>14:6</sup> Joshua the son of Nun and Caleb the son of Jephunneh, who were of those who spied out the land, tore their clothes: <sup>14:7</sup> and they spoke to all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. <sup>14:8</sup> If Yahweh delight

## Num. 14:1–38 (World English Bible Translation)

in us, then he will bring us into this land, and give it to us; a land which flows with milk and honey. <sup>14:9</sup> Only don't rebel against Yahweh, neither fear the people of the land; for they are bread for us: their defense is removed from over them, and Yahweh is with us: don't fear them. <sup>14:10</sup> But all the congregation bade stone them with stones. The glory of Yahweh appeared in the tent of meeting to all the children of Israel. <sup>14:11</sup> Yahweh said to Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have worked among them? <sup>14:12</sup> I will strike them with the pestilence, and disinherit them, and will make of you a nation greater and mightier than they. <sup>14:13</sup> Moses said to Yahweh, Then the Egyptians will hear it; for you brought up this people in your might from among them; <sup>14:14</sup> and they will tell it to the inhabitants of this land. They have heard that you Yahweh are in the midst of this people; for you Yahweh 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. <sup>14:15</sup> Now if you shall kill this people as one man, then the nations which have heard the fame of you will speak, saying, <sup>14:16</sup> Because Yahweh was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness. <sup>14:17</sup> Now please let the power of the Lord be great, according as you have spoken, saying, <sup>14:18</sup> Yahweh is slow to anger, and abundant in loving kindness, forgiving iniquity and disobedience; and that will by no means clear the guilty, visiting the iniquity of the fathers on the children, on the third and on the fourth generation. <sup>14:19</sup> Pardon, Please, the iniquity of this people according to the greatness of your loving kindness, and according as you have forgiven this people, from Egypt even until now. <sup>14:20</sup> Yahweh said, I have pardoned according to your word: <sup>14:21</sup> but in very deed, as I live, and as all the earth shall be filled with the glory of Yahweh; <sup>14:22</sup> because all those men who have seen my glory, and my signs, which I worked in Egypt and in the wilderness, yet have tempted me these ten times, and have not listened to my voice; <sup>14:23</sup> surely they shall not see the land which I swore to their fathers, neither shall any of those who despised me see it: <sup>14:24</sup> but my servant Caleb, because he had another spirit with him, and has followed me fully, him will I bring into the land into which he went; and his seed shall possess it. <sup>14:25</sup> Now the Amalekite and the Canaanite dwell in the valley: tomorrow turn you, and get you into the wilderness by the way to the Red Sea. <sup>14:26</sup> Yahweh spoke to Moses and to Aaron, saying, <sup>14:27</sup> How long shall I bear with this evil congregation, that murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. <sup>14:28</sup> Tell them, As I live, says Yahweh, surely as you have spoken in my ears, so will I do to you: <sup>14:29</sup> your dead bodies shall fall in this wilderness; and all who were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against me, <sup>14:30</sup> surely you shall not come into the land, concerning which I swore that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. <sup>14:31</sup> But your little ones, that you said should be a prey, them will I bring in, and they shall know the land which you have rejected. <sup>14:32</sup> But as for you, your dead bodies shall fall in this wilderness. <sup>14:33</sup> Your children shall be wanderers in the wilderness forty years, and shall bear your prostitution, until your dead bodies be consumed in the wilderness. <sup>14:34</sup> After the number of the days in which you spied out the land, even forty days, for every day a year, shall you bear your iniquities, even forty years, and you shall know my alienation. <sup>14:35</sup> I, Yahweh, have spoken, surely this will I do to all this evil congregation, who are gathered together against me: in this wilderness they shall be consumed, and there they shall die. <sup>14:36</sup> The men, whom Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, <sup>14:37</sup> even those men who did bring up an evil report of the land, died by the plague before Yahweh. <sup>14:38</sup> But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men who went to spy out the land.

...and to cause to fall their seed in the  
nations  
and to scatter them in the lands.

Psalm  
106:27

...and He caused their seed to fall among the  
nations  
and He scattered them throughout the lands.

...and He caused their seed to be planted in the other nations  
and He scattered them throughout the Gentile lands.

Here is how others have handled this verse:

CEV	I'll scatter your children everywhere in the world."
The Emphasized Bible	And would disperse their seed among the nations, And would scatter them throughout the lands.
God's Word™	...kill their descendants among the nations, and scatter them throughout various lands.
JPS (Tanakh)	...to disperse their offspring among the nations and scatter them through the lands.
NASB	And that He would cast their seed among the nations, And scatter them in the lands.
NLT	...that he would scatter their descendants among the nations, exiling them to distant lands.
NRSV	and would disperse their descendants among the nations, scattering them over the lands.
The Septuagint	...and to cast down their seed among the nations, and to scatter them in the countries.
Young's Updated LT	And to cause their seed to fall among nations, And to scatter them through lands.

**What is the gist of this verse?** God will scatter the Israelites throughout the Gentile nations.

### Psalm 106:27a

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</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced <i>leh</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to cast lots, to cause to fall, to be brought down</i>	Hiphil infinitive construct	Strong's #5307 BDB #656
There are two ways that this verse might be taken: (1) that God caused the seed of Israel to fall (as in death) in other nations or that (2) God caused Israel's seed to fall as though it were sown in these other nations. We find the word nâphal used several times for death (Psalm 73:18 Ezek. 6:4 Dan. 11:12), but I could not find this word used in an agricultural sense. Therefore, God is causing the sons of Israel to die in Gentile nations.			
This examination of nâphal means that Rotherham's take on this word (that it means <i>to disperse</i> ) is incorrect, Ezek. 20:23 (quoted after the exegesis of v. 27b) notwithstanding.			
zera' (זֶרַע) [pronounced <i>ZĒH-rahg'</i> ]	<i>a seed, a sowing, an offspring</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #2233 BDB #282



### Psalm 106:27a

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, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
gôwyîm (גוֹיִם) [pronounced goh-YEEM]	<i>Gentiles, [Gentile] nation, people, nation</i>	masculine plural noun with a definite article	Strong's #1471 BDB #156

Translation: **...and He caused their seed to fall among the nations...** As mentioned in the exegetical table, there are two different ways for us to interpret this portion of the verse. We can (1) look at this as though God is causing Israel's sons to die in other nations or (2) we can see God as planting Israel's seed in other nations. God has essentially done both; however, because we never find nâphal associated with sowing seed, but several times with men dying (Psalm 73:18 Ezek. 6:4 Dan. 11:12), we can assume that what God is doing is causing Israelites to die in other nations. This is an insult; it is one thing to die in the land of Israel for God and country; however, it is an entirely different thing to be caused to die in another country, which was somewhat of an insult. You will recall Joseph's bones and how a big deal was made of them being brought from Egypt and buried in the Land of Promise? It is because when Joseph received his resurrection body, he wanted to be standing in the land which God had promised his father, grandfather and great grandfather. Therefore, he asked that his bones not be buried until then. Don't misunderstand what I am saying here—the Israelites *first* have to be scattered to other nations to be able to die in other nations. This is actually a much stronger statement than simply saying that the Israelites would be scattered among the nations. The indication here is that, this is not a short-term, temporary situation. The Israelites are not exiled and then brought back into the land 20 years later. They are exiled and they live in the land of their exile until they die.

### Psalm 106:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
zârâh (זָרָה) [pronounced zaw-RAW]	<i>to scatter, to winnow</i>	Piel infinitive construct with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #2219 BDB #279
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine plural noun with the definite article	Strong's #776 BDB #75

Translation: **...and He scattered them throughout the lands.** God did three things to Israel because they would not listen to Him. He swore to them in advance what He was going to do, and then (1) He killed some of them in the desert wilderness (v. 26b); (2) He caused their seed to fall in the Gentile nations (v. 27a); and (3) He scattered

some of Israel throughout the lands of the Gentiles (v. 27b). Ezekiel similarly summarized God's ancient promises when he was a prophet during the exile: "Also I swore to them in the wilderness that I would scatter them among the nations and disperse them among the lands." (Ezek. 20:23).

This promise of God was not given in Num. 14, but was an earlier promise of God's from Lev. 26, one of the most amazing chapters in Scripture.

### Leviticus 26:27, 32–34 (World English Bible Translation)

<sup>26:27</sup> "If you in spite of this won't listen to me, but walk contrary to me;... <sup>26:32</sup> I will bring the land into desolation; and your enemies that dwell therein will be astonished at it. <sup>26:33</sup> I will scatter you among the nations, and I will draw out the sword after you: and your land will be a desolation, and your cities shall be a waste. <sup>26:34</sup> Then the land will enjoy its sabbaths as long as it lies desolate and you are in your enemies' land. Even then the land will rest and enjoy its sabbaths.

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## The Sin of Israel's Worship of Baal-Peor

*Numbers 25:1–9*

**And so they join to Baal of Peor  
and so they eat slaughterings of dead ones.**

Psalm  
106:28

**They joined [themselves] to Baal Peor  
and ate [animal] sacrifices of the dead.**

**They joined themselves to Baal of Peor and ate that which was sacrificed to the dead.**

Here is how others have handled this verse:

CEV	Your people became followers of a god named Baal Peor, and they ate sacrifices offered to the dead."
<i>The Emphasized Bible</i>	Yet they let themselves be bound to Baal-peor,— And did eat sacrifices to the dead: [or, <i>to dead things (lifeless gods)</i> ].
<i>God's Word™</i>	They joined in worshiping the god Baal while they were at Peor, and they ate what was sacrificed to the dead.
JPS (Tanakh)	They attached themselves to Baal Peor, ate sacrifices offered to the dead.
NASB	They joined themselves also to Baal-peor, And ate sacrifices offered to the dead.
NLT	Then our ancestors joined in the worship of Baal at Peor; they even ate sacrifices offered to the dead!
The Septuagint <i>Young's Literal Translation</i>	They were joined also to Beelphegor, and ate the sacrifices of the dead. And they are coupled to Baal-Peor, And eat the sacrifices of the dead,...

**What is the gist of this verse?** The Midianites somehow tempted Israel to join in with their heathen worship. They worshiped Baal Peor and they ate sacrifices which were made on behalf of the dead (and, it is possible that these were actual people who were sacrificed).

### Psalm 106:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
tsâmad (צַמַּד) [pronounced <i>tzaw-MAHD</i> ],	<i>to bind, to join, to fasten</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #6775 BDB #855
<p>Even though the Niphal is the passive of the Qal stem, it can also refer to an action in a state of progress or development; therefore we sometimes add in the word <i>being</i>. It can express adjectival ideas and it can, in plural forms, stress the individual effect upon each member of the group. What I want to get across here is that the Niphal (passive) verb does not absolve Israel of her guilt here. They did not accidentally become attached to Baal, apart from their own volition; they chose to bind themselves to Baal.</p>			
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ba'al (בַּעַל) [pronounced <i>BAH-ğah</i> ]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular construct	Strong's #1167 BDB #127
Ba'al Pe'ôr (עַל פִּעוֹר) [pronounced <i>BAH-ğā'ġāl p<sup>e</sup>-ğOHR</i> ]	<i>lord of the open mouth, lord of appetite, lord of voracious greed; and is transliterated Baal Peor</i>	proper noun	Strong's #1187 BDB #128

We do not have a separate listing for the proper noun *Peor* in Scripture, although the verb *peor* means *to open wide [the mouth or other chasm]*; figuratively, *to have voracious greed, to have an eager desire*. Strong's #6473 BDB #822. It is unclear whether *Baal Peor* is simply a place where Baal is worshiped; or whether this is a title for this particular god, or whether this is a reference to *Baal [worshiped at] Peor*.

Translation: **They joined [themselves] to Baal Peor...** In Num. 25:1–4, we find that the people of Israel have joined themselves to Baal of Peor. There were sacrificial offerings which the people of Israel made, and they ate of these offerings and bowed themselves down before the gods of Moab.

### Psalm 106:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
ze <sup>b</sup> vach (זֶבַח) [pronounced <i>ZEH<sup>B</sup>-vakh</i> ]	<i>slaughtered animal [used in a sacrificial offering], slaughter, slaughterings, sacrificial animal</i>	masculine plural construct	Strong's #2077 BDB #257

Psalm 106:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מִוּת) [pronounced <i>mooth</i> ]	<i>to die</i>	masculine plural, Qal active participle	Strong's #4191 BDB #559

Translation: ...and ate [animal] sacrifices of the dead. I have inserted the word *animal*, as ze<sup>b</sup>vach generally refers to *animals that are slaughtered*. However, that does not mean that is what we have here. We could be referring to human sacrifices. To me, this just seems too far out for Israelites to become involved in; however, we will find out later in this chapter that they did participate in human sacrifice. The other interpretation is that we are dealing with sacrifices made on behalf of those who have died. Throughout Scripture, it is clear that our future is based upon the decisions which we make while alive and on this earth. A third interpretation is that their sacrifices are associated with that which is dead; or things which are dead and lifeless, e.g., idols (this is what Rotherham seems to hold to in his translation).

In any case, what was clearly involved was religion being associated with sexual function, as one Israelite was caught bringing a Midianite woman right outside in full view of the Tent of Meeting for the purposes of having sexual relations with her.

Numbers 25:1–9 (World English Bible)

25:1 Israel abode in Shittim; and the people began to play the prostitute with the daughters of Moab: 25:2 for they called the people to the sacrifices of their gods; and the people ate, and bowed down to their gods. 25:3 Israel joined himself to Baal Peor: and the anger of Yahweh was kindled against Israel. 25:4 Yahweh said to Moses, Take all the chiefs of the people, and hang them up to Yahweh before the sun, that the fierce anger of Yahweh may turn away from Israel. 25:5 Moses said to the judges of Israel, Kill you everyone his men who have joined themselves to Baal Peor.

25:6 Behold, one of the children of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting. 25:7 When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand; 25:8 and he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her body. So the plague was stayed from the children of Israel. 25:9 Those who died by the plague were twenty-four thousand.

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And so they provoke [Him] in their deeds  
and so breaks out in them a plague.

Psalm  
106:29

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And they provoked [God] by their actions  
and a plague broke out among them.

By their degenerate actions, the provoked God  
causing a plague to break out among them.

Here is how others have handled this verse:

CEV	They did such terrible things that you punished them with a deadly disease.
God's Word™	They infuriated God by what they did,

	and a plague broke out among them.
JPS (Tanakh)	They provoked anger by their deeds, and a plague broke out among them.
NASB	Thus they provoked <i>Him</i> to anger with their deeds; And the plague broke out among them.
NLT	They angered the LORD with all these things, so a plague broke out among them.
The Septuagint	And they provoked him with their devices; and destruction was multiplied among them. [Brenton breaks up vv. 28–29 differently, which could be a typo; in any case, I broke up the verses to match the Hebrew]
Young's Updated LT	And they provoke to anger by their actions, And a plague breaks forth upon them.

**What is the gist of this verse?** Israel's actions—their worship of a false god—provoked God, and they were struck with a plague.

Psalm 106:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
כָּאֵף (כֹּף) [pronounced <i>kaw-ĠAHS</i> ]	<i>to vex, to grieve; to irritate, to provoke</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #3707 BDB #494
The Septuagint, Syriac and Vulgate insert <i>Him</i> at this juncture, which does help to smooth out this verse. It is unclear whether this is how the original read. <sup>21</sup>			
בֵּ (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
מַעַלְלֵי (מַעַלְלֵי) [pronounced <i>mah-Ġa-LEEL</i> ]	<i>acts, deeds, practices</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4611 BDB #760

Translation: **And they provoked [God] by their actions...** Israel was not able to follow God consistently. Their worship of a pagan god proved the True God of Israel.

Psalm 106:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

<sup>21</sup> One of the rules of textual criticism is that you choose the reading which makes the least sense. It is more likely that a difficult reading is changed to produce a more intelligible text.

## Psalm 106:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pârats (פָּרַץ) [pronounced paw-RATS]	<i>to break, to break down, to destroy; to break apart, to scatter [disperse, separate, spread abroad]; to break forth upon, to produce by breaking through; to act violently; to break through [negative volition, a bad attitude, or whatever]</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #6555 BDB #829
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the masculine plural suffix	Strong's #none BDB #88
maggêphâh (מַגֵּפָה) [pronounced mahg-gay-FAW]	<i>a blow, a slaughter, plague, pestilence</i>	feminine singular noun	Strong's #4046 BDB #620

Translation: ...and a plague broke out among them. Israel had to be disciplined. God showed them incredible grace, amazed them with amazing signs, and when they rejected Him, it was reasonable for Him to inflict great discipline as well. As we saw from Num. 25:9, 24,000 died by the plague.

**And so stands Phinehas and so he executes judgment  
and so is restrained the plague.**

Psalm  
106:30

**Then Phinehas stood up and executed judgment  
and the plague was [therefore] restrained.**

**Then Phinehas took a stand, executing judgment over the wrongdoers,  
thereby checking the plague.**

Here is how others have handled this verse:

CEV <i>God's Word™</i>	But Phinehas helped them, and the sickness stopped. Then Phinehas stood between God and the people, and the plague was stopped.
JPS (Tanakh)	Phinehas stepped forth and intervened, and the plague ceased.
NASB	Then Phinehas stood up and interposed; And so the plague was stayed.
NLT	But Phinehas had the courage to step in, and the plague was stopped.
The Septuagint <i>Young's Updated LT</i>	Then Phinees stood up and made atonement; and the plague ceased. And Phinehas stands, and executes judgment, And the plague is restrained.

**What is the gist of this verse?** Phinehas executes a man who brings a Midianite woman into the camp of Israel for the purpose of having sexual relations. Although it is not explicitly stated, she is probably a Midianite priestess. It is explicitly stated that she was brought by this man for his brothers, however.



### Psalm 106:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5975 BDB #763
phîyn <sup>e</sup> châç (פִּינְחָס) [pronounced <i>pheen<sup>e</sup>-KHOSS</i> ]	which possibly means <i>Negro</i> in Egyptian, and is transliterated <i>Phinehas</i>	masculine proper noun	Strong's #6372 BDB #810
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
pâlal (פָּלַל) [pronounced <i>paw-LAHL</i> ]	<i>to judge, to execute judgment; to think, to suppose</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6419 BDB #813.

Here, we do have a minor problem. According to Gesenius, this word does not mean *to interpose, to pray, to intercede* in the Piel. However, it is easy to see how such an interpretation seems reasonable in this context, given that pâlal does mean those things in the Hithpael stem. On the other hand, BDB allows for pâlal to mean *to mediate, to mediate for, to judge, to interpose* in the Piel.

Translation: [Then Phinehas stood up and executed judgment...](#) The idea is that Phinehas acted by executing judgment, and stood between God and Israel. Num. 25:6–8: [Then observe, one of the sons of Israel came and brought to his brothers a Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel, while they were weeping at the entryway of the Tent of Meeting. When Phinehas ben Eleazar, the son of Aaron the Priest, saw it, he got up from the midst of the congregation and took a spear in his hand; and he went after the man of Israel into the inner room and pierced both of them through, the man of Israel and the woman, through the belly. Therefore, the plague on the sons of Israel was checked.](#)

### Psalm 106:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâtsar (עָצַר) [pronounced <i>gaw-TSAHR</i> ]	<i>to shut up; to be confined, to be detained, to be restrained, to be surrounded, to be enclosed; to be gathered together</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #6113 BDB #783
maggêphâh (מַגֵּפָה) [pronounced <i>mahg-gay-FAW</i> ]	<i>a blow, a slaughter, plague, pestilence</i>	feminine singular noun with the definite article	Strong's #4046 BDB #620

Translation: [...and the plague was \[therefore\] restrained.](#) It is not clear from this passage or from Num. 25 whether Phinehas in this one action checked the plague or whether this was one of many things which checked the plague.

In Num. 25:4, God tells Moses to execute the leaders of Israel in broad daylight. Moses then tells the judges of Israel to kill each man who has joined himself to Baal of Peor. It appears as though Phinehas is given as one example of this being carried out; no other examples are given.

**And so is imputed to him for righteousness  
for generation and generation until  
perpetuity.**

Psalm  
106:31

**So righteousness has been imputed to him  
for all generations from everlasting to  
everlasting.**

**Therefore, God has imputed righteousness to him throughout all generations forever.**

Here is how others have handled this verse:

CEV	Now he will always be highly honored.
God's Word™	Because of this, Phinehas was considered righteous forever, throughout every generation.
JPS (Tanakh)	It was reckoned to his merit for all generations, to eternity.
NASB	And it was reckoned to him for righteousness, To all generations forever.
NLT	So he has been regarded as a righteous man ever since that time.
The Septuagint	And it was counted to him for righteousness, to all generations forever.
Young's Literal Translation	And it is reckoned to him to righteousness, To all generations—unto the age.

**What is the gist of this verse?** Phinehas believed God when it came to the degeneracy of the pagan worship, and his act of killing the man and the Midianite woman was an act of faith.

Psalm 106:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
châsha <sup>bv</sup> (חַשָּׁבָה) [pronounced khaw-SHAHBV]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #2803 BDB #362
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 with a 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
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 # BDB #510
ts <sup>o</sup> dâqâh (צְדָקָה) [pronounced ts <sup>o</sup> dâw-KAW]	<i>righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842

## Psalm 106:31

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>	preposition	No Strong's # BDB #510
dôwr (דּוֹר) [pronounced <i>dohr</i> ]	<i>generation, age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
w <sup>ℓ</sup> (or v <sup>ℓ</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
dôwr (דּוֹר) [pronounced <i>dohr</i> ]	<i>generation, age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
The doubling of the noun is literally <i>a generation and a generation</i> or <i>an age and an age</i> . This phrase has been rendered <i>generation to generation</i> (NRSV); <i>the generations</i> (REB); <i>all generations</i> (JPS, NAB, NASB, NKJV, Young); <i>age to age</i> (NJB); <i>age-old</i> (NASB, NJB); <i>every generation</i> (God's Word™); <i>generation after generation</i> (Rotherham); <i>of many generations</i> (NIV, NKJV, NRSV, Young); <i>ancient</i> (REB); <i>of past generations</i> (God's Word™); <i>from ages past</i> (NAB).			
ʿad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿôwlâm (עוֹלָם) [pronounced <i>gó-LAWM</i> ]	<i>long duration, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761
Together, they mean <i>and from everlasting to everlasting, from eternity past to eternity future</i> or <i>from antiquity to everlasting, forever</i> .			

Translation: [So righteousness has been imputed to him for all generations from everlasting to everlasting](#). This isn't quoted nearly as often as, ["And Abram believed God, and it was imputed to him as righteousness."](#) However, the gist of this is that, God told Moses what must be done, Moses relayed that to the elders, and Phinehas took action, killing this man and his Midianite whore-priestess. His action revealed his faith, and that was what was credited to him as righteousness.

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### The Sin of Meribah

*Numbers 20:2–13*

[And so they provoke upon the waters of Meribah  
and so it is evil to Moses because of them.](#)

Psalm  
106:32

[They provoked \[Him to\] anger \[possibly, they were insolent, antagonistic and infuriating\]  
by the waters of Meribah  
and, because of them, it was embittering  
\[and unpleasant\] with respect to Moses.](#)

[They provoked anger in God and Moses at the waters of Meribah  
and, because of them, the incident was embittering to Moses.](#)

Here is how others have handled this verse:

CEV	At Meribah Spring they turned against you and made you furious.
God's Word™	They made God angry by the water at Meribah. Things turned out badly for Moses because of what they did,...
JPS (Tanakh)	They provoked wrath at the waters of Meribah and Moses suffered on their account,...
NASB	They also provoked <i>Him</i> to wrath at the waters of Meribah, So that it went hard with Moses on their account;...
NLT	At Meribah, too, they angered the LORD, causing Moses serious trouble.
NRSV	They angered the LORD at the waters of Meribah, and it went ill with Moses on their account;...
The Septuagint Young's Literal Translation	They provoked him also at the water of Strife, and Moses was hurt for their sakes;... And they cause wrath by the waters of Meribah, And it is evil to Moses for their sakes,...

**What is the gist of this verse?** Israel angered God at the waters of Meribah (which means *bitterness*), also causing Moses to become bitter as well.

Psalm 106:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qâtsaph (קָצַף) [pronounced <i>kaw-TSAF</i> ]	<i>to provoke, to provoke to wrath</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #7107 BDB #893
In the Greek, we have the direct object <i>Him</i> (or, <i>him</i> ). The lexicons do not give us a definition for the intransitive use of this verb. The Hiphil is the causative stem, so we might settle on <i>they sowed contention, they were antagonistic, they were insolent, they were exasperating and embittering, they were infuriating</i> .			
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced <i>MAH-yim</i> ]	<i>water, waters</i>	masculine plural noun	Strong's #4325 BDB #565
m <sup>e</sup> rîybâh (מְרִיבָה) [pronounced <i>m<sup>e</sup>ree<sup>b</sup>-VAW</i> ]	which means <i>strife, contention</i> , and is transliterated <i>Meribah</i> .	proper feminine singular noun	Strong's #4808 BDB #937
Identical to the feminine noun which means <i>strife, contention</i> . Strong's #4808 BDB #937.			

Translation: **They provoked [Him to] anger [possibly, they were insolent, antagonistic and infuriating] by the waters of Meribah...** We are speaking of the generation of promise, a name which is sometimes a misnomer. All generation X had been wiped out and Israel was beginning its second approach to the Land of Promise, nearly 40 years after their first approach. However, God has to test them and they fail this test miserably.

This was the second *no-water* situation which the Israelites faced. God solved the first *no-water* situation, and it was obvious that He could solve this one as well. However, the people spoke bitterly against God and against Moses and Aaron. They were insolent, antagonistic and infuriating; they provoked Moses to anger, and in his anger, he made one seemingly little mistake, which kept him from entering into the Land of Promise.

### Numbers 20:2–13 (World English Bible Version)

<sup>20:2</sup> There was no water for the congregation: and they assembled themselves together against Moses and against Aaron. <sup>20:3</sup> The people strove with Moses, and spoke, saying, Would that we had died when our brothers died before Yahweh! <sup>20:4</sup> Why have you brought the assembly of Yahweh into this wilderness, that we should die there, we and our animals? <sup>20:5</sup> Why have you made us to come up out of Egypt, to bring us in to this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. <sup>20:6</sup> Moses and Aaron went from the presence of the assembly to the door of the tent of meeting, and fell on their faces: and the glory of Yahweh appeared to them. <sup>20:7</sup> Yahweh spoke to Moses, saying, <sup>20:8</sup> Take the rod, and assemble the congregation, you, and Aaron your brother, and speak you to the rock before their eyes, that it give forth its water; and you shall bring forth to them water out of the rock; so you shall give the congregation and their livestock drink. <sup>20:9</sup> Moses took the rod from before Yahweh, as he commanded him. <sup>20:10</sup> Moses and Aaron gathered the assembly together before the rock, and he said to them, Hear now, you rebels; shall we bring you forth water out of this rock? <sup>20:11</sup> Moses lifted up his hand, and struck the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their livestock. <sup>20:12</sup> Yahweh said to Moses and Aaron, Because you didn't believe in me, to sanctify me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them. <sup>20:13</sup> These are the waters of Meribah; because the children of Israel strove with Yahweh, and he was sanctified in them.

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Now would be a good time to examine all of the times that Israel failed during the exodus and the time that they spent in the desert.

### All of Israel's Failures in the Desert-Wilderness; God's Grace and/or Discipline

Scripture	Incident
Ex. 14:8–30	Israel had witnessed ten amazing plagues brought against Egypt by God calling for their release. However, at the first sign of difficulty—being trapped between the Sea of Reeds and pharaoh's army—Israel complained to Moses, <i>"Is it because there were no graves in Egypt that you have taken us away to die in the desert-wilderness? Why have you dealt with us in this way, bringing us out of Egypt? Is this not the word that we spoke to you in Egypt, saying, 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the desert-wilderness."</i> (Ex. 14:11b–12). God first slowed the army of pharaoh, and then separated them from Israel with a great fog. Then God graciously opened the Sea of Reeds, allowing Israel to pass through <i>dry-shod</i> , and then closed the sea over the approaching army.
Ex. 15:22–27	Israel traveled without water for three days in the desert-wilderness. The first water that they came across was in Marah, and they were bitter. The people grumbled about this to Moses. By throwing a particular tree (or branches from that tree) into the water, the bitterness was neutralized, and the waters of Marah could be drunk. Their next stop provided them with 12 springs and 70 date palms (this represented the 12 tribes of Israel that had their genesis in 70 Jews who moved to Egypt—Gen. 46:26–27).
Ex. 15:1–21, 31–36	45 days after departing from Egypt, the congregation began to grumble and complain that they were out of food. God provided them the perfect food, manna, and quails to eat.

All of Israel's Failures in the Desert-Wilderness; God's Grace and/or Discipline	
Scripture	Incident
Ex. 15:22–30	Even with God's provisions, many individuals continued to rebel. Moses gave the Israelites very specific instructions concerning the collection of manna: collect only enough for one day and collect enough for two days on Friday so that they would not have to collect manna on the Sabbath. Of course, many of them collected too much, and it became spoiled by the next day. And then some did not collect enough on Friday, but, when they went out to find manna on Saturday, there was none. God said, <a href="#">"How long do you refuse to keep My commandments and My instructions?"</a> (Ex. 15:28b).
Ex. 17:1–7	At Rephidim, the people again lacked water, and they whined and complained to Moses. Again, they accused him of hauling them out to the desert-wilderness to kill them. God guided them to a rock at Horeb where Moses struck the rock, and out from it came water. This was an extremely significant incident, as it spoke of God judging our Lord, the Rock of Israel, and from Him would come living waters.
Ex. 32:1–35	While Moses was on Mount Sinai receiving the Law, the people persuaded Aaron to make for them a golden calf to worship. God determined to destroy all of Israel and Moses stood in the gap, as a savior to Israel (as you see, many of these failures resulted in incidents that foreshadowed the coming of our Lord). When Moses returned to the camp, he had to surgically remove those who led in this rebellion against God.
Lev. 10:1–2	In one of the very few narrative portions of the book of Leviticus, the sons of Aaron offered a <i>strange fire</i> to God (I assume that it was simply not in keeping with the rules and regulations that they had received). Because of their high position, God executed them.
Num. 11:1–35	The people complained that they had no meat to eat. God gave them enough quail to eat for a month. However, with the quail came a plague as well, which killed a great many of the people.
Num. 13–14	At the edge of the Land of Promise, Moses sent in 12 spies to look over the land. The idea was to get information on the lay of the land and the people of the land, so that plans of attack could be drawn. When the spies returned, all agreed that the land was everything that God had promised. However, 10 of them said that the people of the land were too big to attack. Their opinion apparently infected all of the congregation, as the people as a whole whined and cried all night because of the giants in the land. They complained that God had not left them in Egypt or that He had not allowed them to die out in the desert wilderness. The consensus was to appoint a new leader and return to Egypt. Again, God offered to destroy all of Israel and begin anew with Moses. Moses pleaded with God, interceding on behalf of the totally undeserving people. What God did do, however, was to kill off the first generation of Israelites, gen X. What would remain is the generation of promise, those who were 20 and younger at the time of the exodus. This is why Israel remained in the desert for an additional 38 years after this.
Num. 16:1–50	Korah, along with two other rebellious leaders, supported by 250 elders, had determined that Moses had been leader long enough, saying, <a href="#">"All the congregation are holy—every one of them; and Jehovah is in their midst; so why do you exalt yourselves before the assembly of God?"</a> (Num. 16:3b). We have just studied nearly 10 incidents which indicate that Moses was the only reasonable leader of Israel, and that the people were complete and total failures. God opened up the earth and the earth swallowed this hoard of recalcitrants. When the people muttered and complained that the punishment of God was too harsh, a plague was sent out among the people. Again, Moses and Aaron stood in the gap, and halted the plague by making atonement for the people.



## All of Israel's Failures in the Desert-Wilderness; God's Grace and/or Discipline

Scripture	Incident
The previous incidents were the recorded failures of Israel prior to the killing off of gen X; what follows are the failures of the generation of promise; those who, 38 years later, began again their trek toward the Land of Promise.	
Num. 20:2–13	Again, there was a no-water situation, and the people whined and complained. This time, Moses lost his temper, and, instead of speaking to the rock, he hit it twice with his rod. Still, water gushed out for the congregation.
Num. 21:4–9	In their trek back toward the Land of Promise, Israel began again to complain about the lack of food and water (this is after God had provided for them for 40 years). God sent snakes to kill some of the recalcitrants.
Num. 25:1–18	Moab and Midian tempted Israel with their women (which also brought with them their gods). Although Phinehas killed two fornicators, and checked the plague, still, 24,000 died. This appeared to be the final plague which killed off any remaining from gen X, as the next chapter records the census of this new generation.
In Num. 20, we have the deaths of Miriam and Aaron, the siblings of Moses, as representative of gen X (although they were not the spectacular failures that the children of Israel were). In Num. 21 and 25, we have more deaths, which would be the last of gen X.	

We will deal with the results of this incident after the next line.

### Psalm 106:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
râ'a' (רָאָה) [pronounced raw-GAHQ]	<i>to make a loud noise; to be evil [from the idea of raging or being tumultuous]; to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7489 BDB #949
lâmed (ל) (pronounced l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced moh-SHEH],	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
bagābûwr (בְּגַבּוּר) [pronounced bah-gûb-VOOR]	<i>because of, for, that, for the sake of, on account of, in order that</i>	preposition with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5668 BDB #721

Actually a combination of the bēyth preposition (*in, into, at, by, near, on, with, before*) and 'ēber (עֵבֶר) [pronounced GAY-ber] which means *region across, beyond, side*. Strong's #5676 BDB #719.

Translation: ...and, because of them, it was embittering [and unpleasant] with respect to Moses. There was much more to this incident than the fact that Moses got mad. God had given Moses very specific instructions—he was to speak to the rock, and out would come living waters. Moses was pissed off. He had been in this desert with everyone else for forty years. He had seen God's faithfulness again and again. However, instead of the people coming around the recognizing God's powers and abilities, they began to bitch, whine, moan and complain at the first obstacle. So Moses, provoked to anger by these people, hit the rock twice, and out came water. Then God said to Moses and Aaron, "Because you have not believed Me, and because you did not treat Me as holy in the sight of the sons of Israel, therefore, You will not bring this assembly into the land which I have given to them." (Num. 20:12). The verb we find in this verse (v. 32) is particularly appropriate—*rā'ac*. The result of all of this to Moses was evil, displeasing, unpleasant and embittering.

The common response is, *what did Moses do that was so wrong?* If God struck that generation of Israel down, most of us could understand that; however, Moses did two things wrong: he got out of fellowship by being angry with the assembly of Israel, and then he struck the rock rather than spoke to the rock. And there are some of you who believe that the end justifies the means, and you might further protest, *The water came out. This is what the people wanted and needed. Maybe Moses hit the rock instead of speaking to it, but the end result was the same. Therefore, just what is the big deal here?*

If God would have, after causing the water to burst through the rock, destroyed this generation of Israelites and started anew with Moses, most of us could have understood that. However, God lets the undeserving live and He punishes the most deserving person on the scene.

### Why Did Moses Receive the Brunt of God's Anger at the Waters of Meribah?

1. First of all, God was not angry; God does not get angry. This is an anthropopathism, ascribing to God feelings and emotions which He does not possess. So, even though some might give the impression that God was angry with Moses, this simply means that the results appear to be attributable to anger.
2. This incident, combined with the previous *no-water* incident was to be a shadow representation of the gospel. Moses screwed that up because he was out of fellowship.
3. It was Moses who got angry. Moses had spent all of this time in the desert with the bunch of complaining ingrates, and he certainly had half a mind to go through the congregation and knock the stuffing out of each and every male there. This, not being a reasonable option, Moses yelled at this congregation, called them rebels, and then hit the rock twice.
4. Here's the shadow image which God was setting up: the rock represents the Rock of the New Testament, Jesus Christ. He was struck once with God's judgment, the judgment for all of our sins, and from Him would flow living waters. This was a one-time deal. Jesus is never judged again for our sins and all animal sacrifices, which spoke of this judgment, were to cease (Heb. 8:1–5 9:19–23 10:1–6, 10–12, 14). In fact, let me quote that final references from Heb. 10: **For the Law, since it was only a shadow of the good things to come, but not the real image of these things, can never by the same sacrifices [offered] year after year, which they offer continually, make perfect those who draw near [to the God via sacrifices]. Otherwise, they [the sacrificial offerings] would not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins. But in those sacrifices, there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins. Therefore, when He comes into the world, He says, "Sacrifice and offering You have not desired, but a body You have prepared for Me. In whole burnt offerings and sin sacrifices, You have not been propitiated." By this, we have been sanctified through the offering of the body of Jesus Christ once for all, and every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, sat down at the right hand of God...for by one offering, He has perfect for all time those who are sanctified.**
5. Hitting the rock the first time was God judging Jesus for our sins. However, this is done only one time.
6. What we do now (this is the editorial *we*, referring to the unbeliever) is call upon Jesus to save us. We *speak to the rock* and from Him will flow waters of life.
7. This was the parallel that Moses was to set up. He hits the rock with the staff, representing God's judgment of our Lord on our behalf; then, in the second incident, Moses merely speaks to the rock, and from it will flow

## Why Did Moses Receive the Brunt of God's Anger at the Waters of Meribah?

living waters. When Moses struck the rock twice, he inadvertently ruined the shadow image which God was setting up.

8. So that we can recognize just how important this incident was, even though at the time it seemed minor, God judges Moses in the harshest way possible—Moses is not going to enter the land with the rest of Israel.
9. The fact that this is called *the Waters of Bitterness (Meribah)*, is not because God is mad at Moses or the people, or because Moses is mad or the people are mad. Meribah represents the bitterness of God judging His Own Son. What we have is a marvelous analogy, which Moses obliterates with his anger. The importance of this incident and the depth of Moses' act of disobedience, is underlined by God not allowing Moses to go into the Land of Promise.
10. In God's action, He furthered the analogy. God let the many, the undeserving of mercy, live. They enjoyed the waters which came forth from the rock. Then He punished the most deserving of mercy. No one deserves mercy more than Moses at this time—you and I would have lost it a long time ago. When God first said to us, "I'm going to kill off every man, woman, and child and begin anew with you," we would have asked for enough time to grab a chair and some popcorn, and we would have thought to ourselves, *it's about damn time*. Moses went to the wall for these people and now he is the one who is judged.
11. I hope that the additional analogy is now perfectly clear: Moses is a type of Christ here. He is the one who least deserves to be judged, yet he is judged. The people, most deserving of judgment, are refreshed by the waters from the rock, represent we who deserve judgment, but are saved through the judgment of our Lord Jesus Christ.

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**....for they resisted his spirit and so he  
speaks without thinking in his lip.**

Psalm  
106:33

**Because they rebelled against his spirit, he  
spoke without thinking with his lips.**

**Because Israel rebelled against him, Moses acted and spoke irrationally and without thinking.**

Here is how others have handled this verse:

CEV	Then Moses got into trouble for speaking in anger.
<i>The Emphasized Bible</i>	For they embittered his spirit, And he spake rashly with his lips.
<i>God's Word™</i>	...since they made him bitter so that he spoke recklessly.
JPS (Tanakh)	...because they rebelled against Him and he spoke rashly.
NASB	Because they were rebellious against His [or, <i>his</i> ] Spirit, He spoke rashly with his lips.
NLT	They made Moses angry, and he spoke foolishly.
The Septuagint	...for they provoked his spirit, and he spoke with his lips.
<i>Young's Updated LT</i>	For they have provoked his spirit, And he speaks wrongfully with his lips.

**What is the gist of this verse?** The behavior of the people at the second *no-water* situation angered Moses to the point where he spoke and acted without thinking. This single incident prevented Moses from entering into the Land of Promise.

## Psalm 106:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	conjunction; preposition	Strong's #3588 BDB #471
mârâh (מָרָה) [pronounced <i>maw-RAWH</i> ]	<i>to resist, to oppose, to rebel, to rebel against, to be contentious</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #4784 BDB #598
`êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7307 BDB #924

Translation: **Because they rebelled against his spirit,...** Israel behaved irrationally. God had preserved and protected them; He had done miracle after miracle, and they still distrusted Him, and continually cried out that God and/or Moses had brought them out to the desert to die, and that they would rather have remained in Egypt.

## Psalm 106:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bâtâ' (בָּטָא) [pronounced <i>baw-TAW</i> ]	<i>to babble, to talk idly; in Piel, to speak rashly, to speak thoughtlessly, to speak without thinking</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #961 BDB #104
This is an onomatopoetic word, as is our word for <i>babble</i> .			
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the masculine plural suffix	Strong's #none BDB #88
sâphâh (שָׂפָה) [pronounced <i>saw-FAWH</i> ]	<i>lip, speech, edge</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8193 BDB #973

Translation: **...he spoke without thinking with his lips.** The word *to speak without thinking* is an onomatopoetic word, much like our word *to babble*. In the Piel, it means that Moses spoke without thinking. He yelled at the people, and then he acted without thinking, out of anger.

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## The Sin of Heinous Idolatry

**They had not destroyed the peoples which  
had said Y<sup>e</sup>howah to them.**

Psalm  
106:34

**They did not destroy the peoples that  
Y<sup>e</sup>howah had commanded them.**

**They also did not destroy the peoples as Jehovah had commanded them.**

Here is how others have handled this verse:

CEV	Our LORD, they disobeyed you by refusing to destroy the nations.
God's Word™ JPS (Tanakh)	They did not destroy the people as the LORD had told them. They did not destroy the nations as the LORD had commanded them,...
NASB	They did not destroy the peoples, As the LORD commanded them,...
NLT	Israel failed to destroy the nations in the land, as the LORD had told them to.
The Septuagint Young's Literal Translation	They destroyed not the nations which the Lord told them,... They have not destroyed the peoples, As Jehovah had said to them,...

**What is the gist of this verse? .**

Psalm 106:34			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâmad (שׂמַד) [pronounced shaw-MAHD]	<i>to lay waste, to annihilate, to exterminate</i>	3 <sup>rd</sup> person plural, Hiphil perfect	Strong's #8045 BDB #1029
ʾêth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עַם) [pronounced gahm]	<i>people</i>	masculine plural; a collective noun; with the definite article	Strong's #5971 BDB #766
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

Psalm 106:34			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>P</sup> )	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition with the masculine plural suffix	No Strong's # BDB #510

Translation: [They did not destroy the peoples that Y<sup>eh</sup>owah had commanded them](#). All of the people within the Land of Promise were to be destroyed. However, there were several instances where Israel did not destroy all of them, and many more instances where they simply stopped conquering the land, which in effect, was disobedience to God's Word. The end of the first chapter of the book of Judges is just a who's who of all those that Israel did not annihilate, as per God's plan.

I should add that this would not include the Gibeonites, of Joshua 9, who made a treaty with Joshua. Israel could have destroyed all of her enemies, and God would still have seen to the preservation of some individuals or groups.

The fact that Israel did not remove the nations from the Land of Promise is summarized in...

Judges 1:21–36 (World English Bible Translation)

<sup>1:21</sup> The children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem to this day. <sup>1:22</sup> The house of Joseph, they also went up against Bethel; and Yahweh was with them. <sup>1:23</sup> The house of Joseph sent to spy out Bethel. (Now the name of the city before was Luz.) <sup>1:24</sup> The watchers saw a man come forth out of the city, and they said to him, Show us, we pray you, the entrance into the city, and we will deal kindly with you. <sup>1:25</sup> He shown them the entrance into the city; and they struck the city with the edge of the sword; but they let the man go and all his family. <sup>1:26</sup> The man went into the land of the Hittites, and built a city, and called the name of it Luz, which is the name of it to this day. <sup>1:27</sup> Manasseh did not drive out the inhabitants of Beth Shean and its towns, nor of Taanach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns; but the Canaanites would dwell in that land. <sup>1:28</sup> It happened, when Israel had grown strong, that they put the Canaanites to forced labor, and did not utterly drive them out. <sup>1:29</sup> Ephraim didn't drive out the Canaanites who lived in Gezer; but the Canaanites lived in Gezer among them. <sup>1:30</sup> Zebulun didn't drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites lived among them, and became subject to forced labor. <sup>1:31</sup> Asher didn't drive out the inhabitants of Acco, nor the inhabitants of Sidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; <sup>1:32</sup> but the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out. <sup>1:33</sup> Naphtali didn't drive out the inhabitants of Beth Shemesh, nor the inhabitants of Beth Anath; but he lived among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth Shemesh and of Beth Anath became subject to forced labor. <sup>1:34</sup> The Amorites forced the children of Dan into the hill country; for they would not allow them to come down to the valley; <sup>1:35</sup> but the Amorites would dwell in Mount Heres, in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became subject to forced labor. <sup>1:36</sup> The border of the Amorites was from the ascent of Akrabbim, from the rock, and upward.

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And so they intermingle in the nations and so they learn their deeds.

Psalm 106:35

They intermingled with the [heathen] nations and thereby learned their deeds.

In their commingling with the Gentile nations, they learned their heathen ways.

Here is how others have handled this verse:



CEV	Instead they were friendly with those foreigners and followed their customs.
God's Word™	Instead, they intermarried with other nations. They learned to do what other nations did,...
JPS (Tanakh)	...but mingled with the nations and learned their ways.
NASB	But they mingled with the nations, And learned their practices,...
NLT	Instead; they mingled among the pagans and adopted their evil customs.
The Septuagint	...but were mingled with the heathen, and learned their works.
Young's Literal Translation	And mix themselves among nations, and learn their works And serve their idols,...

**What is the gist of this verse?** Because of their illicit involvement with the heathen, Israel picked up many of the heathen ways—primarily the worship of heathen gods.

Psalm 106:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâraḇ (עָרַב) [pronounced <i>aw-RAH<sup>EV</sup></i> ]	<i>to mingle onself, to intermingle</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #6148 & #6149 (& #6147) BDB #786–787
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the masculine plural suffix	Strong's #none BDB #88
gôwyîm (גוֹיִם) [pronounced <i>goh-YEEM</i> ]	<i>Gentiles, [Gentile] nation, people, nation</i>	masculine plural noun with a definite article	Strong's #1471 BDB #156

Translation: **They intermingled with the [heathen] nations...** There is more going on here than simple commerce and trade. The Israelites married many of the gentile women and participated in their heathen rituals.

Psalm 106:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâmad (לָמַד) [pronounced <i>law-MAHD</i> ]	<i>to learn, to train</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3925 BDB #540
ma'āseh (מַעֲשֵׂה) [pronounced <i>mah-ġa-SEH</i> ]	<i>deeds, works, production, that which is done</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4639 BDB #795

Translation: ...and thereby learned their deeds. *Learning their deeds* meant that the Israelites learned how to worship various foreign gods.

**And so they serve their idol-images  
and so they are to them for bait.**

Psalm  
106:36

**They served their idols  
[which] were a trap for them.**

**They served their idols, which was a trap for them.**

Here is how others have handled this verse:

CEV	Then they fell into the trap of worshiping idols.
God's Word™	...and they worshiped their idols, which became a trap for them.
JPS (Tanakh)	They worshiped their idols, which became a snare for them.
NASB	And served their idols, Which became a snare to them.
NLT	They worshiped their idols, and this led to their downfall.
Young's Updated LT	And serve their idols, And they are to them for a snare.

**What is the gist of this verse?** Because of their commingling with the heathen, Israelites became involved in heathen worship and rituals.

Psalm 106:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâbad (עָבַד) [pronounced <i>gawb-VAHD</i> ]	<i>to work, to serve, to labor</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5647 BDB #712
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿătsaḇvîym (עֲצַבִּיִּם) [pronounced <i>guh-tzahb-VEEM</i> ]	<i>idols, images of idols, idol-images</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6091 BDB #781

Translation: **They served their idols...** Several groups have distorted God's general prohibition of intermarriage in the Bible, and have changed it into having racial overtones. The problem with a Jew marrying a non-Jew was not a racial problem, but a religious problem. The Jews were sucked into the idolatry of the heathen with whom they associated and often married.

## Psalm 106:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
In the Syriac and the Vulgate, this reads <i>and it was...</i>			
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the masculine plural suffix	No Strong's # BDB #510
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
môwqêsh (מוֹקֵשׁ) [pronounced <i>moh-KAYSH</i> ]	properly <i>the bait or lure for a trap</i> ; figuratively <i>trap, snare</i>	masculine singular noun	Strong's #4170 BDB #430

Translation: ...[which] were a trap for them. Marriage to beautiful heathen was the bait for the trap; falling into heathenistic worship was the trap.

**And so they slaughter their sons and their daughters to the destroyers.**

Psalm  
106:37

**They even slaughtered their [own] sons and daughters to the demons.**

**They even slaughtered their own sons and daughters to the heathen deities.**

Here is how others have handled this verse:

CEV	They sacrificed their sons and their daughters to demons...
The Emphasized Bible	Yea they sacrificed their sons and their daughters to mischievous demons;...
God's Word™	They sacrificed their sons and daughters to demons.
JPS (Tanakh)	Their own sons and daughters they sacrificed to demons.
NASB	They even sacrificed their sons and their daughters to the demons,...
NLT	They even sacrificed their sons and their daughters to the demons.
The Septuagint	And they sacrificed their sons and their daughters to devils,...
Young's Updated LT	And they sacrifice their sons And their daughters to destroyers.

**What is the gist of this verse?** The Israelites were even brought to a point where they sacrificed their own sons and daughters to demons.

## Psalm 106:37

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced zawb-VAHKH]	<i>to slaughter [usually an animal for sacrifice]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2076 BDB #256
`êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בָּנִים) [pronounced bane]	<i>sons, descendants</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1121 BDB #119
wê (or vê) (וְ) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
`êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בָּתִּים) [pronounced bath]	<i>daughters or villages</i>	feminine plural noun with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #1323 BDB #123
lâmed (לְ) (pronounced l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
shêd (שְׂדֵי) [pronounced shayd]	<i>demons, destroyers</i>	masculine plural noun with the definite article	Strong's #7700 BDB #993

Translation: **They even slaughtered their [own] sons and daughters to the demons.** To me, the most despicable behavior of heathen idolatry is the human sacrifice where their own children were the victims. It is absolutely mind-boggling, that the Jews would slaughter their own children to these idols. This is how far being sucked into idolatry took them.

**And so they pour out blood, innocent—  
blood of their sons and daughters—  
whom they have [continually] sacrificed to  
idols of Canaan;  
and so is polluted the land in the blood.**

Psalm  
106:38

**They shed innocent blood—  
the blood of their sons and their  
daughters—  
whom they [continually] sacrifice to the idols  
of Canaan;  
so is the land polluted [or, profaned] with  
blood.**

**They have spilled innocent blood—the blood of their sons and daughters—  
whom they continue to sacrifice to the idols of Canaan;  
and in this way, they have profaned the Land of Promise.**

Here is how others have handled this verse:

CEV	...and to the gods of Canaan. Then they poured out the blood of these innocent children and made the land filthy.
God's Word™	They shed innocent blood, the blood of their own sons and daughters whom they sacrificed to the idols of Canaan. The land became polluted with blood.
JPS (Tanakh)	They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan; so the land was polluted with bloodguilt.
NASB	And shed innocent blood, The blood of their sons and their daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with the blood.
NLT	They shed innocent blood, the blood of their sons and daughters. By sacrificing them to the idols of Canaan, they polluted the land with murder.
The Septuagint	...and shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan; and the land was defiled with blood,...
Young's Literal Translation	And they shed innocent blood— Blood of their sons and of their daughters, Whom they have sacrificed to idols of Canaan, And the land is profaned with blood.

**What is the gist of this verse?** This verse repeats the horrid behavior of the Israelites, and actually intensifies their sin. The psalmist repeats, so that there is no misunderstanding, that the Israelites have actually offered up their own sons and daughters as sacrifices. Also, the Piel of the verb *to sacrifice* means *to sacrifice continually, to sacrifice as a practice*. The idea is that this was not an isolated incident or two, but widespread degeneracy throughout Israel.

Psalm 106:38a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâphak <sup>e</sup> (שָׁפַךְ) [pronounced <i>shaw-FAHK</i> ]	<i>to pour, to pour out, to shed</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8210 BDB #1049
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood</i>	masculine singular noun	Strong's #1818 BDB #196
nâqîy (נָקִי) [pronounced <i>naw-KEE</i> ]	<i>acquitted, clean, cleared, free from, unpunished, innocent</i>	masculine singular adjective	Strong's #5355 BDB #667
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood</i>	masculine singular construct	Strong's #1818 BDB #196

## Psalm 106:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בְּנֵי) [pronounced bane]	<i>sons, descendants</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בָּת) [pronounced bahth]	<i>daughters or villages</i>	feminine plural noun with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #1323 BDB #123
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
zâbach (זָבַח) [pronounced zaw <sup>b</sup> -VAHKH]	<i>to sacrifice, to sacrifice often, to sacrifice continually, to sacrifice as a practice [in the sense of the custom of sacrificing]</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #2076 BDB #256
lâmed (לְ) (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 # BDB #510
ʾătsa <sup>b</sup> vîym (עֲצַבִּיִּם) [pronounced ăuh-tzah <sup>b</sup> -VEEM]	<i>idols, images of idols, idol-images</i>	masculine plural construct	Strong's #6091 BDB #781
k <sup>e</sup> naʿan (כְּנַעַן) [pronounced k <sup>e</sup> NAH-ğahn]	<i>which possibly means merchant and is transliterated Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: **They shed innocent blood—the blood of their sons and their daughters— whom they [continually] sacrifice to the idols of Canaan;...** Although we have the same verb for *to sacrifice, to slaughter* as in the previous verse, this is in the Piel stem, which intensifies its meaning. The intensification is in the number of times that this occurred. The idea is that this became a practice, a custom, a way of life. We don't have one or two Israelites being drawn to the dark side and offering up their children; we have a significant number of Israelites practicing child sacrifice. This gives you a much better idea as to how serious a matter it was for Jews to intermarry and to intermingle with the surrounding heathen. They are caused, by this association, to make a custom of sacrificing their own children.

This verse repeats and intensifies v. 37. The psalmist adds this so that there is no confusion to the reader hundreds of years later. One cannot look back on this and think, *there must be a mistake; the Jews could not have done this!* This makes it clear that not only did the Jews sacrifice their children, but that it became a regular practice or custom.



## Psalm 106:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
chânêph (חָנָף) [pronounced khaw-NAYPF]	<i>to be polluted, to be profane</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #2610 BDB #337
`erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the masculine plural suffix	Strong's #none BDB #88
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Translation: ...so is the land polluted [or, profaned] with blood. The blood of the children was innocent blood. Certainly, they had sinned and had the imputed sin of Adam and possessed old sin natures; however, you cannot slaughter someone for those three things, as every person on this earth possesses those three things. In some cases, if not many, we are dealing with children who have not come close to reaching the age of accountability. That is, they had no real understanding of right and wrong.

The idea that anyone could do such a thing is beyond understanding; however, Zodhiates helps, explaining, *These verses state that children were actually burned alive as offerings to Canaanite gods (Molech, Milcom, Chemosh, and others...). It is hard to understand how thorough the grip of such pagan superstitions must have been on people that they would burn their own children...Those who engaged in such practices assumed that the victims were purged of their dross (i.e., their physical body) so that they might attain union with the deity.*<sup>22</sup>

**And so they are unclean in their deeds  
and so they commit adultery in their acts.**

Psalm  
106:39

**They are defiled in their deeds  
and commit adultery with their actions.**

**They defile themselves with their deeds and commit adultery with their actions.**

Here is how others have handled this verse:

CEV God's Word™	By doing such gruesome things, they also became filthy. They became filthy because of what they did. They behaved like prostitutes.
JPS (Tanakh)	Thus they became defiled by their acts, debauched through their deeds.
NASB	Thus they became unclean in their practices, And played the harlot in their deeds.
NLT	They defiled themselves by their evil deeds, and their love of idols was adultery in the LORD's sight.
The Septuagint	...and was polluted with their works; and they went a whoring with their own devices.

<sup>22</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 1523.

Young's Updated LT

And they are defiled with their works,  
And commit prostitution in their habitual doings.

**What is the gist of this verse?** These horrid deeds defiled all of Israel. Committing adultery meant that they chose to go after a different god than Jehovah, God of Israel.

### Psalm 106:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ṭâmê' (טָמְאוּ) [pronounced taw-MAY]	<i>to make unclean, to be unclean, to defile</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2930 BDB #379
bê (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ma'āseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deeds, works, production, that which is done</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4639 BDB #795

Translation: **They are defiled in their deeds...** Israel made themselves unclean with their actions. They became just like the heathen before God.

### Psalm 106:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
zânâh (זָנָה) [pronounced zaw-NAW]	<i>to commit adultery, to fornicate, to [sexually] pursue</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2181 BDB #275
bê (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ma'ālîyl (מַעֲלָיוֹת) [pronounced mah-ġa-LEEL]	<i>acts, deeds, practices</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4611 BDB #760

Translation: **...and commit adultery with their actions.** The meaning of zânâh is more of a reference to the *commission of adultery* rather than to *fornication* or *sexual activity*. Israel, when worshiping these idols, were committing adultery against Jehovah God, the husband of Israel. In marriage, this is one of the few reasons given which allows for divorce and remarriage.

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## God Gave Israel into the Hand of Their Enemies and Then He Delivered Them

And so burns a nostril of Y<sup>e</sup>howah in His  
people;  
and so He abhors His heritage.

Psalms  
106:40

The anger of Y<sup>e</sup>howah burned against His  
people;  
He abhors His heritage.

The anger of Y<sup>e</sup>howah was so strong against His people that He despised His Own heritage.

Here is how others have handled this verse:

CEV	Finally, LORD, you were angry and terribly disgusted with your people.
God's Word™	The LORD burned with anger against his own people, He was disgusted with those who belonged to him.
JPS (Tanakh)	The LORD was angry with His people and He abhorred His inheritance.
NASB	Therefore the anger of the LORD was kindled against His people, And He abhorred His inheritance.
NLT	That is why the LORD's anger burned against his people, and he abhorred his own special possession.
The Septuagint Young's Updated LT	So the Lord was very angry with his people, and he abhorred his inheritance. And the anger of Jehovah Is kindled against His people, And he abominates His inheritance.

**What is the gist of this verse?** God became so angry with His people that he came to despise His Own heritage. These verbs, of course, are anthropopathisms.

Psalms 106:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i> ]	<i>to burn, to kindle, to become angry, to evoke great emotion</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2734 BDB #354
`aph (אָפ) [pronounced <i>ahf</i> ]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger</i>	masculine singular construct	Strong's #639 BDB #60
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88

## Psalm 106:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿam (אָם) [pronounced ɡahm]	people	masculine plural; a collective noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

Translation: **The anger of Y<sup>h</sup>owah burned against His people;**... The word *nostril* also doubles for the word *anger*. The idea is that Israel rebelled so often against God that He came to abhor them and their behavior. That, of course, is an anthropopathism, as God knew how Israel would behave in eternity past. However, to best explain His actions against Israel, an anthropopathism helps us to grasp why God did what He did.

## Psalm 106:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	and so, then	wāw consecutive	No Strong's # BDB #253
ṭāʿāḇ (טָאָב) [pronounced taw-ḠAH <sup>BV</sup> ]	to abhor, to abominate; to cause to be abhorred; to make abominable; corrupt, to regard as an abomination	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #8581 BDB #1073
ʾêth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachālāh (נַחֲלָה) [pronounced nah-khuh-LAW]	inheritance, possession, property, heritage	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5159 BDB #635

Translation: **...He abhors His heritage.** Israel was to be the inheritance of God. He bought Israel, as He bought us with His blood. However, He came to despise Israel because of their constant complaining and rebellion. Again, this is an anthropopathism, expressing the thoughts and feelings of God in human terms.

**And so He gives them into a hand of  
[Gentile] nations  
and so rules in them the one hating them.**

Psalm  
106:41

**He gave them into the hands of Gentile  
nations  
so that the ones hating them ruled over  
them.**

**God gave them into the hands of Gentile nations  
so that the ones who hated them ruled over them.**

Here is how others have handled this verse:

CEV  
God's Word™

So you put them in the power of nations that hated them.  
He handed them over to other nations,  
and those who hated them ruled them.

JPS (Tanakh)

He handed them over to the nations;

	their foes ruled them.
NASB	Then He gave them into the hand of the nations [or, <i>Gentiles</i> ]; And those who hated them ruled over them.
NLT	He handed them over to pagan nations, and those who hated them ruled over them.
The Septuagint	And He delivered them into the hands of [their] enemies; and they that hated them ruled over them.
Young's Updated LT	And gives them into the hand of nations, And those hating them rule over them,...

**What is the gist of this verse?** Since Israel continually followed the evil religious practices of the heathen surrounding them, God therefore gave them into the hands of those whose religion they adopted.

Psalm 106:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5414 BDB #678
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
gôwyîm (גּוֹיִם) [pronounced <i>goh-YEEM</i> ]	<i>Gentiles, [Gentile] nations, people, nations</i>	masculine plural noun	Strong's #1471 BDB #156

Translation: **He gave them into the hands of Gentile nations...** God had guided Israel and had provided for Israel, and Israel continued to rebel against Him and ally themselves with Gentile religious practices. Therefore, God gave them into the hands of the Gentile nations. If they were going to choose idolatry, then God allowed Israel to be under the authority of those who practiced idolatry.

Psalm 106:41b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mâshal (מָשַׁל) [pronounced <i>maw-HAHL</i> ]	<i>to rule, to have dominion, to reign</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #4910 BDB #605
We discussed this word and its homonyms in great detail in Joshua 12:2.			

## Psalm 106:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בֵּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #none BDB #88
sânê` (סָנְאוּ) [pronounced saw-NAY]	<i>hating ones, the ones hating, the haters</i>	masculine plural, Qal active participle with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8130 BDB #971

Translation: **...so that the ones hating them ruled over them.** No matter what occurred in Israel, the bulk of those around them hated them. We find that today. There are a significant number of Arabs who would not be happy unless Israel was permanently removed from the Middle East. This is true now and it was true then. The surrounding Gentiles of that day despised Israel, and that hatred was revealed in their barbarism against Israel.

**And so oppress them their enemies  
and so they are subdued under their hand.**

Psalm  
106:42

**Therefore, their enemies oppressed them  
and they were subdued under their power  
[lit., hand].**

Here is how others have handled this verse:

CEV	They were mistreated and abused by their enemies,...
God's Word™	Their enemies oppressed them and made them subject to their power.
JPS (Tanakh)	Their enemies oppressed them and they were subject to their power.
NASB	Their enemies also oppressed them, And they were subdued under their power;...
NLT	Their enemies crushed them and brought them under their cruel power.
The Septuagint	And their enemies oppressed them, and they were brought down under their hands.
Young's Literal Translation	And their enemies oppress them, And they are humbled under their hand,...

**What is the gist of this verse?** God allowed Israel's enemies to oppress them and to rule over them. God used Israel's enemies to punish them.

## Psalm 106:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253



## Psalm 106:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâchats (לָחַצְתָּ) [pronounced law-KHAHTZ]	<i>to squeeze, to press; therefore, figuratively, to oppress, to afflict</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3905 BDB #537
ʿâya <sup>b</sup> v (אֹיְבָיו) [pronounced aw-YA <sup>B</sup> V]	<i>to be at enmity, to be hostile; as a participle, it means enemies, the ones being at enmity with you</i>	masculine plural, Qal active participle with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #340 BDB #33

Translation: **Therefore, their enemies oppressed them...** Since God allowed their enemies to rule over them, and because their enemies hated them, these enemies of Israel oppressed them.

## Psalm 106:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
kâna <sup>r</sup> (נָחַץ) [pronounced kaw-NAHÇ]	<i>to be subdued, to be brought low; to submit oneself, to behave submissively</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #3665 BDB #488
tachath (תַּחַת) [pronounced TAH- khahth]	<i>underneath, below, under, beneath, in the place [in which one stands] [when found in accusative position]</i>	preposition	Strong's #8478 BDB #1065
yâd (יָד) [pronounced yawd]	<i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3027 BDB #388

Translation: **...and they were subdued under their power [lit., hand].** As these enemies began to put the squeeze on Israel, Israel was subdued under their power.

**Times many He rescues them  
and they, they resist in their counsel  
and so they are brought low in their iniquity.**

Psalm  
106:43

**He delivered them many times,  
yet they, [even] they rebelled on their own  
counsel,  
so they are brought low by their own iniquity.**

Here is how others have handled this verse:

CEV

**...but you saved them time after time.  
They were determined to rebel,  
and their sins caused their downfall.**

God's Word™

He rescued them many times,  
but they continued to plot rebellion against him  
and to sink deeper because of their sin.

JPS (Tanakh)

He saved them time and again,  
but they were deliberately rebellious,  
and so they were brought low by their iniquity.

NASB

Many times He would deliver them;  
They, however, were rebellious in their counsel,  
And so sank down in their iniquity.

NLT

Again and again he delivered them,  
but they continued to rebel against him,  
and they were finally destroyed by their sin.

The Septuagint

Many a time He delivered them, but they provoked Him by their counsel, and they  
were brought low by their iniquities.

Young's Updated LT

Many times He does deliver them,  
And they rebel in their counsel,  
And they are brought low in their iniquity.

What is the gist of this verse? .

Psalm 106:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pa'am (פַּעַם) [pronounced PAH-gahm]	beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time	feminine plural noun	Strong's #6471 BDB #821
ra'v (רַב) [pronounced rahv]	many, much, great (in the sense of large or significant, not acclaimed)	feminine plural adjective	Strong's #7227 BDB #912
nâtsal (נָצַל) [pronounced naw-TSAHL]	to snatch away, to deliver, to rescue, to snatch out of danger, to preserve	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5337 BDB #664
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	and	simple wâw conjunction	No Strong's # BDB #251
hëmmâh (הֵמָּה) [pronounced haym-mawh]	they, these	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241
mârâh (מָרָה) [pronounced maw-RAWH]	to resist, to oppose, to rebel, to rebel against, to be contentious	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #4784 BDB #598
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88

## Psalm 106:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêtsâh (עֵצָה) [pronounced gay-TZAW]	<i>counsel, advice, wisdom, purpose</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6098 BDB #420

Translation: **He delivered them many times, yet they, [even] they rebelled on their own counsel,**... It was always clear to Israel throughout her own history that God had intervened time and time again to deliver them from a variety of woes. They spent 40 years in the desert as nomads and God kept them alive, often with acts that either were or at least seemed miraculous. We are very aware of the great hatred that Israel's neighbors feel for her today. It was the same way, beginning as far back as their trek across the desert; and God had to deliver them again and again from peoples who despised them. In all this, they rebelled against God en masse. They caused one another to rebel against God. We have the golden calf incident or the evening when they despaired over the giants in the land as two quick examples that come to mind.

## Psalm 106:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mâkak <sup>e</sup> (מָכָה) [pronounced maw-KAHK <sup>e</sup> ]	<i>to melt away, to pine; therefore to decay, to be brought low, to be humiliated</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #4355 BDB #568
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿâvôwn (אָוֹן) [pronounced gaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5771 BDB #730

Translation: **...so they are brought low by their own iniquity.** It is Israel's own iniquity—their transgression against God—which brings them down, time and time again.

**And so He sees in the distress to them  
to his hearing their cry.**

Psalm  
106:44

**He beholds their distress [lit., the distress to them].  
When He hears their loud cry.**

**Jehovah sees the distress in their lives;  
when He hears their cries of help,...**

Here is how others have handled this verse:

CEV  
God's Word™

You answered their prayers when they were in trouble.  
He saw that they were suffering

	when he heard their cry for help.
JPS (Tanakh)	When He saw that they were in distress, when He heard their cry,....
NASB	Nevertheless He looked upon their distress, When He heard their cry;...
NLT	Even so, he pitied them in their distress and listened to their cries.
The Septuagint	Yet the Lord looked upon their affliction, when He heard their petition.
Young's Updated LT	And He looks on their distress When He hears their cry,...

**What is the gist of this verse?** God looks down upon Israel and He observes their distress and hardships; then He hears them cry out for help.

### Psalm 106:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7200 BDB #906
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
tsar (צָר) [pronounced tsar]	<i>an adversary, an enemy; distress, affliction, intense distress [caused by an adversary]</i>	masculine singular noun with the definite article	Strong's #6862 BDB #865
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 with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

Translation: **He beholds their distress** [lit., the distress to them]. We are not talking about some bit of sadness or ennui, but crisis situations which Israel is faced with.

### Psalm 106:44b

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, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88

## Psalm 106:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8085 BDB #1033
'êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rinnâh (רָנָה) [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 with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7440 BDB #943

Translation: **When He hears their loud cry...** This is not unlike the mother who hears the crying of her baby. It is in her nature to respond. God, despite all that Israel has done, is always listening for their crying out to Him.

We have two verbs of perception—to see and to hear in this verse. God's eyes are always on Israel; He is always listening for their cries to Him.

**And so He remembers to them His covenant  
and so He is sorry as multitude of his  
mercies.**

Psalm  
106:45

**...He remembers for them His covenant  
and He is moved to pity according to the  
greatness of His grace.**

**...however, for their sake, He remembers His covenant to them  
and He is moved to pity because of the greatness of His graciousness.**

Here is how others have handled this verse:

CEV <i>God's Word™</i>	You kept your agreement and were so merciful... He remembered his promise to them. In keeping with his rich mercy, he changed his plans.
JPS (Tanakh) NASB	He remembered his covenant with them and relented because of his unfailing love. And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness.
NLT	He remembered his covenant with them and relented because of his unfailing love.
The Septuagint	And He remembers His covenant, and repented according to the multitude of His mercy,...
<i>Young's Updated LT</i>	And remembers for them His covenant, And is comforted, According to the abundance of His kindness.

**What is the gist of this verse? .**

## Psalm 106:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>remember, recall, call to mind</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2142 BDB #269
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 with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
b <sup>e</sup> rîyth (בְּרִית) [pronounced b <sup>e</sup> reeth]	<i>pact, alliance, treaty, alliance, covenant</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1285 BDB #136

Translation: ...[He remembers for them His covenant](#)... This is properly affixed to the previous verse, which would give us, [When He hears their cry, He remembers, for their sake, His covenant](#),...

## Psalm 106:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâcham (נָחַם) [pronounced naw-KHAHM]	<i>to be sorry, to be moved to pity, to lament, to grieve to have compassion, to be sorry, to pity, to suffer grief, to rue</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #5162 BDB #636
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
rôḇ (רֹב) [pronounced roh <sup>b</sup> ]	<i>multitude, abundance, greatness</i>	masculine singular construct	Strong's #7230 BDB #913
cheṣed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2617 BDB #338

This is read aloud as a plural, but written as a singular (not in Owen). In the Septuagint and the Syriac, it is written and read as a singular; in the Aramaic and Syriac (apparently, another version), it is written and read as a plural noun.

Translation: ...[and He is moved to pity according to the greatness of His grace](#). Despite all of Israel's shortcomings, God was still moved to hear their cries and to shed His gracious mercies upon them. The pressures that they faced from time to time were probably deserved. However, this does not mean that God would allow their enemies to destroy them. So God responded again and again when Israel faced troubles, even though she often brought them on herself.



**And so He gives them to compassions to  
faces of all of their captors.**

Psalm  
106:46

**He grants them compassion [or, grace and  
pity] before their captors.**

**He grants them compassion before their captors.**

Here is how others have handled this verse:

CEV	...that their enemies had pity on them.
God's Word™	He let them find compassion from all those who held them captive.
JPS (Tanakh)	He made all their captors kindly disposed toward them.
NASB	He also made them <i>objects</i> of compassion In the presence of all their captors.
NLT	He even caused their captors to treat them with kindness.
The Septuagint	And He caused them to be pitied in the sight of all who carried them captive.
Young's Updated LT	And He appoints them for mercies Before all their captors.

**What is the gist of this verse?** Even when Israel was held captive by another nation, God still showed them grace.

### Psalm 106:46

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated mark of a direct object	affixed to the 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
rachămîym (רַחֲמִים) [pronounced <i>rah-khuh-MEEM</i> ]	<i>tender affections; pity, grace, favor; compassion, mercies</i>	masculine plural noun	Strong's #7356 BDB #933
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*.

## Psalm 106:46

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
shâbâh (שָׁבַח) [pronounced <i>shaw<sup>b</sup>-VAW</i> ]	<i>their captors, those taking them captive</i>	masculine plural, Qal active participle with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #7617 BDB #985

Translation: **He grants them compassion [or, grace and pity] before their captors.** Israel has faced some incredible pressures. When one is so closely associated with the God of the Universe, we would expect for them to receive trouble in this world. Israel received great pressure and was persecuted many times, yet even before their captors, God showed them mercy and grace.

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### The Exiled Psalmist Calls for God's Deliverance

**Save us, O Y<sup>e</sup>howah our Elohim and take us from the nations  
to give thanks for a name of Your holiness  
to praise [repeatedly] in Your praise.**

Psalm  
106:47

**Deliver us, O Y<sup>e</sup>howah our Elohim, and gather us from the [Gentile] nations  
to give thanks for Your holy name  
and to celebrate [continuously] with Your song of praise.**

**Deliver us, O Jehovah our God, and take us out from the Gentile nations  
so that we may give thanks for your holy name and so that we may continuously celebrate You with a song of praise.**

Here is how others have handled this verse:

CEV	Save us, LORD God! Bring us back from among the nations. Let us celebrate and shout in praise of your holy name.
JPS (Tanakh)	Deliver us, O LORD our God, and gather us from among the nations, to acclaim Your holy name, to glory in Your praise.
NASB	Save us, O LORD our God, And gather us from among the nations, To give thanks to Thy holy name, And glory in Thy praise.
NLT	O LORD our God, save us! Gather us back from among the nations, so we can thank your holy name and rejoice and praise you.
The Septuagint	Save us, O Lord our God, and gather us from among the heathen, that we may give thanks to Your holy name, that we may glory in Your praise.
Young's Updated LT	Save us, O Jehovah our God, and gather us

To give thanks to Your holy name,  
To glory in Your praise.

**What is the gist of this verse?** The psalmist calls upon God to gather Israel from among the Gentile nations, which suggests that he is a part of the dispersion as well. The purpose of gathering Israel would be so that Israel could give thanks to God and praise Him as well. That is, the purpose is to glorify God.

Psalm 106:47a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâsha' (יָשָׁא) [pronounced yaw-SHAHQ]	<i>deliver, save</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative with a 1 <sup>st</sup> person plural suffix	Strong's #3467 BDB #446
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods or God; transliterated Elohim</i>	masculine plural noun with a 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
qâbats (קָבַץ) [pronounced kaw-BATS]	<i>to take with the hand, to take hold of, to receive; to collect, to congregate; to gather [to oneself], to draw in, to withdraw</i>	2 <sup>nd</sup> person masculine singular, Piel imperative with the 1 <sup>st</sup> person plural suffix	Strong's #6908 BDB #867
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
gôwyîm (גּוֹיִם) [pronounced gôh-YEEM]	<i>Gentiles, [Gentile] nation, people, nation</i>	masculine plural noun with a definite article	Strong's #1471 BDB #156

Translation: **Deliver us, O Y<sup>e</sup>howah our Elohim, and gather us from the [Gentile] nations...** It is this line which suggests that this psalm was written while the Jews were in captivity. However, captivity had been long predicted (Lev. 26), therefore it was possible to be written prior to any captivity, with that in mind (although less likely, in my opinion).<sup>23</sup>

<sup>23</sup> I personally have nothing against prophecy, which is what we find in Lev. 26. However, when it comes to writing, I would prefer to interpret the background of the writer in accordance with what the writer seems to suggest in his writing. When this psalmist calls upon God to gather the Jews from the Gentile nations, his plea sounds so heartfelt as to have come from a Jew who has been dispersed. This would be the most natural, logical conclusion from this particular verse. To take another stance would require evidence from elsewhere in this psalm.

## Psalm 106:47b

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</i>	preposition	No Strong's # BDB #510
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	Hiphil infinitive construct	Strong's #3034 BDB #392
lâmed (ל) (pronounced <sup>ℓ</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6944 BDB #871
lâmed (ל) (pronounced <sup>ℓ</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
shâ <sup>b</sup> vach (שָׁבַח) [pronounced shaw <sup>b</sup> -VAHKH]	<i>to boast, to praise, to congratulate</i>	Hithpael infinitive construct	Strong's #7623 BDB #986
Although the primary use of the Hithpael is reflexive, such a use would make little sense in this context. The Hithpael also has an iterative use, which suggests repeated activity ( <i>he walked about, he walked to and fro, and turned back and forth</i> ). <sup>24</sup>			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
t <sup>h</sup> illâh (תְּהִלָּה) [pronounced t <sup>eh</sup> hil-LAW]	<i>praise, a song of praise</i>	feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #8416 BDB #239

Translation: ...to give thanks for Your holy name and to celebrate [continuously] with Your song of praise. Here is the purpose given by the psalmist for God to gather His people from the Gentile nations: so they could give thanks to His holy name and so that they could continuously celebrate this deliverance with a song of praise.

**Blessed [is] Y<sup>e</sup>howah, Elohim of Israel,  
from the everlasting until the everlasting!  
And said all the people, "Amen!"  
Praise Yah!**

Psalm  
106:48

**Blessed [is] Y<sup>e</sup>howah, Elohim of Israel,  
from everlasting to everlasting!  
And all of the people said, "Amen!"  
Praise Yah!**

<sup>24</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

Here is how others have handled this verse:

CEV	LORD God of Israel, you deserve to be praised forever and ever. Let everyone say, "Amen! Should praised to the LORD!"
God's Word™	Thanks be to the LORD God of Israel from everlasting to everlasting. Let all the people say amen. Hallelujah!
JPS (Tanakh)	Blessed is the LORD, God of Israel, From eternity to eternity. Let all the people say, "Amen." Hallelujah.
NASB	Blessed by the LORD, the God of Israel, From everlasting even to everlasting. And let all the people say, "Amen." Praise the LORD! [or, <i>Hallelujah!</i> ]
NLT	Blessed be the LORD, the God of Israel, from everlasting to everlasting! Let all the people say, "Amen!"
The Septuagint	Praise the LORD! Blessed be the Lord God of Israel from everlasting and to everlasting; and all the people will say, "Amen, Amen."
Young's Updated LT	Blessed is Jehovah, God of Israel, From the age even unto the age. And all the people said, "Amen, raise Jah!"

**What is the gist of this verse?** This is the conclusion to this psalm, where the psalmist calls for God to be blessed forever, and that all the people would respond with, "I believe it!"

Psalm 106:48a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to kneel down, to bend there knees, and therefore to invoke God, to ask for a blessing, to bless</i>	Qal passive participle	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods or God; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʾrâʾēl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

## Psalm 106:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʿôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i> ]	<i>long duration, perpetuity, antiquity, futurity</i>	masculine singular noun with the definite article	Strong's #5769 BDB #761
wê (or vê) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i> ]	<i>long duration, perpetuity, antiquity, futurity</i>	masculine singular noun with the definite article	Strong's #5769 BDB #761

Translation: [Blessed \[is\] Y<sup>e</sup>howah, Elohim of Israel, from everlasting to everlasting!](#)

## Psalm 106:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people</i>	masculine plural; a collective noun; with the definite article	Strong's #5971 BDB #766
ʾâmên (אָמֵן) [pronounced <i>aw-MAYN</i> ]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53

Translation: [And all of the people said, "Amen!" Hallelujah!](#)

## Psalm 106:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (הָלַל) [pronounced <i>haw-LAHL</i> ]	<i>praise, sing, celebrate</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #1984 BDB #237



## Psalm 106:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâh (יה) [pronounced yaw]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219
This last phrase is not found in the Septuagint or in the Syriac.			

Translation: [Hallelujah!](#) Or, [Praise God!](#) As several translations have indicated, this is more of a title than a line of poetry. This word began the psalm and it also ends the psalm, making two bookends for this psalm. Therefore, this is one of the *hallelujah* psalms.