Dr. David Emanuel, Session 4, Exodus Psalm 106

This is Dr. David Emanuel in his teaching on the Exodus Psalms. This is session number four, Psalm 106, Standing in the Gap.

Okay. We come now to the fourth Psalm, Psalm 106. We just looked at Psalm 105. This one I've entitled, Standing in the Gap.

You'll see why, because the message of the psalm very much is geared towards biblical intercession. But we'll see that as we move along. The psalm is a lament.

We haven't seen this yet, not in Psalm 78, nor in Psalm 105 or 136. It is a lament that's one of the genres according to Hermann Gunkel. So, it's a psalm in which the psalmist or the people at the time of its writing were in a period of distress and they are crying out to God for help.

So, they have to describe their distress in various means. So, we see the Exodus motif used so far in different contexts, in a wisdom context, in a liturgical context, in a praise context, and now it's in a lament. The same Exodus story, different aspects of it have been taken and used for very different purposes.

I've noted before that the Psalms attract each other. So, we have Psalm 105 followed immediately by Psalm 106. Just because they are both Exodus psalms, it's easy, often is the case when I speak to people about these Exodus psalms, they basically have the feeling that they're all the same.

They contain the Exodus material and they're called a recital, a historical recital. They assume that there are some Exodus pieces in there that are all the same. But as we look at them, something I'm hoping that you're beginning to feel now is that they are incredibly unique.

Each psalmist has rewritten the Exodus very specifically according to details and according to a program that he wants to promote. So, they are very unique contrary to what people think. A big difference is the contrast that we have here.

In the previous psalm, everything was absolutely amazing. There was nothing negative in there whatsoever. But in this psalm, we'll see, particularly with the same period covered, the desert period covered, we'll see a total opposite.

Instead of everything being rosy and wonderful of Israel, we'll see more stories of rebellion and sin and falling short of the model that God and both God and Moses were demanding of the people. The scope goes from the sea crossing all the way

through to the exile. So instead of going like from Abraham, as Psalm 105 was to the promised land, we go with an overlap.

But this psalm moves ahead and it speaks about the period of the monarchy, albeit in vague terms. We had some monarchic descriptions as well in Psalm 78, just before the monarchy, but it relates to it slightly. Here we have another taste of that.

But once again, it's not in any detail. We don't go into the sins of kings. We don't go into the sins of Israel in any depth or detail during the era of the monarchy.

In this psalm, we'll see something very peculiar as well. I said that they're not all the same, but we'll see active characters. We'll see individuals such as Moses and Phineas.

We'll see Abraham. We'll see these people being active in literary terms. These would be complex characters or even round characters.

That's something we haven't seen so much. We've only had kind of lip service paid to Moses and to Aaron and stories of rebellion. But here it becomes that the people become much more pronounced, much more active, and we'll see that their actions are much more sinful when compared to God's righteous actions.

There are loose literary sources. Again, I can't enter into as much of the intertextual works as I'd like to because of the differences between Hebrew and English. But there are certainly clear allusions to texts and we'll see some of those as we move along.

Something else that's very, very particular in this psalm is that it is centered or it is framed around an individual's confessional prayer. The notion of the I, of the me, of the self is very much pronounced in this psalm and we do not have that in any of the other Exodus psalms. So, something as we work through these psalms, it's very important to remember.

Yes, they all have the Exodus, but they are all incredibly different from each other. Identifying the differences and appreciating the differences helps you to appreciate the individual psalms. I want to say a few words here about dating psalms.

So far, I haven't mentioned that. That's why I want to begin with Psalm 106. I haven't mentioned it so far because dating psalms is generally very difficult.

When dating compositions like the Psalms or any biblical literature, we normally look for datable persons, datable events, or datable places. Once we find those, if there was, let's say, a particular individual who's mentioned at a particular time that we

know lived in a certain era, then we can date the psalm in relation to that particular person. So that's normally what we do.

In psalms because of their nature, the nature of them being poetry and oftentimes not being very specific with respect to their environment and individuals, they become incredibly difficult to date generally speaking. But this particular psalm, we do, I think, have a clue as to when it was actually written. When we try to date psalms, we basically attempt to locate psalms in three eras.

This is, for the most part, biblical literature. We have the pre-monarchy, not the pre-monarchy, sorry, let's just say pre-exilic. The pre-exile, we have exile and we have post-exile.

This was approximately 587 or during the exile and 70 years afterwards. So when we're trying to date biblical literature, we normally have, we think of the pre-exile, we think of the monarchic era or something written during the exile or something written during the post-exilic era. Though that's all we try to do.

Anything more than that is really quixotic. We can't look and think, well, yeah, this psalm was written in 794 or 798. That's not really going to happen.

We'd like it to, but we don't have a decent frame of reference, an accurate frame of reference for most of them. So, with that being said, we can probably place this psalm, Psalm 106 to the exile. The exile may seem like a small, but we're looking at a 70 year period of the exile.

It seems like a short window, but they are often very clear clues that something was written during this period. For this psalm itself, we've got this verse here, the last verse, apart from the doxology, Save us O Lord our God and gather us from among the nations. This statement here, not just myself, but a lot of scholarly consensus has, was probably written during the exile in 587.

Now a case could be made and you can argue and say, well, maybe it's talking about other exiles and there is a possibility for that. But in spite of all that, when you look at the history that's covered within the psalm when you look at the language of the psalm, I think it's quite safe to assume that this was written in exile as an intercessory prayer. Now it doesn't have to be used in that function, but I think I would suspect strongly that those were its origins.

If you think as well of a psalm like Psalm 137 by the rivers of Babylon, which is another psalm, which again seems to indicate an exilic setting. There's always an argument that says, yes, but it could have been, and it always could have been, but the likelihood nevertheless is that we're dealing with an exilic setting. So the

structure, an introductory call to remember, we'll look at that in more detail, which is kind of like just a very much an introduction to the psalm itself.

We then have this case of God's deliverance at the sea. This serves as the pinnacle of the psalm, a high point, if you like, as regards to obedience, as regards to following the will of God, God's deliverance at the sea, and Israel's correct response. Everything from this point onwards is a degradation as regards to the quality of service to God.

Everything down is a moral decline after this. The Israelites just find themselves going further and further and further away from God, rebelling, sinning, and adding to it again and again and again. But it all begins after this big event of God delivering the Israelites at the sea.

So it begins, they forget the deliverance at the sea and they begin complaining. Then we have jealousy of the appointed leaders. This is when Korah, Abiram, and Dathan complain against Moses.

So, we have further sin and rebellion. Then we have Moses interceding at Sinai. So we have the sin of the golden calf.

This is very interesting because now we have Moses, a human figure, doing something positive, doing something active and positive. He stands in the gap and he intercedes on behalf of the people of Israel successfully. So that's really important.

It's the first time we've ever seen it in any of the Psalms. So, we have to take note of why is it being included here? What is its importance? What is its significance here? Then we've got the rejection of the land, another desert at Kadesh, another incident that occurred in the desert. Then we've got the sin at Baal Peor in which Phineas stands and he averts judgment in a similar way to Moses.

Phineas, we never hear him mentioned in any of the other Psalms. We know Moses was there, but Phineas has this very exalted position in this Psalm because of his act. Think again, Psalm 78, nobody was mentioned.

It was only David at the very end. No individuals in the desert scenario were mentioned at all. Same with Psalm 136 and also with Psalm 105.

Moses and David are mentioned as being God's servants, but that's it. They don't do anything actively that's deemed as being positive or deemed as being somehow righteous. But this psalm is very, very different in that regard.

Then in 32 and 33, the Israelites cause Moses to sin. This is at the May Meribah, the waters of Meribah where Moses, as it's called in Numbers, fails to honor the name of

God by striking the rock. There's a lot of mystery concerning what exactly he did wrong there, but it's recalled here and it seems to be the Israelites to blame more so than Moses.

Then we have in these verses here, just kind of like a general cycle of sin. We'll talk about that in just a moment, but nothing specific is really given. It's difficult to locate or identify biblical texts concerning what the psalmist was actually referring to in these particular places.

At the end, the final verse is a plea for national deliverance. Then we have a doxology. Now I'm not going to talk too much about this doxology.

Whether it's organic to the psalm or not, a slight degree of contention arises. Many people, myself included, don't feel that it's actually organic to the Psalm, but it's part of the doxologies that we see that have been added to certain books in order to create the five books of the Psalter. So let's begin here with the introductory call to remember.

Now here I mentioned before, you can see it clearly. You've got this emphasis on individuals, on an individual. Remember me, that I may look upon the prosperity, that I may rejoice.

So, it's this very personal aspect. We'll see why that's important later on, but that very personal aspect of the psalm, makes it unique. We don't have that in any of the other Exodus Psalms.

You also have recognition of the community too, in many senses. We've got here in verse six, we have sinned like our fathers. We have committed iniquity.

We have behaved wickedly. Now I put here that this is a Passover reversal. What do I mean by that? Here I'm referring to the aspect of the Passover whereby the people who sit the Passover meal, the idea is that everybody who takes part in the meal participates in the Exodus from Egypt.

It's as though we were there by eating the meal. It's something that's been done for generations to generations. It's as though you are there.

So, you are partaking in that same meal that the original Exodus generation took. This is kind of like a reversal because we have a psalmist who's probably sitting down in exile in 587, 586, 585, whenever. But he's sitting down and he's saying, we have sinned like our fathers.

We have committed iniquity. We have behaved wickedly. So he's saying in the same way that in the Passover people who eat the meal, they've taken part in the Exodus.

He's saying that I have taken part in the sins of my fathers as well. I'm as guilty as they are. So, he's not detaching himself from them saying they're all wicked, but he very much owns and accepts a lot of the responsibility that his forefathers have had.

We see something very similar to this in the book of Daniel as well. When Daniel intercedes for Israel, he says, we have sinned. Daniel really had nothing to do with everything else that caused the exile.

He was a child and he grew up in Babylon, but nevertheless, as part of his prayer, he has to own this prayer and says, yes, I am part of the nation. Though I wasn't there, I still have some of the blame and I can't detach myself fully from it. So what we see in this is one man interceding for the nation.

One individual is praying on behalf of the nation, not detaching himself from their sins, but interceding as part of it. This idea, this notion is very important because it explains, it helps explain why he includes some of the events that he does within the psalm. So, then we have the deliverance at the sea when it splits open.

We have a number of synonyms for Egypt used, enemy, hater, adversary. Egypt is mentioned once, but we also have a morphological allusion. We have an interesting phrase that's used, Mitzarav.

If I write it in Hebrew first, how do I write it in Hebrew? Mitzarav, from his enemy. This is similar to the Hebrew word Mitzrayim. Hopefully you can see the similarities just between some of these letters here.

So, you've got this clever allusion to Israel, but you've also got a number of these synonyms, enemy, hater, adversary. This could be because as much as the psalmist is recalling the deliverance from Egypt, he's also kind of hinting at the deliverance from his own enemies, haters, and adversaries because he's in Babylon. He's thinking of in the same way you can deliver those Israelites from Egypt, you can also deliver us from our enemies, haters, and adversaries, which effectively are the Babylonians.

So, we have a positive beginning with the deliverance at the sea and everything's wonderful. There's a bit of a poetic transformation we see within these verses in which it says, the sea is rebuked. Now that's not what happens in the book of Exodus, but when we are speaking about the rebuking of the sea, we're really beginning to use creation terminology.

We're thinking in times of ancient creation myths in which when God created the world, the first thing he had to do was somehow still the waters and rebuke them and control them in order to really begin his work. Now there are other connections to that, but I'm sure that's going to be revealed in other videos. So I won't go into it

now, but it's nevertheless creation imagery being drawn upon here in order to describe the splitting of the sea.

And that's not just here. We often find the Exodus as it appears in other texts, as it appears in Isaiah. You will find language that is often used to describe creation is being used to describe the splitting and the parting of the waters at the Red Sea.

So, this is common, even though it's really the first time we're coming across it in this series of videos. The manna and quail incident, after this great miracle at the sea, everything falls to pieces. They quickly forget his works.

They rebelled basically against God and they started to complain. The God who parted the sea and brought us through, now all of a sudden he's run out of power. What's going on? And they start complaining.

The allusion here is clearly to Numbers 11 and the provision of quail. We have this text right here, but they craved intensely, which is translated, as having greedy desires. Now this is just a pet peeve of mine, which will occur.

We'll speak about it again, I'm sure. That is when a psalmist alludes to a biblical text, what he normally does is he takes a unique phrase from the biblical text and he places it directly in his own composition so that his readers, when they read his text, will be drawn to the other text. For me, if the psalmist has taken so much time and energy to make his wording exact, why can't our English translators do exactly the same? This is a pet peeve.

I understand the value of translations. I appreciate translations all around, but I think it just seems to be almost violence to the text when the English translator doesn't appreciate what the psalmist is doing or what a biblical interpreter is doing. But anyway, let's just put that down for now.

This is the same phrase that we find that links this text to this one down here. That's the allusion to Numbers 11, but there's kind of a strange addition, they did not wait for his counsel, which we see. Well, there's nothing in the text, in the Numbers text, that suggests that there's a degree of impatience.

So, we don't know where this comes from. Is this another tradition that the psalmist is trying to include or is this part of his frustration sitting in captivity, describing the situation around him? A lack of patience was a problem there. He's inserting it and maybe he's speaking to his community saying, we need to wait for his counsel too.

So, it's a strange addition. You can only assume that it would have been very significant for the writer himself. 16 to 18, now we have the jealousy that arises with Dathan and Abiram.

They rise up against Moses saying, O, God's people are holy. What are you doing? Why are you hogging the leadership for yourselves? He raises up a company against Moses. Three individuals rise against Moses and Aaron in Numbers 16.

The psalm recalls the same punishment with the earth opening up and swallowing them up and also fire consuming their company. So, it's interesting that it's clear that the psalmist does have something very similar, at least to what we have in our Pentateuch and he's using that. So, he calls the same punishment, but it's a very interesting alteration, which we do see.

That is the omission of one of the antagonists. We have Korah, Dathan and Abiram. In Psalm 106, we just have Dathan and Abiram.

What happens to Korah? This is a question many exegetes have stumbled across. There are a couple of explanations which we could have for it. One of them is simply that the psalmist was trying to keep everything balanced in Kola, in poetic Kola.

So, the addition of a third name may have set things out of kilter. But the other explanation could be simply that Korah we know was somebody who established the famous psalm school, psalmology. So, it could be also that what the psalmist is seeking to do is protect his name and so take his name out of it because he doesn't want to cast shade on this particular individual.

Now that's a possibility. So we hold possibilities like that to the side and say, well, are there any more cases like this within the psalm that we see? If there's another case, one or two cases, then we could say, yeah, that might be a strong possibility. That might be something that the psalmist is doing.

So, for the time being, we're going to hold it in our minds. These are the explanations here. It's either a poetic abbreviation or protection of Korah's name, the sanctity of Korah's name.

So, we're going to keep those two things in mind and move on and look at the first intercessory note in which Moses intercedes. They made a calf at Horeb, and worshipped a molten image. Thus, they exchanged their glory for the image of an ox.

Looking at this text here clearly refers to the worship of the golden calf. This was when they first came out of Egypt and this was before the quail, which we've already seen. So, like Psalm 78, this particular author has no regard for the sequencing of the biblical text at all.

He's teaching his point. He's making his own psalm, his own creation, and the ordering of things is disrupted. But that's okay.

That's what psalmists do. The chronology issue is ours that we need to really get over. Failing to remember, this ties back to verse seven.

The fathers failed to remember. Remembering and forgetting are important to the psalmist's plan. Remembering obviously leads to obedience, forgetting leads to disobedience.

So the psalmist is hoping that because he is remembering all of these things, his generation in exile, hopefully, will receive the benefits of God unlike those who forgot long ago, which speaks of the desert generation. I mentioned before about the appearance of Moses as an intercessor. In spite of the sin, had not Moses, his chosen one, stood in the breach before him and turned away his wrath from destroying them.

So here we have, and no other Exodus psalm does this, Moses, not as somebody who brings plagues, not as somebody who parts the sea, but as an intercessor. What we have here is an example in the Exodus tradition where one man is able to turn aside the wrath of God for the nation. The psalmist is very keen to bring this instance up because he stands in exactly the same situation.

He's in exile, one man, and he is hoping to steer away God's anger for the nation. So, in bringing this particular example up, we can see, wow, he sees himself as a Moses figure in that instance. I would say as well, we spoke earlier about Korah, and the potential of omitting Korah because they didn't want to cast any shade on him.

They made a calf in Horeb. Who actually made the calf? Well, it was Aaron. Aaron is not mentioned anywhere here.

Again, is this another question of him trying to protect Aaron's name and not having him in any of these proceedings at all? If you look at the actual text in Exodus, it's clearly Aaron who's done the wrong thing in spite of what he says and his excuses of, I just threw this gold in and this came out. It was Aaron who basically led them in this. But it would seem as though the psalmist doesn't want to cast any negative shame on him.

He clearly has a high respect for the early leaders of Israel. We've got here an example of something, a phenomenon that I just want to mention briefly. I know this is a text-critical issue, but I still will mention it.

We've got here in the New American Standard, the New International Version, the New Living Translation, it says, they exchanged their glory for the image of a bull eating grass. In the ESV, it says, they exchanged the glory of God for the image of an ox that eats grass. There's a subtle change in what's going on here.

This is from the ESV. What's going on here is this is one of the examples, I think, of 18 cases of a phenomenon known as tikkun ha-sofrim, which is the corrections of the scribes. And in here, I'm glad to see my Hebrew is preserved.

But here, kevodam, this word here means their glory. That is what is written in the text itself. That's what it's translated as.

But scribes know and exegetes know that the original reading is kevodam, his glory. So what happens here in certain scribal renditions, and this is a known phenomenon in other places as well, is that kevodam, his glory is more correct. But they don't want to do anything to profane the name of God.

So, they don't want to directly include God in this. So instead of saying, they changed his glory for the image of a bull, they changed it to say they changed their glory for the image of a bull. This type of thing, not just tikkun ha-sofrim, but the idea that a scribe, or a writer would change something to preserve God or to preserve a biblical figure is by no means strange.

The Bible is in fact littered with it. I could go into other examples. If you look at the Book of Job, that just comes to the top of my mind right now.

You will find that when Job is after he gets struck down with his initial illness, his wife says to him, and your English translations will read, why don't you curse the Holy One, curse God and die? But the Hebrew doesn't read that. The Hebrew actually says, why don't you bless God and die? You cannot say curse with God as the object, chas v'shalom. That's horrible.

That's a horrible thing to say. So, you change the wording to preserve the sanctity of the name of God. This is a similar type of thing.

At least 18 such corrections as this exist, but I'm sure there'll be a textual criticism, a series of videos that will be able to cover a lot of that material. Verse 24-27, they refused to land. Here we have the incident at Kadesh, an allusion to Numbers 14, the first failed conquest where God tells them to go into the land.

They spy it out and then 10 spies come back with this negative report. Notice, however, that the psalm changes things slightly. In the psalm it says, therefore he swore to them that he would cast them down in the wilderness.

He did. God said, 40 years, none of this generation is going to see the land. You're going to die in the desert.

The next generation will go in. He would cast their seed among the nations and scatter them in the lands. Nowhere does it mention this in the Book of Numbers.

So where is this actually coming from? Well, the idea of having their seed amongst the nations is something that's very real to the psalmist because he sits in exile. He sits in Babylon. He sits after the destruction of the loss of the northern kingdom as well, where they have been scattered.

So, we see this once again with the psalmist, it's kind of like merging what's going on with the desert generations with his generation and the situation that he is going through as well. In the next session, we have a lot of text here just as well it's a video, but we have the allusion. I wanted to show you some of the lexical connections.

They join themselves also to Baal Peor. So, Israel joined themselves to Baal Peor. Eight sacrifices are offered to the dead and here it's just sacrifices of their gods.

So, it changes it slightly, but you can see a clear connection between these two texts here and also the ending of the plague. So, the plague was stayed and so the plague on the sons of Israel was checked. Again, you're probably going to find it's the same wording that's not been copied.

That's another story. So, you've got a clear connection with this text to Numbers 20.25 and the intercession of Phineas. The psalmist makes an addition, eight sacrifices offered to the dead.

Is this just a question of hyperbole? Is he now mentioning, speaking that the idols or the gods of these people are dead and are worthless, which may well be the case. But we find something more, I think more interesting to me is the degree of interpretation which he places. The psalmist says here, and the plague broke out amongst them.

If you go to the source in the Book of Numbers, maybe I'll just flip back a couple slides here. Here, the only thing we have in the Book of Numbers is a description of the end of the plague. So, the plague on the sons of Israel was checked.

We don't have in Numbers any wording suggesting that a plague ever broke out in Numbers. So, this is something that the psalmist addresses in his rendition of the story where he actually explains, yes, at this point, a plague did break out. In this passage as well, we see another intercessor, Phineas, sole appearance in any of the Exodus Psalms.

Just like Moses, he stands up as one person interceding for the whole of the nation. Because of his righteous act, the nation is spared. This is really important.

Again, it's the second time we see it because the psalmist is seeing himself in that model. He is that one individual. He is his prayer of intercession.

He's hoping in the same way God respected it in the past, he can do it again. One man can stand before God to turn away his wrath. As a result of this, we see this wonderful exaltation of Phineas.

It says it was reckoned to him for righteousness to all generations forever. Not in the biblical text, but for those who know Scripture, and it's clear the psalmist does, there's clearly an allusion to Abraham. Then he believed the Lord and he reckoned it to him as righteousness.

So Phineas is being exalted and placed in a position high and exalted to that of Abraham, one of Israel's forefathers. The question is, is the psalmist thinking about this for himself? Is he seeing, if I do this, will I be exalted that much? Or do I consider myself as being that righteous if I do the same act as Phineas? But it's a very deliberate act of allusion at this particular point. But in order to get it, you do need to know some Scripture yourself.

We then go to the waters of Meribah in which the Israelites provoked God. Numbers 21 to 13 are the case here. There's a subtle shift, I said, in accountability.

At the waters of Meribah, Moses was told to do one thing. He did something slightly different and God's name was profaned. It wasn't made holy amongst the Israelites.

As a result, God punished Moses. Here the accountability seems to lay on the Israelites' shoulders. It says, that because they were rebellious against his spirit, he spoke rashly with his lips.

It's their fault. He's just trying to do God's will. They push him to this place where he has to speak rashly with his lips and therefore, he is punished.

So, the psalmist is giving Moses an out in this particular case saying, yes, he didn't do what was right, but nevertheless it was their fault. Here we just see that Numbers recalls Moses disobeyed God. The psalmist recalls the people's responsibility in that particular action.

So, we move on to a cycle of sin and punishment in the land, which we see is very difficult to locate specific passages from the Bible, from the Hebrew Scriptures. It speaks of after the Israelites conquer the land and the monarchy. There's possibly an addition of child sacrifices.

They even sacrifice their sons and their daughters to the demons. Is this an allusion to Manasseh who passed his son through the flame and sacrificed him? As a result of

what he did, the Israelites were, according to Kings anyway, the Israelites were destined for exile. But in spite of all of this, the end of this section, it closes with, he also made them objects of his compassion in the presence of all their captors.

We see a closing statement in this section about God's compassion for his people. So even though they sinned and they were punished for it, God remains compassionate to his people. So, let's summarize this really quickly.

The Exodus in Psalm 106 is a confessional prayer. It's different from all of the others. It's used to confess the sins and to even intercede for the nation.

The two sections that highlight intercession were Moses and Phineas. Particularly if you ever watch these videos together, you'll be able to see it's very strange to have individuals, one, portrayed as being so righteous, human individuals, and also to be so proactive in the things that they are doing. So that stands out very much.

This question of these two individuals standing as intercessors highlights the psalmist's case when he says, remember me O Lord with the favor of your people. In this way, the psalmist aligns himself with those individuals saying it in the same way, you remember them and you delivered the nation. Now please do the same thing to me.

And just finishing that section there, we're going to talk about that. I can highlight again these active roles by the individuals is rare amongst the Psalter and the reuse of Scripture. A couple more slides I just want to go through right now.

One of them is Psalm, the connection between 106 and 107. We spoke about the attraction of Exodus Psalms and that was just one way in which similar content seems to have attracted the redactors of the Psalter. But I'll say this much.

There are other reasons why Psalms are juxtaposed as well. If you look at the end of Psalm 106, it says, save us O Lord our God, and gather us from among the nations. The psalmist is in exile.

He's saying, please help us out. I don't think it's by coincidence that the beginning of the following Psalm says, let the redeemed of the Lord say so, whom he has redeemed from the hand of adversity and gathered from the lands, from the east, and from the west, from the north and from the south, wherefrom amongst the nations. So, it certainly looks as though somebody has put these two Psalms together where one is a request for help.

Now an editor by juxtaposing these Psalms can say, yes, God has answered this prayer and he has delivered us from dispersion amongst the nations. So, we see this kind of interaction which is going between these two Psalms, which further highlights

the cognizance of editors and redactors in the arranging of the Psalter. The last thing I want to say concerning this Psalm, well, concerning the position of this Psalm is that it comes at the end of book four.

I've mentioned before, that there's a doxology at the very end of the Psalm, which means it closes book four. Book four of the Psalter contains Psalm 90 to 106. Because of its character, it has often been termed the book of Moses.

Why is it called the Book of Moses? Well, one reason is that the opening of this group of Psalms begins with the prayer of Moses, the man of God, the only Psalm to which Moses has been attributed as an author. Another reason is because seven of the eight times the name Moses appears in the Psalter is in this particular book. The only other time it appears is in Psalm 77 and there's a degree of dispute as to whether that was a later addition to the Psalter.

If you look at other earlier manuscripts in other languages, you will find evidence that Moses was not actually original to that Psalm. So, most of the occurrences appear in this particular section of the Psalter. We also have the desert theme, Psalms 95, 106, and 106 all found within this small concentration of Psalms.

This was a time and this was a period in which Moses was Israel's leader. Also, what we find here is the theme of God is king in these Psalms. Psalms 95 to 99 we have the phrase, either the Lord reigns or God is king or he rules, or something like that in those particular Psalms.

All of this together points to a particular time in which David was not the king of Israel, but God was their king. This was reflected in Psalm 136 in which God acted as a king fighting against other kings, Pharaoh, Og, and Sihon in battle to defeat them. So that ends Psalm 136.

We have one more to go, which is Psalm 106 is finished. We have 135 to do next.

This is Dr. David Emanuel in his teaching on the Exodus Psalms. This is session number four, Psalm 106, Standing in the Gap.