

"O give thanks unto the LORD"

([Psa 105:1-45](#))

PART I (Aim High) [Psa 105:1-8](#)

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PART II (Get the big picture)

[Psa 105:9](#) Which *covenant* he made with Abraham, and his oath unto Isaac;

[Psa 105:10](#) And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

[Psa 105:11](#) Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

[Psa 105:12](#) When they were *but* a few men in number; yea, very few, and strangers in it.

[Psa 105:13](#) When they went from one nation to another, from *one* kingdom to another people;

[Psa 105:14](#) He suffered no man to do them wrong: yea, he reproveth kings for their sakes;

[Psa 105:15](#) *Saying*, Touch not mine anointed, and do my prophets no harm.

Last week in the first part of our study entitled "O give thanks unto the LORD", we gave thought to the incredible prize that we are pressing toward ([Php 3:14](#)) and how the sacrifice of praise on our lips is a fruit that plays such an important role in reminding us that it is the Lord's works within us, including that fruit of praise on our lips, that helps us mature within the body of Christ ([Heb 13:15](#)). God's people are learning to acknowledge him through that praise, that He is the one working all things according to the counsel of his will ([Eph 1:11](#)), both to will and to do within us ([Php 2:13](#)) as he restores us through our daily battles in this life and leads us in the path of righteousness for his name's sake ([2Co 4:15-17](#) , [Psa 23:3-4](#)).

[2Co 4:15](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

[2Co 4:16](#) For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

[2Co 4:17](#) For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

[Psa 23:3](#) He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

[Psa 23:4](#) Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

We can aim as high as we want and set as lofty a goal as we want in our own heart, but at the end of the day the great lesson for God's people, that will be witnessed to all the world in time, is that the works that have been ordained for his children are works that were predetermined from the foundation of the world ([Eph 1:4](#) , [2Ti 1:9](#)). Those works started and were

predetermined with the very things that God caused us to commit unto him ([Psa 37:5-6](#) , [Pro 16:33](#)) and were established by God to witness that He is the one who gives the increase ([Heb 6:1-3](#) , [Jas 4:15](#) , [1Co 3:6](#)) and that "except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain ([Psa 127:1](#))".

[Psa 37:5](#) Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

[Psa 37:6](#) And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

[Pro 16:33](#) The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

[Heb 6:1](#) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

[Heb 6:2](#) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

[Heb 6:3](#) And this will we do, if God permit.

We all must labour a complete seven years for Rachel only to find out that we were labouring for Leah who represents our own works ([Gen 29:18-30](#)) and "if God permit" we will be blessed to be dragged to Christ ([Joh 6:44](#)) and come to learn of the grace and faith process that we are saved by through Him ([Eph 2:8](#)). God's elect are those who are first blessed to acknowledge him as the one doing those works within the unprofitable servant that we are ([Luk 17:10](#)). Jacob was unknowingly not working seven years for Rachel, but for Leah and was given Rachel after he "fulfilled her [Leah's] week". This allegory was written to remind us that one day the world must come to acknowledge the unprofitableness of our own service in the earth, that was by our own might and power and unable to acknowledge the Lord who was working all things ([Zec 4:6](#) , [Isa 45:6-7](#) , [Joh 17:3](#)). We naturally reject Christ's work even while we claim that we know him because of the miracles and casting out of demons that we are convinced prove that relationship is legitimate at that time ([Mat 21:42](#) , [Isa 4:1](#) , [Mat 7:22-23](#)).

[Zec 4:6](#) Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

[Isa 45:6](#) That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

[Isa 45:7](#) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

[Joh 17:3](#) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

[Joh 17:4](#) I have glorified thee on the earth: I have finished the work which thou gavest me to do.

[Mat 21:42](#) Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Isa 4:1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

It will take more than acknowledging the work of faith that He alone has been authoring in our earlier labours for Rachel that only produced Leah ([Act 17:28](#)), rather it will be through the affliction and trials that try our faith as we continue in that faith, that will mature us in Him ([Joh 8:32](#)) throughout the rest of our life in Christ so that we can be saved ([Mat 24:13](#)). That saving process is symbolized by the complete seven years service that Jacob gives Laban for Rachel and it is those symbollic labours that bring us unto perfection on the third day which represents the first resurrection that God willing we will go unto through patient continuance in well doing ([Luk 8:15](#)).

Luk 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

All of the miracles that Christ did in the earth, the healing of eyes and ears were also symbollic labours just as Jacob's labours that he thought were for Rachel ([Joh 14:12](#)). Those labours [*prior to being married to Rachel*] pointed to the time when the "**greater works than these shall he do**" of the seven years when Jacob laboured for Laban and was married to Rachel which typifies the time that we now have a relationship with Christ in earnest and our labouring to enter into the kingdom of God, and are able through the power of the holy spirit to bring spiritual healing to each other of our spiritual blindness and dullness of spiritual understanding ([Rom 3:27](#) , [Heb 12:2](#) , [1Pe 1:7](#) , [2Co 1:22](#) , [Joh 6:27](#)).

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and **greater works than these shall he do**; because I go unto my Father.

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Joh 6:27 Labour not for the meat which perisheth [seven years labouring only to receive Leah], but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed[seven years labouring for Laban while married to Rachel].

The scripture says that Jacob "fulfilled her [Leah's] week" prior to receiving Rachel and this represents the love and care we have toward those who are beloved for the gospel sake

([Rom 11:28](#) , [Mar 12:30-31](#)). Leah in that sense is not the one who our hearts are set on, as it says Jacob (Rachel) have I loved but Esau (Leah) have I hated ([Rom 9:13](#)), but Leah is "as touching the election, *they are* beloved for the fathers' sakes" and we "love thy neighbour as thyself" but our focus is primarily on Christ ([Gal 6:10](#)).

[Rom 11:28](#) As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

[Mar 12:30](#) And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is the first commandment.*

[Mar 12:31](#) And the second *is like, namely this*, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

[Rom 9:13](#) As it is written, Jacob have I loved, but Esau have I hated.

[Gal 6:10](#) As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

It is only through having our eyes and ears open that anyone of us can "get the big picture" ([Mat 13:11](#) , [Luk 10:24](#)) and it is of the utmost importance that we continue to help each other maintain that vision of God's plan and purpose ([Jud 1:20](#) , [1Th 5:11](#)) so that our hearts and minds don't become discouraged, hardened or perish ([Pro 29:18](#)) because of the wickedness that we are told God will cause to increase at the end of this age ([Luk 21:26](#) , [2Ti 3:13](#)). It is through the church and through the discipleship that is being formed in His body where God's love is shed abroad ([Rom 5:5](#)) that we witness to each other, to the world within and without, how a many- membered body is transformed and not conformed to this world as we become a healthier one stay of bread and water ([Joh 6:35](#) , [Eph 4:4](#) , [1Co 10:17](#) , [1Jn 4:17](#)).

[Joh 6:35](#) And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

[Eph 4:4](#) *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

[1Co 10:17](#) For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because *as he is, so are we in this world* [with Christ in us we are that "[bread of life](#)" toward each other].

This second part of our five part study will hopefully give us a greater sense of how we can "get the big picture" and maintain that vision that God is giving us as we come together often "Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching" ([Heb 10:25](#)).

our first verse:

Psa 105:9 Which *covenant* he made with Abraham, and his oath unto Isaac;
Psa 105:10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

In these initial verses of our study we will consider how God's "oath unto Isaac" that was "confirmed the same unto Jacob for a law" and unto "Israel *for* an everlasting covenant" will help us obtain the bigger picture of God's plan, remembering that these oaths are symbolic of the "exceeding great and precious promises" ([2Pe 1:4](#)) that God has given unto us, the Israel of God ([Gal 6:16](#)) who have been promised that the Lord will "put my laws into their hearts, and in their minds will I write them" ([Rom 2:28](#) , [Jer 31:33](#) , [Heb 10:16](#)).

Rom 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

Jer 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

As it says in verse eight "He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations." God has given us eyes to see "the big picture" through the promises or covenants that he made of old that point to the new covenant better promises ([Heb 8:6](#)). Those old covenant promises are all type and shadow promises, that God gave to Abraham, Isaac, and Jacob to typify for us today His faithfulness "to a thousand generations".

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Abraham gave his tithe (*his tenth*) as did Isaac (*his tenth*) and Jacob (*his tenth*), representing their whole lives a living sacrifice unto God. God gave us Abraham, Isaac and Jacob for our sakes ([2Co 4:15](#)), to remind us that He was faithful back then to his promises, just as he will be faithful to us today and to all those who will one day be representing those endless grains of sand on the shore that Abraham (*a type of Christ*) was going to inherit ([Gen 22:17-18](#) , [Gal 3:16](#)). As we mentioned last week the thousand generations also represents the process of judgement (*three 10's*) that all men will go through in order to inherit eternal life (10X10X10=1000 generations).

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

All lives ever lived represent some type and shadow relationship that with the mind of Christ we can understand to be for our sakes as we compare spirit with spirit using the physical ([1Co 2:13](#)). Abraham, Isaac and Jacob -- their lives will ultimately be understood by themselves for the spiritual significance that they portrayed while they were physically alive.

[1Co 2:13](#) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Understanding "the breadth, and length, and depth, and height" ([Eph 3:18-19](#)) of how God looks over the landscape of history through all the fleshly instances talked about in His word is going to help us maintain the vision that we need to "get the big picture" even as we see the world around us being confused and deceived by all these old covenant promises and stories because they are also the parables that Christ inspired ([2Pe 1:21](#) , [1Pe 1:12](#) , [1Co 10:11](#)) and assured us would do just that ([Mat 9:17](#) , [Mat 13:13](#))

[Eph 3:18](#) May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

[Eph 3:19](#) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

[2Pe 1:21](#) For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

[1Pe 1:12](#) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

[1Co 10:11](#) Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

[Mat 9:17](#) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

[Mat 13:13](#) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

[Psa 105:11](#) Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

[Psa 105:12](#) When they were *but* a few men in number; yea, very few, and strangers in it.

These old covenant promises again are a type and shadow revelation of the promise that God will save a few at first ([Mat 22:14](#) , [Mat 7:14](#)).

[Mat 22:14](#) For many are called, but few are chosen.

[Mat 7:14](#) Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few

there be that find it.

The "lot of your inheritance" as God's elect is typified by "the land of Canaan^{H3667}" and that land of Canaan is where "few men in number; yea, very few, and strangers in it" will reside at first as God's kind of first fruits (Jas 1:18).

Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

As the word Canaan shows us those who are found in that new land will be a people who have been humbled under the mighty hand of God (1Pe 5:6) with hearts that have been caused to be made humble and contrite (Isa 66:2) as we were received as sons and daughters (Heb 12:6) who have been given a new heart that can receive the cup that God tells us we will drink and have been drinking 'is was and will be' (Php 4:13 , Mat 20:23).

H3667

ken-ah'-an

From H3665; *humiliated*; *Kenaar*, a son of Ham; also the country inhabited by him: - Canaan, merchant, traffick.

We are "strangers in it" while we are in that land until we are circumcised in heart, and that is a process that takes an entire life of overcoming and enduring unto the end to accomplish (Mat 24:13 , Php 4:13 , 1Co 15:31). That part of us that is decreasing is the stranger who is being pushed out of the land as Christ increases within it throughout our life, we pray (Joh 3:30).

Mat 24:13 **But he that shall endure unto the end, the same shall be saved.**

Php 4:13 I can do **all things** through Christ which strengtheneth me.

1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

Joh 3:30 He must increase, but I must decrease.

What are some of those "all things" that we can do through Christ which strengthens us, and is this not the most essential point for us to be able to "get the big picture"?

1Co 13:4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

1Co 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

1Co 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

1Co 13:7 Beareth **all things**, believeth **all things**, hopeth **all things**, endureth **all things**.

1Co 13:8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

1Co 13:9 For we know in part, and we prophesy in part.

Psa 105:13 When they went from one nation to another, from *one* kingdom to another people;

Psa 105:14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

Psa 105:15 *Saying, Touch not mine anointed, and do my prophets no harm.*

These three verses are a great witness to God's people to "**Fear not, little flock; for it is your Father's good pleasure to give you the kingdom**"(Luk 12:32). We go "from one nation to another, from *one* kingdom to another people" and learn of His faithfulness to show us we are more than conquerors through Christ who causes us to rule over the land as He gives us victory little by little (Rom 8:37 , Exo 23:30)

Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Exo 23:30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

God will be faithful "who will not suffer you to be tempted above that ye are able" to be tried beyond the measure that we can endure "but will with the temptation also make a way to escape, that ye may be able to bear *it*."

1Co 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

So there is great hope in these verses that tell us that God is going to deal with the man of sin within us (2Th 2:8). He will not allow that man of sin within us to "do them wrong" but will destroy him with the brightness of his coming. That destruction won't happen over night, but little by little as we read, and so we must remember that those kings that he reproveth and tells "touch not my anointed" are first and foremost to be understood as being within us and are being conquered by our hope of glory within Jesus Christ who is slaying those giants that are going to be bread for us (Col 1:27 , Num 14:9). We must not therefore despise this process of conquering our old man within us that is maturing us in the Lord and within the body of Christ.

Right after being given a promise of being able to endure through whatever temptation God causes in our life, and that he will make a way to escape and bear with the temptation, we are told to "flee from idolatry" and then reminded that our communion in the next verse is found in the suffering that we endure through, together as "the body of Christ" or the body and blood of Christ is our communion as it is put (1Co 10:14-16). The way the holy spirit arranged these thoughts should tell us that one of the major idols of our hearts that God is telling us to flee from is the one that thinks it strange concerning the fiery trial that is going to try our faith (1Pe 4:12), or the chastening or scourging that every son goes through who is being received of God (Heb 12:6-7).

1Co 10:14 Wherefore, my dearly beloved, flee from idolatry.

1Co 10:15 I speak as to wise men; judge ye what I say.

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

If we are armed with the mind of Christ (**1Pe 4:1-2**), we will be able to endure correction from time to time, however the Lord brings that about in our lives, and as unpleasant as it may seem at the time (**Heb 12:11**) we can through Christ come to accept this as a critical part of keeping us humble and enabling the body of Christ to continue to "get the big picture" and remain healthy spiritually through this bread of affliction that will yield "the peaceable fruit of righteousness unto them which are exercised thereby".

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

1Pe 4:2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

If we despise his chastening we will be laying the ground work for a root of bitterness to take hold and thereby many could be defiled, so it is critical that we ask God to soften our hearts and pray that we can heed the admonitions in his word that tell us to rest in him and not "turn aside unto their crooked ways" that are all potentially within each of us. God knows it takes time to heal from correction just like my physical father knew I needed to be alone to meditate and think on my own bad behaviour after I was corrected by him. Should we not give our heavenly Father the same and greater reverence for loving us so much as His sons he is receiving today? (**Heb 12:15-16** , **Psa 125:3-5** , **Heb 12:9**).

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

Eph 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

Heb 12:16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Psa 125:3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

Psa 125:4 Do good, O LORD, unto *those that be* good, and *to them that are* upright in their hearts.

Psa 125:5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Everything God does is good, and is being done unto His children so that we can have vision and "get the big picture". When we see that big picture it produces a peace that passes all understanding and allows us to breath more easily spiritually ([Php 4:7](#) , [Psa 18:19](#) , [Psa 143:5](#)).

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

1Jn 2:15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

1Jn 2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Next week Lord willing we will look at the third part of our five part study as we consider how the Lord works with us in this age to keep us busy and about our Father's business like Christ was ([Luk 2:49](#)) and not distracted by Babylon that we are commanded to come out of her my people or go back into the world that we are not to love ([Rev 18:4](#) , [1Jn 2:15-16](#)). We will be looking at the following verses ([Psa 105:16-22](#)) in sub titled study called "Keep your eyes moving":

Psa 105:16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

Psa 105:17 He sent a man before them, *even* Joseph, *who* was sold for a servant:

Psa 105:18 Whose feet they hurt with fetters: he was laid in iron:

Psa 105:19 Until the time that his word came: the word of the LORD tried him.

Psa 105:20 The king sent and loosed him; *even* the ruler of the people, and let him go free.

Psa 105:21 He made him lord of his house, and ruler of all his substance:

Psa 105:22 To bind his princes at his pleasure; and teach his senators wisdom.