

"O give thanks unto the LORD"

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

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PART IV (Always have an out)

[Psa 105:23](#) Israel also came into Egypt; and Jacob sojourned in the land of Ham.

[Psa 105:24](#) And he increased his people greatly; and made them stronger than their enemies.

[Psa 105:25](#) He turned their heart to hate his people, to deal subtilly with his servants.

[Psa 105:26](#) He sent Moses his servant; *and* Aaron whom he had chosen.

[Psa 105:27](#) They shewed his signs among them, and wonders in the land of Ham.

[Psa 105:28](#) He sent darkness, and made it dark; and they rebelled not against his word.

[Psa 105:29](#) He turned their waters into blood, and slew their fish.

[Psa 105:30](#) Their land brought forth frogs in abundance, in the chambers of their kings.

[Psa 105:31](#) He spake, and there came divers sorts of flies, *and* lice in all their coasts.

[Psa 105:32](#) He gave them hail for rain, *and* flaming fire in their land.

[Psa 105:33](#) He smote their vines also and their fig trees; and brake the trees of their coasts.

[Psa 105:34](#) He spake, and the locusts came, and caterpillers, and that without number,

[Psa 105:35](#) And did eat up all the herbs in their land, and devoured the fruit of their ground.

[Psa 105:36](#) He smote also all the firstborn in their land, the chief of all their strength.

[Psa 105:37](#) He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

This is our forth part of our five part study entitled "Oh give thanks unto the LORD", ([Psa 107:22](#) , [Psa 116:17](#) , [Psa 50:14](#) , [Lev 22:29](#)) with the subtitle "Always have a way out". The verses we will look at tonight show us that it is God who sends us into Egypt which typifies our body of sinful flesh or death ([1Jn 2:15-17](#) , [Rom 7:24-25](#)) and it is Christ who is our "way out" of the wilderness of sin and the reason we "give thanks unto the LORD" for that deliverance that we know is a life time process of overcoming and enduring until the end ([Rev 2:26](#) , [Mat 24:13](#)).

[Psa 107:22](#) And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. [[Php 4:4](#)]

[Psa 116:17](#) I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

[Psa 50:14](#) Offer unto God thanksgiving; and pay thy vows unto the most High:

[Lev 22:29](#) And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

[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.

1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

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

God likens our thankful spirits unto an offering or sacrifice because He knows that in order for us to be truly thankful for what God has done for us, we have to experience the sacrificial life of Christ working within us both "to will and to do of *his* good pleasure", as He causes us to put off our flesh, not trusting in ourselves, but through the holy spirit we are given the power to present our bodies a living sacrifice unto God through Christ. These are the promises we are to hold fast unto and give thanks to God for ([Php 2:13](#) , [Rom 12:1-2](#) , [Rev 2:25](#) , [1Co 10:13](#) , [Mat 20:23](#) , [Jer 49:12](#) , [Jer 25:28](#)).

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. [*"pay thy vows unto the most High"* [Act 19:3-5-12](#) , [Rom 6:3](#) , [Gal 3:27](#)]

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

We pay our vows unto God through Christ who we were baptized into, and because we are baptized into Christ's death, we can therefore be a living sacrifice living by the faith of the Son of God who loved us and died for us ([Gal 2:20-21](#)).

When we rejoice always in the Lord and give thanks unto God for this process of grace that we have been called unto, we are in effect not frustrating the grace of God, nor murmuring as they did in the wilderness ([Php 2:14-15](#) , [Exo 16:2](#) , [Num 14:2](#)).

Php 2:14 Do all things without murmurings and disputings:

Php 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Exo 16:2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

Num 14:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

Part of 'aiming high', and 'getting the big picture' is knowing who we are ([1Co 3:16](#)), where we have come from ([Hos 11:1](#) , [Gal 6:16](#) , [1Jn 4:17](#)), where we are going ([Rev 18:4](#) , [Php 3:14-15](#) , [Rev 11:8](#)), and how were going to get there ([Php 4:13](#)). God's word gives us that that vision and paints a picture of steadfast hope through our hope of glory Jesus Christ who is the author and finisher of our faith

([Col 1:27](#) , [Heb 12:2](#) , [Joh 18:9](#)). He is the one who has begun a good work in us and will finish it unto the glory of our Father in heaven ([Php 1:6](#) , [2Co 4:7](#) , [1Co 2:5](#)). Keeping our eyes on the promises ([2Pe 1:4](#)) and not getting distracted by the cares of this world is what we are to help each other do as the body of Christ ([1Pe 5:7](#) , [Luk 10:36-37](#) , [Gen 4:9](#)) and the spirit of God is working within each member, each joint is supplying to that end in love ([Eph 4:16](#)), providing vision that we will need, spiritual meat in due season, to build us up so we can lay hold of eternal life "a way out" a narrow way out through Jesus Christ ([1Ti 6:12](#) , [Mat 7:14](#)). God is faithful and He will always provide a way through Christ so that we can "**Always have a way out**".

our first verse:

Psa 105:23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

The previous verses ([Psa 105:17-22](#)) talked about Joseph as a type of Christ as well as the elect who are given a life of much tribulation in order to cease from sinning and put off the flesh ([Act 14:22](#) , [1Pe 4:1](#)). It was Joseph (*type of Christ and the elect*) as well as Israel (*type of the elect*) who were marred in the hand of the Potter which is what coming "into Egypt" or sojourning in "the land of Ham" typify.

Light has to come out of darkness, and Christ came to reveal the light of our Father ([Joh 17:25-26](#) , [Mat 11:27](#) , [Rom 8:14-16](#)) as well as demonstrate through that power of the holy spirit that he had without measure ([Joh 3:34](#)) that he and we can be more than conquerors through him ([Rom 8:37](#)) as we sojourn together out of this world ([Rev 18:4](#) , [1Pe 2:9](#)) toward the Kingdom of God that we now have within us in earnest ([Luk 17:21](#) , [Eph 1:14](#)).

Psa 105:24 And he increased his people greatly; and made them stronger than their enemies.

It is God's people who are given increase from Him ([1Co 3:6-7](#)) and without that increase from God alone who supplies it, we would never be "stronger than" our enemies, but He who is in us is greater than him who is in the world within us ([1Jn 4:4-6](#) , [1Jn 2:16](#)) and we are being given victory over our enemies within so that we can fulfill His purpose for us on earth as it is done in heaven ([Mat 6:10-11](#)). That purpose cannot manifest within the body of Christ unless his judgements are in our earth so we can learn of his righteousness ([1Jn 2:17](#) , [1Pe 4:17](#) , [Isa 26:9](#)).

[1Co 3:6](#) I have planted, Apollos watered; but God gave the increase.

[1Co 3:7](#) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

[1Jn 4:4](#) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

[1Jn 4:5](#) They are of the world: therefore speak they of the world, and the world heareth them.

[1Jn 4:6](#) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

[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.

[Mat 6:10](#) Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

[Mat 6:11](#) Give us this day our daily bread.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: but he that doeth the will of God

abideth for ever.

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

[Isa 26:9](#) With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

What we have just looked at really demonstrates how we can "**Always have a way out**" even as we go through an experience of evil that God gives us for our growth and maturing in Him ([Ecc 1:12](#)). In other words we can't increase unless we are humbled in him and under his mighty hand ([1Pe 5:6](#)).

[Psa 105:25](#) He turned their heart to hate his people, to deal subtilly with his servants.

This verse reminds us that God is sovereign over the hearts of all men "**He turned their heart**", and he uses all of his creation for our sakes ([2Co 4:15](#)) to mature us in him ([Psa 103:20](#) , [Psa 95:4](#)). Christ tells us we will be hated of all men for his name's sake ([Mat 10:22](#)) and that at the end of the age the subtlety of the devil will become more and more evident and against His children ([Gen 3:1](#) , [Mat 24:24](#) , [2Ti 3:13](#)). We need to therefore arm ourselves with the mind of Christ today and not think it strange when these days come upon us ([1Pe 4:1](#) , [1Pe 4:12](#)), because our Lord has set them in motion to the glory of our Father who will see us through all that has to transpire for our sakes as it did for Christ ([Luk 21:18](#) , [1Jn 4:17](#) , [Luk 24:7](#) , [1Co 10:13](#)).

[Psa 105:26](#) He sent Moses his servant; *and* Aaron whom he had chosen.

Right after we are told of this persecution that is prophesied to come upon us we are also told we will "always have a way out" or "but will with the temptation also make a way to escape, that ye may be able to bear *it*" and that way out is typified by "**Moses his servant**" and "**Aaron whom he had chosen**". This is the most important of all points that can be made in connection with how we are going to be able to endure until the end, and as always it is through Christ and the collective work of the body of Christ that Christ is working within us ([Php 2:13](#)). It is a work that is working out together for the good because of God's love that is being shed abroad in our hearts ([Rom 8:28](#) , [Rom 5:5](#)) and casting out any fear and doubt so that we can be more than conquerors through our Lord and his body typified in this verse as Moses and Aaron ([1Jn 4:18](#)).

[Psa 105:27](#) They shewed his signs among them, and wonders in the land of Ham.

Christ is showing us "his signs among them" and his "wonders in the land of Ham" and all flesh is represented by this land of Ham where Christ witnesses to our gentile flesh within ([Col 1:27](#) , [Gal 2:2](#)).

God's elect understand that all these signs and wonders that have been performed only typify the greater work of believing that we can now see and hear the words of our Lord and what the spiritual intent of those signs and wonders mean ([Joh 14:12](#) , [Joh 6:29](#) , [Php 1:29](#)). Those same signs and wonders in the land of the unconverted in Ham are used to keep the world in darkness and looking toward the image of a man on the throne rather than the life of Christ ([Mat 24:24](#) , [Rev 13:15](#)).

[Psa 105:28](#) He sent darkness, and made it dark; and they rebelled not against his word.

When we read the following plagues that Moses and Aaron brought upon Egypt, God's elect see this as something that was needful in our own lives to create the contrast our minds need to see light come out

of darkness ([1Co 15:46](#)). It is as we just saw in ([Php 1:29](#)) given in the behalf of Christ, not only to believe on him, but also to suffer (through these various plagues) for his sake.

What Israel of old went through was all for our sakes, and it reminds us of the great struggles that we must go through to be freed from the bondage of sin that Israel was symbolically coming out of as Moses and Aaron continued to turn up the heat provided by plagues that God was giving them the power to bring about.

God is giving us increase today as the body of Christ via those same plagues, represented now by the seven last plagues that we go through 'is was and will be' as we die daily so we can enter into the temple of God where we now spend the rest of our days worshiping our Father and fulfilling His will in spirit and in truth ([1Co 15:31](#) , [Rev 15:8](#) , [Joh 4:23](#))

Psa 105:29 He turned their waters into blood, and slew their fish.

Now when we look at these seemingly very negative events in the old covenant we are blessed to see their "yes" application for us as the body of Christ ([2Co 1:20](#) , [2Co 1:10](#)).

[2Co 1:20](#) For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

[2Co 1:10](#) Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

Turning our waters into blood and taking away our fish is another way of saying the whole stay of bread and water are taken away ([Isa 3:1](#)), and God uses this famine in the land of His people to bring us to our wits' end so that we cry out for those living waters that can heal us ([Joh 7:37-38](#) , [Joh 6:44](#) , [Luk 15:17](#)).

[Isa 3:1](#) For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

[Joh 7:37](#) In the last day, that great *day* of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

[Joh 7:38](#) **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

[Joh 6:44](#) **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

Psa 105:30 Their land brought forth frogs in abundance, in the chambers of their kings.

The false prophets within must be destroyed, and our land brings forth frogs at its appointed time as God causes us to be deceived ([Rev 16:13-15](#)). Once those chambers are discovered to be false Christs then the experience benefits us as those frogs become meat for us ([Mat 24:26](#) , [1Ti 4:4](#)).

[Rev 16:13](#) And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and **out of the mouth** of the false prophet.

[Rev 16:14](#) For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

[Rev 16:15](#) **Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

Mat 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

1Ti 4:5 For it is sanctified by the word of God and prayer.

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the **spirit of his mouth**, and shall destroy with the brightness of his coming:

Psa 105:31 He spake, and there came divers sorts of flies, and lice in all their coasts.

(Exo 8:21-31) explains why God sent these flies and lice "in all their coasts". These stinging, biting and disease carrying insects would represent the sin in our members that God can cause to manifest (2Ti 3:13, Amo 3:6, Isa 45:7), and God alone can destroy (Joh 8:36). The flies are airborne like the powers and principalities that we wrestle against (Eph 6:12-13) and the lice are throughout all the land of Egypt (Exo 8:16) as all sin that dwells in our members (Rom 7:23, Jer 22:29, 1Jn 1:8). The reason these plagues were sent upon Pharaoh who typifies Satan who has control of our land when we are under his control (Rom 6:16) was so that he would not deal deceitfully any more "but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD" (Exo 8:29).

Exo 8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

Exo 8:29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

Psa 105:32 He gave them hail for rain, and flaming fire in their land.

The next plagues that we must endure through is the "hail for rain" and the "flaming fire in their land".

The hail wipes away the refuge of lies in our hearts (Isa 28:17). The positive use of hail destroying flesh is when the early harvest of barley that represents Christ was bruised (Exo 9:31-32). It pleased the Father to bruise Christ for our sakes (Isa 53:10). Notice it says "the wheat and the rie were not smitten: for they were not grown up" right after it speaks of the flax and barley being smitten, revealing that it is only when we are matured and made ready that God can pour out the heavier trials upon us that will wipe away the refuge of lies within us, causing us to fill up what is behind of the afflictions of Christ suffering typified as the barley that was bruised and destroyed by hail (Col 1:24, Isa 52:14).

Isa 28:17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Exo 9:31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

Exo 9:32 But the wheat and the rie were not smitten: for they were not grown up.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make

his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

"Flaming fire in their land" and "hail for rain" are paired together to remind us the dream is one (**Gen 41:32**) and that God's word which can be likened unto rain or fire will destroy and burn up everything that can be burned up or destroyed so there is nothing left. The hardness of our hearts is revealed in the idea of it being hail sent and not soft rain, as God answers us according to the idol of our hearts, so if we think of God as a hard man, his word will come to us and destroy the refuge of lies within us with hard hail, and that destruction of our old man is our salvation just as the fire is that God says we will be saved by (**Mat 25:24** , **Eze 14:4** , **1Co 3:15**).

Gen 41:32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

Eze 14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

Mat 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

Psa 105:33 He smote their vines also and their fig trees; and brake the trees of their coasts.

Now the symbols of our faith and spiritual prosperity in the land are being smote when God references "their vines also and their fig trees" (**Joh 15:5** , **Mic 4:4** , **Mat 24:32-35**). So the signs of the end of our age, the abomination of desolation, within us, is connected to the fig tree and how Christ deals with the vine and the fig tree. If Christ is in us that fig tree is being pruned and showing signs of budding and bringing forth fruit (**Joh 15:2**), whereas if we are not connected to the vine who represents Christ (**Mat 24:32** , **Mat 21:19**) then the fig tree is cursed because it cannot bring forth any fruit if it is not connected to Christ (**Joh 15:5**).

The "trees of their coasts" represents those things that have been established but in the earth and not in the heavens, spoken of as "the trees of their coasts". Man's entitled heart lays claim to all the things that belong to God and they need to be taken away and only given back after we acknowledge that everything that we have has been given to us by our benevolent Father who owns it all and who has the right to give and take away and to make a vessel of honor or dishonor as it pleases Him (**Psa 50:10** , **Job 1:21** , **Rom 9:21**).

Psa 105:34 He spake, and the locusts came, and caterpillars, and that without number,

Moses spoke as God's servant and typifies an earlier version of the angels in Revelation 16 who pour out "...the vials of the wrath of God upon the earth." (**Rev 16:1**)

When God destroys something in our earth he does so in a very systematic and thorough way, "by little

and little" ([Exo 23:30](#)) which is how His goodness is revealed within those who he is working with in this age ([Psa 33:5](#) , [Rom 2:4](#)).

In this case after the hail and fire, and destruction of vines, fig trees, and trees, God goes after whatever remains with two symbolic creatures that attack, one from the heavens and the other from the ground without number, just as the earlier example of flies and lice.

What we must ask our Father to help us remember is that we can "always have a way out" not to escape the trial, but to endure through it and see and understand and accept the good in it ([1Co 10:13](#) , [Pro 3:11](#) , [Heb 12:5](#)).

[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*.

[Pro 3:11](#) My son, despise not the chastening of the LORD; neither be weary of his correction:

[Pro 3:12](#) For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

[Heb 12:5](#) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

[Psa 105:35](#) And did eat up all the herbs in their land, and devoured the fruit of their ground.

The purpose behind the locust and caterpillars is to take away "all the herbs in their land" and to devour "the fruit of their ground".

God destroys the herbs in their land and the fruit of their ground to remind us that these herbs and fruits must not be the only thing being produced in our lives. When we glory in that which God does through us, or are of Paul or Apollos ([1Co 4:7](#) , [1Co 3:4](#)), our land is cursed because we are still babes giving suck and not able to receive the strong meat that we need to mature us for the heavier trials of this life that are promised to come ([Mat 24:19](#) , [Mar 4:17](#) , [1Co 3:3](#)). So God gets our attention and takes away even what we thought we had so that God willing we repent and receive the counsel given to us in ([Mat 25:29](#) , [Rev 2:5](#) , [Rev 3:3](#)). We may diligently give our whole life in non-meat like issues as far as God is concerned leaving us as babes [[tithe of mint and anise and cummin](#)] as a result of neglecting the meatier or weightier matters of the law, which are represented by [[judgment, mercy, and faith](#)] ([Mat 23:23](#)). There is a very sobering message connected to this eating of herbs and devouring of fruit [of their ground](#).

[Psa 105:36](#) He smote also all the firstborn in their land, the chief of all their strength.

The culmination of all these plagues that occurred for our sakes ([2Co 4:15](#)) is explained in this verse that speaks of how God "**smote also all the firstborn in their land, the chief of all their strength**". If our Father did not do this we would never be able to say that we "always have an out" a way to endure and go through the temptation that we must resist unto the shedding of blood through Christ our saviour ([1Co 10:13](#) , [Heb 12:4](#) , [Joh 12:24](#) , [Rom 5:10](#)).

God takes away "the firstborn in their land" "the chief of all their strength" and use the life of Reuben who was the first born of Jacob as a type of our first perverse earthly and sensual spiritual relationship with the church who is supposed to be our mother Jerusalem above ([Gen 49:3](#) , [Gen 35:22](#) ,

[Gal 4:26](#)). God determined from the foundation of the world who his first fruits, the "firstborn in their land", would be. We become the first born in God's kingdom only because God has shown mercy to us by smiting that part of us that wanted to have preeminence among the brethren, and he destroys that spirit in us and takes away "the chief of all their strength" from within us so that we become of the generation who have no confidence in the flesh and see His strength made perfect through our weakness ([Php 3:3](#) , [2Co 12:9](#)).

Psa 105:37 He brought them forth also with silver and gold: and *there was not one feeble person* among their tribes.

This last verse of our study plays well into the thought that we "**always have an way out**" and that we ought to always "**give thanks unto the LORD**" for making that provision, just as he did for Israel by having the Egyptians spoil them with this very symbolic "silver and gold" ([Exo 12:36](#) , [Luk 1:28](#)). The end result of all the plagues they endured along-side the Egyptians who were "glad when they departed" was the bread that was brought about by the destruction of all the giants in their land through those plagues ([Num 14:9](#)). The silver represents the repentance of our life as we come out of her my people, and the gold is the righteousness of Christ that is forged through the fiery trials that were endured through the gift of his ointment and salve that made that possible ([Rev 3:18](#)).

Not one of us will be a "feeble *person* among their tribes" is speaking of the spiritual condition the Lord is going to have the bride of Christ in, once she has made herself ready by the grace and faith of God ([Rev 19:7](#) , [1Pe 2:9-10](#)).

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[1Pe 2:9](#) But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

[1Pe 2:10](#) Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

Next week Lord willing we will look at our last part of our study as we look at why it is so critical that we "make sure that people see you" in this life in the way that Christ would have us be lights in this world ([Mat 5:16](#)).

[Mat 5:16](#) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Psa 105:38 Egypt was glad when they departed: for the fear of them fell upon them.

Psa 105:39 He spread a cloud for a covering; and fire to give light in the night.

Psa 105:40 *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

Psa 105:41 He opened the rock, and the waters gushed out; they ran in the dry places *like a river*.

Psa 105:42 For he remembered his holy promise, *and* Abraham his servant.

Psa 105:43 And he brought forth his people with joy, *and* his chosen with gladness:

Psa 105:44 And gave them the lands of the heathen: and they inherited the labour of the people;

Psa 105:45 That they might observe his statutes, and keep his laws. Praise ye the LORD.