

"Blessed *are* they that keep judgment"

Part One ([Psa 106:1-11](#)) "Remember me, O LORD, with the favour thy people"

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Psa 106:1 Praise ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

Psa 106:2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

Psa 106:3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

Psa 106:4 Remember me, O LORD, with the favour *that thou bearest* unto thy people: O visit me with thy salvation;

Psa 106:5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

Psa 106:6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

Psa 106:7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.

Psa 106:8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

Psa 106:9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

Psa 106:10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

Psa 106:11 And the waters covered their enemies: there was not one of them left.

This four part study entitled "Blessed *are* they that keep judgment" is another reminder as was Mike's latest study in Isaiah that "when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness"([Isa 26:9](#)).

Israel of old, as we know, typifies the Israel of God ([Gal 6:16](#)), and all of their journeys in the wilderness were types of us ([1Co 10:11](#) , [1Pe 1:12](#)) so that we can understand our need to keep judgment in our earth today as we progress forward in our high calling in Christ who is our peace, and the reason we can endure through all that we must go through as we go unto perfection on the third day ([Eph 2:14](#) , [Php 4:13](#) , [Luk 13:32](#)).

Gal 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

[Eph 2:14](#) For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

[Luk 13:32](#) And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

We are so incredibly blessed to be "visited by his salvation today" and to know his visitation ([Luk 19:41-44](#) , [Mat 24:2-9](#) , [Joh 2:19](#) , [1Co 3:16](#)) is his much needed judgement that must be executed in our earth if we are going to be received as sons ([Heb 12:6](#)) who are blessed to be amongst those who "see the good of thy chosen" ([Mat 22:14](#)) as "we rejoice [in] the gladness of thy nation"([1Pe 2:9](#)) and "glory with thine inheritance in the saints"([Eph 1:17-20](#)).

[Luk 19:41](#) And when he was come near, he beheld the city, and wept over it,
[Luk 19:42](#) Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
[Luk 19:43](#) For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
[Luk 19:44](#) And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

[Mat 24:2](#) And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

[Mat 24:3](#) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

[Mat 24:4](#) And Jesus answered and said unto them, Take heed that no man deceive you.

[Mat 24:5](#) For many shall come in my name, saying, I am Christ; and shall deceive many.

[Mat 24:6](#) And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

[Mat 24:7](#) For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

[Mat 24:8](#) All these *are* the beginning of sorrows.

[Mat 24:9](#) Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

These words of Christ in ([Mat 24:4-9](#)) are words that must be read, heard, and kept ([Rev 1:3](#)) if we are going to see this temple (the temple that we are) that represents all (4) of mankind's (6) flesh (10), 4+6=10 ([Joh 2:20](#)) be destroyed and then raised up in three days ([Eph 2:6](#)).

[Joh 2:19](#) Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

[Joh 2:20](#) Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

[Joh 2:21](#) But he spake of **the temple of his body**.

[1Co 3:16](#) Know ye not that **ye are the temple of God**, and *that* the Spirit of God

dwelleth in you?

Mat 22:14 For many are called, but **few are chosen**.

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 marvelous light:

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of **the glory of his inheritance in the saints**,

Eph 1:19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

As we look into this Psalm 106 we see many examples of Israel's unfaithfulness juxtaposed against God's faithfulness to them for our sakes (2Co 4:15), "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known".

Boasting is excluded by the law of faith (Rom 3:27), and it is God's grace and faith that are saving us today (Eph 2:8) just as Israel was physically being saved from their outward enemies, and being corrected for their disobedience along the way, to remind us of our own need to become spiritually mature through a process of much affliction, persecution and tribulation (Psa 34:19, 2Ti 3:12, Act 14:22).

God is far higher than all the powers and principalities that for so long have controlled our own heavens and left us in bondage in Egypt (Eph 1:21, Eph 6:12), and Christ is the only way (Joh 14:6) we are going to experience the love of God (Rom 5:5) and his peace that passes all understanding (Php 4:7). As the Israel of God who is filling up in our flesh what is behind of His afflictions (Col 1:24), we are blessed to "bear in my body [*the body of Christ*] the marks of the Lord Jesus" which is what will happen if we are blessed to have "the grace^{G5485} of our Lord Jesus Christ *be* with your spirit" (Gal 6:18). Verse four of our study simply states, "Remember me [us], O LORD, with the favour *that thou bearest unto thy people: O visit me [us] with thy salvation*"

Gal 6:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

Gal 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Gal 6:18 Brethren, the grace^{G5485} of our Lord Jesus Christ *be* with your spirit. Amen.

G5485

- Strong's: From G5463; *graciousness* (as *gratifying*) of manner or act (abstract or concrete; literal figurative or spiritual; especially the divine influence upon the heart and its reflection in the life; including *gratitude*): - acceptable benefit **favour gift grace** (-ious) joy liberality pleasure thank (-s -worthy).

Total KJV Occurrences: 151: ●abound, 1 ●acceptable, 1 ●benefit, 1 ●**favor, 6** ●gift, 1 ●**grace, 128** ●gracious, 1 ●joy, 1 ●liberality, ●pleasure, 2 ●thank, 2 ●thanked, 1 ●thanks, 4 ●thankworthy, 1

Part One ([Psa_106:1-11](#)) "Remember me, O LORD, with the favour thy people"

our first verse:

Psa 106:1 Praise ye the LORD. O give thanks unto the LORD; for *he is good: for his mercy endureth for ever.*

As we go through this study and learn of the steadfast love of God as he works with the rebellious nation of Israel, it becomes clear why we are to "Praise ye the LORD" and give thanks "unto the LORD" because it is his goodness "**for he is good**" and his "**mercy**" that is being shown to His people (*typified by Israel of old*) in this age that leads us unto repentance and spiritually matures us throughout this life ([Rom 2:4](#), [Rom 11:31-32](#)).

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[Rom 11:31](#) Even so have these also now not believed, that through your mercy they also may obtain mercy.

[Rom 11:32](#) For God hath concluded them all in unbelief, that he might have mercy upon all.

As we read on in the verses yet to come, we will learn of God's forbearance and longsuffering even toward an impenitent nation whose heart is treasuring up against itself "wrath against the day of wrath and revelation of the righteous judgment of God" ([Rom 2:5](#)). It is that judgement that we are so blessed to keep in our earth today so that we can continue to learn of His righteousness ([1Pe 4:17](#), [Isa 26:9](#)).

[Rom 2:5](#) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

[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.

Psa 106:2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

God's love is steadfast toward us and his mercy endures for ever (The phrase for his mercy *endureth* for ever is mentioned twenty six times in [Psa 136:1-26](#)), as we are reminded that He shows much forbearance and longsuffering toward us ([Rom 2:4](#)).

The "mighty acts of the LORD" spoken of in this second verse of our study tonight ([Psa 106:2](#)) are the "wonderful works" ([Psa 107:31](#)) that are being accomplished in the lives of those who are being judged in this age, and we are instructed to not despise the chastening of our Father that is connected to those works and judgement ([Heb 12:5](#)) but rather give thanks and praise that His mercy will prevail through this process of maturing us. Christ can finish our faith ([Heb 12:1-2](#)) and take us from being potential heirs to being worthy to receive the inheritance ([Gal 4:1](#)) as we obtain unto that inheritance in the saints

through enduring until the end of this age "for His name sake" ([Php 4:13](#) , [Rom 8:36-37](#)).

We can be found in that blessed and holy first resurrection because He was faithful to help us drink the cup indeed, a cup that is never pleasant when we are going through the process ([Heb 12:11](#)), but one that we must endure if we are going to be counted worthy to reign with him ([Gal 3:22-27](#) , [Luk 21:23](#) , [Mat 24:20](#) , [Mar 9:24](#) , [Mat 20:23](#) , [2Ti 2:12](#)).

God remembers His people to show favour to them and it is for his name sake that this is written toward those who are the weak of the world "**Remember me, O LORD, with the favour thy people**". We will be that pattern for the world that will demonstrate that Gods forbearance and longsuffering will continue on for the rest of his creation ([1Co 1:25-27](#) , [1Ti 1:16](#)).

[1Co 1:25](#) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

[1Co 1:26](#) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

[1Co 1:27](#) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

[1Ti 1:16](#) Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

[1Ti 1:17](#) Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

[Psa 106:3](#) Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

Blessed are they who obtain mercy in this age through God's judgements that are in our earth ([Jer 22:29](#)) making it possible (in time) for us to bring all our thoughts and words into subjection unto him ([2Co 10:5](#) , [Jas 3:2](#)). This subjection is all being accomplished "for his name sake" and will ultimately result in all things being subject unto God our Father who will be "all in all" ([Psa 1:3](#) , [Joh 13:35](#) , [1Co 15:28](#)).

[2Co 10:5](#) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

[Jas 3:2](#) For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

[Psa 1:3](#) And he shall be like a tree planted by the rivers of water [[Eph 3:17](#)], that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

[Joh 13:35](#) By this shall all men know that ye are my disciples, if ye have love one to another.

[1Co 15:28](#) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The "earth, earth, earth" of ([Jer 22:29](#)) reminds us that there is a process unfolding, and that "**he that doeth righteousness at all times**" does not mean that we don't have sin in our members, as we are sanctified through a process of hope by which we are being saved ([1Jn 3:3](#) , [Rom 8:24](#) , [1Jn 1:8](#) , [Col 1:27](#)).

[Jer 22:29](#) O earth, earth, earth, hear the word of the LORD.

[1Jn 3:3](#) And every man that hath **this hope** in him purifieth himself, even as he is pure.

[Rom 8:24](#) For we are saved **by hope**: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

[1Jn 1:8](#) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, **the hope of glory**:

Psa 106:4 Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

Psa 106:5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

God's "favour"([Luk 1:28](#)), his "salvation"([1Co 6:2-3](#)), "the good of thy chosen"([Mat 22:14](#)), "thy nation"([1Pe 2:9](#)), and "thine inheritance"([Eph 1:18](#)), are all speaking about the elect who are the saviours who will come up on mount Zion in that day to judge the mount of Esau ([Oba 1:21](#)).

[Luk 1:28](#) And the angel came in unto her, and said, Hail, *thou that art highly favoured*, the Lord *is* with thee: blessed *art* thou among women.

[1Co 6:2](#) Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?

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

[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:

[Eph 1:18](#) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

[Oba 1:21](#) And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

There could be no greater blessing in this age than to have God "remember me" us, and that we "may see the good" that he has in store for ourselves and for the rest of humanity in time ([1Co 2:9-10](#)).

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1Co 2:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Our joy will not be able to be taken away from us in that day ([Joh 16:22-24](#)), and we rejoice today as we look to the joy set before us, the glory that God has set before His people who are being sanctified today so that they can be used to sanctify the rest of God's creation as we are sent forth with his word that will heal all people in time ([Joh 20:21](#) , [Psa 107:20](#)).

[Joh 16:22](#) And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

[Joh 16:23](#) And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

[Joh 16:24](#) Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

[Joh 20:21](#) Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

[Psa 107:20](#) He sent his word, and healed them, and delivered *them* from their destructions.

[Psa 106:6](#) We have sinned with our fathers, we have committed iniquity, we have done wickedly.

[Psa 106:7](#) Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, even at the Red sea.

These two verses are types of us again reminding us that "we have sinned with our fathers" and we are guilty of all ([Rom 3:23-24](#) , [1Ti 1:15-16](#)). God has blessed us to see that we live by every word that proceeds from His mouth ([Mat 4:4](#)) and that we are the ones who have "committed iniquity" and "have done wickedly". We all start there and then we are "justified freely by his grace through the redemption that is in Christ Jesus" as we obtain mercy through this incredible journey of longsuffering that God works in us ([Rom 2:4](#) , [2Pe 3:9](#)). We can take great comfort now in the journeys of Israel who were going through the Red Sea knowing that Christ orchestrated all of this for our benefit ([Eph 1:11-12](#)) so that we would believe in his power to deliver us spiritually today as he delivered them physically in their time ([Heb 12:25-27](#)).

[Rom 3:23](#) For all have sinned, and come short of the glory of God;

[Rom 3:24](#) Being justified freely by his grace through the redemption that is in Christ Jesus:

[1Ti 1:15](#) This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

[1Ti 1:16](#) Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all **longsuffering**, for a pattern to them which should hereafter believe on him to life everlasting.

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; **but is longsuffering** to us-ward, not willing that any should perish, but that all should come to repentance.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

Heb 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

Heb 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Heb 12:27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

"Our fathers", is speaking of us, our 'old man', when we "understood not thy wonders in Egypt". Those wonders consisted of His mighty hand that created the light and the darkness, the peace and the evil ([Isa 45:7](#)) and God's deliverance was at an appointed time for us (*and Israel*) just as our being overtaken by sin and being brought into bondage was all something that was written in our books (*and Israel*) and was caused to witness to us of the Sovereignty of God over all the clay of humanity throughout all time ([Eph 1:11](#) , [Rom 9:21](#)).

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

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

This verse is also telling us that even after we are delivered by His hand we soon forget "the multitude of thy mercies" and the provoking of God at the Red Sea is another way of saying that we frustrate the grace of God until we are mature enough to simply press toward the prize of the mark of the high calling in him ([Gal 2:21](#) , [2Pe 1:9](#) , [Php 3:14-15](#))

Gal 2:21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

2Pe 1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Php 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Php 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Psa 106:8 **Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.**

Everything that God does is "for his name sake" as he sends forth his word to heal us, remembering us, and showing favour to us (*his kind of first fruits*) in this age so that "the abundant grace might through the thanksgiving of many redound to the glory of God" when that day comes when we will be able to extend that same mercy and love toward the rest of His creation "for His name sake" ([2Co 4:15](#) , [Eph 2:4-7](#)). God wants all the world to know that He is a loving Father, and all the world will finally come to know collectively that He is a loving Father who does all things "for His name sake" to reveal and "make his mighty power to be known".

[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.

[Eph 2:4](#) But God, who is rich in mercy, for his great love wherewith he loved us,

[Eph 2:5](#) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

[Eph 2:7](#) That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

[Psa 106:9](#) He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

How the world within us will transition into understanding God's love for all of his creation is through the deliverance that he will bring from the marred vessel that was made in the Potter's hand ([Jer 18:4](#) , [Rom 9:11](#) , [Rom 9:19-21](#)).

Rebuking the Red Sea is symbolic of the chastening grace that we must experience in order to move forward "through the depths". When the sea is parted it witnesses to us with those two walls of water that represent the comparing of spirit with spirit which is the only way we can be quickened with His word ([Joh 6:63](#)) to go "through the wilderness"([1Co 2:13](#)).

[Joh 6:63](#) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

[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.

[Psa 106:10](#) And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

God saved Israel from "the hand of him that hated *them*" which saving was a type and shadow of how he is saving us from ourselves, from our own deceitfully and desperately wicked hearts ([Jer 17:9](#)) that need to die daily and be "redeemed" "from the hand of enemy" daily ([1Co 15:31](#)). "Remember me, O LORD, with the favour *that thou bearest unto thy people*: O visit me with thy salvation" is again tied to this thought of being saved and reminds us to "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" ([Luk 21:36](#))

Psa 106:11 And the waters covered their enemies: there was not one of them left.

This hope-filled last verse of tonight's study is a shadow of the baptisms that all the world will experience, first with water and then with fire so that in the end "there was not one of them left" of our "enemies" the last enemy being destroyed being death ([Luk 3:16](#) , [1Co 15:26](#)).

[Luk 3:16](#) John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

[1Co 15:26](#) The last enemy *that* shall be destroyed *is* death.

Next week, Lord willing, we will look at verses ([Psa 106:12-29](#)) in the second part of our study, where we will look at how God made manifest in the lives of Israel the true nature of the beast ([Ecc 3:18-19](#)) revealing the types and shadows of how we all were, and can still be, as we come out of our former carnal and unconverted conversation so that we can now bring forth good fruit to the glory of God ([Mat 7:18-20](#)).

[Ecc 3:18](#) I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

[Ecc 3:19](#) For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

[Mat 7:18](#) A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

[Mat 7:19](#) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

[Mat 7:20](#) Wherefore by their fruits ye shall know them.

Psa 106:12 Then believed they his words; they sang his praise.

Psa 106:13 They soon forgot his works; they waited not for his counsel:

Psa 106:14 But lusted exceedingly in the wilderness, and tempted God in the desert.

Psa 106:15 And he gave them their request; but sent leanness into their soul.

Psa 106:16 They envied Moses also in the camp, *and* Aaron the saint of the LORD.

Psa 106:17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

Psa 106:18 And a fire was kindled in their company; the flame burned up the wicked.

Psa 106:19 They made a calf in Horeb, and worshipped the molten image.

Psa 106:20 Thus they changed their glory into the similitude of an ox that eateth grass.

Psa 106:21 They forgot God their saviour, which had done great things in Egypt;

Psa 106:22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

Psa 106:23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

Psa 106:24 Yea, they despised the pleasant land, they believed not his word:

Psa 106:25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

Psa 106:26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

Psa 106:27 To overthrow their seed also among the nations, and to scatter them in the

lands.

Psa 106:28 They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.

Psa 106:29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.