

# "He gave them their request" part A

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

Part Two (Psa 106:12-20) "He gave them their request" part A

(Psa 106:21-29) "He gave them their request" part B

Part Three (Psa 106:30-39) "The idols of Canaan"

Part Four (Psa 106:40-48) "He regarded their affliction, when he heard their cry"

**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.

Last week, in the first part of our study entitled "Remember me, O LORD, with the favour thy people", the major type and shadow discussed for our sakes (2Co 4:15) was the heartfelt thanks toward God from Israel for the mighty acts of deliverance that He executed before all of Egypt that typifies the world within and without ourselves. The crossing of the Red Sea, and the blood put on the door posts and the preparation of "the LORD'S passover" is full of symbolism for us in regard to God's work in the lives of those who He prepares to drag to

Christ in this age ([Joh 6:44](#)). We are sojourning away from the past bondage of sin within our members ([Rom 7:23-25](#)) represented by Egypt ([Exo 12:10-11](#) , [Exo 12:3](#) , [Exo 12:7](#) , [Exo 12:15](#) , [2Co 6:17](#)).

[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.

[Rom 7:23](#) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[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.

[Exo 12:10](#) And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. ([1Co 3:15](#))

[Exo 12:11](#) And thus shall ye eat it; *with* your loins girded ([Eph 6:14](#) , [Joh 6:35](#)), your shoes on your feet ([Eph 6:15](#)), and your staff in your hand;([Eph 6:17](#)) [*this verse 11 represents the clothing that we must have on to go through the fire that will burn away "that which remaineth of it until the morning". Flesh and blood does not inherit the kingdom*]

[Exo 12:3](#) Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house([Col 1:27](#)):

[Exo 12:7](#) And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

[Exo 12:15](#) Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. [*do not continue in sin* [Rom 6:15](#) , [Heb 10:26](#) , [Joh 8:11](#)]

[2Co 6:17](#) Wherefore come out from among them [*typified by "the LORD'S passover" and exodus from Egypt within and without* ([1Jn 2:16](#))], and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

The first two verses of this part of the Psalm 106 (verses 12 and 13) sets the stage to describe the condition of Israel's heart and their inability at this point to continue in the truth, where we read, right after their enemies are covered with water "Then believed they his words; they sang his praise [*anon with joy receiveth it*]. They soon forgot his works; they waited not for his counsel". This is also witnessed in our Lord's words to the disciples who started off believing Him as well, and received God's word with joy ([Mat 13:20-21](#) , [Mat 11:6](#)). What Christ was telling all his disciples in his lifetime is the same message today and those who are blessed to read, hear, and keep the sayings of the prophecy ([Rev 1:3](#)) know that we must continue believing and enduring through this life in order to go unto perfection ([Joh 8:30-32](#) , [Jas 1:4-8](#) , [Mat 24:13](#)).

Mat 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Mat 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Mat 11:6 And blessed is *he*, whosoever shall not be offended in me.

Joh 8:30 As he spake these words, many believed on him.

Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Joh 8:32 And ye shall know the truth, and the truth shall make you free.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him [Joh 8:31], but also to suffer for his sake; [clearly continuing in belief on God's word (Christ) will bring about suffering, but it will also purify us through those fiery trials so that we can be considered "disciples indeed" as a result of that sanctification process (Joh 17:17, Mat 10:22)].

This section of scripture in James ([Jas 1:2-4](#)) reminds us of the intricate workings of God's workmanship in our heavens that are being sanctified ([Eph 2:10](#)) and is no different than the type and shadow events of the many divers temptations and struggles that God gave Israel when "**he gave them their request**" (of verse 15) ([2Ti 3:16-17](#)).

Jas 1:2 My brethren, count it all joy when ye fall into divers temptations;

Jas 1:3 Knowing *this*, that the trying of your faith worketh patience.

Jas 1:4 But let **patience** have *her* perfect work, that ye may be perfect and entire, wanting nothing. [Going back to ([Joh 8:10-11](#)) Christ reminds this woman who typifies the church that the accuser of the brethren has no power over her any longer "She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and sin no more**"- We must have our faith tried, and experience this humbling experience of being dragged before Christ prior to being told "**Neither do I condemn thee: go, and sin no more**". Ceasing from sin can only happen through suffering, and so Christ prophesies that Mary who again is a type of the church will suffer for that reason, so " that the thoughts of many hearts may be revealed" ([1Pe 4:1](#), [Luk 2:35](#))]

[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;

[Luk 2:35](#) (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

In this section of Psalm 106, the Lord shows us, through the types and shadows of the nation of Israel, that not only must we believe and be thankful for the deliverance that comes from His mighty hand, but we also must continue in truth and live out those types and shadows in our own lives ([Exo 12:7-13](#)) that clearly demonstrate a complete process of overcoming ([Exo 12:15](#)) and a need in regard to "the LORD'S passover" to leave "...nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire" ([Exo 12:10](#), [1Co 3:15](#)).

**Exo 12:10** And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

**1Co 3:15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

The Lord is maturing the body of Christ with a spirit of forbearance and longsuffering, which we discussed last week (**2Co 6:6** , **Eph 4:2**) . Forbearance and longsuffering are formed as we go through the fiery trials He brings our way (**Psa 107:25** , **Psa 107:28-29**) and this is how we learn to possess our souls in patience (**Luk 21:19**). That process of forbearance and longsuffering is connected to repentance, as demonstrated with the adulterous woman who represents the church, and we need to acknowledge that process working in the lives of each member who we forgive, as well as seeing the need for our need for forgiveness from Christ in each other (**Rom 2:4** , **Mat 6:12-14** *How important is that forgiveness , and what is the connection we can make with a church (woman) who goes from physical adultery (the natural first) to what it says in these verses of Mathew as well as "the LORD'S passover" **Mat 5:23-26** , **Exo 12:10***).

**Mat 5:23** Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

**Mat 5:24** Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

**Mat 5:25** Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

**Mat 5:26** Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.(**1Co 3:15**).

**Exo 12:10** And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

If we are going to be granted to finish the work of the Lord on the cross that he has given each of us to bear (**Mat 16:24** , **Php 1:6**), we will learn together, through the power of the holy spirit that God gives us, that we can be strengthened through Him to be able to carry our cross and bear each other's burden as we do good unto all men especially unto the household of faith who are being granted to "overcome by the blood of Lamb, and by the word of their testimony; and they loved not their lives unto the death (**Rev 12:11**), a life that is going through the fire of judgement in this age (**1Pe 4:12** , **1Pe 4:17**).

To be a light in this age is to love your neighbour as yourself and also love not your own life, and these two statements are not contradicting (**Mat 22:39** , **Joh 12:25**). The life that we are to love is the life of Christ in each other that gives us the power to be His witnesses who are able to overcome through Him with a spirit of forbearance and longsuffering that is given to those who are likened unto lambs for the slaughter, taking us back to the concept of "the LORD'S passover" (**Rom 8:36**). It is only through Christ that we will be able to say from the cross that we bear for each other in this age, "**Father, forgive them; for they know not what they do**"(**Gal 6:2** , **Luk 23:34**). The devilish action of our hearts is revealed right

after Christ asked that forgiveness, then "they parted his raiment, and cast lots" which is symbolic of our disregard for the words of Christ, and our inability to leave those garments intact as one body of clothe, the sum of God's word in other words, and not the myriad of divided churches that exist today. This most important moment of being forgiven from Christ's heart ([Mat 18:35](#)) was accompanied by the unlawful dividing of his garments that witnesses to our disregard for Christ's word and His body as also witnessed in the story of Stephens martyrdom ([Psa 50:17](#) , [Act 7:58-60](#)).

[Psa 50:17](#) Seeing thou hatest instruction, and castest my words behind thee.

[Act 7:58](#) And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

[Act 7:59](#) And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

[Act 7:60](#) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Lord has used the wilderness experience of Israel for our sakes to show us that in order to destroy the deceitful and desperately wicked heart within us that does not forgive from the heart ([Jer 17:9](#)), He must make manifest through our actions what it is that is yet to be burned out of us, and so he gave them/us "**he gave them their request**", which is just another way of saying the Lord answers us according to the idol of our hearts that he plans to destroy ([Eze 14:4](#) , [1Co 3:17](#)). This destruction of the old temple is also typified by the death of Christ and why our communion is intimately connected to His suffering within each other as we partake of that Passover within the relationship that we have with each other in our Father and Christ ([1Co 10:16](#) , [Joh 14:20](#) , [Php 3:10](#)).

Christ in us enables us to go through the humbling journey of falling seven symbolic times (*through the wilderness*) ([Pro 24:16](#)) and He brings us to our desired haven ([Psa 107:30](#)) that will bring us to "praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!"([Psa 107:31](#)). It pleased the Father to bruise Christ just as it does His own children ([Heb 12:6](#)) because He knows that "the LORD'S passover" is something that we must live in each other's lives, as we are being saved through Christ (*our Passover*) who enables us to go without the camp ([Act 4:27-28](#) , [Isa 53:10](#) , [Col 1:24](#) , [Heb 13:13](#)). This is where our increase comes from, through the trials, through the gold being tried, given as a gift, a wonderful work unto the children of men, and so when we read "**he gave them their request**", we pray the Lord will help us see that this is the only way we can come to our safe haven in Christ as we mature through our trials.

*Our first verse:*

**[Psa 106:12](#) Then believed they his words; they sang his praise.**

Moses' life typifies the life of Christ, who, after the "wonders in Egypt" and the rebuking of "the Red sea also", brought them (*the Israelites*) to believe what God was doing through Moses. In the book of John we see this parallel event in Christ's life ([Joh 8:31-32](#) , [Joh 8:36](#)) and understand therefore that this is not a one time event of overcoming, but a lifetime of enduring until the end, and continuing in the truth that sets us free.

**Joh 8:31** Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

**Joh 8:32** **And ye shall know the truth, and the truth shall make you free.**

**Joh 8:36** **If the Son therefore shall make you free, ye shall be free indeed.**

Our hearts are being transformed ([Rom 12:2](#)) through those "wonders in Egypt" which represent the wonderful works of God that bring us to sing "his praise"([Psa 107:30-31](#)).

**Rom 12:2** And be not conformed to this world [*Egypt within and without*]: 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.

**Psa 107:30** Then are they glad because they be quiet; so he bringeth them unto their desired haven.

**Psa 107:31** Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

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

Forgetting "his works" and not waiting "for his counsel" is again very easily demonstrated in the lives of those who were shown many good works of His Father, and God has caused these events to show us the hypocrisy that is just naturally in our hearts until it is burnt out ([Joh 10:32](#) , [Joh 21:3](#)).

**Joh 10:32** Jesus answered them, **Many good works have I shewed you from my Father; for which of those works do ye stone me?**

**Joh 21:3** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

It is expedient that Christ goes away so that the comforter can bring us, his wayward disciples, back starting "when the day of Pentecost was fully come", when the Spirit of truth is sent ([Joh 16:7](#) , [Joh 16:13](#) , [Act 2:1-2](#)).

**Joh 16:7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

**Joh 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

**Act 2:1** And when the day of Pentecost was fully come, they were all with one accord in one place.

**Act 2:2** And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

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

When we forget "his works" and don't possess our souls in patience, as we wait "for his counsel" we will find ourselves acting like Israel of old who "lusted exceedingly in the wilderness, and tempted God in the desert" . We know that this applies to us inwardly as the Lord brings us in remembrance of the bondage that there is in the spiritual wilderness of this world and how we will just naturally tempt "God in the desert" when we neglect so great a salvation and are deprived of the whole stay of bread and water because we are looking elsewhere to find the true living waters.

God causes this spirit to manifest in his people so that it can be burnt out and we can be brought back to our senses and give great thanks and continue in a renewed zeal to serve the Lord who keeps us in the way of life ([2Co 7:10-11](#)).

[2Co 7:10](#) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

[2Co 7:11](#) For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

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

God gives us our "request", and creates the contrast that we need through the "leanness" he puts into our souls so we can learn through this experience of evil ([Ecc 1:13](#)) that God is sovereign over the clay to make it a vessel of honour or dishonour as it pleases Him who has "power over the clay" ([Rom 6:20-22](#) , [Rom 9:21-23](#) , [2Ti 2:20](#)).

[Rom 6:20](#) For when ye were the servants of sin, ye were free from righteousness.

[Rom 6:21](#) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

[Rom 6:22](#) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[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?

[Rom 9:22](#) *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

[Rom 9:23](#) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

[2Ti 2:20](#) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

**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.

Moses and Aaron in this instance represent our Father and Christ within us ([Joh 14:20](#)), and when we are not mature sons, the spirit of envy and lust are going to manifest in our yet carnal state as we unwisely compare ourselves amongst ourselves becoming part of the number<sup>G1469 G1438</sup>, and not recognizing or appreciating or believing the work that God is doing within the many members ([1Co 3:3-4](#), [2Co 10:12](#), [Joh 10:38](#)).

**1Co 3:3** For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

**1Co 3:4** For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

**2Co 10:12** For we dare not make ourselves of the number, or compare ourselves ([1Co 3:4](#)) with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

**Joh 10:38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

**Luk 6:44** For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

**make ourselves of the number**<sup>G1469 G1438</sup> *eng-kree'-nō heh-ow-too'*

<sup>G1469</sup> **to judge** *in* that is *count* among: - make of the number

<sup>G1438</sup> (Including all the other cases); from a reflexive pronoun otherwise obsolete and the genitive (dative or accusative) of **G846**; *him (her, it, them, also [in conjunction with the personal pronoun of the other persons] my, thy, our, your) -self (-selves), etc.: - alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own (-selves), + that she had, their (own, own selves), (of) them (-selves), they, thyself, you, your (**own, own conceits, own selves**, -selves).*

We are part of the number when a conceited spirit causes us to "compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" and it is the Lord who causes this to happen or "**He gave them their request**" as he deceives the prophet within us for his purpose of maturing us when we are brought unto repentance for such actions at the appointed time ([Eze 14:9](#)).

**1Co 3:3** For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

**1Co 3:4** For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

**2Co 10:12** For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

**Joh 10:38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

God will not leave any son or daughter of His in this state of immaturity, and heals our land by having "the earth opened and swallowed up Dathan" just as was the case with the rebellion of Korah when two hundred and fifty men were swallowed up in the earth (**Num 16:2**), men of renown who represented that proud man of sin on our throne who is lofty (Abiram<sup>H48</sup>) and in need of being humbled under the mighty hand of God. (**Jas 4:10-12**)

**Num 16:2** And they rose up before Moses, with certain of the children of Israel, two hundred and fifty [*multiple of 5 representing the grace and faith that will be required to burn out these ungodly spirits within us in their appointed time*] princes of the assembly, famous in the congregation, men of renown:

**Jas 4:10** Humble yourselves in the sight of the Lord, and he shall lift you up.

**Jas 4:11** Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

**Jas 4:12** There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Abiram<sup>H48</sup> *ab-ee-rawm'*

From **H1** and **H7311**; *father of height* (that is, *lofty*); *Abiram*, the name of two Israelites: - 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.

There is a glory in the terrestrial state that we are in (**1Co 15:40** , **Ecc 3:18-19**), and when Israel "made a calf in Horeb, and worshipped the molten image" it was again another type and shadow to show us how we put the terrestrial beast on the throne of our hearts and worship him as God (**Rev 13:15**).

**1Co 15:39** All flesh *is* not the same flesh: but *there is* one kind of flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

**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.

**Rev 13:15** And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

The image of the man who is a beast or "an ox" believes that he has done many wonderful works and therefore the larger and more expensive offering of the ox is represented in this instance [*negative example of the burnt offering*], but notice the ox eats grass, and when we exalt ourselves, or glory in those things that God does through us, we are yet carnal beasts thinking we are mature sons when in reality we are still on herbs eating grass as this ox is described doing (1Co 4:7 , Heb 5:13-14 , Rom 14:1-3).

**1Co 4:7** For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

**Heb 5:13** For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

**Heb 5:14** But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

**Rom 14:1** Him that is weak in the faith receive ye, *but* not to doubtful disputations.

**Rom 14:2** For one believeth that he may eat all things: another, who is weak, eateth herbs.

**Rom 14:3** Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

God declares the end from the beginning (Isa 46:10) and tells us how he is going to deal with this immature spirit that glories in self and looks for others to align with their beastly perceptions "to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed", and God gives him power to do that "he gave them their request" (of verse 15) so that "a fire was kindled in their company; the flame burned up the wicked" (of verse 18).

That fire is the solution to saving us from those requests that God has answered us in our immature state according to the idol of our hearts. He causes the sin to manifest within the weak vessel of clay, but then he mercifully destroys the sin, and forms a new creation, a new vessel of honour that only He alone can build (Jer 18:4 , Psa 127:1).

**Jer 18:4** And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

**Psa 127:1** **A Song of degrees for Solomon.** 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.

Next week Lord willing we will look at part B of our study sub-titled "He gave them their request" where we will look at the mercy of God being expressed through the types of Christ found in the life of Moses, and reflect on the hope that "had not Moses (*type of Christ*) his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*."

**Psa 106:21** They forgat 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.