

Psalm 106 "Blessed *are* they that keep judgment"

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

Part Two ([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.

"They soon forgot his works" of verse 13 from last week and "they forgot God their saviour" in verse 21 of the first verse in this part B study entitled "He gave them their request" is a real testimony of how easily we can forget the miracles that our Saviour has done in our own lives, the "great things in Egypt" within our selves.

Last week we looked at how Christ's words and works ([Joh 10:38](#)) are connected and that in order to do the works, we must believe and keep the words ([Joh 6:29](#) , [Joh 6:68](#) ,

[Joh 17:18](#) , [Rev 1:3](#)) and endure through this life with a longsuffering spirit ([2Co 6:6](#) , [Eph 4:2-3](#)) that He is developing within each of His children as we build the temple of God. The building of Noah's arc and our being led by the spirit of God to go where God would have us go, as we are about our Father's business ([Luk 2:49](#)) are typified by Abraham going to a place that he would later inherit. Christ emptied himself to come to our land, our earth ([1Jn 4:1-4](#)), so that we can become His inheritance in the saints and that is typified by Abraham going to a place that he would later inherit ([Php 2:7-9](#) , [Eph 1:18](#) , [Heb 11:6-8](#)).

[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.

[Joh 6:29](#) Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

[Joh 6:68](#) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

[Joh 17:18](#) As thou hast sent me into the world, even so have I also sent them into the world.

[Rev 1:3](#) Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

[2Co 6:6](#) By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

[Eph 4:2](#) With all lowliness and meekness, with longsuffering, forbearing one another in love;

[Eph 4:3](#) Endeavouring to keep the unity of the Spirit in the bond of peace.

[Php 2:7](#) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[Php 2:8](#) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[Php 2:9](#) Wherefore God also hath highly exalted him, and given him a name which is above every name:

[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,

[Heb 11:6](#) But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

[Heb 11:7](#) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world [*primarily without for Abraham and primarily within for God's elect*], and became heir of the righteousness which is by faith.

[Heb 11:8](#) By faith Abraham [*type of Christ*], when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. ([Rom 8:14-16](#))

What we are going to do at first is be shown that we can't keep the words of life or do the works we were called unto without Christ and so these verses are written for our admonition ([Psa 106:13](#) , [Psa 106:21](#)) and are the reason "He gave them their request" so that after we come to our wits' end and cry out to God who alone can deliver us from ourselves, then we understand why we are blessed to be judged in this age: "Blessed *are* they that keep judgment", as we're brought to our desired haven, Christ, through that judgement ([Psa 107:30](#)).

The rich young ruler of ([Mat 19:21](#)) represents those who are not being judged to let go of our perceived many good works or supposed spiritual riches (*idols wrapped around our hearts*) that we have acquiesced through the years and that we can't at this stage give up, and must give up if we are going to follow Christ and go unto perfection or "**If thou wilt be perfect**" ([Mat 19:22-23](#) , [Luk 13:32](#)).

[Mat 19:21](#) Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.**

[Mat 19:22](#) But when the young man heard that saying, he went away sorrowful: **for he had great possessions.**

[Mat 19:23](#) Then said Jesus unto his disciples, **Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.**

[Luk 13:32](#) And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.** [*these casting out of devils and cures that Christ is performing is the destruction of that rich man who "**had great possessions**" not physical possessions; spiritual powers and principalities that keep us blinded [Eph 6:12](#)]*

Christ looks at the worldly part of us, the "**rich man shall hardly enter into the kingdom of heaven**" part of us, that is yet blinded within us and loves us ([Mar 10:21](#)), showing us how we ought to feel toward the whole lump within Christ's body and in all this blinded world ([Rom 11:16](#) , [2Co 4:4](#)), as were reminded through this discussion with the rich young ruler that as God's elect we have both Lot's wife within us, and that it is only by the grace and faith of Christ ([Eph 2:8](#)) that we can we can come out of her (Lot's wife- or The rich young ruler) my people (typified by Lot) ([Joh 3:3](#)).

All things are for our sakes including the contrast given from that pillar of salt within us "Lot's wife" who is there to witness against our deceitful and desperately wicked hearts that miraculously need Christ to fulfill what Moses did in type and shadow in verse 23 of Psa 106 of our study in order to continue to save us from ourselves ([Psa 106:23](#) , [Rom 11:19-26](#)). Lot's wife is the type used to demonstrate that it is the intimate and connected things to our flesh that God says we must not look back on, and in this instance both Sodom and Gomorrah that represent the world, and Lot's wife who represents Babylon within us, is something we must miraculously come out of ([2Co 6:17-18](#) , [1Pe 4:18-19](#)).

God gives us our request "He gave them they're request" to show us our need to see the one event unto all men ([Ecc 9:2-3](#)). We learn through that contrast of being shown what we are, and when we acknowledge that they're is no go thing within us as Christ did, we are in fact

being blessed to acknowledge our need for His mercy and truth to be always bound about our hearts ([Mar 10:18](#) , [Rom 3:10](#) , [Pro 3:3-4](#)).

[Mar 10:18](#) And Jesus said unto him, **Why callest thou me good? there is none good but one, that is, God.**

[Rom 3:10](#) As it is written, There is none righteous, no, not one:

[Pro 3:3](#) Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

[Pro 3:4](#) So shalt thou find favour and good understanding in the sight of God and man.

That pillar of salt, Lot's wife within us is good (*salt is good*) ([Luk 14:34](#) , [Mat 5:13](#)), and she is their for contrast to remind us that we should not look back, and that the world within and without us is serving us in their unbelief and is there for our sakes ([2Co 4:15](#)) as we narrowly escape day by day and press forward ([1Pe 4:18](#) , [Php 3:14](#)) forgetting those things that are behind and striving for the prize of the mark of the high calling in our Lord ([Heb 12:1-2](#) , *parallel verses* , [Rom 12:1-2](#)).

When we forget Lot's wife within us and lose sight of this lesson that there is no good thing within us, then we are losing our saltiness and can easily become conceited not perceiving the contrast that is constantly in our heavens as the flesh wars against the spirit and the spirit against the flesh. Understanding and **remembering** the contrast of **Lot's wife** within us, who is represented by salt, is how we avoid losing our saltiness. The law of sin that is in our members and Christ our hope of glory who is in our members are both there to the glory of our Father in heaven who creates the light and darkness and has dominion over both these powers that are represented by the pillar in the wilderness ([Rom 7:23](#) , [Eph 1:21](#) , [Eph 3:20-21](#) , [Col 1:27](#) , [Isa 45:7](#) , [Exo 13:21](#) , [1Jn 4:4](#) , [1Jn 2:16](#)).

[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.

[Eph 1:21](#) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

[Eph 3:20](#) Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us [[Col 1:27](#)],

[Eph 3:21](#) Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

[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:

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

[Exo 13:21](#) And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

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 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.

When we no longer know Christ after the flesh (2Co 5:16), and are striving to know the pleasant land (Psa 106:24 , Col 1:27), heavenly Jerusalem within each other that is above (Gal 4:26), then we don't allow ourselves to compare or become part of the number (2Co 10:12-13) which comparing is just another way of letting the salt within us be "trodden under foot of men" when we do that (Mat 5:13). God is giving the increase within us, and that increase is Christ, and it is Christ alone who can judge righteous judgement and give us the power to no longer judge after the flesh but righteously and in the spirit (Joh 7:24 , Joh 5:30). That ability to do this, to judge righteously, can only happen as we learn obedience by the things we suffer as we go through the process of having those men within us "trodden under foot of men" (Heb 5:8 , Mar 9:49). We are made to err, and it is God who hardens our hearts and allows the adversary within to "trodden down thy sanctuary" which is connected to our sub title "He gave them their request" (Isa 63:17-18)

Isa 63:17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

Isa 63:18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

Seeing we must live by every word of God (Mat 4:4) we will see this process unfolding within our heavens as we die daily (*trodden under foot of men*) and decrease as Christ increases within us (1Co 15:31 , Joh 3:30). We are trodden in the winepress of God's wrath (Rev 14:20 , Rev 14:7-13) and "tread under foot" by the gentiles within us (*Lot's wife the salt that is good for contrast*) for "forty *and* two months" (Rev 11:2). The negative measuring mentioned in (2Co 10:12-13) is the measuring that naturally occurs in the court and is the very thing that we must incrementally come out of (Deu 7:22) as we put those things behind us, being about our Father's business of measuring the temple of God, judging righteous judgement through Christ (*the positive measuring of the new foundation* Luk 2:42 , Luk 2:49 , Rev 11:1) and not measuring the court where we judge after appearance (*the old foundation with works that were measured against the flesh with the law for the lawless* Rev 11:2 , 1Ti 1:9).

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [*the lake of fire for us today is being in the presence of the holy angels, and in the presence of the Lamb*]

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have

no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev 14:12 Here is the **patience of the saints**: here *are* they that keep the commandments of God, and the faith of Jesus. [and here is how the sea of glass is formed within the body of Christ through that granted "*patience of the saints*" [Rev 4:6-11](#)]

Rev 14:13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth ([1Co 15:31](#)): Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

We are blessed to "rest from their labours" (of [Rev 14:13](#)) if we are dead to sin and alive in Christ ([Rom 6:11](#)) who is doing those greater works within us now "and their works do follow them" both to will and to do ([Php 2:13](#)). It is the ongoing judgement in our heavens that makes it possible for those works to continue to manifest within the body of Christ ([1Pe 4:17](#), [Joh 12:24](#)).

Christ will return on a cloud to judge the earth: "And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle", and because the elect are judged in this aged and suffer the loss of all things in this age, they will be granted to be instrumental in reaping that great latter harvest ([Heb 12:1](#), [Rev 14:14](#), [Jas 5:7-8](#)).

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us **run with patience** the race that is set before us,

Rev 14:14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Jas 5:7 **Be patient therefore**, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jas 5:8 **Be ye also patient**; stablish your hearts: for the coming of the Lord draweth nigh.

Our first verse:

[Psa 106:21](#) They forgat God their saviour, which had done great things in Egypt;

When we forget what great things our saviour does for us in Egypt, it is speaking to us today about when we forget the great deliverance from the bondage of sin that we once were in and could never free ([Rev 13:4](#)) ourselves from except for the gift of God's grace and faith, the son of man setting us free ([Eph 2:8-9](#), [Joh 8:36](#)).

These words are written in verse 21 because we live them, and in our appointed time we lose our first love and have to be jolted back into the spiritual reality of our high calling in Christ as we are received through chastening and scourging as His sons and daughters ([2Pe 1:9-10](#), [Rev 2:4-5](#), [Heb 12:6-7](#), [Heb 5:7](#)).

[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.

[2Pe 1:10](#) Wherefore the rather, brethren, **give diligence** to make your calling and election sure: for if ye do these things, ye shall **never fall**:*[if we diligently bring our body into subjection to Christ, and are being subject to one another as unto Christ we will "never fall" because as we mature we will bear each other's burdens more and more fulfilling the law of Christ (Gal 6:2) preventing that falling because we are subject to one another as unto Christ [1Co 9:27](#) , [Eph 5:21](#) , [Eph 5:29](#)].*

When we "press toward the mark for the prize of the high calling of God in Christ Jesus", he is going to show us those things which we are lacking or "if in any thing ye be otherwise minded, God shall reveal even this unto you". What we will be lacking will include giving all diligence to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity ([2Pe 1:5-8](#)). These are the things that we cry out with strong tears unto our Lord for, and in that we fear, we are heard as Christ was in the days of his flesh, and God delivers us ([Heb 5:7](#) , [1Jn 4:17](#)).

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

For further confirmation that this is speaking of the wondrous works that God does unto the children of men in the sea ([Psa 107:15-21](#)), we have this verse that puts us "in the land of Ham" ([Gen 9:22](#), [Gen 9:25](#) , [Psa 105:23](#), [1Ch 4:40](#)) and also "by the Red sea" ([Exo 14:13](#) , [Exo 14:31](#)) where we witness these wondrous things that God is doing in our heavens, in the sea where he makes a way where there seems to be none ([Isa 43:16-17](#)).

Those wondrous things that he is doing are his four sore judgements in our land ([Eze 14:21](#)) that we must not despise knowing that He loves us and is preparing us through those judgements to become kings and priests who will be able to judge the world and angels one day because of this refining process we are blessed to be going through ([Isa 26:9](#) , [1Co 6:3](#))

[Eze 14:21](#) For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

[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.

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

[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.**

We are accepted "in the beloved", and our flesh and blood cannot inherit the kingdom of God ([Eph 1:6](#) , [1Co 15:50](#)). It takes Christ who is typified by Moses to stand "before him in the breach, to turn away his wrath, lest he should destroy *them*."

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the

beloved.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

"Therefore he said that he would destroy them" will be fulfilled in the lake of fire and Christ tells us who we should fear, and not worry about what men can do to our flesh in anyway (Luk 12:5-6 , Mat 10:28 , Rom 8:35-36). We are to "fear him" who is working all things according to the counsel of His will (Eph 1:11), and it is His will to save all mankind in time by grace through faith (Eph 2:8). Grace and faith are represented by the "five sparrows" and the witness of faith by the "two farthings". We are precious to God, far more valuable than those sparrows, and we are told if "when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life"(Rom 5:10).

Luk 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Luk 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Rom 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

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

When we believe not his word, we are despising the pleasant land where that word is suppose to be judging our earth and bringing forth the good fruit of righteousness that comes about as a result of that judgement or pruning (Joh 15:2) that can be rightly executed when we believe his word (Joh 10:38 , Joh 14:12). When we despise God's chastening we are despising his judgements and in effect despising "the pleasant land"(Pro 3:11 , Heb 12:5).

The parable of the vineyard shows us that this is exactly what we are going to do to that pleasant land (*despise it*) until we are judged of God (1Jn 4:17) and then through that judgement we will come to see the blessing of unity and of having a body of believers who are thriving and growing together in His love as opposed to a fragmented body that is cursed in the land because we are abiding with thorns and briers (Psa 133:1-3 , Heb 6:8).

God is cultivating His garden, his pleasant land, Christ inheritance that is in the saints, by destroying those thorns and briers through judgement, and we are blessed to see each member add to that vineyard, witnessing discipleship as his purpose unfolds in the lives of God's elect, a purpose that is "work[ing] together for good to them that love God, to them who are the called according to *his* purpose"(Eph 4:16 , Rom 8:28).

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:

The negative fruit of unbelief is to murmur against God, and so it says, they "hearkened not unto the voice of the LORD". It's not that they did not believe God because even the devils believe ([Jas 2:19-21](#)), but it is because of the unbelief that God would finish what He had promised in they're lives (*our lives in type*) and as such there was an unwillingness to follow him with a whole heartedness that is required if we are going to endure unto the end in seeing him who is invisible ([Heb 3:12-13](#) , [Mat 24:13](#) , [Heb 11:27](#)).

[Heb 3:12](#) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

[Heb 3:13](#) But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

[Mat 24:13](#) **But he that shall endure unto the end, the same shall be saved.**

[Heb 11:27](#) By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

If God is working with us in this age we can be assured that he will lift "his hand against them" and overthrow them them in the wilderness" within us, destroying those things within us, that are defiling the temple of God so that we can be saved ([1Co 3:17-20](#)). "He gave them their request" is the first step where God causes us to error and then if He is working with us in this age he corrects us for those sins in our life ([Isa 63:17](#)).

[1Co 3:17](#) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

[1Co 3:18](#) Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

[1Co 3:19](#) For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

[1Co 3:20](#) And again, The Lord knoweth the thoughts of the wise, that they are vain.

[Isa 63:17](#) O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

[Psa 106:27](#) To overthrow their seed also among the nations, and to scatter them in the lands.

God hardens "our heart from thy fear" so that he can "overthrow their seed also among the nations". That may sound very unfair to our flesh but again when we are granted the bigger picture and understand that God is going to save all men, who are we to say to God that the way he is doing this is all wrong, or not fair? ([Eze 18:25](#) , [Rom 9:21-22](#)).

[Eze 18:25](#) Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

[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:

These verses in Ezekiel and Romans demonstrate our inability without Christ standing in the breach (**Psa 106:23**), to be able to accept the ways of Lord (**Isa 55:8-9**) and how important it is that we take notice of the severity and goodness of God (**Rom 11:22**) always binding mercy and truth around our necks understanding that it is Gods mercy and goodness being demonstrated to have all men exactly where the Lord wants them to be, and for our sakes (**Rom 11:25-26** , **Joh 21:22** , **2Co 4:15**).

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*.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Joh 21:22 Jesus saith unto him, **If I will that he tarry till I come, what is that to thee? follow thou me.**

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.

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

God's word is spirit and life and it quickens us (**Joh 6:63**), so conversely, when we join ourselves unto the lies of Babylon represented by "Baalpeor", we are eating "the sacrifices of the dead" or the dead who bury the dead (**Luk 9:60**) and who offer up dead words and works that have at this time been cursed for our sakes to show us that the increase can only come from God alone who waters and plants through the body of Christ (**1Co 3:6**). He has taken away the whole stay of bread and water from the world (**Isa 3:1**) and we are learning of the severity and goodness of God through these actions, knowing that this famine of the word in the land will serve God's ultimate plan and purpose of saving all the world (**Amo 8:11**).

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

We provoke God when we join ourselves unto the world "Baalpeor" (**1Jn 2:15-17**) and Israel as God's people today, the Israel of God, are called out of Babylon. These are the circumstances that God is working out all according to the counsel of his will (**Eph 1:11**) including "the plague brake in upon them" that must unfold for God's purpose of creating a new vessel of

honour within each of us. The only thing left to do now is to read ([Rom 9:15-24](#)).

Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Rom 9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

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,

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Next week Lord willing we will look at part three of our study with a subtitle "The idols of Canaan" where will look at the next nine verses of this Psalm 106 ([Psa 106:30-39](#)).

Psa 106:30 Then stood up Phinehas, and executed judgment: and **so** the plague was stayed.

Psa 106:31 And that was counted unto him for righteousness unto all generations for evermore.

Psa 106:32 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

Psa 106:33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

Psa 106:34 They did not destroy the nations, concerning whom the LORD commanded them:

Psa 106:35 But were mingled among the heathen, and learned their works.

Psa 106:36 And they served their idols: which were a snare unto them.

Psa 106:37 Yea, they sacrificed their sons and their daughters unto devils,

Psa 106:38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

Psa 106:39 Thus were they defiled with their own works, and went a whoring with their own inventions.