

## **"Blessed *are* they that keep judgment"** **([Psa 106:30-33](#)) "The idols of Canaan" Part III-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**

**Part Two** ([Psa 106:21-29](#)) "He gave them their request" **part B**

**Part Three** ([Psa 106:30-33](#)) "The idols of Canaan" **part A**

**Part Three** ([Psa 106:34-39](#)) "The idols of Canaan" **part B**

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

**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.

In last week's study we read how Moses who is a type of Christ "stood before him in the breach" in ([Psa 106:23](#)) which is what Christ has done for us being the propitiation for our sins ([Eph 1:6-7](#), [1Jn 2:2](#), [Rom 3:25-26](#), [Lev 16:30](#)).

[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*.

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

[Eph 1:7](#) In whom we have redemption through his blood [through God's word [Joh 6:68](#), [Joh 6:55](#), [Joh 17:17](#)], the forgiveness of sins, according to the riches of his grace;

[1Jn 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

[1Jn 2:3](#) And hereby we do know that we know him, if we keep his commandments [[Eph 5:26](#), [1Jn 3:3](#), [Joh 8:31-32](#)]

[Rom 3:25](#) Whom God hath set forth *to be* a propitiation through faith in his blood [*in his word*], to declare his righteousness for the remission of sins that are past, through the forbearance of God;

[Rom 3:26](#) To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

[Lev 16:30](#) **For on that day** shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD [*our hope of glory within who is purifying us* [Col 1:27](#), [1Jn 3:3](#)].

[Lev 16:31](#) It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

[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:

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

The emphasis on this week's study will be on "The idols of Canaan" spoken of in ([Psa 106:38](#)) and how the elect are as Christ ([1Jn 4:17](#)) standing before Christ now as Christ does before our Father to stay the plague spoken of in verse ([Psa 106:29-30](#) , [Mat 24:22](#) , [1Jn 2:1-3](#)) through judgement.

Phinehas<sup>H6372</sup> (whose name is a variation of [H5175](#); ***mouth of a serpent*** *also* Phinehas = ***mouth of brass*** ) represents the elect or the seraphim (*the serpent made of copper*) that was used to stay the plague of snake bites in the wilderness that typify sin that brings about spiritual death ([Rom 6:22-23](#) , [1Co 15:55-56](#) , [Num 21:9](#) , [Joh 3:14-15](#) , [Eph 2:6](#)).

In these following verses we see the feet of Christ that have been tried in the fire, feet that are likened unto fine brass (*copper*) symbolizing the process of the fiery judgment that we must go through in order to cease from sinning as Christ's heel is bruised within us by going through the crushing of the idolized serpent (*Nehushtan*) within us ([Rev 1:15](#) , [Gen 3:14-15](#) , [2Ki 18:4-6](#)).

**Rev 1:15** And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

**Gen 3:14** And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

**Gen 3:15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

**2Ki 18:4** He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

**2Ki 18:5** He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

**2Ki 18:6** For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

## **Phinehas**

- **Definition:** Phinehas = **mouth of brass**

**1.** son of Eleazar and grandson of Aaron; his zealously for the Lord averted a plague on Israel and gained him the promise of the Lord of an everlasting priesthood in his family

**2.** a priest and the son of the priest Eli

**3.** the father of a helper of Ezra

- **Origin:** apparently from [H6310](#) and a variation of [H5175](#)

- **TWOT entry:** None

- **Part(s) of speech:** Proper Name Masculine

- **Strong's:** Apparently from [H6310](#) and a variation of [H5175](#); ***mouth of a serpent***; *Pinechas* the name of three **Israelites**: - Phinehas.

We are like Christ in that our flesh is being judged so that we can be made perfect through a lifetime of overcoming.

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

[Mat 24:22](#) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

[1Jn 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

[1Jn 2:2](#) And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

[1Jn 2:3](#) And hereby we do know that we know him, if we keep his commandments.

[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 6:23](#) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

[1Co 15:55](#) O death, where *is* thy sting? O grave, where *is* thy victory?

[1Co 15:56](#) The sting of death *is* sin; and the strength of sin *is* the law.

[Num 21:9](#) And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, **when he beheld** the serpent of brass, he lived.

[Joh 3:14](#) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

[Joh 3:15](#) That whosoever **believeth in him** should not perish, but have **eternal life.**

[[Joh 6:29](#) , [Joh 6:68](#)]

[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.

The verses we just looked at remind us that we are to believe on him, and look to him, for the forgiveness of sins as we are cleansed by those words of eternal life that we are blessed to read, hear and keep in this age ([Rev 1:3](#)).

It is important to note that it is in the promised land of Canaan that we are shown that Israel, who is a type of us, returns unto their idols (*no longer the idols of Egypt but now the idols of Canaan*) even after having been miraculously delivered from Egypt. It is there in the wilderness that we take that which was given to us and make an idol of our Lord ([2Ki 18:4](#) , [Mar 7:7-8](#)).

[2Ki 18:4](#) He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of

Israel did burn incense to it: and he called it Nehushtan.

Mar 7:7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

Mar 7:8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

During the millennium, the copper snake that Moses made ([Num 21:9](#)) in the wilderness that took away the symbolic sting of death will be represented by the elect who will be used to heal the nations and bring about idyllic conditions on the earth, even as a spiritually unhealthy undercurrent grows throughout this period that will ultimately see the elect being fully rejected as Christ was ([Mat 10:22](#) , [Isa 53:3](#)). Satan is loosed for a season and moves the masses (*Gog and Magog are symbolic of all the world from the four corners* [Rev 20:8](#)) to come up against the camp of the saints as this prophecy unfolds according to the counsel of God's will ([Joh 13:27](#) , [Rev 20:8-9](#) , [Eph 1:11](#)). All these events are purposed by God and accomplished for our sakes to show us, and all the world in time, that there is none good and that there is only One who has dominion over the light and the darkness of man's heart ([Isa 45:7](#)). Just as the serpent in the wilderness that was raised, and Christ who was raised on a cross, and the elect who are raised during the millennium before men as leaders, all three are eventually rejected and taken for granted to show us that flesh and blood cannot inherit the kingdom of God nor receive Christ or His Christ (*Nehushtan* [2Ki 18:4](#) , *Christ* [Joh 3:14](#) , *The elect* [Isa 6:2](#) , [Rev 4:8-11](#)).

[Joh 13:27](#) And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**

[Rev 20:7](#) And when the thousand years are expired, Satan shall be loosed out of his prison,  
[Rev 20:8](#) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

[Rev 20:9](#) And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

This part of scripture that we are looking at this evening ([Psa 106:30-33](#)) reveals how we want the name of Christ but hold fast to our own customs and traditions while in Babylon ([Isa 4:1](#) , [Rev 17:5-9](#)). We receive those traditions from the nations around us ([Jer 10:2](#) , [Isa 1:3-4](#)), and it is the religious beast, the one who has been healed from the consequence of sinful actions (*in the land of Canaan*), who comes back two-fold the child of hell to reveal the strong delusion of physical healing (*wood hay and stubble* [1Co 3:12-13](#)) that precedes the true spiritual healing or conversion that must occur in man's heart if we are to be accepted before our Father ([Mat 23:15](#) , [1Co 15:46](#)). Our Father speaks of things that are not as though they were ([Rom 4:17](#)) and so the order in [1Co 3:12](#) is **gold, silver, precious stones**, THEN **wood, hay, stubble**

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

[Rev 17:5](#) And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

[Rev 17:6](#) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

[Rev 17:7](#) And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the **seven heads and ten horns**.

[Rev 17:8](#) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world [[Eph 2:10](#)], when they behold the beast that was, and is not, and yet is.

[Rev 17:9](#) And here *is* the mind which hath wisdom. **The seven heads are seven mountains, on which the woman sitteth**.

Christ did not convert anyone during his ministry here on the earth, and very shortly after he had done "**Many good works**" the very people that he had been healing physically and feeding physically wanted to kill him ([Joh 10:32](#)). Christ's experience typifies what the elect can expect to see happen to them in this physical life, as well as during the millennium ([Mat 10:22](#)).

Tonight's study highlights our life in Christ that enables us to read, hear and keep the words of the prophecy of this book so that we can remain free from "**The idols of Canaan**"([Rev 1:3](#) , [Rev 22:18](#))

*Our first verse:*

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

Notice that it is after many of the sins of Israel are categorized in the earlier verses of this Psalm 106 that the burnt offering for sin -- represented by Moses -- is introduced in ([Psa 106:23](#)), then the trespass offering is introduced -- and typified by Phinehas in this verse were looking at ([Psa 106:30](#)). What this reminds us is that in order to stay the plague of sin for all of the world, God requires both doves and both goats, both the sin offering (fulfilled in Christ) and the trespass offering (fulfilled in the elect with Christ in them) ([Lev 14:4-7](#) , [Lev 14:22-23](#) , [Lev 16:8-11](#)). As the scapegoat, we are "to make an atonement with him" ([Lev 16:10](#))

[Lev 14:4](#) Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

[Lev 14:5](#) And the priest shall command that **one of the birds be killed in an earthen vessel** over running water:

[Lev 14:6](#) **As for the living bird**, he shall take it, and the cedar wood, and the scarlet, and the hyssop, **and shall dip them and the living bird in the blood of the bird that was killed** over the running water:

[Lev 14:7](#) And he shall sprinkle upon him that is to be cleansed from the leprosy **seven times** [*being completely washed by the word of these sevens* [Isa 4:1](#) , [Rev 17:7](#) , [Rev 17:9](#)], and shall pronounce him clean, and shall **let the living bird loose into the open field**.

[Lev 16:8](#) And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

**Lev 16:9** And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

**Lev 16:10** But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

**Lev 16:11** And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

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

If God will grant us to endure until the end, then those things accomplished in us through Christ (**Php 2:13** , **Php 4:13**) will be "counted unto him for righteousness unto all generations for evermore" (**Eze 18:24** , **Col 1:23** , **1Th 5:20-24**).

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

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

**Eze 18:24** But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. [*This verse in Ezekiel is another admonition to us to behold the severity and goodness of God* **Rom 9:21** , **Rom 11:22-25** , **Col 1:23**]

**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 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 11:23** And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

**Rom 11:24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

**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.

**Col 1:23** If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Here are some more admonitions that we pray the Lord will execute within our heavens so that the plague can be stayed and our actions counted "**unto him for righteousness unto all generations for evermore**"

1Th 5:20 Despise not prophesyings.

1Th 5:21 Prove all things; hold fast that which is good. [[Php 4:5](#)]

1Th 5:22 Abstain from all appearance of evil. [*Be moderate and beseech God for this spirit so that our lives glorify God in the day of visitation for those who are yet to be dragged to Christ* [1Pe 2:12](#) , [Col 1:27](#) , [Pro 3:11](#)]

1Th 5:23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1Th 5:24 Faithful is he that calleth you, who also will do it.

**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.**

This section of scripture reminds us again how "He gave them their request" found in ([Psa 106:15](#)) as God shows us through Israel what we naturally do against Christ who is typified by Moses. They/we "**angered him also at the waters of strife**"

"The waters of strife" represent our rebellious carnal spirit that does not want to change, and that has been caused to err ([Isa 63:17](#)) . It "went ill with Moses for their sakes" as God's sovereign hand caused the situation to unfold that would provoke his spirit "so that he [*Moses*] spake unadvisedly<sup>H981</sup> with his lips".

The word "unadvisedly" is actually to vociferate [shout, complain, or argue loudly or vehemently], to speak rashly or angrily, and this reminds us that while we are to be angry at sin all day (*revealed in Israel's actions toward Moses*), we are not to sin ([Psa 7:11](#) , [Eph 4:26](#)). God's anger is not accompanied with unrighteousness ([Psa 92:15](#)), unlike Moses who was fulfilling prophesy by doing exactly what God had determined and written in his book to do ([Psa 139:16](#)). This kind of anger that Moses had toward the sins of those around him was akin to the love of God waxing cold because iniquity was abounding ([Mat 24:12](#)).

### **Unadvisedly** <sup>H981</sup>

rashly or angrily, speak thoughtlessly

**a.** (Qal) one that babbles, speaks rashly (part.)

**b.** (Piel) to speak rashly, unadvisedly

- **Origin:** a primitive root

- **TWOT entry:** 232

- **Part(s) of speech:** Verb

- **Strong's:** A primitive root; to *babble*; hence to *vociferate* **angrily**: - pronounce speak (unadvisedly).

**Total KJV Occurrences:** 4

●pronounce, 1

[Lev 5:4](#)

●pronouncing, 1

[Lev 5:4](#)

● speaketh, 1

[Pro 12:18](#)

● unadvisedly, 1

[Psa 106:33](#)

Moses' prophetic action of striking the rock rather than speaking to it as he was commanded would later prevent his entering into the promise land ([Num 20:7-8](#) , [Num 20:11-12](#)). Those actions of Moses witness to what God has caused us to do to Christ, bruising the rock, so that living waters can come forth. God uses the flesh and blood of mankind that will not inherit the kingdom (*the promise land*) to fulfill His purpose according to the counsel of His will, as the new man is formed through the many stripes and tribulations that we must endure through Him and receive at the hands of men without and via our own iniquities within that chasten us ([Eph 1:11](#) , [Joh 12:24](#) , [Act 4:26-28](#) , [Zec 13:7](#) , [Psa 106:26-27](#) , [Jer 2:19](#)).

All of these "waters of strife" are all "Yea" ([2Co 1:20](#)), and demonstrate God's power over the clay for us, to do what He pleases ([Rom 9:21](#)). That strife-filled situation was what God used to bring about the life-giving physical waters for Israel that represent God's spirit that will eventually go out to heal all the world ([Psa 107:20](#)). Waters being stirred up by the angel in this new covenant story ([Joh 5:1-9](#)) reveals how God is sovereign over the process of leading us unto repentance, and demonstrates His goodness toward us that leads us to the living waters that can only be found in Christ ([Rom 2:4](#)). What we are learning from all these stories with Moses' rebellion, as well as Israel's natural rebellion unfolding time and time again, is that we "have no man, when the water is troubled, to put me into the pool", but that in due time Christ died for the ungodly and brings us to that symbolic pool to wash us and make us whole ([Rom 5:6](#) , [1Ti 2:5](#)).

[Joh 5:1](#) After this there was a feast of the Jews; and Jesus went up to Jerusalem.

[Joh 5:2](#) Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda<sup>G964</sup>, having five porches [[Eph 2:8](#)].

- **Definition:** Bethesda = **house of mercy or flowing water**

1. the name of a pool near the sheep-gate at Jerusalem, whose waters had curative powers

[Joh 5:3](#) In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

[Joh 5:4](#) For an angel [*symbol of God's elect*] went down at a certain season into the pool, and troubled the water [[Heb 2:3](#)]: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

[Joh 5:5](#) And a certain man was there, which had an infirmity thirty and eight years.

[Joh 5:6](#) When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, **Wilt thou be made whole?**

[Joh 5:7](#) The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

[Joh 5:8](#) Jesus saith unto him, **Rise, take up thy bed, and walk.**

[Joh 5:9](#) And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. [Christ is our sabbath rest who enables us to carry our cross, our bed, and helping each other bear that cross and so fulfill the law of Christ [Heb 4:11-12](#) , [Gal 6:2-5](#)]

**Heb 4:11** Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

**Heb 4:12** For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

**Gal 6:2** Bear ye one another's burdens, and so fulfil the law of Christ.

**Gal 6:3** For if a man think himself to be something, when he is nothing, he deceiveth himself.

**Gal 6:4** But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

**Gal 6:5** For every man shall bear his own burden.

Next week, Lord willing, we will look at part B of our sub-titled study called "The idols of Canaan" where we will look at more examples of how God "gave Israel their request", knowing that this was all going to eventually lead to them crying out for deliverance before God delivers them/us from their/our oppressors, or as it is stated in the last part of this study "He regarded their affliction, when he heard their cry".

**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.**