

"Praise ye the LORD"

Part I ([Psa 135:1-12](#))

Psa 135:1 Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

Psa 135:2 Ye that stand in the house of the LORD, in the courts of the house of our God,

Psa 135:3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

Psa 135:4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

Psa 135:5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

Psa 135:6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

Psa 135:7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

Psa 135:8 Who smote the firstborn of Egypt, both of man and beast.

Psa 135:9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

Psa 135:10 Who smote great nations, and slew mighty kings;

Psa 135:11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

Psa 135:12 And gave their land *for* an heritage, an heritage unto Israel his people.

Last week's study had to do with why God's elect "bless the Lord" "out of Zion" and this week we will look at why God's elect "praise ye the Lord" out of the same "house of the Lord" or out of the "house of Israel" or the "house of Aaron" or the "house of Levi" also called "the congregation of Israel" ([Exo 12:3](#) , [Exo 12:6](#) , [Exo 12:19](#)) as well as "the great congregation" ([Psa 22:25](#) , [Psa 35:18](#) , [Psa 40:9-10](#)). All these type-and-shadow names of old represent **one place**, "Jerusalem above", and remind us that the dream-is-one-principle also applies to the mother of us all who is above us all and free ([Gal 4:26](#)). That freedom that we have with God's spirit as true worshippers who worship our Father in spirit and truth is witnessed through God's spirit that "beareth witness with our spirit, that we are the children of God" ([Joh 4:23](#) , [Eph 1:6](#) , [2Co 3:5](#) , [2Co 3:17](#) , [Rom 8:13-16](#)).

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

How we obtain and maintain that liberty is an ongoing process that is described for us in these prophecies of the old covenant that were lived out not for their sakes but for ours ([Exo 12:3](#) , [Exo 12:6](#) , [Exo 12:19](#) , [1Pe 1:12](#)).

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: [[Heb 9:14-15](#) , [1Co 11:27](#) , [Heb 10:29](#) , [Act 2:36](#)].

It is in the **tenth** month ([Exo 12:3](#)) that every man in "the congregation of Israel" was to "take to them every man a lamb" reminding us that we are not perfecting our flesh (10), but our spiritual relationship with our Father and Christ that is being sanctified by the blood of lamb in these marred vessels ([Rev 12:11-12](#) , [Joh 17:17](#)), and this is happening on "the **fourteenth** day of the same month"([Exo 12:6](#)) which reminds us that the sanctification process we are talking about is connected to grace $1+4=5$ ([Tit 2:12](#)) and that grace has to go through a complete process (7) in order for us to enter into the temple in the fulness one day of the first resurrection "**Seven days shall there be no leaven found in your houses**"([Exo 12:19](#) , [Rev 15:8](#))

[Exo 12:6](#) And ye shall keep it up until the **fourteenth day** of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

[Exo 12:19](#) **Seven days shall there be no leaven found in your houses**: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

[Rev 15:8](#) And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

This introduction may seem to be disconnected from our title "Praise ye the LORD" but if we are going to "**Therefore rejoice**"([Rev 12:12](#)) or praise God in our heavens, then those heavens are going to need to be cleansed and purified ([Rev 12:11](#)) so we can praise and worship God for all the wonderful works that He is doing unto the children of men, works that are cleansing the temple that we are, by the power of God ([Heb 9:14](#) , [Php 2:13](#)). Otherwise we can just be worshipping Him in vain and saying Lord, Lord, without that true spirit and truth within us ([Joh 4:23](#)), which is the foundation by which we can truly "praise ye the LORD" and have a right relationship with Him.

As was mentioned in last week's study, it has to have been purposed from the foundation of the world for Christ to have wrought this work in our heavens, and then and only then will the whole world know one day that only Christ can be Christ, and only those whom God has elected to be purified in this life will fulfill that role in God's plan.

Christ is the true witness ([Rev 3:14](#)) and it is only through the Christ that this true witness is being wrought because we are being dragged to the light that increases that witness within us ([Joh 6:44](#) , [Joh 3:30](#)). Babylon is full of false witness claiming to be coming in Christ's name but not showing the fruit of obedience having been wrought in their heavens ([Mat 24:5](#) , [Isa 4:1](#) , [Luk 6:46](#) , [Mat 24:26-27](#) , [2Th 2:1-8](#)).

The stark contrast that the scriptures draw for us in these following verses ([Jer 6:13-15](#) , [Eze 13:9-14](#)) in regard to Babylon is for our sakes ([2Co 4:15](#)) to remind us that we must come out of her through judgement if we are going to "know that I am the LORD". The Lord knows those who are His ([2Ti 2:19](#)) and he will work this work in us that exposes Babylon and causes it to fall so that we can know Him "**and ye shall know that I am the LORD**".

[Jer 6:13](#) For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealth falsely.

[Jer 6:14](#) They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

[Jer 6:15](#) Were they ashamed when they had committed abomination? nay, they were not at all

ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

Eze 13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; **and ye shall know that I am the Lord GOD.**

Eze 13:10 Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*:

Eze 13:11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, **O great hailstones, shall fall; and a stormy wind shall rend it.**

Eze 13:12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

Eze 13:13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

Eze 13:14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: **and ye shall know that I am the LORD.**

And these verses declare the certainty of that work that God is doing within the life of His kind of first fruits who are experiencing "**the hour cometh, and now is**" knowing and believing "**At that day**"(**Joh 14:20**) that the Lord is at hand fulfilling his workmanship within each of us (**Eph 2:10** , **Jas 1:18**):

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works [Jer 6:13-15 , Eze 13:9-14]** to serve the living God?

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

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

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

Joh 4:23 **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

our first verses:

Psa 135:1 **Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.**

Psa 135:2 **Ye that stand in the house of the LORD, in the courts of the house of our God,**

Psa 135:3 **Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.**

Hopefully the Lord has made it clear in our heavens that praising his name is not enough if it is not done from a heart of sincerity and truth, and that such a heart does not naturally abide in any one of

us unless the Lord cleanses the temple or sanctifies the temple that you are ([Psa 127:1](#) , [Joh 2:15-16](#)).

[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.

[Joh 2:15](#) And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

[Joh 2:16](#) And said unto them that sold doves, **Take these things hence; make not my Father's house an house of merchandise.**

God's zeal in us is represented by our acknowledging that we have made merchandise of Christ and his body represented by the doves that were being sold in the temple ([Joh 2:16](#)), and it is only when we can truly see ourselves as the second dove ([Lev 14:7](#)) and connected with our head that we also can then drive out all those wares being sold in the temple ([Eze 27:33-34](#)) that represent our wrong relationship with Christ and then say "the zeal of thine house hath eaten me up". ([Joh 2:17](#))

[Joh 2:16](#) And said unto them that sold doves, **Take these things hence; make not my Father's house an house of merchandise.**

[Lev 14:7](#) And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

[Eze 27:33](#) When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

[Eze 27:34](#) In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

[Joh 2:17](#) And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

If we are blessed to truly "**stand in the house of the LORD**" it will be because the Lord has driven those beasts out of our temple ([1Co 3:16](#)) and through that judgement in our earth we will learn of His righteousness ([Isa 26:9](#)) having been strengthened and settled and established so that we can stand in the house of God and "**praise ye the LORD**" from pure hearts ([1Pe 5:10](#) , [Eph 6:12-24](#) , [Mat 5:8](#)).

[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.

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

[Eph 6:11](#) Put on the whole armour of God, that ye may be able to **stand** against the wiles of the devil.

[Eph 6:12](#) For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

[Eph 6:13](#) Wherefore take unto you the whole armour of God, that ye may be able to **withstand** in the evil day, and having done all, to **stand**.

Eph 6:14 **Stand** therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Mat 5:8 **Blessed** are the pure in heart: for they shall see God.

Psa 135:4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

Psa 135:5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

Psa 135:6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

Jacob who represents God's elect is God's "**peculiar treasure**" ([1Pe 2:9](#)) and the LORD does what he wants with that which is his ("**Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places**" [Rom 9:18-21](#) , [Mat 20:12-15](#)). And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose ([Rom 8:28](#)), a purpose that is founded in a relationship we are blessed to have in the heavens ([Eph 2:6](#)) even as His mighty hand creates the circumstances to humble our earth or our flesh so that we can be abased and He can be exalted ([Mat 23:12](#)).

peculiar H5459

BDB Definition:

- 1) possession, property
 - 1a) valued property, peculiar treasure
 - 1b) treasure

Strong's:

Feminine passive participle of an unused root meaning to *shut* up;
wealth (as closely *shut* up): - jewel peculiar (treasure) proper good **special**.

Total KJV Occurrences: 8

●good, 1

[1Ch 29:3](#)

●jewels, 1

[Mal 3:17](#) (CLV "special possession")

●peculiar, 2

[Deu 14:2](#); [Deu 26:18](#) (CLV "special people")

●special, 1

[Deu 7:6](#) (CLV "special people")

●treasure, 3

[Exo 19:5](#); [Psa 135:4](#); [Ecc 2:8](#) (CLV "special possession", "valuables")

peculiar^{G4047}

Thayer Definition:

- 1) a preserving, a preservation
- 2) possession, one's own property
- 3) an obtaining

Strong's:

From G4046: "purchase (ed)" (1Ti 3:13 , Act 20:28 CLV = "procuring", "procures"); **acquisition** (the act or the thing); by extension *preservation*: - obtain (-ing) peculiar purchased possession saving.

Total KJV Occurrences: 5

- obtain, 1 (CLV "procuring")

[1Th 5:9](#)

- obtaining, 1 (CLV "procuring")

[2Th 2:14](#)

- peculiar, 1 (CLV "procured")

[1Pe 2:9](#)

- possession, 1 (CLV "procured")

[Eph 1:14](#)

- saving, 1 (CLV "procuring")

[Heb 10:39](#)

God uses all of his creation to accomplish this wondrous work in his first fruits and tells us that all things are for our sakes ([2Co 4:15](#)), who are experiencing "all things work together for good to them that love God, to them who are the called according to *his* purpose" ([Rom 8:28](#) , [1Co 3:21](#)). That is the witness that is being left for the world to one day declare that it was true, and therefore we are told and we hear with the mind of Christ that "**the LORD is great, and that our Lord is above all gods**" which is declared in these verses ([1Jn 4:4](#) , [1Jn 3:1](#)).

[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 3:1](#) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

We are left with this witness that the depths of sin are within us "**in the seas, and all deep places**" where God is doing this great work and causing sin to manifest to whatever degree he has written in our books, as well as making a way for us in this depth of sea or "**all deep places**" through Christ so that we can endure until the end and overcome as we are brought to our safe haven Jesus Christ who delivers us from the sea, and from all our troubles ([Psa 36:6](#) , [Isa 43:16](#) , [Psa 107:30](#) , [Mar 4:38](#)).

[Psa 36:6](#) Thy righteousness *is* like the great mountains; thy judgments are a great deep^{H8415}: O

LORD, thou preservest man and beast.

Isa 43:16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

Isa 51:10 *Art* thou not it which hath dried the sea, the waters of the great deep^{H8415}; that hath made the depths of the sea a way for the ransomed to pass over?

What a testimony of God's sovereignty in (Psa 135:6) where we are told he is working "in heaven, and in earth, in the seas, and all deep places"^{H8415}, making a way and a path (Isa 43:16) where there seems to be none.

H8415 deep places

BDB Definition:

- 1) deep, depths, deep places, **abyss**, the deep, sea
 - 1a) deep (of subterranean waters)
 - 1b) deep, sea, abysses (of sea)
 - 1c) primeval ocean, deep
 - 1d) deep, depth (of river)
 - 1e) abyss, the grave

Luk 8:30 And Jesus asked him, saying, **What is thy name?** And he said, Legion: because many devils were entered into him.

Luk 8:31 And they besought him that he would not command them to go out into **the deep**.^{G12}

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

Rom 10:7 Or, Who shall descend into **the deep**^{G12}? (that is, to bring up Christ again from the dead.)

Strong's: (Usually feminine) **from H1949**; an *abyss* (as a *surging* mass of water) especially the *deep* (the *main* sea or the subterranean *water supply*): - deep (place) depth.

Total KJV Occurrences: 36

•deep, 19

[Gen 1:2](#); [Gen 7:11](#); [Gen 8:2](#); [Gen 49:25](#); [Deu 33:13](#); [Job 38:30](#); [Job 41:32](#);
[Psa 36:6](#); [Psa 42:7\(2\)](#); [Psa 104:6](#); [Pro 8:28](#); [Isa 51:10](#); [Isa 63:13](#); [Eze 26:19](#);
[Eze 31:4](#); [Eze 31:15](#); [Amo 7:4](#); [Hab 3:10](#)

•deeps, 1

[Psa 148:7](#)

•depth, 5

[Job 28:14](#); [Job 38:16](#); [Psa 33:7](#); [Pro 8:27](#); [Jon 2:5](#)

•depths, 10

[Exo 15:5](#); [Exo 15:8](#); [Deu 8:7](#); [Psa 71:20](#); [Psa 77:16](#); [Psa 78:15](#); [Psa 106:9](#);
[Psa 107:26](#); [Pro 3:20](#); [Pro 8:24](#)

•deep places, 1 [Psa 135:6](#)

H1949 hûm *hoom*:

BDB Definition:

- 1) to distract, ring again, make a (great) noise, **murmur**, roar, discomfit, be moved
- 1a) (Qal) to discomfit
- 1b) (Niphal) to be in a stir
- 1c) (Hiphil)
- 1c1) to murmur
- 1c2) to show disquietude

Strong's: A primitive root (compare **H2000**); to *make an uproar*, or *agitate* greatly: - destroy, move, make a noise, put, ring again.

Total KJV Occurrences: 6

•destroy, 1

[Deu 7:23](#)

•moved, 1

[Rth 1:19](#)

•noise, 2

[Psa 55:2](#); [Mic 2:12](#)

•rang, 2

[1Sa 4:5](#); [1Ki 1:45](#)

[Php 2:14](#) Do all things without murmurings and disputings:

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

[Heb 3:17](#) But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

Psa 135:7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

Psa 135:8 Who smote the firstborn of Egypt, both of man and beast.

Psa 135:9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

In order for us to be in the first resurrection, the mark of the prize of the high calling that we are striving for ([Php 3:14](#)), "**the firstborn of Egypt, both of man and beast**", must be smote within us, and these verses are a reminder that God brings judgement upon us and likens that judgment upon our old man unto "**the vapours**^{H5387}" that "**ascend from the ends of the earth**" again telling us that all the earth is his to use in any manner that He wants as he brings judgement upon us ([1Ch 16:14](#) , [Zec 14:9](#) , [Psa 47:6-7](#) , [1Pe 4:17](#)). The vapours^{H5387} are symbollic of Christ and his Christ, and his spirit, as the definition of the word shows us. Christ is the one who deals with "**the firstborn of Egypt, both of man and beast**" within us.

H5387 vapours *naw-see', naw-see'*

From [H5375](#); properly an *exalted* one, that is, a *king* or *sheik*; also a rising *mist*: - captain, chief, cloud, governor, prince, ruler, vapour [[Psa 135:7](#); [Jer 10:13](#); [Jer 51:16](#)].

[1Ch 16:14](#) He *is* the LORD our God; his judgments *are* in all the earth.

[Zec 14:9](#) And the LORD shall be king over all the earth: in that day [[Joh 14:20](#)] shall there be one LORD, and his name one.

[Psa 47:6](#) Sing praises to God, sing praises: sing praises unto our King, sing praises.

[Psa 47:7](#) For God *is* the King of all the earth: sing ye praises with understanding.

[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?

That He makes "**lightnings for the rain; he bringeth the wind out of his treasures**" reminds us how God can use all the physical circumstances of our life to destroy the idols of our hearts and soften our hearts and make them ready for his service ([Isa 28:17](#)). This is how he purges us of those dead works so that we can become vessels of honour in his service ([2Ti 2:21](#)). It pleases our Father to have unfolding in our lives "**the wind**^{H7307}" [rûach: His spirit: [Gen 6:3](#)] that is accomplishing this purging of dead works, and that place where God stores his judgements is said to come "**out of his treasures**" because when those judgements come from that treasury they are the catalyst to create a tried faith that is "much more precious than of gold that perisheth, though it be tried with fire" ([Joh 16:13](#) , [1Pe 1:7](#)).

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

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

[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.**

[1Pe 1:7](#) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

These "**tokens and wonders**"(*signs*^{H226} *and wonders*^{H4159}) that are sent into the midst of our life witness that it is Christ who has raised up Pharaoh in our own hearts and minds to destroy him and all his servants within us at the appointed time by all those plagues or signs and wonders that came upon Egypt ([Jer 32:18-21](#) , [Rev 18:17](#)) and in so doing demonstrating the power of God and the longsuffering spirit that he has toward those who he is working with in this age in doing this quick work in one hour ([Rom 9:28](#)). One hour is symbolic of the day of the Lord and is really our entire life that is a mist unto a God ([Jas 4:14](#) , [2Pe 3:8](#)).

[Jer 32:18](#) Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of

hosts, *is* his name,

Jer 32:19 Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

Jer 32:20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day; [*that his power may be made known* [Rom 9:17](#)]

Jer 32:21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

Rev 18:17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

Rev 18:18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

Rom 9:28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.[[Eph 2:10](#)]

Psa 135:10 Who smote great nations, and slew mighty kings;

Psa 135:11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

Psa 135:12 And gave their land *for* an heritage, an heritage unto Israel his people.

These next verses detail for us the sins and strongholds within us that God is destroying by his mighty hand, all the "great nations" within us and "**mighty kings**" and "**Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan**". These nations, kings, and kingdoms represent what is going to be conquered within us through Christ so that they can be bread or meat for us ([Num 14:9](#) , [Gen 1:29](#)); and the reward that God gives us for having gone through these spiritual battles is described in these words: "**and gave their land *for* an heritage, an heritage unto Israel his people**". The heritage is the "inheritance in the saints" being spoken of in ([Eph 1:18](#)), and as these following verses demonstrate, without Christ's spirit within us we could never receive that heritage or inheritance.

([Eph 1:18](#) , [Pro 13:22](#) , [Mat 24:43](#) , [Mat 19:17](#) , [Joh 5:30](#) *Christ tells us that there is none good but one, so what we are being shown is that if the spirit of God is in us, we will by the grace and faith of Christ not have our house to be broken up* [Mat 24:43](#))

The "**Kingdoms of Canaan**" represent the promise land which also must be conquered by Christ in us, but is preceded by the destruction of "**Sihon king of the Amorites, and Og king of Bashan**".

Our "**Kingdoms of Canaan**" when first inhabited typifies that time when our religious beast is riding high and mighty having had the king of the Amorites conquered and the king of Bashan. This is when we have two horns like a lamb, but speak as a dragon, showing we have witnessed that power, but our words (*mouth of a dragon*) and our works are not lining up yet and so God must destroy this religious beast today if we are going to go unto perfection on the third day and inherit eternal life ([Rev 13:11](#)).

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Please see these studies by Dennis Crabtree for a further description of the "**Sihon king of the Amorites**" and "**Og king of Bashan**" of which I have cut and pasted two sections and will end this first section of our study with:

----- [start quote

1 - Sihon king of the Amorites:

Sihon, the king of the Amorites, was defeated by the Israelites when they asked for passage and king Sihon would not allow them to pass but rather came out to battle against them. Sihon, if we can receive it, is our old man. We are trying to make peace with him at first when we are babes in Christ, but he will not have it. He wants control over his own land. The verses below bring out who Sihon is and why he represents who we are in the flesh.

Deu_2:25 This day (our day of the LORD inwardly) will I begin to put the dread of thee (the THEE is Christ in us) and the fear of thee upon the nations that are under the whole heaven (our heavens inwardly), who shall hear report of thee, and shall tremble, and be in anguish because of thee.

Rev_6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

Rev 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?

Deu_2:26 And I sent messengers out of the wilderness of Kedemoth (which is H6932 and is from H6923 meaning 'beginnings') unto Sihon king of Heshbon with words of peace, saying,

Deu 2:27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

Deu 2:28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (no man might buy or sell lest he have the mark of the beast - Rev 13:17)

Deu 2:29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

Deu 2:30 **But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.**

Deu 2:31 **And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.**

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.

God is not here to save our flesh, and He hardens our flesh so that He can then destroy it, as He is doing here with our old man, Sihon.

2 - Og King of Bashan:

Then we set out to destroy Og the king of Bashan which dwelt at Astaroth in Edrei.

Og [H5747](#) is from [H5746](#) and means to "gyrate" - to revolve on or around a center of axis, to circle or spiral. And he dwells in Bashan [H1316](#), a fruitful place for himself. It is fruit of the flesh and for the flesh. It is works of the flesh upon which Og, our old man, a second witness, gyrates. His axis is his flesh and his own appetites upon which he goes around and around, always learning but never able to come to knowledge of the truth. That's why none can buy or sell unless they have his mark, because he is the center of his own world. When we first have our day of The LORD, the strength of our old man is broken, and God begins to give us power over him and all his ways. We are both Sihon and Og; they are two, a witness to who we are in the flesh. (Just a note on the word Bashan. If you look up the following scriptures they will explain why Bashan is described as fruitful: [Isa 2:13](#), [Isa 33:9](#), [Jer 22:20](#), [Jer 50:19](#), [Eze 27:6](#), [Eze 39:18](#), [Amo 4:1](#), [Mic 7:14](#), [Nah 1:4](#), [Zec 11:2](#).)

Both of these are the beginning of our freedom from the man of sin. which must take place on this side the Jordan before we descend into the land of giants where we will learn to have peace in a land of war.

[Deu 2:31](#) And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

[2Th 2:3](#) Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

[2Th 2:4](#) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

[Mat 24:15](#) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [The three scriptures above are saying the same thing.]

----- *end quote]

We are to "Praise ye the LORD" for the very things that we just read: for the sanctification process that the LORD is bringing us through, which is a glorious witness of his power and ability to unite the body of Christ through the victory that he gives us over the giants of our land that were put there for our growth.

Next week, Lord willing, we will look at the last section of our two part series entitle "Praise ye the LORD" with the following verses:

[Psa 135:13](#) Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

[Psa 135:14](#) For the LORD will judge his people, and he will repent himself concerning his servants.

[Psa 135:15](#) The idols of the heathen *are* silver and gold, the work of men's hands.

[Psa 135:16](#) They have mouths, but they speak not; eyes have they, but they see not;

[Psa 135:17](#) They have ears, but they hear not; neither is there *any* breath in their mouths.

[Psa 135:18](#) They that make them are like unto them: *so is* every one that trusteth in them.

[Psa 135:19](#) Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

[Psa 135:20](#) Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

[Psa 135:21](#) Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.