

Psalm 106 Continued

Psalm 106:21 "They forgot God their savior, which had done great things in Egypt;"

“God their savior”: This title, common in the pastoral epistles, is seldom used in the Old Testament outside of Isaiah (19:20; 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8). Here it refers to physical deliverance. It looks forward to Jesus Christ as spiritual redeemer (Luke 2:11).

This is speaking of the Israelites, when they made the golden calf. Moses had gone up the mountain to meet with God, and they had given up on him coming back. This is one of the times when 40 is definitely a time of testing. These Israelites failed the test. They forgot that God had saved them from the terrible bondage they had been under in Egypt. God had saved them by bringing ten plagues on the Egyptians. Ten has to do with world government. God had freed them from the grasp of the world's government and had brought them out with His mighty Hand (Savior).

Psalm 106:22 "Wondrous works in the land of Ham, [and] terrible things by the Red sea."

“Ham”: Another name for the part of Egypt, which was settled by descendants of Ham, the youngest son of Noah (compare Gen. 9:24; 10:6-20).

The land of Ham was Egypt. The fact that the fire of God stood between them and the Egyptians, and held them off until the children of Israel could cross over the sea, should have been as great a miracle as the Red Sea parting. They had soon forgotten all of this.

Psalm 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]."

“Moses, in the breach”: Moses pleaded with God, based on the Abrahamic Covenant promises, not to destroy the nation in spite of their idolatry and immoral behavior (compare Exodus 32:11-14).

When God looked down from the mount, and saw what they had done, He said He was going to destroy them everyone, and start over with Moses. Moses begged for their lives. God spared them, because of Moses' pleadings for them. Of course, God could see what they were doing, and Moses could not. When Moses saw what they had done, he threw the tables of stone with the 10 commandments on them down, and broke them.

Verses 24-27: This portion recounts:

- (1) The nation's rejection of Joshua's and Caleb's positive report from the Land, and
- (2) Their desire to return to Egypt (compare Num. 14:1-4).

God responded with judgment (Num. 14:11-38).

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

“The pleasant land”: A term used of the Land God promised to Abraham for the nation Israel (compare Jer. 3:19; Zech. 7:14).

They had no faith in the Word of God. The strange thing to me is, that they had heard the voice of God from the mount, and it frightened them so much, they asked Moses to speak to God for them. They really were without excuse, because God had spoken the 10 commandments to them before Moses went on the mountain. Read more on this in our study on Exodus.

Psalm 106:25 "But murmured in their tents, [and] hearkened not unto the voice of the LORD."

They complained of Moses; they complained of their food; they complained of the hardships of their journey; they complained of God. They did this when "in their tents;" when they had a comfortable home; when safe; when provided for; when under the direct divine protection and care. So people often complain: perhaps oftener when they have "many" comforts than when they have "few" (Num. 14:2; 14:27).

And hearkened not unto the voice of the Lord”: To go up and possess the land; they disbelieved his word, and were disobedient to his command. The use the apostle makes of this (see Heb. 3:7), and of their other provocations. Of their lust, idolatry, fornication, tempting of God, and murmuring against him (see 1 Cor. 10:6).

They not only did not have faith in God, but murmured against Him when they were in their tents, where they thought He could not hear. This is undoubtedly the most ungrateful group of people that I have ever read about.

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

He resolved to cut them off, so that none of them should reach the Promised Land (Num. 14:27-33).

"To overthrow them in the wilderness": literally, to cause them to "fall."

God at this point, regretted that He had brought them out of Egypt. One of the things that kept Him from killing every one of them was, what the nations around would think. Many were killed right here.

Psalm 106:27 "To overthrow their seed also among the nations, and to scatter them in the lands."

Their posterity was not overthrown in the wilderness; they were spared to possess the land their fathers despised. This respects later times, as does what follows.

"And to scatter them in the lands; which Kimchi explains by the discomfiture of them by the Amalekites and Canaanites, when they presumed, contrary to the will of God, to go up to the top of the hill. And by Arad's taking some of them prisoner, afterwards (Num. 14:45). But this was not done, nor to be done, in the wilderness. But the meaning is, that God lifted up his hand in the wilderness, and swore there, as Ezekiel says (Ezek. 20:23). That he would scatter them and disperse them among the Heathen. That is, at one time or another; which he did in part at the Babylonish captivity, and completely by the Romans. Which is now their case, and is a standing proof of this prophecy, and an accomplishment of the oath of God.

They were a rebellious house and ungrateful. Their murmuring never seemed to stop. Loss of fellowship with God, then or now, is possibly the worst thing that can happen to a person.

Verses 28-31: This scene recounts Israel's encounter with the prophet Balaam who, on behalf of Balak, King of Moab, tried to curse Israel but was prevented from doing so by God (compare Num. chapters 22 to 24; Deut. 23:4; Joshua 24:9-10; Neh. 13:2). Having failed, Balaam advised Balak to entice Israel with immorality and idolatry (compare 31:16 with 25:1; 2 Peter 2:15; Jude 11; Rev. 2:14). Israel sinned and God judged (Num. 25:1-13). Balaam was later slain by Israel (compare Joshua 13:22).

Psalm 106:28 "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead."

"Baal-peor": Refers to Baal, a god of the Moabites, whose worship occurred at the location of the mountain called Peor (compare Num. 23:28).

"Sacrifices of the dead": This most likely refers to sacrifices made to lifeless idols (compare 1 Thess. 1:9). Israel should have been worshiping "the living God" (compare Deut. 5:26; 1 Sam. 17:26, 36; Psalms 42:2; 84:2; Jer. 10:3-10; Dan. 6:20, 26).

I want to weep for God when I see how ungrateful these people are. Can you believe they mixed with these evil people and practiced their form of false worship? They went the way of the world around them. People today who have every opportunity to know the One true God, are choosing the world over God. How can they do such a thing?

Psalm 106:29 "Thus they provoked [him] to anger with their inventions: and the plague brake in upon them."

Sin is an invention of man's. When our first parents sinned, they found out many inventions; and their posterity ever since have been inventors of evil things. And man's invention is very quick at that work. All false doctrine and false worship are of men's finding out. All idolatrous practices are their inventions, and which are here intended (see Psalm 106:39). And these are very provoking to God, who is jealous of his glory, and which is taken from him hereby. And even when he forgives such sins of men, he takes vengeance on their inventions, as in this case (Psalm 99:8). For it follows:

"And the plague brake in upon them": Like an inundation of water, and carried off four and twenty thousand persons (Num. 25:9).

It is a very serious thing to provoke God. Twenty four thousand of them fell to the deadly plague that God sent upon them. The reason God did this was, because they were practicing revolting sin. It troubles me greatly that in our nation, many people have begun to say that homosexuality is an alternate life style. It is an abomination to God. This type of sin was the very same here. God will not always look the other way. The plague then, was a deadly disease that swept through the camp and appeared to be about to involve the whole camp. Does this sound familiar?

Psalm 106:30 "Then stood up Phinehas, and executed judgment: and [so] the plague was stayed."

"Phinehas": The son of Eleazar, son of Aaron (compare Num. 25:7). When none else would, he rose up in great zeal for the Lord of hosts; and took on him the work of a civil magistrate, and slew two persons of noble birth in the very act of fornication. The Targum is, "he prayed" and so the Syriac version "he interceded with the Lord, that the plague might stop." This he might do, as well as the other, though it is not elsewhere recorded, and in which he succeeded. But in the Talmud it is observed that it is not said (that is, "he prayed"), but from whence may be learned, if it is proper to say so, that he executed judgments with his Maker. The Septuagint and Vulgate Latin versions render it, "he appeased"; made atonement for propitiation; and this is said of him (Num. 25:13).

"And so the plague was stayed": It was restrained from proceeding further; no more execution was done by it. In this he was a type of Christ, who, by doing righteousness, by the atoning sacrifice of himself, and by his intercession, has appeased the wrath of God. And satisfied divine justice so that there is no condemnation to them that are interested in him. No evil of punishment shall befall them, nor plague come nigh them.

Phinehas saw this terrible sin. He was inflamed with righteous indignation, and slew two of the people openly involved in this terrible sin. God stayed the plague, because of this righteous man. You may read more about this in (Numbers chapter 25).

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

"Counted unto him for righteousness": This was a just and rewardable action, evidencing faith in God. As with Abraham (compare Gen. 1:5-6 and Rom. 4:3; Gal 3:6; James 2:23), so it was also with Phinehas. The everlasting covenant of perpetual priesthood through Aaron, from the house of Levi, was first made by God (in Lev. 24:8-9; compare Jer. 33:17-22; Mal. 2:4-8). This covenant was reaffirmed in (Num. 18:8, 19). In this text, the covenant is further specified to be through the line of faithful Phinehas.

People who truly love God should not sit idly by and see God ridiculed with sins of the people. The worst thing is that some of this type sin is going on in some of our churches today. Phinehas

was counted righteous before God, because he spoke out against this evil. He not only spoke out; he did something about it.

Verses 32-33: This scene looks back to (Num. 20:1-13), when Moses, provoked by the continuing rebellion of Israel, nonetheless wrongly struck the rock in anger (compare Exodus 11:8; 16:20), and thus offended God (compare Num. 20:12). As a result, both Aaron (compare Num. 20:22-29), and Moses (Deut. 34:1-8), died prematurely without entering the Promised Land.

Psalm 106:32 "They angered [him] also at the waters of strife, so that it went ill with Moses for their sakes:"

Or, "at the waters of Meribah"; that is, Meribah-kadesh, as it is called in (Deut. 32:51), to distinguish it from Meribah-rephidim. Where also were waters of strife or contradiction; at which the people murmured and strove with the Lord, and greatly displeased him (Exodus 17:7). "The waters of strife" (compare Num. 20:13).

"So that it went ill with Moses for their sakes": He was not suffered to go with them into the good land. Though he most earnestly desired it, it could not be granted: but when he was just upon the borders of it, he is bid to go up to the mount, and take a view of it, and die. And all because of what was done at this place (see Num. 20:12).

The first time these people were without water, God told Moses to strike the Rock. He did, and a fountain of water gushed forth. Now they are without water and complaining to Moses again. Moses went to God and told Him of the problem. God told Moses to speak to the Rock. Moses was so angry with these people that instead of speaking to the Rock, he struck the Rock. For this one act, Moses did not get to enter the Promised Land. The Rock symbolized Jesus Christ. The first time he struck the Rock, it symbolized the crucifixion of Jesus Christ. The striking of this Rock the second time was like crucifying Christ all over again. Moses' anger at these people caused him to sin. It cost him the Promised Land. God let him view it from the mountain where he died, but he did not get to go in.

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

"His Spirit": This most likely refers to the Holy Spirit of God. The Spirit of God had an extensive ministry in the Old Testament (compare Gen. 1:2; 6:3; 2 Sam. 23:2; Neh. 9:30; Psalm 139:7; Isa. 48:16; Ezek. 2:2; 3:12-14; 8:3; 11:1, 5, 24; Hag. 2:5; Zech. 7:12). Both (Isa. 63:10-11; and Acts 7:51), point to this particular event.

This seemed such a little thing for Moses to do, but he should have not acted so hastily. We can easily see how this might have happened, because these people had troubled him so. He was God's anointed, and more was expected of him.

Verses 34-48: The conduct of the Israelites in Canaan, and God's dealings with them, show that the way of sin is down-hill. Omissions make way for commissions: when they neglected to destroy the heathen, they learned their works. One sin led to many more, and brought the judgments of God on them. Their sin was, in part, their own punishment. Sinners often see themselves ruined by those who led them into evil. Satan, who is a tempter, will be a tormentor. At length, God showed pity to his people for his covenant's sake. The unchangeableness of God's merciful nature and love to his people, makes him change the course of justice into mercy; and no other change is meant by God's repentance. Our case is awful when the outward church is considered. When nations professing Christianity, are so guilty as we are, no wonder if the Lord brings them low for their sins. Unless there is general and deep repentance, there can be no prospect but of increasing calamities. The psalm concludes with prayer for completing the deliverance of God's people, and praise for the beginning and progress of it. May all the people of the earth, before long, add their Amen.

Verses 34-39: This section describes the general sins of Israel from the time they entered the Land (Joshua 3:4), until they were exiled to Assyria (2 Kings chapter 17), and Babylon (2 Kings chapters 24 and 25). They failed to expel the heathen and sadly conformed to their idolatry.

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

Here begins an account of their sins and provocations, after they were settled in the land of Canaan. They did not destroy the inhabitants of the land, of the seven nations; whose land was given to them as an inheritance. And of which the Canaanites were dispossessed for their sins, and to be destroyed.

"Concerning whom the Lord commanded them": That they should destroy them. The command is in (Deut. 7:1). God's commands are to be obeyed; they are neither to be added to, nor diminished from. His commands are transgressed and violated by sins of omission or commission. The Israelites might plead mercy, but this was no excuse to an express command: the same sin Saul was afterwards guilty of, with respect to one of these nations (1 Sam. 15:2). Those spiritual Canaanites, the sinful deeds of the body, are to be mortified, and not indulged and spared (Col. 3:5).

God commanded them to go in and kill all the people, and they did not obey God. The reason God wanted them killed is, because they were practicing unnatural sin. Some would say that God was unusually hard on them. This is a case where the whole nation was involved in this type sin. He destroyed Sodom for the same sin. The children of Israel were not to mix with these people and pick up these bad sins. God wanted them destroyed, so the Israelites would not learn this sin from them.

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

Not only dwelt among them, but made covenants and contracts, carried on trade and commerce, and intermarried with them, contrary to the express law of God (Deut. 7:2). Nor should saints have communion with wicked men, especially in things sinful and superstitious (2 Cor. 6:14).

"And learned their works": Not their civil works and actions, their trades and business, but their idolatrous works; of which a detail is given in the following verses: "evil communications corrupt good manners" (1 Cor. 15:33).

They spared them and did just what God had known they would do, if they were not destroyed.

Verses 36-38: "Idols ... devils ... idols": Demons impersonate idols and encourage idol worship (compare Deut. 32:17; 2 Chron. 33:5-7; 1 Cor. 10:14-21; Rev. 9:20). The sacrifice of children was not uncommon (compare Deut. 12:31; 2 Kings 17:17; Ezek. 16:20-21).

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

(See Judges 2:12-13; 2:17; 2:19; 3:6-7).

"Which were a snare unto them": Like the snares or traps by which birds and wild beasts are caught. That is, they were taken unawares; they were in danger when they did not perceive it; they fell when they thought themselves safe. The bird and the wild beast approach the snare, unconscious of danger. So the friend of God approaches the temptations which are spread out before him by the enemy of souls. And, before he is aware, he is a captive, and has fallen. Nothing could better describe the way in which the people of God are led into sin than the arts by which birds are caught by the fowler, and wild beasts by the hunter.

We learned in another lesson that idols mean nothings. A nothing cannot help you. When you choose a nothing over God, you are of all men most foolish.

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

(See 2 Kings 16:3; Ezek. 16:20; 20:31; Isa. 57:5).

"Unto devils": Hebrew, (*שְׂדֵיִם shēdiym*). The Septuagint (*δαίμονιοις daimoniois*), "demons." So the Vulgate ("daemoniis"). The word is used only in the plural number, and is applied to idols. It occurs only (in this place, and in Deut. 32:17). On the meaning of this (see the notes at 1 Cor. 10:20).

Most of the false religions in the lands that the Israelites came across, not only worshipped false gods, but practiced human sacrifice as well. This is what this verse is saying.

Psalm 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."

The blood of those who had committed no crime; who did not "deserve" the treatment which they received. That is, they were sacrificed "as" innocent persons, and "because" it was believed that they "were" innocent. The pure for the impure; the holy for the unholy. It was on the general principle that a sacrifice for sin must be itself pure, or it could not be offered in the place of the guilty. That an offering made for one who had violated law must be by one who had "not" violated it. This was the principle on which "lambs" were offered in sacrifice. It is on this principle that the atonement for sin by the Lord Jesus was made. On this depend its efficacy and its value.

"And the land was polluted with blood": That is, either so much blood was thus poured out, that it might be said that the very land was polluted with it. Or, the sin itself was so great, that it seemed to defile and pollute the whole land.

These children were made in the image of God. These were blessed of God. In our land today, there are devil worshippers who are practicing human sacrifice. What a shame the world never changes. The land is polluted with blood today.

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

“Own works ... inventions”: God held Israel directly responsible for their sin without excuse.

God is absolute. There is no other way to worship, other than the way He has provided for us. When men start trying to think up clever ways to entice the world into the church, it usually winds up in sin. Men's inventions destroy. God's way brings life.

Verses 40-43: From the time of the judges until the Assyrian and Babylonian exiles, God used the hand of His enemies to discipline Israel for their sin.

Psalm 106:40 "Therefore was the wrath of the LORD kindled against his people, inasmuch that he abhorred his own inheritance."

Sin is the cause of wrath, which is compared to fire kindled by the breath of the Almighty, and is intolerable. This shows that the offence must be very great, as to incense the Lord against a people he had chosen above all others to be his peculiar people. As well as it was an aggravation, of their sin, so highly to provoke the Lord, whom they had vouched to be their God. There may be appearances of wrath for sin against those who are the Lord's people in the highest and best sense.

"Inasmuch that he abhorred his own inheritance": The people of Israel, whom he had chosen for his inheritance, and were his portion, and the lot of his inheritance. This must be understood of the body of the people, not of every individual. Not of the remnant according to the election of grace among them, of which there were some in all ages. For this would be contrary to his love, and the unchangeableness of it. And however not of the persons of his people, but of their sins;

and of the appearances of his providence towards them, which look like wrath, indignation, and abhorrence. For God will not cast off his people, nor forsake his inheritance (Psalm 94:14). The following verses explain this wrath and abhorrence. The Targum in the king's Bible is, "the Word of the Lord abhorred,"

Over and over, God had forgiven them, and they would go right back into a sin even worse than the last one. He had gotten so disgusted with them, that He hated He had chosen them for His people.

Psalm 106:41 "And he gave them into the hand of the heathen; and they that hated them ruled over them."

In the times of the judges; as into the hands of the Mesopotamians, Moabites, Canaanites, Midianites, and Philistines, to whom they became tributaries (see the book of Judges).

"And they that hated them ruled over them": As it was threatened and foretold they should, in case they did not observe the law of God (Lev. 26:17).

Their sins found them out. The very ones that they had been involved in sin with, now ruled over them. God as punishment to them, had allowed the heathen to rule over them. The protection of God that they had been blessed with had left, because of their habitual sin.

Psalm 106:42 "Their enemies also oppressed them, and they were brought into subjection under their hand."

By taxes, and taking the increase of their fields and sustenance, which often obliged them to cry for a deliverer, who upon this was sent to them (see Judges 2:9).

"And they were brought into subjection under their hand": Or were humbled under their hand, as the Targum; they were not only made to submit to their enemies, but they were humbled before the Lord. Brought to a sense of their sins, and acknowledgment of them, when the Lord appeared for their deliverance, as follows.

When they left their God to fellowship with the heathen, they found that they were not only ruled over by these heathen, but severely oppressed. There was no kindness in the rule of the heathen over these Israelites.

Psalm 106:43 "Many times did he deliver them; but they provoked [him] with their counsel, and were brought low for their iniquity."

From danger of invasion; from foreign arms; from entire overthrow. Numerous instances of this are recorded in the history of the Hebrew people.

"But they provoked him with their counsel": This does not mean that they gave counsel or advice to God; but it refers to the counsel which they took among themselves. The plans which they formed. These were such as to offend God.

"And were brought low for their iniquity": Margin, "impoverished or weakened." The Hebrew word means to melt away, to pine; and therefore, to decay, to be brought low (see Job 24:24). Where it is rendered "brought low," and (Eccl. 10:18), where it is rendered "decayeth." The word does not occur elsewhere. The meaning is, that they were weakened; their national strength was exhausted as a punishment for their sins.

God had delivered them over and over in the past. This time they had purposed in their heart to do what God had told them not to do, and God just let them get the punishment they deserved.

Verses 44-46: This emphasizes the unconditional nature of God's covenant with Abraham.

Psalm 106:44 "Nevertheless he regarded their affliction, when he heard their cry:"

Or "looked on them in distress"; he saw their affliction, and had compassion on them. He was so far from abhorring and despising the affliction of the afflicted, that he pitied them and sympathized with them. In all their afflictions, he was afflicted. He looked upon them with an eye of pity and concern, and helped them out of their troubles.

"When he heard their cry": Or their "prayer", as the Targum, and so other versions. Crying is prayer; and it denotes vocal and vehement prayer, such as is put up to God in distress; and which he hears and answers. His ears are open to the cries of his people.

God loved them in spite of their unfaithfulness to Him. When they get into trouble, they cry out to God, and He always listens.

Psalm 106:45 "And he remembered for them his covenant, and repented according to the multitude of his mercies."

His solemn promises made to their fathers. He remembered that covenant in their behalf; or, on account of that, he came and blessed them. He had made gracious promises to the patriarchs; he had promised to be the God of their posterity. He had his own great purposes to accomplish through their nation in the distant future; and on these accounts, he came and blessed them.

"He remembered for them his covenant": This answers the psalmist's prayer of verses 4-5 with regard to the Abrahamic Covenant that;

- (1) The descendants of Abraham would multiply; and
- (2) They would possess the Land (see note on Psalm 105:9-10; compare Luke 1:72-75).

"According to the multitude of his mercies": The greatness of his mercy; the disposition of his nature to show mercy; the repeated instances in which he had shown mercy in similar circumstances.

The covenant that God is remembering, is the covenant He had made with Abraham. God would not break His covenant with Abraham and forgives them. His mercies endure forever.

Psalm 106:46 "He made them also to be pitied of all those that carried them captives."

He not only pitied them himself, but caused them to be pitied by others, even by their enemies. He has the hearts of all men in his hands, and can turn them as he pleases; as he sometimes turned their hearts to hate his people (Psalm 105:25). So, he turned them to pity them, as he promised he would when they turned to him (2 Chron. 30:9). He did so by stirring up Cyrus to proclaim liberty to them, and his successors to encourage and assist in rebuilding their city and temple.

Even evil people can be controlled by God. God causes these evil people to suddenly have pity upon them and set them free.

Verses 47-48: For all its exposure of the people's ingratitude, this is essentially a psalm of praise, for God' extraordinary longsuffering emerges as the real theme and gives reality to the doxology that closes the psalm and the fourth book of the psalter (Psalms 90 – 106).

Psalm 106:47 "Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, [and] to triumph in thy praise."

The psalmist pleads, on behalf of the nation and in light of the Abrahamic Covenant, for the nation to be regathered in Israel. He remembers what the men of Moses' day forgot, i.e., God as their Savior (compare 106:21). Even though the tribes of Judah and Benjamin returned to Israel in Ezra and Nehemiah, this text looks ahead to the regathering of Israel at the time when the Lord Jesus Christ returns to rule over the promised Davidic (2 Sam. chapter 7), millennial kingdom (Rev. chapter 20), on earth (compare Ezek. 37:11-28; Hosea 14:4-8; Joel 3:18:21; Amos 9:7-15; Micah 7:14-20; Zeph. 3:8-20; Zech. Chapters 12-14).

This was the appeal they made to God. When God remembered the covenant He had made with Abraham, they immediately called out to God, and called Him our LORD. Now they are ready to thank God, if He will only gather them home to Him away from these heathens. Isn't that always the way? Don't wait to praise God until there is a crisis in your life. Praise Him in the good times and the bad times.

Psalm 106:48 "Blessed [be] the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD."

"From everlasting to everlasting": With the hopeful prayer of 106:47 on his lips, the psalmist closes the fourth book of the Psalms (Psalms 90-106), with a grand benediction focusing on the eternal character of God, Israel's Savior (compare 1 Chron. 16:36; Psalms 41:13; 90:2).

I believe the penman here, is speaking this for himself as well as for these Israelites. I would say with him, praise the LORD. Amen means so be it. Let everything that has breath say, praise the LORD.

Psalm 106 Continued Questions

1. What was God called in verse 21?
2. What does the number 40 mean?
3. How many plagues had God brought on the Egyptians?
4. Where was the land of Ham?
5. What should have been just as big a miracle as the Red Sea parting?
6. Why did God not destroy them, when they made the golden calf?
7. What did Moses do when he saw the terrible thing they had done?
8. They had no faith in the _____ of God.
9. Verse 25 says, they murmured where?
10. They were a rebellious house and _____.
11. What is about the worst thing that can happen to a person?
12. They joined themselves unto _____.
13. Verse 29 says, they provoked Him to anger with what?
14. What broke out among them?
15. How many of them died from this disease that swept over them?
16. Who executed judgement against them and stayed the plague?
17. Where can you read more about Phinehas and the plague?
18. How long was his act counted unto him for righteousness?
19. What happened at the waters of strife?
20. How did they cause Moses to sin?
21. What had God commanded them to do with the heathens?

22. What was wrong in sparing them?
23. What is an idol?
24. What did they do to their sons and daughters, that we call devil worship?
25. The land was polluted with _____.
26. He gave them into the hand of the _____.
27. When did He regard their affliction?
28. What covenant did He remember?
29. What did God cause their enemies to do to them?