

Part 4 – Truth, Not Mixed with Faith, Is Profitless

In part 3 we learned that Divine history (i.e. the Bible) helps us to put our hope in God's promises, for it gives us examples to prove *why* we should do so – i.e. it shows us what happens to those who do *obey* Him versus what happens to those *who do not*. And *that* causes us to strive *hard* not to forget the mighty works He has done (throughout the ages) *and* to strive hard to *sincerely* obey His Laws. Believing God's Word therefore gives us the assurance we need to patiently endure the hard times *because* we know they won't last forever *and* that, in the end, wickedness does not pay well *but* obeying God (from the heart) *does*! (Rom 6:23) And we also saw the Psalmist refer back to the rebellious Israelites who came out of Egypt. Though God showed them mighty works (even parting the Red Sea for them but making it come back down and kill all the Egyptian army), they *forgot* what He did for them (His mighty salvation) and provoked Him to anger with their murmurings (complaining), disrespectful attitude and even outright tempting Him to see if He really was 'God'. Their heart was simply not right with God because they were *faithless*. And their lack of faith was *because they forgot* what He had done for them... which is quite astounding since they personally witnessed *many* miracles He did for them. And *that's* the point the Psalmist is making here in this Psalm. We must remember all God has done for us (which the Bible clearly tells us) so we don't become faithless and/or embittered through hard times that come upon *all* those who do what's right (2 Tim 3:12). For we are in a spiritual war between God/Jesus (good, truth) and Satan (evil, lies). And that means the war is *inside our own heart and mind*. That's why we have to guard our 'inner man' closely (Deut 11:16-22; Prov 4:23; Mth 24:4-5, 23-26) and work to keep the lies and deception out of it (Gal 5:24, Lk 9:23) so we don't succumb to the lies that Satan and his followers tell us (2 Cor 11:13-15). However, the Psalmist is not done giving us examples of what we should *not* be like...

Psalm 78

9 The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

Now the Psalmist gives another example of what we should not be like (losing heart and turning away from God; i.e. being faithless, vs 8). The word '**carrying**' is interesting because it means *to hurl* and, specifically, *to shoot*. But, figuratively, it means *to delude* or *betray* (as if *causing to fall*) (#7411). And the word '**bows**' is also interesting; for, while it means *a bow for shooting* it also means, figuratively, *strength* (#7198). And then the words '**turned back**' mean *to turn about* or *over*; by implication, *to change, overturn, return, pervert* (#2015) and the word '**battle**' means *a hostile encounter* (#7128). The Moffett Bible renders this verse as: "*The Ephraimites were like a disappointing bow, that fails upon the day of battle*". Verse 57 uses the analogy of 'deceitful bow' too. So, while Ephraim was usually the largest tribe (and was given the birthright blessings by Jacob/Israel in Gen 48), they were not reliable leaders *spiritually*. And they also had a tendency to fight their own brethren (Judges 12:1-6) even siding with a foreign nation at one point in time (Isa 7:2).

And, while no specific historical account is mentioned here (in Ps 78:9), the general tendency of the Ephraimites was towards *idolatry*, as notes in the *Companion Bible* also point out. They also had a bad habit of looking to heathen nations for help, instead of our Heavenly Father. In Hosea 7:11 He says: *Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria*. And in verse 16 He says: *they return, but not to the most High: **they are like a deceitful bow***. His point is that Ephraim – though the strongest tribe militarily – was like a ‘deceitful bow’ in that *they could not be trusted*. And from the time that the northern ten tribes separated from the tribe of Judah (1 Kings 11-12) they consistently worshipped false gods and idols. That’s why, in Hosea 4:10 He also says: *I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled*. The ten northern tribes of Israel (led by Ephraim) never did have a righteous king who followed God’s Laws, and the majority of the civilians *liked it that way*. They truly had (as a whole) a very rebellious heart towards God Almighty, despite His many wonderous works (and salvation) He performed for their ancestors.

And while the southern kingdom of Judah did have a few good kings, who tried sincerely to turn the hearts of their brethren back to God (such as Hezekiah and Josiah), they too (for the most part) were quite rebellious to God. Which is why our Heavenly Father criticizes both the northern and southern tribes of Israel in Hosea 4:4 when He said: *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for **your goodness is as a morning cloud, and as the early dew it goeth away***. In other words, any repentance they had was not lasting, certainly not for more than one generation. And the Psalmist points this out here because he will, eventually, be explaining that it was Ephraim’s failure to remain true to the Lord (YHWH) that led Judah (not Ephraim) to become the dominant tribe over the twelve tribes of Israel. And this was true (most always) even after they became two separate nations.

Psalms 78

10 They kept not the covenant of God, and refused to walk in his law;

This verse explains the prior verse. Thus, the analogy of verse 9 is now transferred to the *moral application* in that: while Ephraim – while being armed and ready for battle (always) – proved unable to *spiritually* fight because they refused to remain *spiritually faithful* to our Heavenly Father. In other words, while they were equipped as bowmen (a superior way of fighting back then) they were yet faithless to God, which proved to be their downfall *over and over* again. Ps 44:4-8 and Ps 20:7 point out that it doesn’t matter how good of weapons of war we have physically, none of that will save us if we are unfaithful to God. And that’s exactly what God warned Israel of in the curses (for disobeying Him) and the blessings (for obeying Him) in Lev 26 and Deut 27-28. Ps 49:6-10 also warns us not to trust in riches of any kind, for they too are of no use. If God Himself is fighting against you, nothing (weapons, money or people) can help you

(Deut 32:39). Only when we keep the Covenant with God and walk (obey) His Laws (sincerely, the best we can) will we be able to win our wars, be it spiritually or physically.

Now, the word ‘God’ here in verse 10 is *‘Elohiym* (#430), which means the *Supreme God*, who is our *Creator*. But another important word to understand (and remember) is the Hebrew word for ‘kept’ – it is *shamar* (#8104), which is a primitive root that means *to hedge about (as with thorns)*, i.e. *guard*; generally, *to protect, attend to*, etc. In other words, keeping (obeying) God’s Laws (which is what keeping His Covenant IS) takes work on our part. As Moses so aptly warned Israel, in Deut 11:16: *Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them*. The words ‘take heed’ is #8104 *shamar* in the Hebrew and (to reiterate) means to guard, protect and attend to as if you were hedging a precious vineyard with thorns to keep invaders out. And that’s *exactly* what we have to do to our heart, which is our carnal mind (Rom 8:5-8); it’s the part of us that wants to sin. We have to guard it *so we don’t let our emotions and lusts control us* and thus, cause us to sin (Gal 5:24). Moses actually used this Hebrew word (#8104 *shamar*) *many* times to warn Israel not to go astray from God, and worship false gods and idols (Ex 34:11-14; Deut 4:4-9, Deut 5:32-33, Deut 6:1-7, for just a few examples). That’s why they were supposed to destroy, not only the heathen, but also *everything* that had to do with idolatry (groves, images, etc.). You can learn more about this word in the special study: **Take Heed and Keep It** [<https://t.me/BibleStudyTruth/943>]. And Prov 4:23 also warns us to *keep thy heart with all diligence; for out of it are the issues of life*. While the Hebrew word for ‘keep’ here is not #8104 *shamar*, it still means *to guard, protect, maintain* and *obey* (#5341) and the word ‘diligence’ also means *to guard* (#4929) and the word ‘issues’ means, figuratively, *deliverance* as well as *source* (#8444). Our heart is our source of life because that’s where our ‘will’ (desires) is. And if we don’t guard it, *we won’t make the right choice to obey God* so we *can* live and prosper. And this was the great downfall of Ephraim, and truly, most all other tribes of Israel, throughout their history. *This* is why they were eventually cast out of the Promise Land...

Psalms 78

11 And forgot his works, and his wonders that he had shewed them.

This again is the consequence of not guarding your heart from carnal inclinations (evil/sinful thoughts and desires). And it’s why this Psalmist is writing this Psalm; to remind future generations (even us today) of God’s mighty works and *why* we should be faithful to Him. Not only did the generation of Israelites who came out of Egypt *not* remember the mighty works God had done for them, but so did *future* generations. In fact, at one point in Israel’s history, the Temple had been closed and the Law of God was actually *lost*. It was not until Josiah became king – and ordered the Temple be opened, cleaned up and restored – that the high priest (Hilkiah) found it! (2 Kings 22). And, in response to finding God’s Laws, the prophet Jeremiah said: *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine*

*heart: for I am called by thy name, O LORD God of hosts (Jer 15:16). That is how we should be with studying God's Word! They *should* be a joy and rejoicing to our heart as well; and it truly is when dedicate ourselves to studying study it (with understanding) and learn how to obey God, *from the heart*. Otherwise, we – like so many people before – will forget God's Word (His mighty wonders and works) and thus, we also *won't* keep His Laws. And the consequences of that are not good (Rom 6:23, 8:6)...*

Psalm 78

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

And now the Psalmist is going to recount *some* of the *many* mighty wonders and works of the Lord (YHVH). The words '**marvellous things**' means *a miracle(s)* (#6382) and the word 'Zoan' means *a place in Egypt* (#6814). Notes in the *Companion Bible*, in Ex 1:10, explain that Zoan was the capital of Egypt and noted for wisdom. The *Smith's Bible Dictionary* has the following to say about Zoan...

Zoan: *an ancient city of lower Egypt, called Tanis by the Greeks. It stood on the eastern bank of the Tanitic branch of the Nile. Its name indicates a place of departure from a country, and hence it has been identified with Avaris (Tanis, the modern San), the capital of the Shepherd dynasty in Egypt, built seven years after Hebron and existing before the time of Abraham. It was taken by the Shepherd kings in their invasion of Egypt, and by them rebuilt, and garrisoned, according to Manetho, with 240,000 men. This cite is mentioned in connection with the plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt, (Psalms 78:42,43) and where Moses wrought his wonders on the field of Zoan a rich plain extending thirty miles toward the east. Tanis gave its name to the twenty-first and twenty-third dynasties and hence its mention in Isaiah. (Isaiah 19:13; 30:4) (The present "field of Zoan" is a barren waste, very thinly inhabited. "One of the principal capitals of Pharaoh is now the habitation of fishermen the resort of wild beasts, and infested with reptiles and malignant fevers." There have been discovered a great number of monuments here which throw light upon the Bible history. Brugsch refers to two statues of colossal size of Mermesha of the thirteenth dynasty, wonderfully perfect in the execution of the individual parts and says that memorials of Rameses the Great lie scattered broadcast like the mouldering bones of generations slain long ago. The area of the sacred enclosure of the temple is 1500 feet by 1250.-ED.)*

So, Zoan was the capital of Lower Egypt, which is actually in the north part of Egypt, which is where the children of Israel lived when they were there. And it's where the *Shepherd kings* (also called Hycsos or Hyksos) ruled at the time God commissioned Moses to go to the Pharaoh and demand he let Israel go free (and earlier than that too; even when Joseph was there). So, this is why the Psalmist mentions the field of Zoan being where God showed '**marvellous things**' which means *miracles*. It was there that God plagued the Egyptians, as verses 43-50 will tell us.

Yet, these mighty miracles, which Israel was *supposed* to keep telling future generations about (Ex 10:2, 12:26-27, 13:8-10,14,15; Deut 4:9, 7:7,20), were not told to future generations so they could *believe in* the one and *only* true God (Yehovah) and thus, *obey* Him...

Psalm 78

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

Not only did God plage Egypt (*ten* times) but when their army chased after Israel and was about to destroy them, God protected Israel – and in an amazingly mighty (miraculous) way. The word ‘**divided**’ here is a primitive root that means *to cleave*; generally, *to rend, break, rip or open* (#1234) and the word ‘**heap**’ means *a mound*, i.e. *wave* (#5067). As Exodus tells us...

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

*22 And the children of Israel went into the midst of the sea upon the dry ground: and **the waters were a wall unto them on their right hand, and on their left.***

Ex 14:19-22

So, there’s even more miracles to this historical account than God parting the Red Sea. He first caused His pillar of cloud (that was formerly before *because* He was *leading* them) to go behind them in order to protect them – i.e. to stop the invading Egyptian army. And, He caused His cloud to be dark to the Egyptians but light to the Israelites, giving them an obvious advantage. And then, He cause a strong east wind to blow all night that literally caused the waters to be divided. And the word ‘**divided**’ (above in Ex 14:21) is the same as it is here in this Psalm 78:13 (#1234). So, the sea literally opened up so (as vs 22 above says) the *the waters were a wall unto them on their right hand, and on their left* and they were thus able to go through. Another amazing part of this was the fact that the ground was *totally* dry; so dry that they (millions of people) were able to walk through it without a problem... which was quite different than when the Egyptians tried to do the same thing! And in the next chapter, when Israel was singing praise to God, this same account is described as thus: *with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea* (Ec 15:8). So, the Israelites likened the strong east wind to God’s blowing His nose! But, it also well describes how the waters stood (literally) upright as an heap. And the word ‘**congealed**’ here means to *shrink*, i.e. *thicken* (as unracked wine, curdled milk, clouded sky,

frozen water) (#7087). The waters of a mighty sea literally stood up on two sides, *but* there was a path in between... now, if that isn't an amazing miracle, what is!? This account is so amazing that it really, truly, should have been told over and over to each successive generation, for it gives our Heavenly Father so much credence. This is not something Israel should have ever forgotten to tell their children about... but thankfully, we still have a written record of it today. And it's one of the most famous historical accounts (it's not a fable or an unreal 'story') told to children in Sunday School's, still yet today, thankfully.

Psalms 78

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

This again is another *mighty* miracle of the Lord (YHVH). For a cloud moving around in the day time (over *and* before the people, to lead and protect them from the hot sun) and then a light of fire appearing at night (to protect and warm them from the cold desert nights) is not a normal thing. It's certainly not a 'natural phenomenon'! This, of course, is also written of in Exodus...

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:

*22 **He took not away** the pillar of the cloud by day, **nor** the pillar of fire by night, from before the people.*

Ex 13:21-22

So, our Heavenly Father so gracious kept His pillar (both of a cloud by day and fire by night) over the people, leading them out of Egypt and through the wilderness. Again, this was not a natural phenomenon. It was truly miraculous and thus, was *another* one of God's mighty works that *proved* to Israel He was real *and* He really was leading them. Their faithlessness is really hard to understand, truly. But it does show us that 'seeing' is truly not 'believing'. People must be seeking truth, instead of pleasure, if they are going to believe in the one and only true God Almighty (Yehovah). Ex 14:24 also clearly documents that the Lord (YHVH) Himself was in that cloud and Num 14:14 also documents that God's pillar of a cloud by day and fire by night wasn't only a witness to the Israelites. Since the Israelites were traveling in the wilderness, other people (from other nations) saw it too and word got around to the heathen nations that the Lord (YHVH) was literally among the Israelites. And in Deut 31:15 we see that, after Israel built the 'mobile' Tabernacle for the Lord (YHVH), He would occasionally appear in the Tabernacle in that 'pillar of a cloud'. So, clouds are very clearly associated with God's flying vehicle that He moves around in, while in this dimension. This fact helps us to understand the conception of Mary; how she could be miraculously impregnated (by God Himself) through absolutely no sexual contact (Lk 1:34), and also the cloud that hovered over Jesus Christ at the 'Mount of transfiguration' (Mth 17:5, Mk 9:7, Lk 9:34). It also helps us to understand why, when Jesus ascended up to heaven, *He was taken up; and a cloud received him out of their sight* (Acts 1:9)

and also why, when He returns, He'll come back the same way (Acts 1:11), which is described by Jesus Himself as: coming in the clouds of heaven with power and great glory (Matt 24:30).

Further, the miraculous pillar of fire by night also has significance in the Scriptures. For, Moses saw a bush burning with 'fire' but it was not consumed (Ex 3:2) and Ezekiel described God's flying vehicles as having 'fire' on it too (Ezek 1:4, 13, 27). And the Holy Spirit is also described as fire that '*sat upon each of them*' (Acts 2:3), which explains why John the Baptist prophesied that Jesus Christ would '*with the Holy Ghost and with fire*' (Luke 3:16). Fire is therefore symbolized as **energy** many times in the Scriptures, for after the 'fire' sat upon the disciples they were then able to speak in the miraculous 'cloven' tongue – which was **not** an *unknown* tongue but rather, *could be understood* by all people, in their own language *and* even dialect, they were born with (Acts 2:7-8). You can learn more about some of these things in the following studies...

You Will See Clouds and Wheels, Part 1 <https://t.me/BibleStudyDownload/392>

You Will See Clouds and Wheels, Part 2 <https://t.me/BibleStudyDownload/393>

Flying Upon the Wings of the Wind <https://t.me/BibleStudyTruth/1525>

Psalms 78

15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

These two verses describe several more miracles that God did for the Israelites. For, the 'wilderness' He led them through was actually a desert (#4057) and there were not a lot of natural sources of water there. Further, Ex 38:26 tells us that there were 603,550 fighting men numbered at the time (men age 20 to around fifty) so that means there had to have been *millions* of men, women and children who came out of Egypt. And they also took out a lot of flocks (sheep and goats) and herds (cattle) with them as well. So, this required a lot of water to sustain all the people and the animals. And while early on in their journey out of Egypt there were several places for water (Ex 15:22-27), later there was not. And that's why the people (again) complained to Moses. Of course, they could have simply asked nicely (and respectfully) that Moses would ask God to help them with this problem; but they, instead, had to gripe and complain about it, *bitterly*, as it is written....

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

*6 Behold, **I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.** And Moses did so in the sight of the elders of Israel.*

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?
Ex 17:1-7

So, shortly before the people got to Mount Sinai, they began to complain (again) that there was no water. And they were so mad with Moses that (in his own words) they were ready to stone him! Totally faithless and ungrateful they were. But, at least Moses knew who to look to for help. And, after he asked what God wanted Him to do, God commanded him to go on before the people into Horeb (which is another name for Mount Sinai, #2722) but to take the elders with him so they could witness (and hopefully testify to the others about this miracle) how the Lord would miraculously provide water for them. And God told Moses to smite a rock and that water would come out of it. Importantly, He promised Moses that *He* would stand before him upon the rock that Moses struck. And all we're told about this miraculous event was that *'Moses did so in the sight of the elders of Israel.* So, we know that water came out of the rock Moses struck, but in this wonderful Psalm (78) *we're given more details about it.* Incidentally, the fact that there was a great water source suddenly available in the middle of the dessert is likely the reason that the Amalekites attacked Israel (unprovoked) as the rest of Ex 17 explains. Water is a precious commodity, especially in the dessert! Yet, this was not the only time God miraculously provided water for Israel in the wilderness. Years later, He did so again, as it is written...

*1 Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in **Kadesh**; and Miriam died there, and was buried there.*

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together; thou, and Aaron thy brother, **and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock:** so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: **and the water came out abundantly,** and the congregation drank, and their beasts also.

12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

Num 20:1-13

Again, their lack of faith is hard to understand. After God miraculously provided water, in the dessert, for Israel (millions of them), *they did not remember it*. Now, even though it had been some years since that miracle, it *still* should have been *embedded* in their heart and mind for it was an *amazing* miracle. Yet, they (again) chided with Moses and Aaron because they didn't have any water. And poor Moses got so fed up (and angry) with them (remember he'd been putting up with their rebelliousness for years by this point in time) that he made a mistake. Instead of speaking to the rock, he actually struck it... not once but *twice*! Now, God had told Him the *first* time to *strike* the rock but this time He said to only *speak* to it. And because of this mistake, he (and Aaron) lost the right to enter the Promise Land. While some people call this a rather harsh punishment by God, we must remember that our Heavenly Father is *righteous in all his ways, and holy in all his works* (Ps 145:17) and Deut 32:4 also tells us that *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*. So, God was just, fair and righteous in this judgment. Moses striking the rock did not glorify God. If he had spoken to it, it would have given much more proof that God did the miracle (and not Moses or Aaron). So, God was fair and just with Moses. Further, God did allow Moses to see the Promise Land before he died, as Deut 34:1-5 records. Some even think God gave Moses a 'ride' through the Promise Land after he died, but that's certainly not documented, albeit probably a good 'educated guess'...

So, two times God miraculously provided Israel water while they were in the wilderness. And the *Companion Bible* has a helpful note that points out these verses are speaking of *both* accounts. That's why the word 'rocks' is plural. And again, these verses also give us more details about those two accounts, for they tell us that, when the rocks cleaved (were broken apart, #1234 – which is the same word as 'divided' in vs 13 used for dividing the Red Sea) great (abundant in size and quantity, #7227) streams gushed out of that rock - which apparently came from a hidden, yet very deep, subterranean water supply, as the word 'depths' in verse 15 reveals (#8415). And the streams that came out of the rocks were like rivers. In the Hebrew, the words 'stream' and 'like rivers' are both the same Hebrew word that means *a stream, especially the Nile and Euphrates* (#5104). So, what this tells us is that the 'streams' that were 'like rivers' were as big and deep as the Nile and Euphrates! Now, that is truly an amazing, and unequivocal, miracle! Which is *exactly* why the Psalmist is 'reminding' us of it here. Remember, the Psalmist is recounting (to bring to memory) just some of the *many mighty* wonders and works of the Lord, *for the purpose of* helping future generations (even us today) to set our hope in God so we keep His commandments (vs 7). And truly, when you read the 'details' of the how God divided the Red Sea, leading them through the wilderness (with a cloud by day and fire at night) and twice causing waters to gush forth out of a rock which then provided water *for years* to the people of Israel... it is hard to have anything but awe for the mighty power, and ability, of our Heavenly Father to provide for, and protect, His People, Israel.

But, we must make sure not to be faithless, like those in the wilderness who saw those miracles. As Paul points out in Heb 4:2: *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.* Israel of old did not enter the Promise Land (that faithless generation was condemned by God to die in the wilderness, Num 14:28-35) because, while they saw the miracles and even had the 'Gospel preached' unto them (they received God's Laws on Mt Siani), *they didn't believe the truth* that was so generously given them, nor remember the mighty miracles that 'backed up' (witnesses to) the truth (Gospel) that was taught to them, by Moses, at the behest of God.

So, Paul makes the point *very* clear that only those who *believe* in Him will 'enter' into 'His Rest' - which today is not a physical 'Promise Land' but *spiritual* rest, given to us by the Holy Spirit of God Himself. For, you see, those 'Rocks' that the water miraculously flowed from were only *symbolic* for THE Rock, which is Jesus Christ Himself (1 Cor 10:4). And when He was smitten (Isa 53:4) on the cross, *with a spear pierced his side, and forthwith **came there out blood and water*** (John 19:34). Yes, water (as well as blood) literally came out of THE Rock, Jesus Christ. And Jesus Christ **is** our *spiritual* Rock because His life, and teachings, *are the moral foundation for our faith in God*. Jesus Christ taught us the truth; and if we stand firm on the truth (the Bible) *spiritually* (as you would build a physical house on a rock, Mth 7:24-27) then our faith will not be shaken like it was for those foolish Israelites (who we should not be like) that

had to wander (and die) in the wilderness for forty years. And that truly is the ‘deeper’ message of this lovely Psalm. That’s part of the ‘parable’ and ‘dark sayings’ that he promised to share with us in verse 2. God not only provides what we need to live *physically* (as was shown to the children of Israel in the wilderness) but also what we need to live *spiritually* (John 6:35-63, 12:50, 17:3). And *that* is a truth, we should *never* forget...

*12 **Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.***

*13 **But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.***

*14 **For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;***

*15 While it is said, To day if ye will hear his voice, **harden not your hearts**, as in the provocation.*

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

*19 So we see that **they could not enter in because of unbelief**.*

Heb 3:12-19

*1 Now **faith is the substance of things hoped for, the evidence of things not seen**.*

2 For by it the elders obtained a good report...

...

*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 11:1-2, 6

*15 Therefore, brethren, **stand fast**, and hold the traditions which ye have been taught, whether by word, or our epistle. [i.e. the Word of God, not ‘traditions of man’]*

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

*17 **Comfort your hearts, and stablish you in every good word and work**.*

2 Thess 2:15-17

We’ll pick this up in part 5...

AMEN.