

Part 6 – Because They Believed Not In God

In part 5 we learned how, despite seeing many miracles that the Lord (YHVH) performed, even being miraculously fed and watered while in the wilderness (desert), the children of Israel *still* tempted God by asking if He could again provide meat for them. And we covered some Scriptures which proved that God had *already* proved to them that He *could* provide flesh (quail) and bread (manna) to them (as well as an abundant source of fresh water, *in the desert*). So, the fact that they *provokingly* asked if He could do again was a *huge* insult. For, they were not merely asking (humbly or respectfully) but outright accusing Him of being *unable* to, again, do what He had *already proven* to them that He *could* do. And this angered Him (rightly so) so much that He sent out a fire and killed some of them; and then, after again providing more quail (which filled the entire camp *and* miles around it) for them to eat, He smote the lustful rebels with a *great* plague. So, while God didn't annihilate the whole nation (as He threatened to do after they made a golden calf idol in Ex 32), He did indeed punish them, and clean out the rebels amongst them. But the Psalmist is not done making his point (explaining the deeper message in Divine history) concerning these events...

Psalms 78

22 Because they believed not in God, and trusted not in his salvation:

The Psalmist now explains *why* the people kept sinning against the Lord (YHVH) throughout their journeys in the wilderness (desert). So, while verse 20 recounted what the people said when they complained, and verse 21 explained God's response, this verse explains what their true sin was; which was that the truly didn't believe in God nor trust in His salvation. Now, the word 'God', here is '**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*. '**Elohiym**' (or '**Elohim**') is God the Creator putting His omnipotence ('**El**') into operation. And then the word '**believed**' here means, figuratively, *to render* (or *be*) **firm** or **faithful**, *to trust* or **believe**, to be **permanent** or **quiet**; *morally to be true or certain* (#539) and the word '**trusted**' means *to hide for refuge* and, figuratively, *to trust*, be **confident** or **sure** (#982). And the word '**salvation**' is the Hebrew word **yeshuw`ah** (#3444), which means *something saved*, i.e. (abstractly) **deliverance**; hence, **aid**, **victory**, **prosperity**. It comes from #3467 (**yasha`**), which is one of the two prime roots of the Hebrew word (#3091) that Jesus' Greek name (#2424) comes from.

As Heb 11:6 says: *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.* The word '**diligently**' here means *to search out*, i.e. (figuratively) **investigate**, **crave**, **demand** and even (by Hebraism, i.e. a Hebrew figure of speech) **worship** (#1567). So, we must truly believe (trust in and know for a certainty) that God is real and that He is able to save us, *no matter the situation*. The thing is, His 'salvation' (saving us) depends on our relationship with Him. And we must be the ones who strive hard to get to know Him (through studying His Word) and also strive to obey

Him, *from the heart*. That means evaluating our own heart (desires, emotions, intentions and motivations) and mind (thoughts) to see if they really do align with God's Word. And whatever does not, we must get rid of! As Gal 5:24 says: *And they that are Christ's have crucified the flesh with the affections and lusts*. The word '**crucified**' here means (of course) *to impale on the cross* but it also means, figuratively, *to extinguish* (subdue) **passion** or **selfishness** (#4717). And the word '**affections**' here means *something undergone*, i.e. *hardship* or *pain* but it also means an **emotion** or **influence** (#3804). And then, the word '**lusts**' means *a longing* (especially for what is forbidden) (#1939) and comes from a word that means *to set the heart upon*, i.e. *long for* (rightfully or otherwise) (#1937).

So, when we *set our heart upon* (long steadfastly) upon anything than our Heavenly Father (doing His Will) *that is lust* and that (along with our emotions) is what we must extinguish, internally (spiritually) inside our own heart and mind. Otherwise, we too won't believe in God nor trust in His salvation. For, just as the children of Israel continued to fall back into sinning against Him while they were in the wilderness, this can also happen to us, even if we claim we are a Christian (as Heb 10:26-31). You can learn more about this in the studies **Once Saved** [<https://t.me/BibleStudyDownload/420>] and **Is believing in Jesus enough to be Saved?** [<https://t.me/BibleStudyTruth/1982>]. So, while the children of Israel initially believe that God would lead them into the Promise Land (Ex 4:31, 14:31), they became doubtful (many times) when a bit of hard times came. This happened even before they were freed, when Pharaoh made their work load much harder (Ex 5:10-23) and then, many other times when they were in the wilderness (Ex 15:22-24, 16:1-3, 17:1-3; Num 14:1-4, 16, 1 Cor 10:5-9, etc.). As Paul wrote...

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

*12 Wherefore **let him that thinketh he standeth take heed lest he fall**.*

*13 There hath no temptation taken you but such as is common to man: **but God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

1 Cor 10:11-13

Psalm 78

23 Though he had commanded the clouds from above, and opened the doors of heaven

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food: he sent them meat to the full.

The Psalmist is now giving us another example of how God graciously (and miraculously) took care of Israel while they were in the wilderness. Remember, the wilderness was a dessert and that's not a place with an abundance of food. And, of course, it would take *a lot* of food to feed the *millions* of Israelites (and the many people who were of a 'mixed multitude' that left Egypt

with Israel), which the dessert did not have. God knew this – and He had a plan. Though this account is written of in Exodus 16, we're not given a lot of information about it. We're told it was called 'manna' simply because the people didn't know what it was and 'manna' essentially means 'what is that?' (#4478). And, in Ex 16:14 we're told that, it only appeared in the mornings (and melted in the heat of the sun); when the dew dissipated it left '*a small round thing, as small as the hoar frost on the ground*'. The 'hoar frost' is *white* frost (#3713), so the manna looked like white frost but was round. And then, in verse 31, we're told it *was like coriander seed, white; and the taste of it was like wafers made with honey*.

But, here in Ps 78:23-25 we're given even more information about it. Verse 23 says: *Though he had commanded the clouds from above, and opened the doors of heaven*. The word '**clouds**' here actually means *a powder* (as beaten small) but, by analogy, it also means *a thin vapor* or, by extension, *the firmament* (#7834). That's why the *Companion Bible* notes (and *Moffet's* translation) renders this word as '**sky**' instead of 'clouds'. And then verse 24 gets really interesting because it tells us that God *rained down manna upon them to eat, and had given them of the corn of heaven*. The word '**corn**' here means *any* kind of *grain* (#1715) but the point not to overlook is that we're told it was corn (grain) from heaven. And then, verse 25 is even more interesting, for it says that *man did eat angels' food: he sent them meat to the full*. So, this 'corn [grain] 'from heaven' was actually *angel's* food. Now, the normal word for 'angel' is *mal'ak* (#4397) and it means *a messenger*; specifically, of God, i.e. *an angel* (also a prophet, priest or teacher). But the word translated as 'angel' here is the Hebrew word '*abbiyr*' (#47) and actually, the *Strong's Concordance* doesn't give a meaning for it; it simply says 'for OT:46', which implies it means the same thing as (and comes from) #46 *mighty* (spoken of God). And that's why this '*abbiyr*' (#47) has been also translated as bull, chiefest, mighty (one), stout [-hearted], strong (one), valiant. The *Companion Bible* has a note that says this could have been rendered as 'bread of the mighty ones'. But, since angels are 'mighty ones', even the Sept., Syr., Arab., Ethiopic, with Tarmums, render it 'bread of the angels' – and the *Moffet Bible* simply renders it as 'bread of angels'. So, even though this word 'angels' means 'mighty' it is indicative of angels because they are mighty, compared to our flesh body.

So again, we're told that this 'corn of heaven' was indeed 'angel's food' and God graciously gave it to them each morning, from the 'clouds above' via the dew. So, apparently there was a fog of sort (cloud) that came over the Israelite camp each morning and then left a dew which, when dissipated, left the manna. So, what this boils down to is that a 'cloud' was involved in God giving Israel the 'angels' food'. And this is quite in line with how God often works, which is through His nature. And, as we've learned in our past studies in the Psalms, a cloud often covers God's awesome flying vehicle when He rides in it in this dimension. Ex 14:24 explicitly tells us that, *in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians*. But, Ps 18:10-11 also told us that *He rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness*

his secret place; his pavilion round about him were dark waters and thick clouds of the skies. And Ps 104:3 also says that He (the Lord) *maketh the clouds his chariot.* Further, when Jesus Christ was on the Mount of transfiguration, *there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him* (Mark 9:7). And then, when Jesus Christ ascended into heaven, *he was taken up; and a cloud received him out of their sight* (Acts 1:9). And Jesus told us that, when He returns, *we shall see the Son of man coming in the clouds of heaven with power and great glory* (Matt 24:30). So, the fact is that: God often works through the clouds, which are a part of His creation. And so, it's not surprising that He gave Israel manna (which was angels food) through a 'cloud' (fog or cloud of some sort) that left manna after the dew had lifted (dissipated). And *what this also tells us* is that, the same food the angels eat 'in heaven' (in the other spiritual/heavenly dimension) will also sustain our flesh bodies. Which is not surprising since flesh man is created in the 'image' of God and His 'angels' (Gen 1:26). And to get a better understanding of what 'angels' really are, check out this special study on **Spiritual and Material Dimensions** [<https://t.me/BibleStudyDownload/263>].

So, not only is this Psalmist reiterating how awesome this miracle was (of feeding Israel manna in the wilderness) – to prove how appalling it was that Israel would not believe in God nor trust in His salvation (vs 22) – but he also gives us some wonderful 'additional information' about just what this manna was, which then even gives us insight into the spiritual/heavenly dimension. It tells us that angels also have bodies (which are *different* than ours, of course as 1 Cor 15 points out) that also need to eat, just as we do because, after all, *we are created in their image* (Gen 1:26). Which also means that angels really don't have wings, as pictures so often portray them! And, further to this, Jesus also gave a wonderful teaching about the *true* 'bread from heaven', which is *spiritual* food for our soul and spirit. And you can learn more about this by studying the 6th chapter of John via this link [https://t.me/BibleStudyBooks_John_and_epistle/103].

Psalm 78

*26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.
27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:
28 And he let it fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled: for he gave them their own desire;
30 They were not estranged from their lust. But while their meat was yet in their mouths,
31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

Now, as we've learned already, there were actually two times that God gave Israel quail but He continued to give the manna (even though they did not deserve it) until they got to the Promise Land. But, once again, these verses give us a bit more details on the event. For Ex 16:13 simply tells us that: *it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.* This was not long after they came out of Egypt. But,

about a year later (Num 9:1) He again gave them quail; and that was the time that verses 18-21 in this 78th Psalm also spoke of. It's when they complained (again) because they were tired of the manna and wanted to eat some meat again (Num 11). Instead of being appreciative of the manna that God so graciously gave them, they began to think about the different kinds of foods they had while in Egypt (when they were slaves) *and lusted after it*. Oddly, they forgot their *cruel* bondage and only remembered the good food! So, these verses (26-31) are clearly speaking of what Num 11:31-34 covers. But, in Num 11:31, we're told a 'wind' from the Lord 'went forth' while here in Ps 78:26 we're told it was (again) an *east* wind that brought the quail. And, in Num 11:31 we're told there was *so much* quail that they were 3 ½ to 4 feet deep and one day's journey (miles) in every direction from the camp. But, here in Ps 78:27, it simply says that the 'flesh' (meaning quail) was 'as dust' and 'as the sand of the sea' because there were so many that they were uncountable. These same figures of speech are used elsewhere in God's Word (Gen 13:16, 28:14, 32:12, Hosea 1:10 for a few examples) to imply an unnumerable (or uncountable) number of something.

And then, verses 30-31 here in Ps 78 says that: *They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel*. The word '**estranged**' here means *to turn aside* (especially for lodging); hence to *be a foreigner, strange, profane*; specifically (active participle) *to commit adultery* (#2114). And the word '**lust**' means *a longing*; by implication, a *delight* (subjectively, *satisfaction*, objectively, *a charm*) (#8378). In other words, even when they were eating the quail, that didn't satisfy their lust, nor did it make them believe in God! So, there was no repentance for their lust (or complaints) and certainly no gratitude. Therefore, God's (#430 Elohyim) wrath boiled up and He smote even the 'fattest' of them. The word '**fattest**' here means *fat*, i.e. (literally and abstractly) *fatness*; but usually (figuratively and concretely) *a rich dish, a fertile field, or a robust man* (#4924). So, while the word 'fattest' makes you think that God smote the physically fat men, what's really being conveyed is that God smote even the most robust men, which is explained to be the 'chosen' men of Israel. The word '**chosen**' means *selected* (#970). And Num 11:33 tells us He 'smote' them with a *great* plague.

So, apparently many of those who lusted the most after meat were mighty men in Israel. Either great men of war and/or even leaders in the community. Our Heavenly Father does not judge us by our good looks, physical strength, the amount of money we have or how much power or prestige we have in the community. He judges us all by the *same* standard, which is His Law (Word). And this is *exactly* how Jesus Christ judges too (John 12:48). Neither of them are 'respector of persons' (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, Col 3:24-25); they *always* judge fairly because they judge according to the Law (Word) of God, *not with partiality*. As David warned his son, Solomon, when he took the throne of Israel: *the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever* (1 Chron 28:9).

So, the Psalmist is teaching us a critical part of the ‘parable’ or ‘dark saying’ (a timeless lesson, that’s not understood by people who think with their heart, or carnal mind) that he promised to reveal to us back in verse 2. And his point is that: even when the Israelites witnessed miracle after miracle, they *still* complained, murmured and lusted. They did not let the miracles ‘sink in’ to their heart and mind and cause them to revere, or even fear, the Lord God Almighty. As Peter told us in 1 Peter 4:1-2: *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.* Therefore, our faith in God should **not** rely upon our situation in life, because there will be ‘hard times’ we go through, even when we serve the Lord (YHVH) faithfully (2 Tim 3:12). David found this out through the many hard times he endured when Saul was chasing him, for years, in the wilderness. And, even though David was anointed by God (1 Sam 16:13), *he still had to endure the hard times in order to receive the promise* (of what the anointing was for, i.e. to be the next king of Israel). Likewise did Paul go through many hard times after he was called by God to spread the Gospel of Jesus Christ. And, as Heb 11 points out, many others endured hard times but did not receive the promise of eternal life... but they *will* – as you will too IF you keep faith in God (and Jesus Christ) and continue to serve Him faithfully (John 8:31) the rest of your life. Now, that doesn’t mean we fall short and sin at times, for we all do (Rom 3:23). But, if we sincerely, and humbly, repent and work hard to learn from our mistakes (striving sincerely to put away our sin, from the heart) then He forgives us *and* helps us learn to do better (Rom 8:26-34).

But the point we must remember is that: promises of God are rarely fulfilled quickly and some promises (such as eternal life) don’t even come in this lifetime. Paul makes this point very clear in the great ‘faith’ chapter in Hebrews 11 [https://t.me/BibleStudyBooks_Hebrews/33]. That’s why the Psalmist continues to tell us about ‘divine history’ (Biblical accounts). He’s showing us how we *must* have faith in God *and* continue to serve Him *faithfully* **if** we want to receive His promises (John 8:31). And that’s why he continues to explain the sins and shortcomings in faith of Israel of old. While the Israelites in Egypt initially believe that God was going to deliver them from their bondage, when hard times came (Pharaoh increased their workload) they stopped believing and even accused Moses of trying to get them killed (Ex 5:21). And while God did truly bring them out of Egypt (by mighty miracles) they then *again* lacked the faith to believe He would really bring them into the Promise Land. Time and time again they murmured (complained obstinately) and even accused Moses and Aaron of leading them into the wilderness (desert) just to kill them. And, their lack of faith indeed was their downfall. For they did not enter into the Promise Land (which Paul calls ‘rest’ in Heb 3-4) *because of their lack of faith*. But, their children (who did have faith and were obedient) did. Thus, this ‘divine history’ shows us that, **if** we want to obtain eternal life, *we cannot be faithless nor rebellious*. We’ve got to remember God’s promises *and hang onto them*. We’ve got to continue to serve Him faithfully, no matter what happens; because He **will** fulfill them **IF** we remain *faithful* servants to Him. As the

study on **Point A To Point B** [<https://t.me/BibleStudyDownload/489>] clearly explains, there will be hard times coming. But God has promised to help us through them all, so long as we keep the faith and remain faithful servants to Him. But, if we allow our faith to be shaken, we *will* commit *apostasy*, which is exactly what Paul warns us about in 2 Thess 2. You can learn more about this in the series of studies on **Apostasy** [<https://t.me/BibleStudyDownload/499>], for it reveals why it's **so** important to know God's Word, believe in it *and* act upon it. Jesus explains this also in Mth 7:21-27.

So again, these 'divine history' accounts show us so many important lessons which are often overlooked, which is why it's a 'Maschil' Psalm. It teaches us that lust brings death, as does lack of faith in Him. And while, for Israel of old the death was only physical, eventually it *will be spiritual*, **if** we don't turn back to God, *with sincerity*, and **stick with it** (Rom 20). Thus, we should learn from their faithlessness. For those people saw great miracles, but their faith was shaken by hard times. We can't let this happen to us. Hard times *are* coming but we *cannot* let that shake our faith in our Heavenly Father (or Jesus Christ) because, *so long as* we remain faithful to Him, He'll *always* remain faithful to us...

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

*8 And having food and raiment **let us be therewith content**.*

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

*10 For the love of money is the root of all evil: which while some coveted after, **they have erred from the faith**, and pierced themselves through with many sorrows.*

*11 But thou, O man of God, **flee these things**; and follow after righteousness, godliness, faith, love, patience, meekness.*

*12 **Fight the good fight of faith, lay hold on eternal life**, whereunto thou art also called, and hast professed a good profession before many witnesses.*

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

*14 That thou **keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ**:*

1 Tim 6:6-14

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

*13 But **he that shall endure unto the end, the same shall be saved**.*

Matt 24:11-13

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

*19 **In your patience possess ye your souls.***

Luke 21:16-19

We'll pick this up in part 7...

AMEN.