

Part 3 – Remembering the Lord’s Mighty Works and Power

In part 2 we saw the Psalmist begin to turn his prayer to *the people of his nation*, Israel, by asking the Lord to remember them (Israel) in a ‘favorable light’ and grant them salvation (deliverance, aid and/or prosperity) – which shows he has *a lot* of compassion for his nation. And we also learned that it’s good for us to do so too, especially to pray for the *spiritual* salvation of those in our nation, as many others have done (Dan 9, Ezra 9 and Neh 1). And it’s also good for us to ask the Lord (YHWH) to remember His promises, too (as Isa 43:27 says) because that shows the Lord (YHWH) that we *know* His promises, which shows we’ve been *seeking* Him. Yet it also shows we *believe* in His promises, which shows we *believe* in Him. And further, it also shows we feel like we are *doing* what is required to get His promises. And, when we do this, our Heavenly Father will either fulfil His promise(s), or help us to see what we need to do (such as repent or anything else) in order to obtain them. And then we saw the Psalmist declare his hopes for Israel. And what he hoped for is not much (if any) different than what most people hope for. For, he hoped to see his nation (Israel) blessed by God, which would brighten up his spirits, as well as the others living in Israel. Of course, that implies Israel was not getting many (if any) blessings, at the time he wrote this Psalm. And lastly, the Psalmist hoped to *celebrate* with Israel, who was God’s ‘inheritance’ (His *heirloom* or servant nation) when they obeyed Him. In other words, the Psalmist hoped to see Israel get back to being *obedient* to the Lord (YHWH), which is what brings blessings from the Lord (YHWH).

And then we also learned of the importance of learning history, for it teaches us the importance of believing in, and obeying, our Heavenly Father (and Jesus Christ), which can only be done when we *know His Word* (Law and promises). And this is *critical* for us today because, we who are living today, truly are living in the ‘last days’. And that means the ‘great tribulation’ is soon to come upon us. And this tribulation will be *worse than ever before* (Mth 24:21) *because of* the *great* deception that Satan (and his fallen angels) will pour out upon the world (a flood of lies, Rev 12:15) when they are cast from heaven, to earth, to try and fool the world into worshipping Satan *and* his wicked ‘beast’ governing system (Rev 12-13; 2 Thess 2, etc.). So, it is *especially* critical for us to *study history* (as this Psalm will explain) so we don’t lose the ‘rest’ (peace) that comes from being a *faithful* servant to the Lord (Heb 3-4) – not now, nor when the *true* Jesus Christ returns (as will happen to some, Mth 7:21-23). So, now Psalmist will begin to teach us *what caused* Israel to lose that ‘rest’ (peace), which is a good lesson for us living today, as Paul pointed out in 1 Cor 10:11...

Psalm 106

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

So, quite clearly, *sinning* (that comes from lack of faith in the Lord, YHWH) is *what* causes us to *lose* the ‘rest’ (peace) that *only* our Heavenly Father can give us. And this ‘rest’ (peace) is both

spiritual *and* physical. True ‘rest’ *spiritually* only comes from being in ‘good standing’ with our Heavenly Father; and that *only* comes by our accepting the atoning blood of Jesus Christ, studying His Word *and* striving to obey Him sincerely, for the rest of our life (John 8:31-32; John 14; Rom 3:23-24, ect.). And *physical* rest only comes when God’s righteous Laws are enforced in a nation (Deut 28, Lev 26), which was something that clearly wasn’t being done at the time this Psalm was written. But, what’s also interesting about this verse is that (similar to Psalm 32 - https://t.me/BibleStudyBooks_Psalms/349), there are *three types* of sins (or ‘ill-doings’ as the *Companion Bible* calls it) the Psalmist is confessing in this verse. The word ‘**sinned**’ here means *to miss* and hence (figuratively and generally) it means *to sin*; and, by inference, it can also mean *to forfeit, lack, expiate, repent*, (causatively) *lead astray* and even to *condemn* (#2398). So, to ‘sin’ means to ‘miss the mark’ of *obeying God’s Laws*, which is something we all do, even when trying hard to obey God, as Paul points out in Rom 3:23. However, so long as we repent (sincerely) when we do see our sins (and strive to change our sins, *from the heart*) then we *will* be forgiven *through* the redemption that is in Christ Jesus (Rom 3:24-25). And then the word ‘**iniquity**’ here means *to crook*, literally or figuratively (#5753). So, to ‘commit iniquity’ means *to make crooked*, i.e. *to act perversely*. And then the word ‘**wickedly**’ means *to be* (or, to *do* or *declare*) *wrong*; and, by implication, it can also mean to *disturb* or *violate* (#7561).

So, the Psalmist is pointing out that (at the time this Psalm was written) his nation, Israel, had failed to obey the Lord, YHVH (missed the mark of obeying God’s Laws) and instead, done wrong things, which means they were being ‘crooked’ – a term we still use today when the government (and citizenry) is full of corruption. And he points out how they, who were living at the time the Psalm was written, had done so (sinned) ‘with’ their fathers, which simply means they sinned *after the similitude* that their ‘fathers’ (ancestors) did. Of course, that’s why Israel were not being blessed, at the time this Psalm was written. For God promised (in Deut 28 and Lev 26) that only *obedience* to His Laws would bring forth the blessings. So now, the Psalmist will give us some *specific* examples of what sins, iniquity and wickedness their ‘fathers’ (ancestors) did, which will, therefore, explain what was happening in Israel at the time this Psalm was written...

Psalm 106

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

Again, the use of the word ‘**fathers**’ here refers to *their ancestors* even though the word does literally mean *father* (#1). And the word ‘**understand**’ means *to be (make or act) circumspect*, which means *to be careful to consider all circumstances, and possible, consequences*. Hence, this word also means *intelligent* (#7919). So, the Israelites, who were freed from Egypt, didn’t consider (think about) the wonders they had *just* witnessed in Egypt. And the word ‘**wonders**’ here means *to separate*, i.e. *distinguish* (literally or figuratively); and, by implication, it also

means *to be* (or, *make*) *great, difficult*, or *wonderful* (#6381). And there were *many* of them, as the book of Exodus [https://t.me/BibleStudyBooks_Exodus/26] declares (Ex 7-12). For our Heavenly Father (YHVH) not only turned the great Nile River (and other water sources) into ‘blood’, He also caused swarms of frogs, lice (gnats), flies (mosquitoes) and even locusts (things the Egyptians worshiped) to come upon them. And He also caused a great plague to come upon the cattle (which the Egyptians also worshiped) as well as terrible boils to come upon the remaining cattle *and* all the Egyptian people as well. And He also caused a *great* thunderstorm, that had massive hail and terribly destructive lightning (Ps 78:49). And then, He caused a ‘thick darkness’ to come upon the Egyptians which was *so ‘thick’* it could literally be felt; *and* they weren’t able to do anything (but stay in their houses) for *three whole days* because of the darkness. And lastly (and most famously) He allowed the firstborn of men *and* cattle to die, all at the same time (in one night).

Truly, our Heavenly Father well knows how to use His creation to fight with! But the critical point to our study is that *none* of those things came *near* the Israelites, who were living in the ‘land of Goshen’. Yet, these same people (the Israelites) *didn’t consider* all of these great, and *difficult* things (that no one else could do) the Lord (YHVH) did to free them – things that separated the *true* God (YHVH) from all others (i.e. the false gods) - for these plagues proved Egypt’s false gods were impotent, i.e. not real *because* they were unable to help the Egyptians; in fact many of the Egyptian’s ‘gods’ were *attacking them*! But sadly, Israel ‘remembered’ not (forgot to think of, and speak of them, #2142) the multitude (abundance, #7230) of mercies (kindness, #2617) the Lord (YHVH) showed them, while He was afflicting Egypt with *astonishing* plagues. And we know this *because*, when they saw the Egyptian army...

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

Ex 14:9-14

Note carefully what the Israelites said in verses 11-12, and you'll understand *why* this Psalm 106:7 says that they 'provoked' the Lord at the Red Sea. The word '**provoked**' means *to be* (or, *make*) **bitter** (or *unpleasant*); thus, it also means (figuratively) *to rebel* (or *resist*) as well as *to provoke* (#4784). Despite seeing the many (miraculous and amazing) plagues the Lord (YHVH) brought upon the Egyptians, they actually accused Moses (thus also accusing the Lord, YHVH) of bringing them out to the wilderness **to die**! This *clearly* shows they *didn't believe* the Lord (YHVH) was a good (righteous and holy, as He truly is) God, nor that He was able to save them! Truly, their lack of faith in the Lord (YHVH) is hard to understand, but it just goes to show that 'seeing' is **not** 'believing'. These people *literally* saw God's mighty wonders in Egypt, but *still* lacked the faith in the Lord (YHVH) to believe He's *righteous in all his ways, and holy in all his works* (Psalms 145:17). For they *didn't believe* the Lord could (or would) save them from the Egyptian army, which also means they didn't believe He was going to fulfil His promise to lead them into the 'Promise Land' of the 'land of Canaan', which His swore (unconditionally) to Abraham, Isaac and Jacob/Israel that He *would* do!

So, this is not only lack of faith (faithlessness) that the Lord (YHVH) was able to help them, but (just as bad) also refusing to believe in the *righteousness* of the *Supreme* God (YHVH) who is our Creator. To think that our Heavenly Father (YHVH) is 'out to get us' (i.e. to kill them in the wilderness) is saying that He's a 'mean' – or even an *evil* – God! And our Heavenly Father simply is **not** that way. As it is written, *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* (Deut 32:4). And our Heavenly Father **is** a 'without iniquity' and 'just and right' **because** He is the 'God of truth'. That's *why* He punishes the wicked ones on earth while rewarding (and protecting) the righteous. As Ps 145:20 testifies: *The LORD preserveth all them that love him: but all the wicked will he destroy*. Truly, punishing the wicked (and chastising those He loves, Heb 12) is a righteous thing to do! So, in no way, shape or form, is there any unrighteousness in our Heavenly Father. And truly, there is nothing He cannot do (except sin or lie, Titus 1:2) which is why Moses told them to 'hold their peace' (shut up) and *not* to be afraid, for the Lord (YHVH) *would* save them from the Egyptians, which means He would fight against the Egyptians *Himself*... and He did!

So, just as their ancestors who came out of Egypt forgot the wonders (plagues) God brought upon Egypt (to free them from cruel slavery) - *and* the multitude of mercies He showed Israel (by not allowing the plagues to come upon them), *and* 'provoked' Him at the Red Sea (by being scared when the Egyptian army came against them and even accusing God of wanting to kill them) - so too did the generation of Israelites (living when this Psalm was written) forget the wonders God did, as well as His mercies; and they too were apparently 'provoking' Him again. As Ecc 1:9 says, there's *nothing* new under the sun. History *keeps* repeating itself *because* future generations *keep* making the same *stupid* mistakes their ancestors did - *because* they don't study, and learn from, history! And this sad repetition continues to this very day...

Psalm 106

8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

Now the Psalmist points out that, despite Israel's faithlessness (sins, iniquity and wickedness) the Lord (YHVH) saved them. The word '**saved**' here is the Hebrew word *yasha* (#3467), it's a prim root that means **to be open, wide or free**, i.e. (by implication) it also means **to be safe, to free or succor**. So, the Lord (YHVH) saved Israel because He wouldn't allow them to be harmed by the Egyptian army. And He did so 'for His name's sake'. The word '**name**' here means **an appellation, as a mark or memorial of individuality** but, by implication, it also means **honor, authority, character** (#8034). In other words, our Heavenly Father saved Israel to prove His honorable (and righteous) character to keep His promises with Abraham, Issac and Jacob. Yet, He *also* saved Israel to make His '**mighty power**' known to them, which means **force, valor, and victory** (#1369). In other words, to prove to Israel that He *could* save them. Now, Israel had already seen God's mighty power *upon the Egyptians*, **but** they hadn't seen it 'up close and personal' since none of the plagues affected them. But, when the Egyptians were about to overtake them, they witnessed God's mighty power *personally*...

Psalm 106

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

As Exodus 14 [https://t.me/BibleStudyBooks_Exodus/58] tells us, our Heavenly Father 'rebuked' (chided, #1605) the Red Sea so that it was 'dried up' (parched, #2717) *so much* that they could literally walk through the 'depths' (the bottom of the sea, #8415) as though they were walking through a wilderness (desert, #4057)! As Ex 14:21-22 tells us: *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. 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*. So, the Lord (YHVH) 'rebuked' the Red Sea by causing a strong east wind (all that night) to blow upon it, which not only divided the waters (and thus made a path for Israel to cross over on) but also dried the ground *so much* that was like walking on the dry desert ground! This truly is an amazing feat, and *only* one that our Creator (YHVH) could do.

Psalm 106

10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

So, the Lord (YHVH) ‘saved’ (#3467) Israel from the ‘hand’ (i.e. power #3027) of those who hated them (the Egyptians). And that salvation is what ‘redeemed’ them from the hand (power) of their enemies (the Egyptian army). The word ‘**redeemed**’ here means *to redeem* (according to the Oriental law of kinship), i.e. *to be the next of kin* – and, as such, *to buy* back a relative's property, marry his widow, etc. (#1350). So, our Heavenly Father redeemed Israel buy ‘buying’ their freedom. How did He ‘buy’ their freedom? Well, not in the usual way we think of purchasing something. He ‘paid’ for their freedom by ‘paying back’ their enemies with *great judgments*, i.e. the plagues! And this was a beautiful type for the redemption we have through Jesus Christ, **Our Kinsman Redeemer** [<https://t.me/BibleStudyTruth/1347>].

Psalm 106

11 And the waters covered their enemies: there was not one of them left.

So, *after* the children of Israel had safely crossed over the Red Sea (on *dry* land), our Heavenly Father caused the waters to come crashing down upon the Egyptian army - who had foolishly rushed into the sea bed, in an attempt to get to Israel and take them back to Egypt to be their slaves again. As Ex 14:22 said, *when 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.* Psalms 78:13 describes it as: *He made the waters to stand as an heap.* So, the waters (that were divided by a strong east wind) literally were standing up, as a wall, on both sides (to the right and to the left) of Israel, as they crossed over. Certainly, this would have been rather intimidating to see, as they walked through it. But, nevertheless, they did all go through. And this act was truly an ‘act of faith’ as is written in the great ‘faith’ chapter, of Heb 11. So, our Heavenly Father showed them *another* mighty act by destroying the Egyptian army. Now, what these verses *don't* point out is the miraculous way our Heavenly Father protected Israel before, during and after He was parting the sea (which took all night) and while they were crossing over it...

19 And the angel of God [<https://t.me/BibleStudyDownload/485>], 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.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 *And it came to pass, 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,***
25 *And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.*
26 *And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.*
27 *And Moses stretched forth his hand over the sea, and **the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.***
28 *And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; **there remained not so much as one of them.***
Ex 14:19-28

So, as the Egyptian army drew near, God took the cloud that He was in (literally) – which was leading Israel – and went behind Israel to *put up a barrier between* the Egyptian army and the children of Israel! Further, He made the cloud very dark on the Egyptian side, but very light on the Israelite side. This means the Egyptians were *stuck* and *couldn't move*, but Israel *could* cross over **and** *they even had light to do so*, for they were crossing over during the morning hours, when it was *still dark out*! And when all of Israel was *safely* crossed over, the Lord allowed the Egyptians to pursue Israel... only to then 'trouble' them by causing their chariot wheels to come off (likely from the soil beginning to be muddy, as the waters seeped back in). And then, suddenly, as the Egyptian army decided to flee, the sea began to come toppling back over them and it literally covered all their chariots, horsemen and footmen too! And, there was not one of them left! Ex 14:30-31 even tells us that: *Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: **and the people feared the LORD, and believed the LORD, and his servant Moses.*** And that's why the next verse in this Psalm 106 says...

Psalm 106

12 *Then believed they his words; they sang his praise.*

So, the fact that the *same* sea that God used to *save* Israel also killed the Egyptians, did actually cause Israel to believe in our Heavenly Father (YHVH). And this is why they sang His praise, which you can read in Exodus 15 [https://t.me/BibleStudyBooks_Exodus/61]. As Heb 11:29 says: *By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned*. So, not only was crossing the Red Sea an 'act of faith', their faith was further strengthened by seeing the *same* sea (that God used to *save them*) kill their enemies. One would think this would have made them believe in the Lord (YHVH) – and in Moses being his servant – *forever...* but that was, sadly, not the case, as the next few verses will explain. But, we will

have to wait until the next study to learn more about that. Until then, let's remember how important it is to **remember** these mighty acts our Heavenly Father has done. 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.

14 Wherefore, my dearly beloved, flee from idolatry.

1 Cor 10:11-14

So, anytime you think you've got a problem that is unsolvable, remember this history! As king Hezekiah wrote: *I remembered thy judgments of old, O LORD; and have comforted myself* (Ps 119:52). Hezekiah was actually a good king of the southern kingdom of Judah (the tribes that were left after most all of the northern tribes of Israel split away, after the death of Solomon, 1 Kings 11-12). But, even though he was a good king (who sincerely tried to obey God's Laws and enforce them in his kingdom) he still had troubles. In fact, he was the king when the Assyrians came upon the southern kingdom of Judah (after already taking the ten northern tribes' captive) and took most of the cities in Judah, and had Jerusalem surrounded. It was mostly because Hezekiah humbly prayed to God for help, *and trusted in Him*, that Jerusalem was spared. Another reason God saved them was that the enemy had blasphemed the Lord (YHVH) and said He wasn't able to help Jerusalem (2 Kings 18-19). But, the point to our study is: *what gave Hezekiah hope? What comforted Him?* As He said in Ps 119, he *remembered* Yehovah's judgments of old and *found comforted in that*. Likewise, these Scriptures are what should comfort **us** too, whenever we're having trials and tribulations, or even temptations, that are hard to overcome. For our Heavenly Father is able to do *anything* to help us, if we only believe in Him. And, if we are faithfully serving Him (and repent for our sins as we see them) He will *always* help us, for that is His promise!

*29 But **if** from thence thou shalt seek the LORD thy God, thou shalt find him, **if** thou seek him with **all** thy heart and with **all** thy soul. [Ps 145:18]*

*30 When thou art in tribulation, and all these things are come upon thee, **even in the latter days**, **if** thou turn to the LORD thy God, **and shalt be obedient unto his voice**;*

*31 (For the LORD thy God is a merciful God;) **he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.***

Deut 4:29-31

And this is why Paul tells us...

*5 Let your conversation be without covetousness [which is idolatry, Col 3:5]; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.***

*6 So that we may boldly say, **The Lord is my helper, and I will not fear what man shall do unto me.***

Heb 13:5-6

So, if we strive to learn God's Word, obey it and repent for any sins we see, our Heavenly Father will *always* help us through **all** that comes our way. Therefore, when the 'floods of lies' come upon us (Rev 12:15) during the 'great tribulation' (Mth 21:24; 2 Thess 2) we must remember how our Heavenly Father was able to part the physical Red Sea; because, in like manner, He's able to part the 'flood of lies' for us (in our own heart and mind) so we are not 'overwhelmed' by them, and can continue to serve Him *faithfully*. After all, God's creation is at His disposal. That's why Jesus was able to calm the unruly sea with *just a few words* (Mk 4:39). So, because He's able to control His creation, He is able to protect His faithful servants too, to matter what race they are. *For ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise* (Gal 3:26, 29) ...

*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. **Let not your heart be troubled, neither let it be afraid.***

John 14:27

*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but **be of good cheer** [courage, #2293]; **I have overcome the world.***

John 16:33

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

*20 Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you alway, even unto the end of the world.** Amen.*

Matt 28:18-20

We'll pick this up in part 4...

AMEN.