

Part 2 – Wandering in the Wilderness

In chapter one-hundred-seven, part 1, we learned that we've come to a new 'phase' in the Book of the Psalms (the 5th, 'Deuteronomy book') of which the subject is "***God's Word is the Only Good***". And that's why we'll find this 5th 'book' of the Psalms revealing that all blessing for man (Genesis, 1st book), all blessings for Israel (Exodus, 2nd book) all blessing in relation to sanctuary (Leviticus, 3rd book) and all blessing for the earth and nations (Numbers, 4th book) **are bound up in the Living Word of God!** And we also learned that, while the structure of the other 'books' of the Psalms (Genesis, 1-41; Exodus, 42-72; Leviticus, 73-89; Numbers, 90-106) consists of two, or three, sections, **this book is** (like the Law of God itself) **a perfect whole**. Further, we also learned that first Psalm (107) is, at once, its 'key-note' and 'epitome'. And thus, the subject/title of this first Psalm (107) is the '***The Delivering, and Healing, Living Word***'. This is why the Psalm began by praising the Lord (YHVH) for His great goodness, and mercy, which endures *forever*. And that's why the Psalmist called for those *who are redeemed* to praise the Lord (YHVH) for gathering them out of the lands, from all directions (north, south, east and west) of the earth. And, from our studying some history, we learned that the Psalmist was prophesying of the *future* (and *ultimate*, i.e. the final) gathering of the 'redeemed' (which are all people who believe in, and obey, Jesus Christ) when Jesus Christ returns. So, let's see what else the Psalmist has to say about those 'redeemed of the Lord (YHVH)'...

Psalm 107

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

While the subject laid out in this Psalm was those who are redeemed (vs 2) there certainly is a historical time that Israel wandered in the wilderness, which was (of course) after they were 'redeemed' (freed) from Egyptian bondage. The books of Exodus and Numbers document that, and we've learned quite a bit about their time (forty years) wandering in the wilderness in the past few Psalms. But, since this Psalm also looks forward to (i.e. is prophetic of) the *future* 'gathering' of those who are 'redeemed' (i.e. those who are redeemed by Jesus Christ's precious blood), this *also* applies to those who have lived *since* that time.. which means it also is speaking of *us living today* too. So then, the word '**wandered**' here means **to vacillate**, i.e. **reel** or **stray** (#8582) and the word '**wilderness**' means **a pasture** (i.e. *open field, whither cattle are driven*); but, by implication, it can even mean **a desert**; and, interestingly, it can also mean **speech** (including its organs) (#4057). In the context of this verse, it's likely referring to a desert, for the word '**solitary**' means **a desolation** (#3452) and comes from a prim root that means **to lie waste** (#3456); and a desert is truly a desolate place because it does not have much (if any) vegetation, or water, in it. And the word '**way**' means **a road** (as trodden) but, figuratively, also means **a course of life** or **mode of action** (#1870). Further, the word '**found**' means **to come forth to**, i.e. **appear or exist**; yet, transitively, it can also mean **to attain**, i.e. find or acquire; and, figuratively, it can even mean **to occur, meet** or **be present** (#4672). In the context of this verse, it means to

find and/or acquire. And then the word ‘city’ means *a city* (a place guarded by waking or a watch) and, in the widest sense, it can refer even of a mere *encampment* or *post* (#5892). Lastly the word ‘dwell’ means *a seat, a site, a session, population* and, by extension can also mean *an abode* (the place or the time) (#4186). So, in the context of this verse, it means an abode.

So, while the Psalmist previously spoke about how the Lord (YHVH) gathered the ‘redeemed’, we now see him speaking of what happened to them *before* that. Thus, before they were redeemed, they ‘wandered’ (strayed) in a wilderness (even a desert, which was desolate) and didn’t find any city to live in. And again, we know that, in the historical sense, this did happen to Israel. For, after they were freed from Egypt, they *had to go through the wilderness* (the desert) in order to get to the Promise Land *because* the wilderness was *in between* Egypt and the ‘Promise Land’, i.e. the ‘land of Canaan’. You can simply look on a map to see this, for the geographics of this area are still the same today. But, what this teaches us is that: we too *must* go through this flesh life (and live in a world that’s very corrupted, spiritually and physically) *if* we want to get to the *future* ‘Promise Land’ of the Millennium (Jesus’ return) and eternity (when all the wicked ones are done away with) (Rev 20). As Jesus taught in John 3, we *must* be born of ‘water’, which means we *must be born into a flesh body*, for that’s one, of the two, stipulations to obtaining *eternal* life. The other, is (of course) being born of the ‘Spirit’ which means being ‘begotten’ of the Holy Spirit - which happens when we accept Jesus Christ, repent for our sins and (with the help of the Holy Spirit and God’s Word) learn to clean our heart, and mind, *and* stop sinning (the best we can). Therefore, *all those who come to earth in a flesh body* (which Satan and the fallen angels refused to do, so they cannot obtain eternal life, Gen 3, 6; Ezek 28:18-19, Jude 6, 2 Pt 2:4, Rev 20:10-15) *must also go through the ‘wilderness’ by living in a flesh body* (that is corruptible, 2 Cor 15) and in a world corrupted by sin (Gen 3; Rom 8:21; 1 Cor 15:42, 50; Gal 6:8; 2 Pt 1:4, 2:12, 19, etc.). Therefore, the ‘wilderness’ (solitary way) can also be used, figuratively, for living in this corrupted world, in a corruptible flesh body.

And, as Heb 11:13-16 points out, while Abraham (and Sarah), Issac and Jacob all died without obtaining the promise of eternal life *and* getting to live in ‘New Jerusalem’, they *still* pleased God because *they believed in* His promise to provide for them a ‘city’ that’s *eternal* (i.e. New Jerusalem, Rev 21). So, even though they (and we too) are truly ‘strangers and pilgrims’ on earth (we are ‘strangers’ to the wicked ways of the world *and not yet* in our promised *eternal* body) they (and we too) were *still* pleasing to our Heavenly Father because they (like all those in the ‘great faith’ chapter of Heb 11) had faith in God’s Word *and* His promises. Further, Isaiah 35 uses similar language (the wilderness and solitary way) to explain how the world (and God’s children) *will* flourish (change from corruption to incorruption, 1 Cor 15:50-58; Isa 65:17, 66:2; 2 Pt 3:13; Rev 21:1) when the *true* Jesus Christ comes back to redeem (free) His faithful servants from those who are wicked (i.e. the ones who *make* the world into a ‘solitary way’, because they ‘destroy the earth’, Rev 11:18).

Psalms 107

5 Hungry and thirsty, their soul fainted in them.

Naturally, when the children of Israel went through the wilderness, they got hungry (#7457) and thirsty (#6771) when their supplies ran out. This will happen to anyone! And it's also natural that our 'soul' (body, #5315) will be 'fainted' (languish, #5848) when we don't have food or water. However, unlike the people of the 'great faith' chapter (Heb 11), the children of Israel (freed from Egypt) did not have faith in God. That's why they so impudently chided with Moses, complaining (over and over again) and accusing him of bringing them into the wilderness to die! Yet, despite their terribly disrespectful attitude (and lack of faith, and trust), the Lord (YHWH) was *still* gracious to provide food, and water, for them (in mighty, and miraculous, ways) *due to* the *unconditional* promises He gave Abraham, Isaac and Jacob/Israel. But, when we look at this from the aspect of *our* life, we see that we too can be hungry and thirsty at times; *especially* if we're not being obedient to the Lord (YHWH). For, as Jesus pointed out in Matt 6:24-34, if we keep our priorities in life straight (loving and obeying God *first and foremost* in our life) then He will *always* make sure we've got what we need; and truly, He usually gives us many more blessings than that. That means, He'll not only provide for us the physical food and water (and clothing and shelter) we need, *but also* our *spiritual* food and water, which is (of course) God's Word, as Jesus explained in John 4 and 6 [https://t.me/BibleStudyBooks_John_and_epistle/58].

So here we see how God's Word truly is what gives life to our soul and spirit, which is the subject of this 5th 'Deuteronomy book' in the Psalms. As Jesus said, in John 6:63, ***It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*** That's why He told us: ***Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed*** (John 6:27). Of course, this doesn't mean we shouldn't work to provide the necessities of life for ourselves and family. It means that shouldn't *take priority over* our studying God's Word and striving to obey Him. If we have to work so much (to get all the things we *want* [lust for] in life) that we don't have time to study God's Word, then we certainly are not keeping our priorities straight! Remember, Jesus told us to seek the kingdom of God (and His *righteousness*) **first** and then all the things we need (not lust for) will be added to us. So, our Heavenly Father will *always* provide what we need (spiritually and physically) *so long as* we keep loving, and serving (obeying) Him *first and foremost* in our life...

Psalms 107

6 Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

Again, when the children of Israel were in the wilderness, and cried to the Lord for help (via Moses), He *did* help them... *even though* they were terribly disrespectful, disobedient and

unfaithful! But, regarding us living today, this certainly is a promise to us. The word ‘**Lord**’ here is, again, God’s sacred (and covenantal) name **Yehovah** [<https://t.me/BibleStudyTruth/946>] which means (the) **self-Existent** or **Eternal** (#3068). And whenever we cry out to Him (in prayer, or even out loud if need be), He does hear us, so long as we do so ‘in Jesus’ name’ (per Jesus’ instructions, John 14:13-14, John 15:17, John 16:23-26), for that shows we believe in, and trust, in Jesus Christ. While Moses was Israel’s intercessor while they were in the wilderness, Jesus Christ is now our intercessor (Is 53:12, Rom 8:26-27, 34, Heb 7:25) which is why we must ‘call upon’ the Lord (YHVH) in prayer, ‘in Jesus’ name’. However, whether or not He’ll help us depends on the sincerity of our heart! For, as Prov 1, Ps 66:18, Ezek 14 (and elsewhere) explains, if we have sin in our heart (and are not willing to repent for it) our Heavenly Father isn’t going to help us! He will, rather, chastise us (Heb 12) because that’s what helps us turn our heart (desires, emotions, intentions, motivations) and mind (thoughts) back to Him, i.e. learning of His ways (His Word) and striving *sincerely* to do what’s right (obey Him). As the Lord (YHVH) pointed out in Isa 59:1-2, our Heavenly Father’s saving ‘hand’ is not shortened (weak) nor His ear ‘heavy’ (deaf). He is fully able to hear, and to save us but, when we keep *idols in our heart* (iniquity, a corrupted spirit) then He simply won’t help us. Thus, our iniquities are what separate us from our God (YHVH), which means our own sins are what keep us from being helped (saved) from our ‘distresses’. But, when we are willing to see (repent for and turn away from) our sins (even that of the heart, such as: lust, greed, pride, etc.) then He will indeed help us (always), just as this verse 6 (here in Ps 107) says.

And, that’s why verse 7 says that He *led them forth by the right way, that they might go to a city of habitation*. The word ‘**right**’ here means **straight** (#3477) so you could even say it’s speaking of the righteous way. And the word ‘**way**’ again means **a road** or (figuratively) **a course of life** or **mode of action** (#1870). So, it’s referring to doing what’s right, in our everyday life, *from the heart*. And the word ‘**habitation**’ again means **an abode** (#4186). So, the ‘right way’ that the Lord (YHVH) leads us in (which leads us to the city of habitation, i.e. a place we can rest, Isa 26:3) is ‘the way’ of righteousness (Prov 12:28), which leads us to everlasting life (Ps 139:24). And it is God’s Word (and Holy Spirit) that teaches us the (one and only) ‘right way’! As Ps 119:105 says, *Thy word is a lamp unto my feet, and a light unto my path*. And that’s why those who walk in ‘the way’ undefiled (not in corruption, but a sincere heart) are indeed blessed (Ps 119:1). Naturally, that’s why Jesus said: ***I am the way, the truth, and the life: no man cometh unto the Father, but by me*** (John 14:6). While Jesus came to the earth to die for our sins (atonement through His blood shed, Rom 5:11) He also came to teach us the ‘right way’, i.e. the way that leads us to *eternal* life! That’s why, in John 15, Jesus taught us we need to ‘abide in Him’ – just as a vine branch abides in the vine [<https://t.me/BibleStudyTruth/1273>] – so we can *continue* (John 8:31-32) to get the *spiritual* nourishment (truth, John 17:17) needed to bring forth the ‘fruit’ of righteousness (Heb 12:11; James 3:18; Phil 1:11, etc.), which (again) is what brings forth *eternal* life!

Therefore, even when we're walking in a 'wilderness' (in a flesh body that's easily corrupted [Rom 6], and in a world *run by* corruption [Rev 19:2] <https://t.me/BibleStudyDownload/309>) we need to remember to call out to our Heavenly Father when trials and tribulations come. For, just as He helped Israel out of their troubles and distresses, so too will He help us... *so long as we **remember to** call out to Him for help* (not false gods or idols, which can be anything from money, to entertainment [escapism], politicians, etc.), *trust, and obey, Him* (sincerely). As Paul points out (in 1 Cor 10:13), so long as we remain firmly committed to serving our Heavenly Father, He won't let *anything* happen to us that we cannot handle, because He'll either give us a way out of it (an escape) or give us the strength to get through it. As 2 Thess 3:3 states, *the Lord is faithful, who shall stablish you, and keep you from evil*. 2 Peter 2:9 also promises that *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished*. And, further to that, He'll always continue to lead us in the 'right way' (the way of righteousness, which God's Word teaches us) so we too can find that great 'city of habitation' which is that great 'city' of "New Jerusalem" (Rev 3:12; Rev 21:1-2)! Truly, *all blessings hinge on obeying* God's Word (sincerely), which means having our heart and mind 'bound to' (in love and conviction) the Living Word of God. As Ps 37:9 says: *For evildoers shall be cut off: **but those that wait upon** [6960 bind themselves together with] **the LORD, they shall inherit the earth...***

Psalms 107

8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

While the Psalmist began this Psalm by *calling* the people to praise, and give thanks to, the Lord (YHWH) for His abundant goodness and mercy, he's now *wishing* that all men (people) would do so! The word '**praise**' here means *to revere* and *worship* (#3034) while the word '**Lord**' here is again God's sacred (and covenantal) name **Yehovah**, which means (the) *self-Existent* or *Eternal* (#3068). So (to reiterate), His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And the word '**goodness**' here actually means *kindness* (#2617) and it's most often rendered as *mercy* or *lovingkindness* (as in verse 1 of this Psalm 107). And the words '**wonderous works**' means *to distinguish* (literally or figuratively); and, by implication, it also means *to be* (or, *make*) *great, difficult, wonderful* (#6381). In other words, the wonderous works of the Lord (YHWH) are what distinguish Him from all others (His creation and all false gods) *because* the things He does are **so** great, **so** difficult and **so** wonderful that *no one on earth* (or in heaven) *can duplicate them!*

Now, *why* would the Psalmist 'wish' this? Because, if all people praised the Lord (YHWH) sincerely that means they would worship Him... which means they would obey Him, *from the heart*. And if all people did that then, we certainly *not* have conflict, pain, anguish (etc.) in life

because there would not be no corruption in the world, which is what makes living in this world like living in a ‘wilderness’, i.e. a desolate place *because of the moral depravity!* Truly, this ‘wish’ of the Psalmist is not hard to understand. Don’t we – who know, love and serve God (and Jesus Christ) – wish the same thing? How much better the world will be if everyone would praise, thank and obey the true God, YHVH! Well, one day it *will* be like that. But not until *after* the Millennium, because it’s not till then (at the Great White Throne Judgment, Rev 20:10-15) that all the *incorrigible* sinners (truly wicked people, who *refuse* to repent, despite being taught God’s Word for a thousand years, after Jesus Christ returns) are ‘done away with’ (‘consumed’, as Ps 104:35 put it), which means they’ll be totally ‘blotted out’ ***never to exist*** (in any form) ***ever again***. In Ps 37:20, David likens this ‘second death’ (Rev 20:14, 21:8) to what happens to the fat of lambs when it hits the fire... *they shall consume; into smoke shall they consume away*. As it is written, *And whosoever was not found written in the book of life was cast into the lake of fire* (Rev 20:15). *And again, the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death* (Rev 21:8). You can learn more about this in the study **Sinners Are Not Tormented Forever** [<https://t.me/BibleStudyDownload/330>].

So, in a way, the Psalmist is even looking forward to the eternity, when all of God’s children will praise Him for His goodness (and wonderful works)... *because there will be no one left who refuses to do so!* Therefore, we can certainly understand this beautiful (and prophetic) ‘wish’ of the Psalmist. As Paul so rightly reminds us, in Rom 8:22-28, even the creation groans for the return of Jesus Christ, and the eternity, when all evil is consumed (done away with), the earth is rejuvenated (back to perfection) and we (who are left) can live *forever* with our Heavenly Father, and *finally* enjoy living in peace, joy and safety *forevermore*...

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:13-18

We'll pick this up in part 3...

AMEN.