

Psalm 107 Continued

Psalm 107:19 "Then they cry unto the LORD in their trouble, [and] he saveth them out of their distresses."

A time of affliction is a time of trouble, and a proper season for prayer. And by it persons are brought to the throne of grace, when humbled under the mighty hand of God, to seek for relief. Hezekiah in his affliction prayed to the Lord, though Asa sought to the physicians only, and not to the Lord. this is to be understood of such who are convinced of their folly, brought to a sense of sin and danger, and therefore cry to the Lord for his sparing mercy, and pardoning grace.

"And he saveth them out of their distresses": Their afflictions, which were distressing to them, by removing their disorders and restoring them to health again; as follows (in 107:20).

It seems that no matter how far we fall down, the Lord will stop and listen to us when we cry out in earnest to HIM. David is probably relating this to his own situation with Saul, but it really applies to all before David and all after David.

Psalm 107:20 "He sent his word, and healed them, and delivered [them] from their destructions."

He did it by a word. It was necessary for him merely to give a command, and the disease left them. So it was in the life of the Savior, who often healed the sick by a "word" (Matt. 8:8; Luke 7:7). And so now restoration from disease often seems to be accomplished as if some word had been spoken by one who had power, commanding the disease to depart. In all cases, also, whatever means may be used, healing power comes from God, and is under his control (compare Psalm 30:2).

"And delivered them from their destructions": From what would have destroyed them, if it had not been checked and removed.

The beautiful thing, here, is that Jesus (as we know Him), is the Word. The Word of God healed everyone He came into contact with when He was here on the earth. His Word is just as powerful now, as it has always been. When we pray in Jesus name, it is the Word of God that heals. We just speak the prayer, and the Word does the healing. Notice that these destructions were their own, that He delivered them from. This again is the way it is today. Most problems we have; we have brought upon ourselves. It is a comfort to know, that even if we did bring them on our own self, He will still deliver us from the problem.

Psalm 107:21 "Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men!"

Both in restoring to bodily health, which is an instance of divine goodness. And in healing the diseases of the soul, or in the pardon of sin, which is according to the multitude of his mercies, and the riches of his grace.

"And for his wonderful works to the children of men": Bodily health is sometimes restored in a wonderful manner, when all means used are without success, and the prescriptions of doctors fail. And pardon of sin is a wonder of grace now, and will be to all eternity. And for these things praise ought to be given to the Lord, and they should be declared to men for his glory.

This was in the last lesson, but needs to be said over and over to remind us after we have been delivered, praise the LORD for it. He is so good. He helps those who will not, and cannot help themselves. The only thing we have to do is cry out to God, and He will answer us.

Psalm 107:22 "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

Not legal sacrifices, but spiritual and evangelical ones. The sacrifices of praise and thankfulness which God has enjoined are well pleasing to him through Christ, glorify him, and are but our reasonable service (see Heb. 13:15).

"And declare his works with rejoicing": Tell them to the children of men, what he has done for them, for soul and body. Let them come to Zion with joy and everlasting joy on their heads; to the gates thereof, or to the public assemblies of the saints, and there declare what great things the Lord has done for them. And has had compassion upon them in healing their bodily diseases, and curing them of their soul maladies.

We can see from the following verse, that the sacrifice the Lord really wants, is for us to praise Him.

Hebrews 13:15 "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name."

A very plain way to say this, is brag on the Lord for all the great things He has done.

Verses 23-32: Possibly the psalmist had Jonah and the sailors bound for Tarshish in mind (compare Jonah chapter 1).

"The storm" encompasses many of the unexpected and severe things that happen in life. The "deep" waters are often where the Lord's business is done.

Verses 23-32: Let those who go to sea, consider and adore the Lord. Mariners have their business upon the tempestuous ocean, and there witness deliverances of which others cannot form an idea. How seasonable it is at such a time to pray! This may remind us of the terrors and distress of conscience many experience, and of those deep scenes of trouble which many pass through, in their Christian course. Yet, in answer to their cries, the Lord turns their storm into a calm, and causes their trials to end in gladness.

Psalm 107:23 "They that go down to the sea in ships, that do business in great waters;"

The scene here changes again. From those that wander in the desert, from those who are in prison, from those who are sick, the eye of the psalmist turns to those who encounter the perils of the ocean, and he finds occasion for praise to God. The phrase "go down" or "descend" is employed here because the sea is lower than the land, and because we "descend" when we embark on board of a vessel.

"That do business in great waters": Which refers either to the steering and working of the ship, and everything relating to the management of the ropes and sails, and other affairs. And in a storm much business is done, all hands are employed. Or else to the business they go to sea about, as catching fish, curing them, and carrying them to market; or else to traffic and merchandise of goods, they convey from place to place. The phrase is much like that, "as many as trade by sea" (Rev. 18:17).

We don't pay much attention to ships and sailors, because there are so many in our day. It seems that they were held in some awe, when they made a trip out into the unknown sea and came back safely. The monetary gain to be made from such ventures is, perhaps, one reason they were brave enough to try to sail the seas.

Psalm 107:24 "These see the works of the LORD, and his wonders in the deep."

In creation, the sea itself, its flux and reflux. The creatures in it, fishes of various forms and sizes: and in providence, in preserving ships and men in the most imminent danger, and even to a miracle. Sometimes causing the wind to change or to subside in a moment, whereby deliverance is wrought.

"And his wonders in the deep": The strange and wonderful creatures that are in the deep waters of the sea, and to be seen nowhere else. And the amazing appearances of divine providence, in delivering when in the greatest distress, and none at hand to help, and all hope of salvation gone.

I am sure the sea would have a way of humbling a person. Just the vastness of it, could make a person realize how small one person is in the scheme of things. The great waves that man cannot control would show a person the miracles of God. The fact that they could navigate by the stars would also make them aware of the greatness of God.

Psalm 107:25 "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof."

"He" indicates God. God does not cause all the storms in a person's life – on occasion, the storms are a result of a person's own making. But there are times when God brings storms into people's lives for His glory and their eternal good (Rom. 8:28).

Man can sail across the top of the water, but no man has ever been able to control the waves. I am sure that many a sailor has prayed and asked God to stay the wind to keep from sinking the ship. It is God that controls the sea.

Psalm 107:26 "They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble."

The waves which are lifted up by the stormy wind, and the ships which are upon them, and the men in them.

"They go down again to the depths": One while they seem to reach the skies, and presently they are down, as it were, in the bottom of the sea, and are threatened to be buried in the midst of it. Distress at sea is described in much the same language by Virgil and Ovid.

"Their soul is melted because of trouble": Because of the danger of being cast away. So it was with Jonah's mariner's, and with the disciples in the storm; sea roaring, and men's hearts failing for fear, are joined together (in Luke 21:25).

A sailor who sees a wave coming toward him higher than the mast on the boat, would certainly feel that these waves are going all the way to the sky. It is the same thing in reverse, when the back side of the wave makes a deep cavern of water. The ship is tossed up and down, out of the control of man when this happens. The fear that grips him, is what is spoken of here (soul melted because of trouble). This is when this sailor knows for sure that he is in the hands of God.

Psalm 107:27 "They reel to and fro, and stagger like a drunken man, and are at their wit's end."

Through the agitation of the water, and motion of the ship, not being able to stand upon deck.

"And are at their wit's end": Margin, as in Hebrew, "All their wisdom is swallowed up." That is, they have no skill to guide the vessel. All that has been done by the wisdom of naval architecture in constructing it, and all that has been derived from experience in navigating the ocean, seems now to be useless. They are at the mercy of the winds and waves. They are dependent wholly on God; they can now only cry to him to save them. Often this occurs in a storm at sea, when the most skillful and experienced seaman feels that he can do no more.

The deck of the ship is falling up and down, so that they cannot walk on the deck of the ship. They stagger and have to hang on to a rail, like a drunk man would do. They are at their wits end, because they know they are helpless against this sea. This is a time when they realize that God is their only help. This takes something or someone greater than themselves to handle. They are all too aware of just how helpless they are.

Psalm 107:28 "Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses."

The only way to be helped in a helpless situation is to rely on someone stronger who has a remedy for the situation. That someone is God.

When we realize we are helpless to do anything in our own power, then we humble our self before God, and repent and seek His help. The wonderful thing is, that when we get to the end of our self, He will help us.

Psalm 107:29 "He maketh the storm a calm, so that the waves thereof are still."

As Christ did by a word speaking (Mark 4:39).

"So that the waves thereof are still": And roar and toss no more, but subside; and the sea becomes smooth and quiet, its raging ceases. The angry sea, as Horace calls it, becomes calm and peaceable (see Psalm 89:9).

Jesus showed beyond a shadow of doubt, that He had control of the waves when He spoke to the sea, and told it to be still, and it quieted down immediately. The storms of life itself may be raging all around us, but Jesus brings perfect peace.

Psalm 107:30 "Then are they glad because they be quiet; so he bringeth them unto their desired haven."

The Lord does not just take His people out of the storm; He takes them where they need to go.

We do not appreciate the calm, until there has been a stormy sea. To see the place we have desired to sail to, after the terrible storm would be plenty of reason to rejoice. This does not have to be a storm at sea. If our life has been in some terrible confusion, and all of a sudden, things all fall in shape and we feel great joy. Thank God, He can calm the wildest storm.

Psalm 107:31 "Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men!"

Seafaring men particularly, before mentioned, as Jonah's mariners did (Jonah 1:16). Or all the four sorts of persons instanced in, as Kimchi thinks. And even all men whatsoever should do this, high and low, rich and poor, of every age, sex, and condition. Since they all receive favors from the Lord, and should return thanks to him. And especially good men, who are blessed with spiritual blessings by him. These should all confess to the Lord his goodness; as it may be rendered (see note on Psalm 107:15). They should own the mercy received as the Lord's doing, and acknowledge their unworthiness of it, and give him the glory of it.

"And for his wonderful works to the children of men!" Or, "confess and declare his wonderful works to the children of men". The wonderful works of creation and providence, which those that go to sea, see in the deeps, and everything of the same kind which others observe. And especially the wonderful works of grace, or what God has done in a wonderful manner for the souls of his people (see Psalm 66:16).

After we have come through a terrible experience like this aforementioned, do we stop and praise God for seeing us through? It seems to me; we would be so grateful that we would shout our

praises to the top of our voice. The children of men, have no help on this earth, until they become the sons of God.

Psalm 107:32 "Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders."

Let them lift up his name on high; let them make it conspicuous. The word means "to lift up," and is applied to praise because we thus, as it were, "lift up" God, or make him conspicuous.

"In the congregation of the people": Not merely in private, but in public. As his doings are public and conspicuous, as they pertain to all, people should acknowledge him in their public capacity, or when assembled together.

"And praise him in the assembly of the elders": The old men; the men eminent for experience and wisdom. Perhaps this refers to those who occupied some official position in public worship, as appointed to preside over that worship, and to conduct it. We know that the arrangement was early made to appoint a body of aged men to preside over the assemblies for worship, and to direct the devotions of the people. In the presence of such venerable and venerated men, they are here exhorted to give due praise to God. The "reason" for this seems to be partly drawn from what had been referred to in the previous verses. The power of God as seen in stilling the tempests of the ocean; and partly from what is immediately referred to, the blessing of God on the labors of man in cultivating the earth.

For such a wonderful deliverance, we should praise Him in front of the largest gathering we could find. The congregation then, were all the Israelites who came to the temple. The congregation now, would be the gathering at church. I love testimonials, where people tell of all the wonderful things the LORD has done for them.

Verses 33-42: This section contrasts God's blessing in response to man's obedience with God's judgment on man's sin. The psalmist makes his point with 4 illustrations:

- (1) Descending from prosperity to poverty (verses 33-34);
- (2) Being lifted up from barrenness to blessedness (verses 35-38);
- (3) Falling from the top to the bottom (verses 39-40); and
- (4) Being elevated from low to high (verses 41-42).

Verses 33-43: What surprising changes are often made in the affairs of men! Let the present desolate state of Judea, and of other countries, explain this. If we look abroad in the world, we see many greatly increase, whose beginning was small. We see many who have thus suddenly risen, as suddenly brought to nothing. Worldly wealth is uncertain; often those who are filled with it, before they are aware, lose it again. God has many ways of making men poor. The righteous shall rejoice. It shall fully convince all those who deny the Divine Providence. When sinners see how justly God takes away the gifts they have abused, they will not have a word to say. It is of great use to us to be fully assured of God's goodness, and duly affected with it. It is

our wisdom to mind our duty, and to refer our comfort to him. A truly wise person will treasure in his heart this delightful psalm. From it, he will fully understand the weakness and wretchedness of man, and the power and loving-kindness of God, not for our merit, but for his mercy's sake.

Perhaps the 3 years of drought from Ahab's and Jezebel's sins are in view (compare 1 Kings 17:1; 18:18).

Psalm 107:33 "He turneth rivers into a wilderness, and the watersprings into dry ground;"

A country abounding with rivers, as the country round about Sodom and the land of Canaan were (Gen. 13:10). Such a one is sometimes, by the just judgment of God, turned into a desert.

"And the water springs into dry ground": What was like a well-watered garden becomes like dry and barren earth, on which nothing grows.

In God's dealing with man, God can cause a drought and all the rivers will dry up. Many times a drought is for just that purpose. God may be trying to get the attention of those who will not listen any other way.

Psalm 107:34 "A fruitful land into barrenness, for the wickedness of them that dwell therein."

Or, "into saltiness"; as Sodom and the land adjacent became a salt sea. And the land of Canaan was threatened to become brimstone, salt and burning, like Sodom; in which nothing was sown, and which bore no grass (see Gen. 14:3). And so the Targum, "the land of Israel, which brought forth fruit, he hath destroyed, as Sodom was overthrown."

"For the wickedness of them that dwell therein": This was the cause of the overthrow of Sodom, and of the destruction of that fine country, as also of Canaan afterwards (see Gen. 13:13). The very Heathens had a notion that barrenness and unfruitfulness in countries were owing to the sins of men. Hence the sterility and famine at Mycenae were attributed to the wickedness of Atreus. This may figuratively be understood of the present state and condition of the Jews; who were once a people well-watered with the word and ordinances, and had the first preaching of the Gospel among them. But, rejecting and despising it, are now become like a desert, barren and unfruitful in the knowledge of divine things. And it might be illustrated by the case of several Christian churches; the seven churches of Asia, and others, once as well watered gardens, but now are no more. And the places where they stood are destitute of spiritual knowledge, and the means of it.

We know that God will curse the ground for the wickedness of man. Believe me, God will do whatever is necessary to get your attention.

Verses 35-38: Perhaps the time of Abraham (Gen. 24:1; 34-35), or Joshua (Joshua 24:13), is in view.

Psalm 107:35 "He turneth the wilderness into a standing water, and dry ground into watersprings."

On the other hand, when it is the pleasure of God, a country uncultivated and like a desert, he makes it fruitful as one that is well watered and tilled. As this country of ours, and the land in America, once waste places, now fruitful ones.

"And dry ground into watersprings": Which is expressive of the same thing, and may he figuratively understood of the Gentile world. Which, before the coming of Christ, and the preaching of the Gospel, and the pouring down of the Spirit, was like a wilderness and dry ground. But now watered with the word and ordinances, and the grace of God, and in many places, has become fruitful in grace and good works. The Targum prefaces this verse thus, "when they return unto the law, he turneth, etc."

He did this very thing in the time of Noah to rid the earth of its wickedness. God will not always look the other way. There is a reckoning day. God is patient giving ample time for repentance, if it does not come, judgement does come.

Psalm 107:36 "And there he maketh the hungry to dwell, that they may prepare a city for habitation;"

In those fruitful places which they find agreeable to them, and so fix upon them as the places of their abode, and build houses, and dwell there. Having all the conveniences of life, which they wanted elsewhere. So such as hunger and thirst after righteousness make to such places where the waters are, the word is preached, and ordinances administered. And here they take up their dwelling, their bread being given them, and their waters sure unto them.

"That they may prepare a city for habitation": Those poor necessitous persons, as they were when they first came; building houses, and others continually coming to them, by degrees form a well-regulated city, which are a large number of inhabitants. Which may be considered as an emblem of the church of God, often compared to a city; and is a habitation for God, and where saints desire and delight to dwell.

God can reverse the curse, and bless the land, and it will produce. God has really always wanted man to live in the garden of Eden. Man was driven out for his own protection. When God can, He will bless the land and make the crops to grow, to make a habitation for mankind.

Psalm 107:37 "And sow the fields, and plant vineyards, which may yield fruits of increase."

Cultivate the earth. The culture of the vine was an important feature in agriculture in Palestine, and hence, it is made so prominent here.

"Which may yield fruits of increase": Or "fruit" and "increase". The fields yield all sorts of grain for food, and the vineyards wine for drink. So the seed of the word being sown, and churches planted, they increase with the increase of God, and bring forth fruits of righteousness to the glory of his name.

God prepared the earth and all in it for the habitation of man, then He made man. This verse above is speaking of the same thing on a smaller scale. God will do for an individual what He could not do for all, if they love Him and worship Him.

Psalm 107:38 "He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease."

Not only their fields and vineyards are blessed with an increase, but these husbandmen themselves. As man at his first creation was bid to do, being blessed of God; and as the Israelites were in Egypt (Gen. 1:28). And which may spiritually denote the great number of converts to Christian churches, especially in the latter day (Jer. 30:19).

"And suffereth not their cattle to decrease": Their sheep and oxen, which is reckoned a great temporal happiness (Psalm 144:13). And may signify that God does and will give a sufficient number of Gospel ministers, comparable to oxen for their laboriousness, that shall in all ages minister to his churches (see 1 Cor. 9:9).

We know that Laban did not intend for Jacob to have many cattle in the land. God had other plans and blessed Jacob greatly in the increase of his cattle. God wants His children to have their needs met.

Verses 39-40: Perhaps the Assyrian Exile (2 Kings 17:4-6), or the Babylonian Captivity (2 Kings 24:14-15), is in view.

Psalm 107:39 "Again, they are minished and brought low through oppression, affliction, and sorrow."

Or "lessened", in their families, cattle, and substance. Either the same persons as before, or others. The Targum paraphrases it, "but when they sin, they are lessened:" for sin is the cause of it, as follows:

"And brought low through oppression, affliction and sorrow": Either because of their oppression of the poor, the evil they do to them, and the sorrow they bring upon them. Or they are brought into a low estate through the tyranny and oppression of others, and by the afflictions and sorrows they are brought into by them. This may be applied to the Jews, at their destruction by the Romans, when they were greatly lessened and brought low by their oppression of them. Or rather to the Christians; not under the Heathen persecutions, for then they increased more and more. But under antichristian tyranny, when the beast had power over them, and overcame and slew them. And their numbers were so reduced, that the whole world is said to wonder after the beast

(Rev. 13:3). And which will be the case again, when the witnesses will be slain. The number of Christians is greatly lessening now; there are but a few names in Sardis; Jacob is small, but will be smaller and fewer still.

God blessed Israel as His soul prospered. When His sons strayed away from God, they suffered oppression, affliction, and sorrow. When they repented and followed the One true God, He greatly blessed them.

Psalm 107:40 "He poureth contempt upon princes, and causeth them to wander in the wilderness, [where there is] no way."

That is, the Lord does, who is above them. He laughs at them, and has them in derision, when they are raging against his people, cause, and interest. He sets them up and pulls them down at his pleasure. He hurls them from their seats and thrones, and makes them contemptible to their subjects. He sometimes brings them to a shameful end, as Herod, who was eaten with worms. And wicked princes, if they are not brought to disgrace in this world, they will rise to shame and everlasting contempt in the other. And will stand with the meanest and lowest before the Judge of the whole earth; and seek to the rocks and mountains to cover them from his wrath. This particularly will be true of the antichristian princes, when the vials of God's wrath will be poured out upon them (Rev. 16:1).

"And causeth them to wander in the wilderness": Where there is no way; no beaten track or path; whither being driven out of their kingdoms, they flee for shelter, and wander about in untrodden paths. As Nebuchadnezzar, when he was driven from men, and had his dwelling with the beasts of the field. Or this may be interpreted, as it is by Aben Ezra and Kimchi, the infatuation of their wisdom, and of their being left without counsel, and erring through it; being at their wits' end, not knowing what step to take, or measures to concert. Being in a maze, in a wilderness, at an entire loss what they should do (see Job 12:17).

These princes spoken of here, are the descendants of Israel. Their unbelief caused their wandering in the wilderness. God let them wander, until the old generation died and the new generation was born. God does not reward unbelief.

Verses 41-42: Perhaps the impoverished Jews in Egypt who were made rich with Egyptian gold and other treasures are in view (compare Exodus 1:13-14; with 3:21-22, 11:2; 12:35-36).

Psalm 107:41 "Yet setteth he the poor on high from affliction, and maketh [him] families like a flock."

Margin, "after." The sense is not materially different. The idea is, that while he thus humbles princes, bringing them down from their lofty position, he has respect to the poor in their condition of suffering and trial, and raises them from that depressed state, and gives them prosperity. Thus he orders the circumstances of people, and shows his sovereignty.

"And maketh him families like flock": Numerous as a flock. Large families were accounted a blessing among the Hebrews (see notes at Psalm 107:38).

God will choose whoever He wants for His family, as we see in the next Scripture.

Matthew 3:9 "And think not to say within yourselves, We have Abraham to [our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

Psalm 107:42 "The righteous shall see [it], and rejoice: and all iniquity shall stop her mouth."

Shall see the increase and prosperity of the saints, the glory of the church in the latter day, and rejoice at it. The judgments of God upon the wicked, upon antichristian princes and states, and rejoice on that account (see Rev. 18:20). And the several deliverances of persons in distress before mentioned, and rejoice with them that rejoice; which is what good men ought to do (Rom. 12:15).

"And all iniquity shall stop her mouth": Men of iniquity, very bad men, the man of sin and his followers, and all profane and atheist persons, who will be silenced and have nothing to say against the providence of God. Will be confounded, and through shame lay their hand on their mouths and be struck with admiration at the wonderful things done by the Lord for his people. Nor will they have anything to say against their own condemnation.

Where there are righteous (children of the Light), there is no room for those of darkness (those involved in iniquity). The light does away with the darkness. The families of God will rejoice and there will be nothing left for the wicked to say.

Psalm 107:43 "Whoso [is] wise, and will observe these [things], even they shall understand the lovingkindness of the LORD."

Or as it may be read interrogatively, "who is wise?" as in (Jer. 9:12). That is, spiritually wise, wise unto salvation. Who is made to know wisdom in the hidden part; for not such as are possessed of natural wisdom, or worldly wise men, much less who are wise to do evil, are here meant.

"And will observe these things": The remarkable appearances of divine Providence to persons in distress. The various changes and vicissitudes in the world. The several afflictions of God's people, and their deliverances out of them. The wonderful works of God in nature, providence, and grace. These will be observed, taken notice of, laid up in the mind, and kept by such who are truly wise, who know how to make a right use and proper improvement of them.

"Even they shall understand the lovingkindness of the Lord": Every one of the wise men; they will perceive the kindness of God unto all men, in the several dispensations of his providence towards them. And his special love and kindness towards his own people. Even in all their afflictions; they will perceive this to be at the bottom of every mercy and blessing. They will understand more of the nature and excellency of it, and know more of the love of God and

Christ, which passeth knowledge. Or "the kindnesses of the Lord shall be understood": that is, by wise men; so R. Moses in Aben Ezra renders the words.

Perhaps the psalmist has (Prov. 8:1-36; Eccl. 12:13-14, or Hosea 14:9), in mind as he pens these concluding words.

God has opened the understanding of the wise (Christians). We have eyes to see, and we can see. We have ears to hear, and we can hear. Nothing of the lovingkindness of God is hidden from us. Those who are wise, learn to trust God in all things.

Psalm 107 Continued Questions

1. What happens when they cry unto the LORD?
2. He sent his _____, and healed them.
3. Who is the Word?
4. When we pray in Jesus name, who heals the person?
5. Oh that men would praise the Lord for His _____.
6. Sacrifice the sacrifices of _____.
7. What is intended by, do business in great waters?
8. The _____ has a way of humbling a person.
9. Who has ever been able to control the seas?
10. What does, soul melted because of trouble, mean?
11. What causes him to stagger like a drunken man, in verse 27?
12. They cry unto the Lord in their _____.
13. He bringeth them out of their _____.
14. He maketh the storm a _____.
15. When did Jesus show beyond a shadow of doubt that He had control of the seas?
16. Who brings them to their desired haven?
17. In verse 32 they are to exalt Him where?
18. What did He turn rivers into?

19. Sometimes a drought comes for what reason?
20. Why did He turn a fruitful land into bareness?
21. Verse 36 says, that He made the hungry to dwell there, for what reason?
22. Why did God prepare the earth and everything in it?
23. God will provide for us if we _____ .
24. Who was a good example of the Lord making your cattle to increase?
25. When did Israel know oppression?
26. Who are the princes in verse 40?
27. Light does away with _____ .
28. Who shall understand the things of God?