

Psalm 107

God's wonderful works to the children of men

Psalm 107: Verses 2 and 3 need not be taken as a reference to the Babylonian exile. They most likely refer to the fact that God's people are viewed as collected from all worldly powers into their present position as His chosen people. The fact that all four directions are mentioned supports this idea, since Babylon itself lay to the east. After an initial call to praise (verses 1-3), the psalmist lists the various types of distresses from which the Lord rescues His people (verses 4-32). These include: redemption from wandering (verse 4-9), from prisons (verses 10-16), from deathly psychological misery (verses 17-22), and from stormy seas (verses 23-32). This survey is punctuated with a refrain intended to epitomize the reaction these acts of redemption should elicit: "Oh that men would praise the LORD" (verses 8, 15, 21, 31). The next section constitutes a miniature survey of Israel's history, though the allusions are admittedly quite vague (verses 33-41): the desolation of Egypt and the Red Sea (verses 33-34), the miraculous provision during the wilderness experience (verse 35), the conquest of Canaan (verses 36-38), and the vicissitudes of life in the Promised Land (verses 39-41). The purpose of this section is to drive home the truth that God is faithful and gracious to His people. Finally, the conclusion of the psalm (verse 42-43), applies the moral of the story to its readers: a knowledge of God's steadfastness and love will cause rejoicing among the righteous, silence among the wicked, and meditation among the wise.

Verses 1-43: The opening line of (Psalms 105 – 107), "Oh give thanks to the LORD": links together this trilogy of songs which praise God for His goodness and mercy to Israel. Most likely this psalm has a post-Exilic origin (compare 107:3). The psalm develops two main themes:

- (1) Praising God for His continual deliverance (107:4-32), and
- (2) Remembering God's response to man's obedience/disobedience (107:33-42).
 - I. The call to Praise (107:1-3).
 - II. The Cause of Rejoicing and Deliverance (107:4-32).
 - III. The Consequences of Obedience/Disobedience (107:33-42).
 - IV. The Commentary on Wisdom/Understanding (107:43).

Verses 1-43: The entire message of this psalm conveys what God has done for His children and how lovingly He has dealt with them. God withholds what is deserved (punishment), and gives what is not deserved (mercy and grace).

Verses 1-9: In these verses, there is reference to the deliverance from Egypt, and perhaps that from Babylon: but the circumstances of travelers in those countries are also noted. It is scarcely possible to conceive the horrors suffered by the hapless traveler, when crossing the trackless sands, exposed to the burning rays of the sun. The words describe their case whom the Lord has redeemed from the bondage of Satan; who pass through the world as a dangerous and dreary wilderness, often ready to faint through troubles, fears, and temptations. Those who hunger and

thirst after righteousness, after God, and communion with him, shall be filled with the goodness of his house, both in grace and glory.

Verses 1-3: All of those who have been delivered (redeemed, from the hand of Israel's enemy focus on God's goodness and everlasting mercy. They had been delivered through the centuries from Egypt to the south (compare Exodus chapters 12-14), Syria and Assyria to the north (compare 2 Kings 19:29-37), the Philistines to the west (compare 2 Sam. 8:1; 2 Kings 18:8), and Babylon to the east (compare Ezra chapter 1; compare the psalmist's prayer in 106:47 with verse 3.

Psalm 107:1 "O give thanks unto the LORD, for [he is] good: for his mercy [endureth] for ever."

As all men should do, at all times and for all things; the psalm begins as the former does, and gives the same reasons for thanksgiving.

"For he is good": And does good, and is the author of all good.

"For his mercy endureth for ever": And men in every age are partakers of it.

This is not just a song of this penman, but of all of the redeemed. It seems so small to just praise Him, but in all reality, that is the only thing we can do. I love the statement "his mercy endureth forever". In the last few lessons, we have seen the longsuffering of God. We have seen that over and over He forgave His people and showed mercy unto them. What a consolation to know that His mercy goes on and on forever. There is only one good, and that is God.

Psalm 107:2 "Let the redeemed of the LORD say [so], whom he hath redeemed from the hand of the enemy;"

They are especially qualified to say so; they have special occasion to say so; they can and will appreciate this trait in his character. The word rendered "redeemed" here, from (גָּאָל gā'al), means "delivered, rescued," without reference to any price paid for the deliverance. It refers here not to a ransom from "sin," but to deliverance from "danger." The probable allusion is to the deliverance from the captivity in Babylon (compare notes at Isa. 43:3).

"Whom he hath redeemed from the hand of the enemy": The power of the enemy. That is, He has saved them from their enemies, and has not suffered them to be destroyed by them. What is here said is true in the most eminent sense of those who are redeemed by the blood of the Son of God, and who are made heirs of salvation. Every consideration makes it proper that they should praise the Lord. Of all on earth, they have most occasion for such praise; of all among people, it may be presumed that they will be best qualified to appreciate the goodness of the Lord.

The redeemed from Egypt were the children of Israel. I believe this goes much farther than that, and reaches to all Christians. One of the most important things to do, is to profess Jesus with your mouth from a heart that believes. We have been redeemed from this sinful world. We have been redeemed from sin and death. How could we not shout it from the housetops?

1 Peter 1:18-19 "Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;" "But with the precious blood of Christ, as of a lamb without blemish and without spot:"

Psalm 107:3 "And gathered them out of the lands, from the east, and from the west, from the north, and from the south."

The countries where they were scattered. In the times of the captivity the people were not all taken to one place, or did not all abide in one place. In the long exile, of seventy years, in Babylon, they would naturally be much scattered in the different provinces. And the attempt to collect them together, to restore them again to their native land, might be attended with much difficulty.

"From the east": From all quarters; from the places where they were scattered abroad. That is, one taking his position in Babylon would see them dispersed from that place as a center into all the surrounding country.

"And from the south": Margin, as in Hebrew, "from the sea." In general, in the Old Testament, the word "sea" is used for the west, because the western boundary of the land of Palestine was the Mediterranean Sea (compare Psalm 139:9). But the supposed position of the speaker here is "Babylon," and on that account the south might be fitly designated by the word "sea;" as, on the south of Babylon, the Persian Gulf and the Indian Ocean would be soon reached.

What a promise that the believers of all nations shall be gathered unto Him! This has several meanings. It also means that the Jews will be gathered to their homeland from all over the world. Even greater than that, will be the day when we are all gathered in Him.

Verses 4-32: This portion contains four pictures or actual situations which illustrate the disastrous end of sin in the nation:

- (1) Wandering in the wilderness (verses 4-9);
- (2) Languishing in prison (verses 10-16);
- (3) Enduring sickness (verses 17-22);
- (4) Tossing on a stormy sea (verses 23-32).

Each picture follows the same sequence of four events:

- (1) Man's predicament (verses 4-5; 10-12; 17-18; 23-27);
- (2) Man's petition (verses 6a; 13a; 19a, 28a);
- (3) God's pardon (verses 6b, 7, 13b, 14, 19b, 20; 28b-30); and
- (4) Man's praise (verses 8-9; 15-16; 21-22; 31-32).

Verses 4-9: Possibly the psalmist looked back at the desert wandering of ungrateful, faithless Israel after the miraculous Exodus (Num. 14 – Joshua 2).

The wanderers here represent those lost in a desert of loneliness, routine futility and affluence that never satisfies. They search without hope and without help, unable to find their way home.

Psalm 107:4 "They wandered in the wilderness in a solitary way; they found no city to dwell in."

On their return from Babylon; or, when God was conducting them again to their own land. The word "wilderness" in the Scriptures means a desolate, barren, uninhabited region, usually destitute of trees, of springs, and of water-courses. It does not denote, as it does with us, a region of extensive "forests" (compare the notes at Matt. 4:1).

In a solitary way - Rather, in a "waste" way; a land that was desolate and uncultivated.

They found no city to dwell in - In their journeying. This was true of the region between Babylon and Palestine; a wide, barren, desolate waste.

This perhaps is speaking of their wandering in the wilderness, but in all of these lessons, we have been trying to apply each Scripture to our present day. In this I see a wilderness of sin. The person caught up in sin is wandering with no special destination. They are so blinded by the cares of this world, they would not be able to see the road even if it is there. Each person feels as if they are an island unto themselves. They really are. God will help them one at a time. They just need the Light of Jesus shined on their path and then they will be able to see the way. Abraham wandered like this, looking for a city whose maker was God. There is no resting place in this dry and barren land we call the earth. We, like Abraham, must look for a city whose maker is God.

Psalm 107:5 "Hungry and thirsty, their soul fainted in them."

As they would be, when wandering in such a desert. A more literal and expressive rendering would be, "Hungry and also thirsty."

Their soul fainted in them": The word used here – (אָפֵן) 'âph), means properly to cover, to clothe, as with a garment (Psalm 73:6). Or a field with grain (Psalm 65:13). Then, to hide oneself (Job 23:9); then, to cover with darkness (Psalm 77:3; 102, and title). Thus, it denotes the state of mind when darkness seems to be in the way. A way of calamity, trouble, sorrow; of weakness, faintness, feebleness. Here it would seem from the connection to refer to the exhaustion produced by the want of food and drink.

I do not believe this to be physical hunger and thirst. Jesus told the woman at the well, if she drank of the water He gave her, she would never thirst again. This hunger is for the Word of God. The Word is many times depicted as water, and as food or bread. When you feed upon the Word, it satisfies your soul.

Psalm 107:6 "Then they cried unto the LORD in their trouble, [and] he delivered them out of their distresses."

To be directed in their way, and for food and drink, as travelers do when in such distress. Natural men, even the very Heathens, when in distress, will cry unto God for relief, as Jonah's mariners did (Jonah 1:5). It is a time of trouble with awakened sinners, when they are convinced of sin by the Spirit of God; when they are pricked to the heart with a sense of it. When the terrors of death and hell get hold of them; when they see themselves lost and undone, and in a wrong way. And know not what to do; when they find themselves starving and ready to perish. And then they cry, that is, pray, unto the Lord, the God of their lives, whose ears are open to their cries.

"And he delivered them out of their distresses": By leading them in a right way, and by satisfying and filling their hungry souls with good things, as it is explained (Psalm 107:7).

When we get to the end of ourselves, then we cry out to God in earnest. He hears our prayer and answers us. Jesus is the Deliverer.

Psalm 107:7 "And he led them forth by the right way, that they might go to a city of habitation."

A literal version, if the term necessary to express it might be allowable, would be, "He led them in a straight way;" he made a way for them, and that was a straight way. He conducted them in the most direct path to the land to which they were going.

"That they might go to a city of habitation": A city where they might permanently dwell. The word "city" here seems to be used in the sense of "abode." And the idea is, that he led them to a land where they might cease to be wanderers, and might find a settled home.

There are two ways a person can go. The wrong way is the wide path that leads to destruction. The right way is the straight and narrow path. That broad path of destruction is dark and full of problems and pitfalls. The right path that is narrow is well lit up with the Light of Jesus. On that path, it will be easy to see the way, if we keep our eye on the Light (Jesus).

Psalm 107:8 "Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men!"

For his providential goodness, in providing food and drink for them, when fainting. In directing them to their right way, when they had lost it. And in bringing them safe to the place they were bound for. And particularly for his special grace and goodness, in redemption and effectual calling. For bringing out of a wilderness state and condition, and supplying them with all spiritual provisions, and putting them in the right way to eternal glory and happiness.

"And for his wonderful works to the children of men!" As all the above things are wonderful ones, both in providence and grace. This verse is repeated at the close of each of the instances produced. In which the goodness of God appears to persons in distress, and who being delivered,

ought to acknowledge it, and be thankful for it. Or "confess": that is, declare to God his goodness, and to the children of men his wonderful works; so the Targum.

Those who have been delivered, whether from physical bondage or spiritual bondage, should praise Him without ceasing. Greater love hath no man than He lay down His life for His friends. Jesus called us friends. He gave His life on the cross that we might be saved. His 6 hours of work on the cross was the greatest work ever done for mankind. It was all done for the children of men, that they might become the sons of God.

Psalm 107:9 "For he satisfieth the longing soul, and filleth the hungry soul with goodness."

The soul that is hungry and thirsty, and longs for food and drink, when nature in such circumstances craves. And so such who long for Christ and his grace, for an interest in him, and fellowship with him. The Lord satisfies with these things, as with marrow and fatness.

"And filleth the hungry soul with goodness": With the goodness and fatness of his house; with good things; with the good things laid up in Christ and in the covenant. With the good things of the Gospel; and with the grace and goodness of God in Christ (see Psalm 65:4).

There is a longing in the soul of all mankind. This longing cannot be filled with anything except the Lord. I have heard many people say, that they searched and searched to fill the void in their life. Many of them became very famous and rich people, but it did not fill that void, until they received Jesus into their life. He fills that hungry longing soul. He fills it and makes their life whole.

Verses 10-16: Possibly the psalmist thought of the capture and imprisonment of King Zedekiah ca. 586 B.C. (compare 2 Kings 25:4-7; Jer. 39:4-8; 52:1-11).

People are like prisoners, trapped in the dungeon of their own moral folly, victimized by their own evil doings. They started out with freedom of choice, but they continued to choose the wrong thing until finally their ability to choose was taken away. Yet there is hope for those who cry out to the Lord for deliverance from this bondage.

This description of prisoners and captives' intimates that they are desolate and sorrowful. In the eastern prisons, the captives were and are treated with much severity. Afflicting providences must be improved as humbling providences; and we lose the benefit, if our hearts are un-humbled and un-broken under them. This is a shadow of the sinner's deliverance from a far worse confinement. The awakened sinner discovers his guilt and misery. Having struggled in vain for deliverance, he finds there is no help for him but in the mercy and grace of God. His sin is forgiven by a merciful God, and his pardon is accompanied by deliverance from the power of sin and Satan, and by the sanctifying and comforting influences of God the Holy Spirit.

Psalm 107:10 "Such as sit in darkness and in the shadow of death, [being] bound in affliction and iron;"

This is the second instance of persons in distress calling on the name of the Lord; and who, being delivered, are under obligation to praise him, such as are captives and prisoners. The Targum applies it to the Israelites in the Babylonish captivity; but it is much better to interpret it of prisoners in common. Whose prisons are generally dark cells or dungeons, and where they are alone, and deprived of the company of the living. And so are not only in darkness, but seem as if they were in the state of the dead; their condition is the shadow of it, and bears some resemblance to it. And it may be applied, in a spiritual sense, to the case and condition of the people of God in a state of un-regeneracy, which is described in the same language (Isa. 9:2). And which is a state of darkness and ignorance. They are darkness itself, and are ignorant of themselves and their case; of the nature of sin, and the evil of it. Of the spirituality of the law; of God in Christ; of Christ, and the way of salvation by him; of the Spirit, and his work. Of the Scriptures, and the doctrines of the Gospel contained in them; and, like persons in a dark prison, cannot behold the sun, nor see to read nor work. And are like those that are in the state of the dead; and indeed, are dead in Adam. Dead in law, dead in trespasses and sins; having no spiritual life, sense, nor motion. And here they sit, continue and remain, during the time of their ignorance, till it pleases the Lord to enlighten, quicken, and convert them. These phrases are used of the people of God after conversion, when in darkness and desertion, and under afflictive providences (Psalm 23:4).

"Being bound in affliction and iron": That is, with fetters of iron, which is very afflictive (see Psalm 105:18). And fitly describes the people of God in a state of nature, who are led captive by Satan. At his will; are held with the cords and fetters of their own sins, and are shut up under the law, as a ministering of condemnation and death. Or, bound with affliction, as with iron; hence we read of fetters and cords of affliction (Job 36:8). With which good men may be held for their iniquities; or, however, are chastened with them for their good. Some refer all this to the state of the Christian church under the ten persecutions (Rev. 2:10).

This does not necessarily mean that the iron was a physical chain of iron that had them bound. Sin can bind you stronger than any chain you can find. The only way to do away with darkness, is shine the Light of Jesus on it.

2 Peter 1:19 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"

We are doomed to death and hell, until we receive Jesus and let the day Star shine in our life.

Psalm 107:11 "Because they rebelled against the words of God, and contemned the counsel of the most High:"

All afflictions, as captivity and imprisonment, are generally for sin; which is a rebellion against God, and a transgression of his laws. Adam rebelled against the words of God, not giving credit to them, but believing the words of the devil. And so brought himself and all his posterity into that state of darkness, captivity, and death, before described. Some understand this only of the light of nature, and the dictates of it, against which men rebel. But rather it designs any and every

revelation of the will of God, either in the law or in the Gospel. Disobedience to which is rebellion against the words of God, and is highly resented by him.

"And contemned the counsel of the Most High": The advice he gives in his law, and by his prophets, what to do, and what to avoid. And which he gives by the ministers of the word, in his Gospel and in his ordinances. Which are both called his counsel (Luke 7:30), the contempt of which is very displeasing to him (Prov. 1:25).

Rebellion throughout the Bible, has been likened unto witchcraft. To rebel against the Words of God is even worse. God's Words are absolute truth. This would be then, to rebel against the truth and believe a lie. God's counsel to mankind is in His Word. This would be the very thing that could cause terrible problems in a person's life. The Bible is our roadmap to guide us through life to our home in heaven. To not use the map, would mean that we would be lost all the way. God has a perfect plan for your life, the same as He has a perfect plan for each person's life. To take any other way would be less than perfect. Children in the Old Testament who rebelled against their parents, were stoned to death.

Psalm 107:12 "Therefore he brought down their heart with labor; they fell down, and [there was] none to help."

Humbled them under his mighty hand; brought down their haughty spirits and proud stomachs by one afflictive providence or another. By which the Lord humbles men, as he did the Israelites in the wilderness, and hides pride from them. Or with trouble of mind, under a conviction of sin; when pride, which is the cause of rebellion against God, and of contempt of his counsel, is brought down, and the haughtiness of man laid low. And when men, humbled under a sense of sin, are made willing to submit to Christ and his righteousness, to God's way of saving sinners by him, to the law of God, and to the Gospel of Christ.

"They fell down": They threw themselves prostrate at his feet for mercy. Their heart and strength failed them, as the word signifies, and is used in (Psalm 31:10). Terrified with a sense of divine wrath, they could not stand before the Lord, nor brave it out against him.

"And there was none to help": They could not help themselves, nor was there any creature that could. There is salvation in no other than in Christ; when he saw there was none to help him in that work, his own arm brought salvation to him. And when sinners see there is help in no other, they apply to him, as follows.

To not accept the Lord would leave a person in a terrible fix. There would be nowhere to go for help.

Psalm 107:13 "Then they cried unto the LORD in their trouble, [and] he saved them out of their distresses."

Their affliction, their hearts being brought down with labor, and they being and finding themselves in a state of darkness, in the shadow of death, in affliction and iron. Or in soul troubles, under a sense of sin, and in a view of wrath and displeasure. Under apprehensions of

imminent danger, as the disciples in the storm; and therefore cry to the Lord, as they did, Lord, save us, we perish (Matt. 8:2).

"And he saved them out of their distresses": From all their sins; from the curse of the law; from wrath to come; from hell and death; being both able and willing. The following verse further explains this.

The wonderful thing about God, is that He will allow us to cry unto Him, even if we have rejected Him in the past. When an earnest cry comes unto the Lord, He hears and helps. It is strange, but most people do not cry out unto the Lord, until they are at the end of being able to get out of the mess by themselves. This is a cry of desperation. God always hears this kind of prayer. He not only hears, but answers. He is really our only help.

Psalm 107:14 "He brought them out of darkness and the shadow of death, and brake their bands in sunder."

In which they were by nature, into marvelous light; to see their interest in Christ, and his salvation. And to have the light of joy and comfort in him.

"And the shadow of death": Quickening them by his Spirit and grace; causing them to live by faith upon him. Entitling them to eternal life, and securing them from eternal death.

"And brake their bands in sunder": Their cords and fetters of affliction; or their bands of sin, and the power of it. And loosed them whom Satan had bound and kept so for many years, and brought them into the glorious liberty of the children of God.

They were bound in sin. Sin leaves a person bound up with guilt and a dreading of that day of reckoning which comes to us all. When God lifts us out of this darkness, He breaks these chains of sin and sets us free. The wages of sin is death. Jesus brings life when He takes our sin and gives us His righteousness.

Psalm 107:15 "Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men!"

Or, "confess to the Lord his goodness or grace", or "mercy"; own and acknowledge it, in delivering them from such a state of darkness and death, of enslavement and captivity (see Rom. 6:17).

"And for his wonderful works to the children of men!" Or, "confess" them before them. Relate and declare them to them, what wonderful things he has done for them. That they may be affected with them, and that they may praise his name together (see notes on Psalm 107:9).

There is no better reason to praise Him than the fact that He set you free. Praise Ye the Lord. Let everything that has breath praise the Lord. Praise Him for His goodness, praise Him for His love and praise Him for His sacrifice for us. Praise Him for His mighty miracles, praise Him, for He

is Truth, praise Him, for He is Love. Praise Him, because there is no greater to praise. Praise Him, for He inhabits your praises.

Psalm 107:16 "For he hath broken the gates of brass, and cut the bars of iron in sunder."

The prison doors made of brass, as sometimes of iron, for the security of the prisoners (see Acts 12:10).

"And cut the bars of iron in sunder": With which they were barred and secured. Hyperbolic phrases these, as Kimchi, expressing how exceeding strong the prison doors were, and the impossibility of an escape out of them, unless the Lord had delivered them. but when he works, none can let; all obstructions are easily removed by him. Which is the sense of the words (see Isa. 45:2). Vitringa (on Rev. 12:2), interprets this of the subjection of the Roman emperors to the faith and obedience of Christ.

Brass symbolizes judgement. Jesus said that he had come to set the captives free. There is no prison that He cannot free you from.

Verses 17-22: Possibly the psalmist recalled the mass affliction and subsequent mass healing in (Num. 21:4-9).

These are people who, because of their own sin, fell into sickness and were close to "death". God healed their bodies and delivered their souls so they could "would praise".

If we knew no sin, we should know no sickness. Sinners are fools. They hurt their bodily health by intemperance, and endanger their lives by indulging their appetites. This their way is their folly. The weakness of the body is the effect of sickness. It is by the power and mercy of God that we are recovered from sickness, and it is our duty to be thankful. All Christ's miraculous cures were emblems of his healing diseases of the soul. It is also to be applied to the spiritual cures which the Spirit of grace works. He sends his word, and heals souls; convinces, converts them, makes them holy, and all by the word. Even in common cases of recovery from sickness, God in his providence speaks, and it is done. By his word and Spirit, the soul is restored to health and holiness.

Psalm 107:17 "Fools because of their transgression, and because of their iniquities, are afflicted."

Wicked people, considered as fools, because they "are" transgressors (compare notes at Psalms 14:1, 73:3, 75:4). The immediate allusion here, probably, is to the Jews, who had been so wicked and so supremely foolish in violating the commands of God, and making it necessary to bring upon them as a punishment the captivity at Babylon. But the language is made general because it will with equal propriety describe the conduct of all wicked people. There is nothing more foolish than an act of wickedness; there is no wisdom equal to that of obeying God.

"And because of their iniquities, are afflicted": A more literal rendering of this verse would be, "Fools from the way of their transgressions (that is, by their course of transgression), and by their iniquities, afflict themselves." The idea is, that it is "in the very line" of their transgressions; or, that they "bring it upon themselves." All punishment is in fact in the line of the offence; that is, sin leads directly to it. Or, in other words, if a man treads along in the path of sin, he will come to this result, to punishment. Punishment is not arbitrary on the part of God, and it is not of the nature of a mere direct infliction from his "hand." It is what people mete out to themselves, and what they might have avoided if they had chosen to do so.

Only a fool would say, there is no God. Fools commit one sin and add another to it. They soon are weighed down with sin and affliction becomes their daily companion. If you drink day in and day out, you will become a drunkard. This is just one of the minor afflictions that come from habitual sin.

Psalm 107:18 "Their soul abhorreth all manner of meat; and they draw near unto the gates of death."

Not only bread and common food, but dainty meat, the most delicious fare (Job 33:20). In which they most delighted in time of health, and too much indulged themselves in; and by that means brought diseases upon them, which caused this loathing in them, as is common. Thus to those who are distempered with sin, whose taste is not changed, nor can it discern perverse things, the word of God, the Gospel of Christ, which is delicious food, is not relished by them. The doctrines of it are insipid things, they loath them as light bread, as the Israelites did the manna.

"And they draw near unto the gates of death": That is, the grave. The house appointed for all living; the dwelling place of men till the resurrection. And so is said to have gates and doors (see Job 33:22). And men sometimes are brought so low by affliction as that they seem to be near to death, just upon the brink of eternity, ready to enter into the grave, and lie down among the dead.

Sin can make a person so sick that they will be sick unto death. Sickness of the heart and soul are worse than sickness of the body.

Psalm 107 Questions

1. Who should be the ones doing the praising?
2. Let the redeemed of the Lord _____.
3. Who were the redeemed from Egypt?
4. What redeems the Christian?
5. Who are included in the redemption?
6. What is the wilderness the author wants us to see in verse 4?

7. How can they find the path they need to be on?
8. What was Abraham looking for in his wanderings?
9. What kind of hunger and thirst is verse 5 speaking of?
10. What is food for the believer?
11. When they cried out to God, what did God do?
12. Describe the two paths that we can take in life.
13. What did these children of men become, when they accepted Jesus as Savior?
14. How long was Jesus on the cross?
15. He fills the hungry soul with _____.
16. Who is the day Star?
17. They rebelled against the _____ of God.
18. What is rebellion likened to in the Bible?
19. What was the fate of a rebellious child?
20. When do people generally cry out to God?
21. The wages of sin is _____.
22. Who should praise the Lord?
23. What does brass symbolize?
24. Only a _____ could say, there is no God.