

# "praise the LORD *for* his goodness, and *for* his wonderful works to the children of men"

Part Three ([Psa 107:16-21](#))

**Part One** ([Psa 107:1-8](#)) "praise the LORD *for* his goodness, and *for* his wonderful works to the children of men"

**Part Two** ([Psa 107:9-15](#)) "praise the LORD *for* his goodness, and *for* his wonderful works to the children of men"

**Part Three** ([Psa 107:16-21](#)) "**praise the LORD *for* his goodness, and *for* his wonderful works to the children of men**"

**Part Four** ([Psa 107:22-31](#)) "praise the LORD *for* his goodness, and *for* his wonderful works to the children of men"

**Part Five** ([Psa 107:32-43](#)) "praise the LORD *for* his goodness, and *for* his wonderful works to the children of men"

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

**Psa 107:17** Fools because of their transgression, and because of their iniquities, are afflicted.

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

**Psa 107:19** Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

**Psa 107:20** He sent his word, and healed them, and delivered *them* from their destructions.

**Psa 107:21** Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

**Part one** ([Psa 107:1-8](#)) speaks of the redeemed, or those who are being redeemed from the enemy whom we wrestle against in our heavens ([Eph 6:12](#)). It also speaks of how our lives are directed and guided by Christ "in the wilderness in a solitary way", which is a shadow of how we all first come to hear the voice of the true shepherd telling us to come out her my people, "her" being the wilderness of sin, Babylon, within each of us that we 'come out of' in order to be redeemed from the earth ([2Co 6:17](#), [Rev 18:4](#), [Joh 10:27-28](#), [Rom 8:14-15](#)).

**Part two** ([Psa 107:9-15](#)) Redemption from 'the earth, earth, earth' is not accomplished in a ten seconds sinner's prayer as many of the churches of Babylon teach. As we see in this section of Psalm 107, redemption is a very hard-fought process that God is working in us both to will and to do of His good pleasure ([Php 2:13](#)), taking the old marred vessel and making it anew in the Potter's hand, all according to the counsel of his will ([Jer 18:4](#), [Eph 1:11](#)).

**Part three** ([Psa 107:16-21](#)) In order for any and all of humanity to be redeemed, the gates of brass within us must be broken and the bars of iron cut in sunder. The good news is that this imagery of overcoming the deceitful and desperately wicked heart of man ([Jer 17:9](#)) is something God has promised will happen through Christ ([Mat 16:18](#), [Rom 8:37](#)).

This particular section of Psalm 107 focuses on how our own iniquities will chasten us ([Jer 2:19](#)), so that our merciful Father can then send His word to heal us from the intended destruction ([1Co 3:17](#)) that sin creates in our lives ([Jer 18:4](#), [Amo 3:6](#)).

**Jer 2:19** Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know

therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

**1Co 3:17** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

**Jer 18:4** And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

**Amo 3:6** Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*?

That deliverance and mercy that God extends to our marred vessels is happening to those who he is working with in this age as God raises the storms in our life all "for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (**2Co 4:15-17**). This thanksgiving is spoken of only after we are shown the process of perishing that God puts us through to bring us to a point where we can "praise the LORD *for* his goodness, and *for* his wonderful works to the children of men". That is the steadfast pattern that is revealed throughout God's word.

**2Co 4:15** For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

**2Co 4:16** For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

**2Co 4:17** For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

**2Co 4:18** While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

What incredible hope surrounds these verses in Corinthians that explains the inner working of Psalm 107 when we can liken these earthen vessels we are in unto the ships of old that had to go through the roughest of waters to get from point A to B (**2Co 4:7-14**).

**2Co 4:7** But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

**2Co 4:8** *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

**2Co 4:9** Persecuted, but not forsaken; cast down, but not destroyed;

**2Co 4:10** Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. [**Col 1:24** , **Col 1:27**]

**2Co 4:11** For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

**2Co 4:12** So then death worketh in us, but life in you.

**2Co 4:13** We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

**2Co 4:14** Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

God brings us to our wits' end and then we cry out to him and he delivers us with His word that he sends for that purpose (**Psa 107:20**). Staying with our nautical theme, we reflect on this story in the gospels which also parallels what we are looking at this evening (**Mar 4:35-41**).

**Mar 4:35** And the same day, when the even was come, he saith unto them, **Let us pass over unto**

the other side. [in order to enter into eternal life we have to partake of the new life of Christ our Passover ([1Co 10:16](#)) and go in the direction that He would have us go [Rom 8:14](#)]

Mar 4:36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. [*it is not the masses or multitudes who are going on this journey with our Lord today "they had sent away the multitude" and so we are reminded right here that many are called but few are chosen in this age to be crushed by the stone ([Mat 22:14](#) , [Mat 21:44](#))*]

Mar 4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. [*they took him on board and now these storms happen, and that is the pattern with the white horse coming into our life and then the storms of war that the red horse brings next as we read in [Rev 6:2-4](#)*]

Mar 4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish[[2Co 4:16](#)]?

Mar 4:39 And he arose, and rebuked the wind, and said unto the sea, **Peace, be still.** And the wind ceased, and there was a great calm. [*this section of Mark is paralleled wonderfully in this part of [Psa 107:24-30](#)*]

Mar 4:40 And he said unto them, **Why are ye so fearful? how is it that ye have no faith?**

Mar 4:41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? [*the wind and the sea, the spirit and the flesh, the light and the dark: God is sovereign over the whole process and not knowing this as the "outward man" (of [2Co 4:16](#)) these men reveal the answer that Christ poses in this parable "Why are ye so fearful?". It was because of their lack of faith at this point "how is it that ye have no faith?" and this was purposed by God and was all for our sakes ([Isa 45:7-8](#))*].

One very important point amongst many that we can take from Psalm 107 and this very harrowing story found in Mark 4 and other gospels (see [Mat 8:23-27](#); [Luk 8:22-25](#)), is that every vessel of God is experiencing something that God is going to use for the sake of others and that we don't always know while we are going through the storms of this life how our own personal struggle will one day be used of the Lord to help someone else whether in the short term or in the long term.

What we do know is that God does not waste any experience that he has purposefully written in our books ([Psa 139:16](#)) and that all the crumbs in time will be picked up ([Mat 14:20](#)) and used to the glory of our great Father who is working all things according to the counsel of his own will, and who has perfect oversight of the entire journey declaring the end [*the foundation of his government being formed [Isa 9:7](#)*] from the beginning ([Isa 46:10-13](#) , [Oba 1:21](#)). We greatly rejoice today knowing that all of humanity will one day be filled full with the life of Christ that was being typified at that moment in [Mat 14:20](#) "And they did all eat, and were **filled**: and they took up of the fragments that remained twelve baskets full."

Now let's look at more of the process that is going to make this journey unto perfection possible on the third day ([Luk 13:32](#)).

our first verses:

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

**Psa 107:17 Fools because of their transgression, and because of their iniquities, are afflicted.**

We have all defiled the temple of God and experienced God's wrath for doing so, and one of the most common ways that we all start off defiling the temple of God is by not being able to acknowledge His complete sovereignty over our lives, in all that we have learned and acquired in this very temporal

life ([1Co 3:17-23](#) , in [Luk 12:15](#) **Christ tells us "Take heed, and beware of" materially and intellectual covetousness**).

[1Co 3:17](#) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

[1Co 3:18](#) Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

[1Co 3:19](#) For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. [*the crafty fox within us must be burnt out through a process explained in [Luk 13:32](#)*]

[1Co 3:20](#) And again, The Lord knoweth the thoughts of the wise, that they are vain.

[1Co 3:21](#) Therefore let no man glory in men. For all things are yours;

[1Co 3:22](#) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

[1Co 3:23](#) And ye are Christ's; and Christ *is* God's.

[Luk 12:15](#) And he said unto them, **Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**

It takes great trials and heat to burn away our "transgression" and our "iniquities" and if God is working with us in this age our hearts will not be hardened to the affliction that sin brings upon us, rather we will see it as a tool that God is using to break "the gates of brass" and to "cut in sunder" the "bars of iron".

At first our carnal minds have the man of perdition sitting on the throne of our hearts declaring that he is god, as we walk in darkness and naturally transgress and commit iniquities that are a result of being of our father the devil. At this time in our life, the beast is on the throne of God where Christ should be seated ([2Th 2:8](#) , [Eph 2:6](#) , [Rev 20:4-5](#)).

Thanks be to God his word declares that at the appointed time Satan "that Wicked [will] be revealed" and will be dethroned and we will see him fall from our heavens like lighting just as Christ did ([Luk 10:18](#) , [1Jn 4:17](#)). That is the hope of our calling to be able to go from glory to glory through Christ, enduring until the end of our age through this fiery process of judgement ([1Pe 4:17](#)) that is keeping us alive in our Lord and dead unto sin ([2Ch 23:6](#) , [Rev 15:8](#) , [Luk 10:20](#) , [Rom 6:11](#)).

For much more on the significance of iron and brass (KJ very often uses the word 'brass' for the metal copper), I encourage you all to revisit studies that Mike has previously done, again showing us that these are base metals that signify our carnal and immature beginnings that we must come out of (gates broken, bars cut) in order to become the 'wise' of verse 43 of this psalm.

[http://www.iswasandwillbe.com/metals\\_iron-part-1/](http://www.iswasandwillbe.com/metals_iron-part-1/)

[http://www.iswasandwillbe.com/spiritual\\_significance\\_of\\_metals\\_iron\\_2/](http://www.iswasandwillbe.com/spiritual_significance_of_metals_iron_2/)

[http://www.iswasandwillbe.com/metals\\_copper-part-1/](http://www.iswasandwillbe.com/metals_copper-part-1/)

[http://www.iswasandwillbe.com/metals\\_copper-part-2/](http://www.iswasandwillbe.com/metals_copper-part-2/)

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**[Psa 107:18](#) Their soul abhorreth all manner of meat; and they draw near unto the gates of death.**

What this verse is telling us is that the natural effect that sin has on us is to cause our hearts to

harden so that we don't desire any "manner of meat" ([Mat 24:12](#) , [Heb 5:14](#)). Without that hunger and thirst that can only come from God alone, we will see ourselves "draw near unto the gates of death".([Mat 5:6](#) , [Psa 107:9](#)).

That gate<sup>H8179</sup> is our heart, the entry point to receiving or abhorring that which nourishes us in this case. We have looked in depth at what that word "gate/s" signify in Psalm 69 Part III, and Steven Crook also expounds on this word in his study "the virtuous body of Christ Part 11. You can review both of those studies by going to this link:

<http://www.iswasandwillbe.com/series/gate/>

God has purposed that we go through this famine of the word for our own good, so that in due time if he is working with us in this age he will reignite our hunger and thirst for righteousness and not let the gates of hell within us prevail against His church ([Col 1:24](#) , [Mat 16:18](#)).

Once again, thanks be to God, we can "**endure unto the end**" through Christ ([Php 4:13](#)) and in so doing we witness to the world of His mercy and love working in our lives in this age ([Joh 13:35](#)). It takes the fiery trials described in Psalm 107 to bring us to a point where we can be partakers of strong meat that belongs "to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil"

It is of paramount importance that the elect narrowly escape ([1Pe 4:18](#)) and that we have all and any highmindedness and conceit burned out of us so that we see clearly that none can boast of this deliverance from the man of the sin ([Rom 3:27](#)), the wretched body of death that we have been given of God ([Rom 11:20](#) , [Rom 7:24](#)).

It is through this experience of evil and overcoming the evil within us through Christ that we as the body of Christ come to see clearly that there is one event unto all men and that God has mercifully shown us his favor in this age so that we can in turn show it to others in the next ([Ecc 9:3](#) , [Rom 11:32](#)).

**Psa 107:19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.**

Just like our Lord, it is in our trouble that we cry unto God ([Heb 5:7](#) , [Heb 4:15](#)), and that we are then "saved out of their distresses".

**Heb 5:7** Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

**Heb 4:15** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Hebrews 4:16 goes on to say "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Let us realize that the throne of grace was established for us through Christ's suffering just as it is in our own minds that become more discerning and compassionate and loving after we are bruised as our Lord was for us. We cannot save others or be saved from our own distresses until the Lord shows mercy to us by sending his word to heal us and deliver us according to the multitude of his tender

mercies that make this possible ([Psa 69:13-18](#)).

[Psa 69:13](#) But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

[Psa 69:14](#) Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

[Psa 69:15](#) Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

[Psa 69:16](#) Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

[Psa 69:17](#) And hide not thy face from thy servant; for I am in trouble: hear me speedily.

[Psa 69:18](#) Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

**[Psa 107:20](#) He sent his word, and healed them, and delivered *them* from their destructions.**

**[Psa 107:21](#) Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!**

We will end our study off this week with the very positive thought that God will "[send] **his word, and healed them, and delivered *them* from their destructions**", because that is what God does. He is our saviour and deliverer ([Psa 18:2-6](#) , [Psa 22:4-11](#)) and when we come to intimately experience that deliverance time and time again from our Lord, we become reassured and convinced and convicted of his mercies, and that brings about great joy and a lasting desire to "**praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!**"

When we are delivered from the hand of Saul we will want to love the LORD with all our strength, and that is why we go through these severe trials and storms that God raises so that we can learn of His faithfulness to not try us beyond what we can endure, and to learn of His tender mercies through the deliverance that He provides ([1Co 10:13](#) , [Psa 18:2-6](#) , [Psa 22:4-11](#)).

[1Co 10:13](#) 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*.

[Psa 18:2](#) The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

[Psa 18:3](#) I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

[Psa 18:4](#) The sorrows of death compassed me, and the floods of ungodly men made me afraid.

[Psa 18:5](#) The sorrows of hell compassed me about: the snares of death prevented me.

[Psa 18:6](#) In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

[Psa 22:4](#) Our fathers trusted in thee: they trusted, and thou didst deliver them.

[Psa 22:5](#) They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

[Psa 22:6](#) But I *am* a worm, and no man; a reproach of men, and despised of the people.

[Psa 22:7](#) All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

[Psa 22:8](#) He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

**Psa 22:9** But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts.

**Psa 22:10** I was cast upon thee from the womb: thou *art* my God from my mother's belly.

**Psa 22:11** Be not far from me; for trouble *is* near; for *there is* none to help.

Next week, Lord willing, we will look at part 4 of our study as we look at the following verses that again describe the process by which the Lord brings us to be able to praise him for his goodness, and *for* his wonderful works to the children of men!

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

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

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

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

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

**Psa 107:27** They reel to and fro, and stagger like a drunken man, and are at their wits' end.

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

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

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

**Psa 107:31** Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!