

"Blessed *are* they that keep judgment"

"He regarded their affliction when he heard their cry" Part IV

([Psa 106:40-48](#))

Part One ([Psa 106:1-11](#)) "Remember me, O LORD, with the favour thy people"

Part Two ([Psa 106:12-20](#)) "He gave them their request" part A

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Part Four ([Psa 106:40-48](#)) "He regarded their affliction when he heard their cry"

Psa 106:40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

Psa 106:41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

Psa 106:42 Their enemies also oppressed them, and they were brought into subjection under their hand.

Psa 106:43 Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.

Psa 106:44 Nevertheless he regarded their affliction, when he heard their cry:

Psa 106:45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

Psa 106:46 He made them also to be pitied of all those that carried them captives.

Psa 106:47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

Psa 106:48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

The fleshly carnal mind cannot understand how "the wrath of the LORD kindled against his people" can be a good thing ([1Co 2:14](#)), however, if God is mindful of us in this age ([Psa 8:4](#)), we will be recognizing the day of visitation upon us as something good that He has purposed for His people for the express purpose of cleansing us of all our iniquity, as we go through a sanctification process that will cause us to cease from sinning and no longer live "the rest of *his* time in the flesh to the lusts of men, but to the will of God". This sanctification process is how we awake to righteousness and cease from sinning as detailed in these verses ([1Co 6:11](#), [Heb 10:10](#), [Rom 8:30](#), [1Pe 4:1-2](#), [1Co 15:34](#), [2Ti 2:12-13](#), [Heb 5:8](#)).

[1Co 2:14](#) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

[Psa 8:4](#) What is man, that thou art mindful of him? and the son of man, that thou visitest him?

[1Co 6:11](#) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

[Heb 10:10](#) By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

[Rom 8:30](#) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

[1Pe 4:1](#) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

[1Pe 4:2](#) That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the

will of God.

[1Co 15:34](#) Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[2Ti 2:13](#) If we believe not, *yet* he abideth faithful: he cannot deny himself.

[Heb 5:8](#) Though he were a Son, yet learned he obedience by the things which he suffered;

If Christ did not suffer and learn obedience by the things which He suffered, his sinful flesh would have dominated his life and overtaken Him, but God purposed for him and us to be more than conquerors through the holy spirit and to live our lives out to the glory of God who is demonstrating His love toward us that enables us to endure through this life with the hope that were given by which we are saved ([Joh 3:34-35](#) , [1Jn 3:1](#) , [1Jn 2:15-17](#) , [Rom 8:37-39](#) , [Rom 5:5-6](#) , [Rom 8:24](#)).

[Joh 3:34](#) For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

[Joh 3:35](#) **The Father loveth the Son, and hath given all things into his hand.**

[1Jn 3:1](#) **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

[1Jn 2:15](#) Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rom 8:38](#) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

[Rom 8:39](#) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[Rom 5:5](#) And hope maketh not ashamed; **because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**

[Rom 5:6](#) For when we were yet without strength, in due time Christ died for the ungodly.

[Rom 8:24](#) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

This little by little process of overcoming through the fiery trials of this life ([Deu 7:22](#)) is likened unto a crushing by a stone that God's elect must endure until the end of this life ([Mat 24:13](#)) of much tribulation ([Act 14:22](#)).

[Deu 7:22](#) And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

[Mat 24:13](#) **But he that shall endure unto the end, the same shall be saved.**

[Act 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that

we must through much tribulation enter into the kingdom of God.

We are promised that He will complete what He has started within us so we can have great hope in those exceedingly great and precious promises that reassure us of His mercy and power working in each of us (Mat 21:44 , Gen 6:3 , Php 1:6 , 2Pe 1:4, Heb 10:35 , Php 3:3.

Mat 21:44 **And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. [*process of judgement: 40 tribulation + 40 tribulation + 40 tribulation=120*]

Php 1:6 **Being confident** of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: [exceeding great and precious promises]

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Heb 10:35 **Cast not away therefore your confidence**, which hath great recompence of reward.

Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, **and have no confidence in the flesh.**

Each member of the body of Christ is used to be a joint that supplies comfort (Eph 4:16 , Joh 12:3 , 2Co 1:4) and this reminds us that the same stone that is used to humble our flesh in this life [**have no confidence in the flesh**], supplies us with the power we need through each other (Num 20:11 , Joh 4:14 , Col 1:24 , Col 1:27) so that we can be drink the cup (Mat 20:23) and be healed and become the new creation or workmanship in our Father's hands, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Joh 17:17-18 , Psa 107:20 , Eph 2:10). An enormous part of what aids that creation being formed within is realized through the comfort that we receive from our Father when we suffer so that in turn we can be used to pour out comfort upon others with the same comfort that God comforts us with(Joh 12:3 , 2Co 1:4).

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Joh 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

2Co 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

It is God's might and power alone (Zec 4:6) that can deliver us from our beastly spots (Luk 19:44 , 1Pe 2:12 , Rev 13:4 , Jer 13:23) and so we find ourselves blessed above all people on this earth (Luk 10:24) to be given the power to read hear and keep His words that judge us and bring us to cry out in our affliction unto our Abba Father who will mercifully deliver us through the fiery trials that He has purposed for the growth of the body of Christ (Rev 1:3 , Rom 8:15 , Heb 5:7).

Zec 4:6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Luk 19:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

1Pe 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

Jer 13:23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

Luk 10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

Rev 1:3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

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;

If we are assured today in our hearts that God loves us and is working with us ([Psa 107:2](#)), then we will learn what it means to be armed with the mind of Christ ([1Pe 4:1](#)), and how it is through the power and strength that He provides that we can endure the fiery trials that He has purposed for the elect in order that we may go unto perfection ([Php 4:13](#)).

Psa 107:2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

Php 4:13 I can do all things through Christ which strengtheneth me.

As we read through this last section of our study entitled "**He regarded their affliction when he heard their cry**", we will see through this one statement the process that all mankind in time will have to endure in order to have the "Idols of Canaan" burnt out of us and how that can only be accomplished in the lives of those who are blessed to keep that judgement today.

This whole 4 part study named "**Blessed are they that keep judgment**" is really showing us what is at the heart and core of every beast who must learn obedience by the things which we suffer together, as the one body of Christ that shares the same bread and spirit which are His body the church ([Eph 4:4-6](#) , [Eph 5:30](#) , [Col 1:24](#)).

Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism,

Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

our first verse:

Psa 106:40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

Does God hate us so much that he even has to reinforce that notion by saying "that he abhorred his own inheritance" or is God simply telling us that he is not a respecter of persons and that judgment begins at the house of God, that is his promised inheritance ([1Pe 4:17](#) , [Rom 8:17](#)).

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

[Rom 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

The latter is true, because God wants the world to see that he is not a respecter of persons and those who he has purposed to be in the first resurrection are called the weak of the world, the not many noble brethren, ([1Co 1:26-27](#)) who are also first to experience "the wrath of the LORD kindled against his people".

[1Co 1:26](#) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

[1Co 1:27](#) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

As we read on, we will see that it is because God does take this approach of having wrath against our old man that we can become a new creation in Christ ([Act 4:26-28](#)).

[Act 4:26](#) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

[Act 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [[Mat 10:22](#)]

[Act 4:28](#) For to do whatsoever thy hand and thy counsel determined before to be done [**Therefore was the wrath of the LORD kindled against his people**].

Psa 106:41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

Inwardly, "the hand of the heathen" who rules over us is represented by " Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" of ([Act 4:27](#)).

[Act 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

The critical point that God wants us to see is that "**he** gave them into the hand of the heathen", and purposed this from the foundation of the world, that the Lord and His Christ would have those who "hated them" and "ruled over them" be made manifest in the life of His children ([Mat 10:22](#) , [Luk 6:22-23](#)).

Mat 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Luk 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Luk 6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Psa 106:42 **Their enemies also oppressed them, and they were brought into subjection under their hand.**

These oppressive actions of the enemy are important for us to notice as they describe the war that is currently taking place in the hearts and minds of all of humanity who can't make war with the beast ([Rev 13:4](#)) and it also reminds us of that same battle taking place in our heavens, that Christ is giving us victory over so that we are no longer in "subjection under their hand" but finding true liberty through His spirit ([Rom 7:24-25](#) , [2Co 3:17-18](#)).

[Rom 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?

[Rom 7:25](#) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[2Co 3:17](#) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

[2Co 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Joseph's time in prison ([Gen 39:20](#)), and the symbollic ten days in prison mentioned in the book of Revelation ([Rev 2:10](#)) also reminds us that the flesh brings along with it a lifelong bondage and limitation, described as seeing through a glass darkly in ([1Co 13:12](#)), and we cannot make any strides toward improving our spiritual vision except God grant that increase as we go from glory to glory through Christ and his body, even with all those perceived physical and spiritual limitations which God likens unto the time when we are faithful in "a few things" ([1Co 3:6](#) , [Mat 25:23](#)). We operate in the measure of faith we are given and every part of the body of Christ works with the whole body to make us a healthy body together ([Rom 12:3](#) , [1Co 12:23](#)).

[Rev 2:10](#) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

[1Co 13:12](#) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

[1Co 3:6](#) I have planted, Apollos watered; but God gave the increase.

[Mat 25:23](#) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

[Rom 12:3](#) For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

[1Co 12:23](#) And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

Psa 106:43 **Many times did he deliver them; but they provoked him with their counsel,**

and were brought low for their iniquity.

God is authoring our lives that are written in His book ([Psa 139:16](#)), and every word is predestinated by our Sovereign Father who is working all things according to the counsel of His will ([Eph 1:11](#)). His will declares we will need to be delivered many times ([Pro 24:16](#)), and that we will provoke God negatively with our unwise counsel, and in doing this we will be "brought low for their iniquity". Our flesh that is being conquered little by little says "O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear?" ([Isa 63:17](#)). Our LORD answers that retort by telling us over and over "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" ([Rom 9:21](#)). Only after we go through a series of trials in this life do we come to develop through Christ the deep enduring patience and faith of the saints ([Rev 14:12](#)) that we must have in order to possess our souls patiently in this life so we can go unto perfection on the symbollic third day ([Luk 21:19](#) , [Luk 13:32](#)).

[Rev 14:12](#) Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

[Isa 63:17](#) O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

[Rom 9:21](#) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

[Luk 21:19](#) **In your patience possess ye your souls.**

[Luk 13:32](#) And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.**

[Psa 106:44](#) Nevertheless he regarded their affliction, when he heard their cry:

[Psa 106:45](#) And he remembered for them his covenant, and repented according to the multitude of his mercies.

[Psa 106:46](#) He made them also to be pitied of all those that carried them captives.

These next three verses describe for us the incredible mercy that God shows us today in the midst of our trials and temptations as His kind of first fruits who are called to mature on the true vine Jesus Christ ([Joh 15:1](#) , [Rom 11:22-32](#) , [1Co 15:23](#) , [Jas 1:18](#)).

[Joh 15:1](#) **I am the true vine, and my Father is the husbandman.**

[1Co 15:23](#) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

[Jas 1:18](#) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Nevertheless it says, "Nevertheless he regarded their affliction". The nevertheless part of this verse is our fleshly heart that God observes saying "**O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou**" just as Christ said, and did not sin in saying this because it was immediately accompanied with "**not as I will, but as thou wilt.**" ([Mat 26:39](#)). God does not look at our inability, but does look upon our affliction knowing that His strength can be made perfect through that affliction that he ordains with mercy ([2Co 12:9-10](#)).

[Mat 26:39](#) And he went a little further, and fell on his face, and prayed, saying, **O my Father, if it be**

possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

2Co 12:9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

These words "**nevertheless not as I will, but as thou wilt.**" are uttered and inspired by our Lord to remind us that we can only become something more through Christ, and it is through the suffering that we go through that brings us to cry out to God with strong tears (**Heb 5:7**) that our Father is brought to regard our affliction, and remember his covenant with us, as He shows mercy toward us that enables us to bear the cross and drink the cup (**Mat 20:23**) and see and believe there is a way to escape through the fiery trial that we no longer think of as being strange through Christ (**1Co 10:13** , **1Pe 4:12**). All of this suffering that we endure together as the body of Christ is all done to the glory of God as we go from glory to glory through the veil of our flesh which is the church that is represented by the veil in the temple that we are (**1Co 6:19**). That veil must be ripped in order to enter into the holy of holies making us one with our Father and Lord (**Mat 27:51** , **Mar 10:8**).

Mat 20:23 And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.**

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Mar 10:8 **And they twain shall be one flesh: so then they are no more twain, but one flesh.**

The words "nevertheless" remind us that if we are not dragged in this age to look to the Lord and to ask for the power to overcome, we will go back into the world (**Jas 4:3** , **Heb 11:15** , **Mat 24:24**), and fulfill the lesser role of dying the common death and not dying to our sinful flesh by resisting sin unto the shedding of blood (**Joh 8:24** , **Heb 12:4**).

Jas 4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

Heb 11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

Mat 24:24 **For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.**

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

This all sounds impossible to do, and it is, and so we are given comfort in verse 46 that reminds us that God is going to be merciful in the process as we see our old man being taken captive and taken to be destroyed in this life "He made them also to be pitied of all those that carried them captives". The new covenant brightly shows us this merciful process through affliction that he brings comfort in:

Psa 106:44-46 Nevertheless he regarded their **affliction**^{H6862}, when he heard their cry: And he remembered for them his covenant, and **repented**^{H5162} according to the multitude of his

mercies **H2617**. He made them also to be pitied of all those that carried them captives.

Psa 59:16 But I will sing of thy power; yea, I will sing aloud of thy mercy **H2617** in the morning: for thou hast been my defence and refuge in the day of my **trouble H6862**.

Psa 136:24 And hath redeemed us from our **enemies H6862**: for his mercy **H2617** *endureth* for ever.

Psa 119:76 Let, I pray thee, thy merciful kindness **H2617** be for my **comfort H5162**, according to thy word unto thy servant.

H5162: - *Strong's*: A primitive root; **properly to sigh that is breathe strongly**; by implication to *be sorry* that is (in a favorable sense) to *pity console* or (reflexively) *rue*; or (unfavourably) to *avenge* (oneself): - comfort (self) ease [one' self] repent (-er -ing self).

nâcham Total KJV Occurrences: **109**

**comfort 34; comforted 20; comforters 5; comforter 3; comforteth 3; comfortedst 1; receive comfort; ease 1
repent 19; repented 17; repenteth 3; repentest 1; repenting, 1**

Joh 20:21 Jesus, therefore, said unto them, again,—Peace be unto you! Just as, my Father, sent me forth, I, also, send you.

Joh 20:22 And, this, saying, he **breathed strongly**, and saith unto them—Receive ye Holy Spirit:—

Joh 20:23 Whose soever sins ye shall remit, they are remitted unto them, whose soever ye shall retain, they are retained. (Rotherham)

Ecc 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; **but they had no comforter**.

We come to see that the old man within and without, who cannot inherit the kingdom, has no comforter "under the sun", but that the new man that springs forth because "**God so loved the world, that he gave his only begotten**"... "**that the world through him might be saved**"... because "**he shall give [us] another Comforter**, that he may abide with [us] for ever"

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 14:16 And I will pray the Father, and he shall give you another **Comforter**, that he may abide with you for ever;

Joh 14:26 But the **Comforter**, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 15:26 But when the **Comforter** is come, whom I will send unto you from the Father,

even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

[Joh 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Psa 106:47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

Psa 106:48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Our heavenly Father's modus operandi is explained in verse 47 where we see that we are brought to a point where we cry out "**Save us, O LORD our God, and gather us from among the heathen**". This ongoing saving that our Lord is accomplishing as we die daily ([1Co 15:31](#)) brings us to "give thanks unto thy holy name" and we "triumph in thy praise" when we come to see deliverance and know and believe and are convinced that we are more than conquerors through him who loves us ([Rom 8:36-37](#)).

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

Perhaps more than ever we give thanks to God when we are finally brought to see that we truly are more than conquerors through Christ and that he is the one who raises the storms and brings us to our wits' end and then brings us to our safe haven. God is accomplishing this within each of us, and all those who have been called and chosen in this life to be part of the "**Israel from everlasting to everlasting**".

Now we have the sacrifice of praise on our lips ([Heb 13:15](#)) that says "**Blessed *be* the LORD God**" as we all want and desire to share in that high praise that we know our LORD is worthy of for the wonderful works that He has done unto the children of men ([Psa 107:31-32](#)).

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

[Psa 107:32](#) Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

Next week Lord willing we will start Psalm 107 as we look at a Psalm that really details the process we have been looking at in this Psalm 106 study that admonished us to remember how "**Blessed *are* they that keep judgment**".