

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

Part Four ([Psa 107:22-31](#))

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 107:22 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!

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](#)).

Part four ([Psa 107:22-31](#)) By the time we get to this part of Psalm 107 not only is the Psalmist inspired to say these words in verse 31 for the fourth of five times in the Psalm "**Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!**" but also there is a declaration stated earlier in verse 22 "**And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing**". That spirit of sacrifice and thanksgiving is something God is forming and fashioning within His first fruits ([Jas 1:18](#)) who are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" ([1Pe 2:9](#), [Isa 43:21](#)).

[Isa 43:21](#) This people have I formed for myself; they shall shew forth my praise.

God gives us the faith and ability to perceive the gift that he has given us in this age, that gift being to know him and his son Jesus Christ ([Rom 8:16](#), [Joh 17:3](#)) and it is with those words of eternal life in our hearts and the precious trying of our faith through storms ([1Pe 1:7](#)) that God has "called us unto his eternal glory by Christ Jesus, [**so that**] after that ye have suffered a while, [**He will**] make you perfect, stablish, strengthen, settle *you*" ([1Pe 5:10](#)).

It is God's elect who "go down to the sea in ships", and "do business in great waters". We are the ones called out and chosen in this age to see the works of the LORD ([Eph 2:10](#)), and his wonders in the deep, and those wonders in the deep represent the place where God is doing this deep cleansing work within each of our heavens that are being cleansed ([1Co 2:10](#), [Heb 9:23](#)).

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[1Co 2:10](#) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

The 'business' of God is being accomplished within the great waters where God will bring our souls to mount up to the heavens, and go down again to the depths in regard to the highs and lows of life that He uses to melt our souls through these troubles ([Act 14:22](#)). God is there in the still part of our life and in the turbulent, and He uses both, just as He uses the valleys and hills, the highs and lows, the light and darkness of our life, to create the conditions that bring us to finally be calm because we are brought to our safe haven Jesus Christ: "so he bringeth them unto their desired haven" ([Joh 6:44](#), [Psa 118:27](#)). Babylon is represented by Job's wife who says those storms are not of God and she in her season speaks as a foolish woman or church within us ([Job 2:10](#)).

[Job 2:10](#) But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

We arrive at the safe haven through the afflictions and persecutions and tribulation of this life. This 'business' of God is what it takes to form the mind of Christ within us so that we can learn that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" ([1Co 2:9-11](#)).

[1Co 2:9](#) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[1Co 2:10](#) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1Co 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Those whom God loves in this age are those whom are being thoroughly judged, cleansed, and prepared through that judgement that will "make you perfect, stablish, strengthen, settle *you*" so that we can be discerning Kings and Priests who can see and hear and do our Father's will ([1Pe 4:17](#) , [1Jn 4:17](#) , [Heb 12:6](#) , [1Co 13:12](#) , [Rev 1:3](#)).

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?

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

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.

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.

The judgement that is upon us is typified throughout this psalm as something that requires great energy and power -- that is what we see here, the works of the LORD and his wonders in the deep or said another way, formed in the sea (Psa 107:24).

We know the sea typifies our hearts where God is able to make a way where there appears to be none, and where Christ is there within us as our hope of glory, to calm those seas within, even as he also raises the storms in their appointed season ([Isa 43:16](#) , [Col 1:24](#) , [Mat 8:26](#)).

Isa 43:16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

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:

Mat 8:26 And he saith unto them, **Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.**

The process of reeling to and fro, and staggering through this life like a spiritually drunken man, brings us to our wits' end, an end that has us acknowledging that we are beasts that need God's mercy to deliver us from ourselves. This process of bringing us to our wits' end is accomplished through the tried-faith-experiences that He provides and that He inspires us to ask for ([Ecc 3:18](#) , [Rev 3:18](#)).

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

When we come to see God's love in these great works toward us ([Rom 2:4](#)) throughout the entire process, it inspires us more and more to "**praise the LORD for his goodness, and for his wonderful works to the children of men**" and we declare this wonderful news to all the world more and more mightily ([Mat 10:27](#) , [Col 1:28-29](#))

Mat 10:27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

This part of the Psalm 107 that we are looking at tonight gives us another opportunity to learn and see the wonders of God in the deep, as we glory in how He is able to raise the storms in an instant and knows exactly when and how the storm needs to be calmed ([Psa 107:29](#)). Seeing those works within us, and understanding and believing in His sovereign power over the light and darkness that is typified by the raising and stilling of storms in this Psalm, brings us joy because of the peace and quiet that comes about when we are brought to our safe haven (Jesus Christ) who we come to learn to trust through the storms ([Isa 43:2](#) , [Isa 43:5-13](#) , [2Co 1:9-10](#)).

Isa 43:2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isa 43:5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

Isa 43:6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Isa 43:7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. ([1Pe 2:9](#) , [Isa 43:21](#))

Isa 43:8 Bring forth the blind people that have eyes, and the deaf that have ears.

Isa 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

Isa 43:10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. ([Rev 11:3](#))

Isa 43:11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

Isa 43:12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

Isa 43:13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

2Co 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

our first verse:

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

It is a sacrifice of thanksgiving because it can only happen when we are dragged to the altar where we are blessed and thankful to present ourselves unto God as a living sacrifice through Christ ([Eph 1:6](#)) who gives us the ability to bear our cross and each other's burden with thanksgiving ([Gal 6:2](#) ,

[Php 4:13](#)). The altar is the cross and the place where God is doing these deep works within us that were written from the foundation of the world to be accomplished "according to his own purpose and grace, which was given us in Christ Jesus before the world began" ([Rom 12:1](#) , [Eph 1:6](#) , [2Ti 1:9](#)).

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[2Ti 1:9](#) Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

The witness of Christ in us who makes this sacrifice of thanksgiving possible is seen in the mention of the word "sacrifice" twice in this verse alone, and without Christ in us we won't be able to "declare his works with rejoicing". But through our Lord we are more than conquerors who can rejoice in the Lord, again I say rejoice ([Php 4:4](#)). Once again the word "rejoice" is used twice in ([Php 4:4](#)) to remind us that He is the reason we can rejoice, and overcome and "declare his works with rejoicing". Not our works, rather His works within us, which were assigned to Christ by our Father "before the world began"!([Php 2:13](#)).

[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.

Right after we are told "let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing", we start to venture into the process that God has created that will bring about "the sacrifices of thanksgiving". God speaks of things that are not, declaring the end from the beginning, by telling us what we will do after we have gone through all this "business in great waters" ([Rom 4:17](#)).

The "**business**^{H4399} in [these] great waters" that we do, can be explained by the translation of this Strong's number in other verses:

[Gen 2:2](#) And on the seventh day God ended his work^{H4399} which he had made; and he rested on the seventh day from all his work^{H4399} which he had made.

[Deu 16:8](#) Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work^{H4399} *therein*.

[Lev 13:48](#) Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made^{H4399} of skin; ... [Lev 13:50](#) And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

[Jer 50:25](#) The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work^{H4399} of the Lord GOD of hosts in the land of the Chaldeans.

[Jer 18:3](#) Then I went down to the potter's house, and, behold, he wrought a work^{H4399} on the wheels.

[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*.

The wonders in the deep are the works that God is working through Christ in His body that are transforming us so that we are no longer conformed to this world, but being transformed by His spirit ([Rom 12:2-3](#)). When we can see this "**At that day**" ([Joh 14:20](#)) we are seeing the "works of the

LORD", "his wonders in the deep".

Joh 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

We need to "see the works of the LORD, and his wonders in the deep" in order to come to know God and his son Jesus Christ within each other ([Joh 17:3](#) , [Joh 14:9-12](#) , [Joh 6:28-29](#)). God willing we will no longer have need to know him after the flesh ([2Co 5:16](#)) as we go from that needful and natural first relationship to a wondrous and deep spiritual relationship ([1Co 15:46](#)) that God is in the process of fulfilling in His children ([1Co 3:6](#) , [Eph 1:11](#) , [Eph 4:13](#)).

Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Joh 14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Joh 6:28 Then said they unto him, What shall we do, that we might work the works of God?

Joh 6:29 Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

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.

These three verses demonstrate the absolute control that God has over the wind, the waves, our heavens or our minds, and how He is the one who is causing our souls to be "**melted**^{H4127} **because of trouble**". These verses explain the work of grace and faith that God is working in the life of those who He is crushing in this age in order to save us ([Eph 2:8](#) , [Mat 21:44](#)).

H4127 mûg **Total KJV Occurrences:** 17

melt, 4: [Exo 15:15](#), [Amo 9:5](#), [Amo 9:13](#), [Nah 1:5](#)

dissolved, 3: [Psa 75:3](#), [Isa 14:31](#), [Nah 2:6](#)

faint, 3: [Jos 2:9](#), [Jos 2:24](#), [Eze 21:15](#)

melted, 3: [1Sa 14:16](#), [Psa 46:6](#), [Psa 107:26](#)

consumed, 1: [Isa 64:7](#)

dissolvest, 1: [Job 30:22](#)

fainthearted, 1: [Jer 49:22-23](#) (2)

soft, 1: [Psa 65:10](#)

God is causing us to "reel to and fro, and stagger like a drunken man^{H7910} ", and we "are at our wits' end" so that we will come to know to fear Him and not man as were brought to our wits' end ([Mat 10:28](#) , [Luk 12:5](#)).

H7910 shikkôr **Total KJV Occurrences:** 13

drunken, 6: [1Sa 1:13](#), [1Sa 25:36](#), [Job 12:25](#), [Psa 107:27](#), [Isa 19:14](#), [Jer 23:9](#)

drunkards, 3: [Isa 28:1](#), [Isa 28:3](#), [Joe 1:5](#)

drunk, 2: [1Ki 16:9](#), [1Ki 20:16](#)

drunkard, 2: [Pro 26:9](#), [Isa 24:20](#)

[Mat 10:28](#) **And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.**

[Mat 10:29](#) **Are not *two sparrows* sold for a farthing? and one of them shall not fall on the ground without your Father.**

[Luk 12:5](#) **But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.**

[Luk 12:6](#) **Are not *five sparrows* sold for two farthings, and not one of them is forgotten before God?**

So whether it is our own iniquities chastening us, or some person or group of people in our life that are correcting us, justly or unjustly, God tells us to "**fear not them which kill the body**" but rather "**Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him**".

Right after Christ tells us whom we are to fear and how we are not to fear what men can do to our flesh, he proceeds to explain via a parable how we are going to be completely saved by seven sparrows.

There has to be grace (5 sparrows) that chastens us in this life in order to forsake ungodliness and worldly lusts ([Tit 2:12-13](#)) and that grace has to be accomplished through Jesus Christ within us who is the true witness (2 sparrows) working all things according to the counsel of God's will within us ([Eph 1:11](#), [Php 2:13](#)).

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

[Tit 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[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.

We've seen allegorically at least that flesh is stubborn, flesh can easily rise up, and fall and be sifted like wheat as Christ told Peter ([Luk 22:31-32](#)) but what God wants us to see in all of these Psalm 107 storms at sea is that he is far higher than all those unstable waters that are likened unto the gates of hell that won't prevail against His purpose for us ([Mat 16:18](#), [Exo 14:21](#)).

[Luk 22:31](#) And the Lord said, **Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:**

[Luk 22:32](#) **But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.**

[Mat 16:18](#) **And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

[Exo 14:21](#) And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night [[Mat 24:27](#), [2Th 2:8](#)], and made the sea dry *land*, and

the waters were divided.

God will bring us to "cry unto the LORD in their trouble" just as Christ did himself " 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 5:7](#)). God answered Christ and brought him out of the greatest distress for our sakes ([Heb 4:15-16](#)).

[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.

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

God made the storm a calm in Christ so that the waves thereof within us could be made still by our high priest and captain of our salvation who was made "perfect through sufferings" for our sakes ([Heb 2:10](#) , [2Ti 2:12](#))

[Heb 2:10](#) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

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

The end result of Christ our head bearing such a burden for us while he was in his flesh ([Isa 53:5](#)) and our filling up what is behind of his afflictions for his body sake the church, is that we can now learn to possess our souls patiently through Christ and His body, and be glad, and be quiet, as we witness God dragging us unto our "desired haven" ([Col 1:24](#) , [1Th 4:11](#)).

[Isa 53:5](#) But he *was* wounded for our transgressions, he *was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

[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:

[1Th 4:11](#) And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

[1Th 4:12](#) That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

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

We praise the LORD *for* his goodness, and *for* his wonderful works to the children of men, because we know these works are not being done in vain ([1Co 15:56-58](#)) and that God has set in motion what will be the greatest act of mercy, when the whole world will one day come to know exactly what "his wonderful works to the children of men" are, in the lake of fire, or great white throne judgement ([Rev 20:14-15](#))

[1Co 15:56](#) The sting of death *is* sin; and the strength of sin *is* the law.

[1Co 15:57](#) But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

[1Co 15:58](#) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

[Rev 20:14](#) And death and hell were cast into the lake of fire. This is the second death.

[Rev 20:15](#) And whosoever was not found written in the book of life was cast into the lake of fire.

The second death will come upon all those who are "not found written in the book of life" and they all must enter into their own Psalm 107 stormy waters that, in this instance, are represented by the small remnant, lake of fire, elect of God who will judge the world and angels ([1Co 6:3-4](#) , [1Co 1:26](#)).

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?
[1Co 6:4](#) If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

God sets the elect "who are least esteemed in the church" to be the ones who He will prepare to be Kings and Priests, and God receives all the glory, as we learn, and all the world learns in time, that He is not a respecter of persons and that only Christ can be Christ.

[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;
[1Co 1:28](#) And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

Our eyes and ears cannot fully understand the joy and blessing and honour that God has set before each one of us to be able to share in bringing healing to all the nations, and the angels, and to rule and reign under Jesus Christ for a symbolic thousand years, but it is our prayer that the Lord will continue to use the body of Christ, each joint that supplies, to give us the vision that we need in this age to not perish but rather look to that joy that has been set before that Christ laid his life down for ([Pro 29:18](#) , [Heb 12:2](#)).

Next week Lord willing we will look at the last part of our five part study with the remaining verses of Psalm 107. I hope we all have our sea legs by the end of this tumultuous journey, only the Lord knows :)

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

**[Psa 107:33](#) He turneth rivers into a wilderness, and the watersprings into dry ground;
[Psa 107:34](#) A fruitful land into barrenness, for the wickedness of them that dwell therein.**

[Psa 107:35](#) He turneth the wilderness into a standing water, and dry ground into watersprings.

[Psa 107:36](#) And there he maketh the hungry to dwell, that they may prepare a city for habitation;

[Psa 107:37](#) And sow the fields, and plant vineyards, which may yield fruits of increase.

[Psa 107:38](#) He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

[Psa 107:39](#) Again, they are minished and brought low through oppression, affliction, and sorrow.

[Psa 107:40](#) He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way*.

[Psa 107:41](#) Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

[Psa 107:42](#) The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

[Psa 107:43](#) Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.