



Psalm 107 - Thanksgiving for Deliverance from Many Troubles

Introduction

With this psalm the members of the community call one another to give thanks for God's enduring steadfast love, which he has shown not only to the people as a whole but to the particular members as well.

The distinctive feature of this psalm is its four accounts of people in distress whom God rescued. Because the psalm concerns gratitude for Judah's return from exile, it is likely that these four accounts describe the activities of members of the tribe of Judah in their exile. Some scholars think that these are four descriptions of the same group, but the activities of the groups are different enough to make it easier just to take these as four ways in which God's people have been scattered away from their Promised Land, to which God has now brought them back.

Key repetitions in the psalm include: after the initial invitation to **<<give thanks to the Lord>>**, the psalm describes how each of the four groups cried to the Lord in their trouble, and he delivered them, and it calls on them to thank the Lord. The theme of God's steadfast love – his enduring kindness toward his people and his willingness to forgive them even in the face of their rampant unfaithfulness – recurs throughout as the topic of thanks and meditation. With this focus on the restoration of the exiles, the psalm is at first glance more concerned with the thanks of the whole community than of any individual; at the same time, the persons who sing this have themselves received the benefits of the deliverance, so that the individual gives thanks as a member of the community.

Even though this psalm begins a new book of the Psalter, there are clear connections with Psalms 105-106. For example, in Psalm 105:44 the Promised Land is the place God gave to his people that they might serve him there faithfully; Psalm 106:27 brings in the prospect of exile from the land for the people's unfaithfulness, and the prayer of Psalm 106:47, **<<gather us from among the**

nations>>, is presented as being answered here in v.3. More broadly, all three psalms reflect with praise and hope on aspects of sacred history.

This remarkable psalm praises God's deliverance in four wonderful pictures. Derek Kidner titled this Psalm, *God to the Rescue*. The four stories shows that everyone's story is different, and everyone's story is the same.

Psalm 107:1-3 - Let the Redeemed of the Lord Give Him Thanks.

The opening section states the purpose of the psalm, which is to call the congregation to give thanks to the Lord, and the theme i.e. that his steadfast love endures forever. The specific occasion is that God has redeemed his people (i.e. rescued them from their trouble) and gathered them in from the lands, i.e. from exile: *<<then the Lord your God will restore your fortunes and have compassion on you, gathering you again from all the peoples among whom the Lord your God has scattered you>>* (Deuteronomy 30:3), and: *<<Save us, O Lord our God, and gather us from among the nations, that we may give thanks to your holy name and glory in your praise>>* (Psalm 106:47).

- ¹ O give thanks to the Lord, for he is good;
for his steadfast love endures for ever.

Psalm 107:1

O give thanks to the Lord. With the word O, the exhortation is stated as an exclamation. The singer of the psalm passionately pleads with his readers to give thanks to God, and for good reason. This thanks is directed to God because he is good, as declared when the ark was first brought into the temple: *<<it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord, and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the Lord, 'For he is good, for his steadfast love endures for ever', the house, the house of the Lord, was filled with a cloud>>* (2 Chronicles 5:13). His goodness will be explained in the rest of Psalm 107.

For his steadfast love endures for ever. In the psalms, this phrase has almost a liturgical quality to it. It is used 34 times and is an appreciative declaration of God's people, praising the great loving kindness or covenant love of God. Charles Spurgeon suggested that, "The word endures has been properly supplied by the translators, but yet it somewhat restricts the sense, which will be better seen if we read it, 'for his mercy for ever.' That mercy had no beginning, and shall never know an end."

- ² Let the redeemed of the Lord say so,
those he redeemed from trouble

3 and gathered in from the lands,
from the east and from the west,
from the north and from the south.

Psalm 107:2-3

Let the redeemed of the Lord say so. Specifically, the psalmist invited the people of God – those redeemed by his enduring mercy – to declare it. It would be ungrateful and wrong to be silent about so great a work. The psalmist will describe four distinct aspects of God’s redemption rescue - to the lost, to the guilty, to the sick, and to the storm-tossed. These redeemed of the Lord should say so. God redeemed his people from their enemy, Egypt: <<**Remember your congregation, which you acquired long ago, which you redeemed to be the tribe of your heritage. Remember Mount Zion, where you came to dwell**>> (Psalm 74:2), and: <<**With your strong arm you redeemed your people, the descendants of Jacob and Joseph**>> (Psalm 77:15); the return from exile is like a second exodus.

The word redeemed, Hebrew *padah*, and its synonym *ga’al*, generally convey the idea of rescue and protection, either for the whole people: <<**Zion shall be redeemed by justice, and those in her who repent, by righteousness**>> (Isaiah 1:27), or for a particular person: <<**Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob: No longer shall Jacob be ashamed, no longer shall his face grow pale**>> (Isaiah 29:22). In some places either word carries the idea of exchanging a substitute or ransom: <<**But every firstborn donkey you shall redeem with a sheep; if you do not redeem it, you must break its neck. Every firstborn male among your children you shall redeem**>> (Exodus 13:13), but that is not relevant here.

Those he redeemed from trouble. Christians might be redeemed from the world, the flesh, the devil, or countless other snares. Here, the psalmist has in mind redemption from the hand of their enemy, probably connected with the exile of God’s people.

And gathered in from the lands. This would be a fitting statement in the mouth of Daniel, Ezra, or Nehemiah, who had occasion to thank God for gathering a remnant of God’s people from their lands of captivity.

The mention of the four points of the compass (east, west, north, south) suggests the ways in which the people had been scattered; the prophet proves a similar description of the return from exile: <<**Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, ‘Give them up’, and to the south, ‘Do not withhold; bring my sons from far away and my daughters from the end of the earth**>> (Isaiah 43:5-6).

Psalm 107:4-9 - First Group: Those Who Wandered in Barren Places.

This is the first group of those who were banished from the land as a result of the exile: some of the exiles wandered in desert wastes, such as the Sinai Desert: <<*He sustained him in a desert land, in a howling wilderness waste; he shielded him, cared for him, guarded him as the apple of his eye*>> (Deuteronomy 32:10), and: <<*But they had a wanton craving in the wilderness, and put God to the test in the desert*>> (Psalm 106:14). Their proper home was the Promised Land, but God had sent them away. When they cried to the Lord, God delivered them, bringing them to a city to dwell in (v.7, which answers v.4). The proper response is for them to thank the Lord for his steadfast love. The Lord has done wondrous works for his people in the past: <<*Sing to him, sing praises to him; tell of all his wonderful works*>> (Psalm 105:2), and: <<*Our ancestors, when they were in Egypt, did not consider your wonderful works; they did not remember the abundance of your steadfast love, but rebelled against the Most High at the Red Sea*>> (Psalm 106:7), and the restoration of Judah to Jerusalem after exile is a crowning achievement. Even as this applies to the whole community, God also satisfies the longing soul, i.e. the particular members of the restored community who recognise God's grace in their own lives.

- 4 Some wandered in desert wastes,
finding no way to an inhabited town;
- 5 hungry and thirsty,
their soul fainted within them.
- 6 Then they cried to the Lord in their trouble,
and he delivered them from their distress;
- 7 he led them by a straight way,
until they reached an inhabited town.
- 8 Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.
- 9 For he satisfies the thirsty,
and the hungry he fills with good things.

Psalm 107:4-9

Some wandered in desert wastes. When God gathered his people (vv.2-3), they had to come to the Promised Land from every direction. Some came from the wilderness, and they wandered the desolate desert. This can apply to those who found themselves wandering in an actual wilderness or to all those who end up

wandering in the wilderness of life. Spurgeon commented, “They were lost in the worst possible place, even as the sinner is who is lost in sin; they wandered up and down in vain searches and researches as a sinner does when he is awakened and sees his lost estate; but it ended in nothing.”

Hungry and thirsty, their soul fainted within them. In the trouble of the wilderness, the redeemed cried out to the Lord in their trouble, and God answered, he delivered them from their distress.

This psalm will shows that all four groups of people found themselves in distress and then they cried out to the Lord for their deliverance. This was a cycle of behaviour that is particularly recorded in the Book of Judges but has been observed throughout human history. The true response would be for people to cry out to God and turn to him before they get themselves into distress. That is what the Lord wants for them and from them.

He led them by a straight way. Better than modern navigation systems, God led his redeemed to just the right place, until they reached an inhabited town. This would not just have been any inhabited town but the destination where God wanted them to be. Ezra had prayed for such guidance as he prepared to bring people out of Babylon and back to Jerusalem: <<*Then I proclaimed a fast there, at the river Ahava, that we might deny ourselves before our God, to seek from him a safe journey for ourselves, our children, and all our possessions*>> (Ezra 8:21).

Let them thank the Lord for his steadfast love. God’s goodness to those returning through the wilderness should give everyone reason to thank him, for his wonderful works to humankind. People should be able to thank God for more than his work in their personal life, they should also give thanks for what he does for others.

For he satisfies the thirsty is literally ‘he satisfies the longing soul’. The psalm spoke of those hungry and thirsty in the wilderness, but there is also a longing in the soul of man. God’s literal guidance and deliverance for his redeemed in the wilderness becomes a picture of how he delivers the lost, thirsty, and hungry soul with goodness.

Psalm 107:10-16 - Second Group: Those Who Sat in Darkness.

The next group of exiles sat in darkness and in the shadow of death. The second line refers to prisoners and indicates that these people suffered as captives and forced labourers (v.12) because they had rebelled against the words of God. However, even though they rejected God’s covenant by their rebellion, God still heard them when they cried to him in their trouble, and brought them out of darkness and the shadow of death (v.14). They too should thank the Lord for his steadfast love.

10 Some sat in darkness and in gloom,
prisoners in misery and in irons,
11 for they had rebelled against the words of God,
and spurned the counsel of the Most High.
12 Their hearts were bowed down with hard labour;
they fell down, with no one to help.
13 Then they cried to the Lord in their trouble,
and he saved them from their distress;
14 he brought them out of darkness and gloom,
and broke their bonds asunder.
15 Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.
16 For he shatters the doors of bronze,
and cuts in two the bars of iron.

Psalm 107:10-16

Some sat in darkness and in gloom, prisoners in misery and in irons. When God gathered his people (vv.2-3), they had to come to the Promised Land from every direction. Some came from prisons and chains, often there because of their own transgression: <<*And if they are bound in fetters and caught in the cords of affliction, then he declares to them their work and their transgressions, that they are behaving arrogantly*>> (Job 36:8-9). At the start of his ministry, Jesus read from the Scriptures in his local synagogue: <<*The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour*>> (Luke 4:18-19). It is not just those who are literally bound and imprisoned but also those who are captive to their lifestyle choices, addictions and sin.

God initially called his people Israel and now those who follow the teachings of his Son Jesus to be the ones to help set the captives free: <<*I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness*>> (Isaiah 42:6-7).

For they had rebelled against the words of God. The psalmist understood that some were imprisoned, and he understood that it was because they had rebelled against God. This should not be understood to say that the psalmist believed every one of God's imprisoned people was there because they had spurned the counsel of the Most High, but at least in a general sense it was true. The apostle Paul, a literal prisoner in Rome, later referred to himself as the prisoner of the Lord: *<<I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called>>* (Ephesians 4:1). These people were also prisoners of the Lord, but in a very different sense.

Adam Clarke observed, "He delivered them into the hands of their enemies, and, as they would not be under subjection to God, he delivered them into slavery to wicked men. God had forsaken them because they had forsaken him."

They fell down, with no one to help. Their imprisonment was difficult, with forced labour and hardship. Spurgeon noted, "In eastern prisons men are frequently made to labour like beasts of the field. As they have no liberty, so they have no rest. This soon subdues the stoutest heart, and makes the proud boaster sing another tune."

Then they cried to the Lord in their trouble. In their chains and hardship, God's imprisoned people begged him for help, and he answered, for he saved them from their distress and broke their bonds asunder. This was pure grace and mercy from God; these prisoners were under God's own discipline. Yet when they cried out to God, he mercifully answered, as he had done before; for example: *<<For the Lord saw that the distress of Israel was very bitter; there was no one left, bond or free, and no one to help Israel. But the Lord had not said that he would blot out the name of Israel from under heaven, so he saved them by the hand of Jeroboam son of Joash>>* (2 Kings 14:26-27).

Let them thank the Lord for his steadfast love, for his wonderful works to humankind. The refrain is repeated from v.8. Seeing the gracious power of God in action should move men to give thanks. God cuts in two the bars of iron so that his people could return as he gathered them. Spurgeon concluded, "The Lord breaks the strongest gates and bars when the time comes to set free his prisoners: and spiritually the Lord Jesus has broken the most powerful of spiritual bonds and made us free indeed. Brass and iron are as tow before the flame of Jesus' love. The gates of hell shall not prevail against us, neither shall the bars of the grave detain us."

Psalm 107:17-22 - Third Group: Those Who Suffered for Their Own Folly.

Some of the exiles were fools through their sinful ways: their own folly, the stupidity that results from turning away from God, brought on their affliction, so

that they loathed any kind of food. Nevertheless God heard and relieved them when they cried to him in their time trouble. In context, healed them is not simply the relief of bodily ailments (v.18) but also their return to the Promised Land. These people should thank the Lord, specifically with sacrifices of thanksgiving, using songs of joy in their worship to tell of God's deeds. Refer also to the comments made on Psalm 50:7-15 and 116:17.

- 17 Some were sick through their sinful ways,
and because of their iniquities endured affliction;
- 18 they loathed any kind of food,
and they drew near to the gates of death.
- 19 Then they cried to the Lord in their trouble,
and he saved them from their distress;
- 20 he sent out his word and healed them,
and delivered them from destruction.
- 21 Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.
- 22 And let them offer thanksgiving sacrifices,
and tell of his deeds with songs of joy.

Psalm 107:17-22

Some were sick through their sinful ways, and because of their iniquities endured affliction. When God gathered his people (vv.2-3), they had to come to the Promised Land from every direction. Some came from sickness and affliction, and God rescued and redeemed them - even though their trouble could be traced to their own foolishness, transgression, and iniquity and thus deserved: <<*See, it is written before me: I will not keep silent, but I will repay; I will indeed repay into their laps their iniquities and their ancestors' iniquities together, says the Lord; because they offered incense on the mountains and reviled me on the hills, I will measure into their laps full payment for their actions*>> (Isaiah 65:6-7), <<*All your lovers have forgotten you; they care nothing for you; for I have dealt you the blow of an enemy, the punishment of a merciless foe, because your guilt is great, because your sins are so numerous. Why do you cry out over your hurt? Your pain is incurable. Because your guilt is great, because your sins are so numerous, I have done these things to you*>> (Jeremiah 30:14-15), and: <<*Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption*

from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit>> (Galatians 6:7-8). Spurgeon noted, “Sin is at the bottom of all sorrow, but some sorrows are the immediate results of wickedness; men by a course of transgression afflict themselves and are fools for their pains.”

They drew near to the gates of death. The psalmist described those who were very sick and close to death, as did Job: <<*Their souls draw near the Pit, and their lives to those who bring death*>> (Job 33:22). They had no appetite, they loathed any kind of food, literally ‘their soul abhorred all manner of food’ and they wasted away. By spiritual analogy, when a sick soul has no appetite for the milk or meat of God’s Word, it shows that spiritual death is near. Again Spurgeon commented, “We may pray about our bodily pains and weaknesses, and we may look for answers too. When we have no appetite for meat we may have an appetite for prayer.”

Then they cried to the Lord in their trouble. This phrase is again repeated from v.6 and v.13. Even when God’s people are in trouble of their own doing, the Lord answers when they cry out unto him.

He sent out his word and healed them. They were healed by the power of God’s Word, reminding Christians of the many times Jesus healed people simply by speaking. These sick and afflicted ones were delivered from their destruction by the powerful Word of God. In the context of healing in the Bible there is often an element of salvation, which is more important than the physical healing.

Spurgeon commented, “All that God has to do, in order to save us, is to send us his word. He has done that by sending his dear Son, who is the incarnate Word. He sends us the word in the shape of the Holy Scriptures; he sends us the word in the preaching of his servants; but what we want most of all is to have that word sent home by the power of the Holy Spirit.”

Let them thank the Lord for his steadfast love, for his wonderful works to humankind. Once again the psalmist encourages all men to give thanks to God for his deliverance in the life of God’s redeemed.

Psalm 107:23-32 - Fourth Group: Those Who Went Down to the Sea in Ships.

The fourth group consists of sailors caught in a storm; if these are exiles, they are sailing in the service of a foreign king since Israelites rarely went to sea on their own other than as passengers or prisoners, for example: <<*When it was decided that we were to sail for Italy, they transferred Paul and some other prisoners to a centurion of the Augustan Cohort, named Julius*>> (Acts 27:1). As the storm increased in its fury, threatening them with shipwreck and drowning, they cried to the Lord in their trouble, and God made the storm be still. These people should thank the Lord for his steadfast love; they have returned to the Promised Land, where they can extol God in the congregation.

23 Some went down to the sea in ships,
doing business on the mighty waters;
24 they saw the deeds of the Lord,
his wondrous works in the deep.
25 For he commanded and raised the stormy wind,
which lifted up the waves of the sea.
26 They mounted up to heaven, they went down to the depths;
their courage melted away in their calamity;
27 they reeled and staggered like drunkards,
and were at their wits' end.
28 Then they cried to the Lord in their trouble,
and he brought them out from their distress;
29 he made the storm be still,
and the waves of the sea were hushed.
30 Then they were glad because they had quiet,
and he brought them to their desired haven.
31 Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.
32 Let them extol him in the congregation of the people,
and praise him in the assembly of the elders.

Psalm 107:23-32

Some went down to the sea in ships. When God gathered his people (vv.2-3), they had to come to the Promised Land from every direction. Some came over the sea in ships: <<*Sing to the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them*>> (Isaiah 42:10 NIV).

They saw the deeds of the Lord, his wondrous works in the deep. On the seas, the returning captives see the greatness of God. They also see the great storms that raise the waves of the sea mounted up to heaven, and plunge down again to the depths. This means the soul of the unfortunate traveller on the stormy sea melts because of trouble.

Adam Clarke puts this in perspective from his personal experience, “I have been at sea in the storm, and in the circumstances I describe; and, having cried to the Lord in my trouble, I am spared to describe the storm, and recount the tale of his mercy. None but either a man inspired by God, who, in describing, will show things as they are, or one who has been actually in these circumstances, can tell you with what propriety the psalmist speaks, or utter the thousandth part of the dangers and fearful apprehensions of those concerned in a tempest at sea, where all the winds of heaven seem collected to urge an already crazy vessel among the most tremendous rocks upon a lee shore! God save the reader from such circumstances!”

The storms of life can seem just as frightening and dangerous for those who do not place their complete trust in God.

They reeled and staggered like drunkards. This is a good analogy as Spurgeon observed, “The violent motion of the vessel prevents their keeping their legs, and their fears drive them out of all power to use their brains, and therefore they look like intoxicated men.”

Then they cried to the Lord in their trouble. Once again, the psalmist described how God’s people cry out to the Lord, and he brought them out from their distress.

He made the storm be still, and the waves of the sea were hushed. God does what only God can do – calm the stormy sea at his command. This is a reminder of what Jesus did to calm the stormy Sea of Galilee at his own word and will: *<<He woke up and rebuked the wind, and said to the sea, ‘Peace! Be still!’ Then the wind ceased, and there was a dead calm>>* (Mark 4:39). Wild as it is, the sea obeys God’s command.

Let them thank the Lord for his steadfast love, for his wonderful works to humankind. For the fourth and final time the psalmist encourages all people to give thanks to God for his deliverance in the life of God’s redeemed. This time God’s people are encouraged to extol him in the congregation of the people, praising him among the people of God: *<<I will tell of your name to my brothers and sisters; in the midst of the congregation I will praise you>>* (Psalm 22:22).

And praise him in the assembly of the elders. The elders were those men who effectively ruled over the people like those who had so often led the people away from the Lord with their traditions. The psalmist encourages the ordinary people to exalt God in the presence of the elders to lead them back to God too.

Psalm 107:33-42 - The Lord Vindicates Himself through Reversals.

This section moves on to reflect more generally about the reversals that God accomplishes in order to display his own righteousness. God may take a pleasant

and prosperous land and turn it into a waste if the evil of its inhabitants calls for it (vv.33-34), and he may reverse this judgement and make the land fruitful and pleasant again, in his mercy to the hungry (vv.35-38). Verses 39-41 look at this from another angle: when people are diminished and brought low, God can humble their oppressors and raise up the needy.

This psalm celebrates how God has fulfilled this pattern in restoring Judah after the exile. The upright, the faithful among God's people, see it and are glad, because God has vindicated his faithfulness to his people; and all wickedness, i.e. whatever repudiates God's covenant, shuts its mouth for the same reason.

- 33 He turns rivers into a desert,
springs of water into thirsty ground,
34 a fruitful land into a salty waste,
because of the wickedness of its inhabitants.
35 He turns a desert into pools of water,
a parched land into springs of water.
36 And there he lets the hungry live,
and they establish a town to live in;
37 they sow fields, and plant vineyards,
and get a fruitful yield.
38 By his blessing they multiply greatly,
and he does not let their cattle decrease.

Psalm 107:33-38

He turns rivers into a desert. The God who has authority over the stormy seas can also transform creation itself: <<*I will lay waste mountains and hills, and dry up all their herbage; I will turn the rivers into islands, and dry up the pools*>> (Isaiah 42:15). The transformation can be from good to bad, i.e. a fruitful land into a salty waste, if the goal is the judgement of the wicked.

Charles Spurgeon wrote in the 19th Century, before Israel was gathered again as a nation in their land: “This has been done in many instances, and notably in the case of the psalmist’s own country, which was once the glory of all lands and is now almost a desert.”

He turns a desert into pools of water. God’s power to transform can also be used to transform from bad to good: <<*Who has cut a channel for the torrents of*

rain, and a way for the thunderbolt, to bring rain on a land where no one lives, on the desert, which is empty of human life>> (Job 38:25-26). Dry land can be turned into springs of fresh water, into places of fruitfulness and civilisation.

By his blessing they multiply greatly. The sense is that the psalmist relied upon God not only for the gathering of God's people from the captivity, but his blessing and good transformation of the land when they return to it. It had to be God's blessing continually.

And he does not let their cattle decrease. In a mainly agricultural society the size and health of livestock was always seen as a measure of God's blessing.

39 When they are diminished and brought low
through oppression, trouble, and sorrow,
40 he pours contempt on princes
and makes them wander in trackless wastes;
41 but he raises up the needy out of distress,
and makes their families like flocks.
42 The upright see it and are glad;
and all wickedness stops its mouth.

Psalm 107:39-42

He pours contempt on princes. In the same way God could turn a river into a dry wilderness, he can also take the leaders of this world and bring them low, causing them to wander in trackless wastes. This is especially true of those rulers who subject God's people under oppression, trouble, and sorrow.

But he raises up the needy out of distress. In the same way God could turn a wilderness into pools of water, he can also lift up the poor, setting them up far from affliction and making their families like flocks, for large families were also seen as a great blessing from God: *<<Yet his bow remained taut, and his arms were made agile by the hands of the Mighty One of Jacob, by the name of the Shepherd, the Rock of Israel, by the God of your father, who will help you, by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb>>* (Genesis 49:24-25), and: *<<They send out their little ones like a flock, and their children dance around>>* (Job 21:11).

The upright see it and are glad. God's righteous ones are happy that he knows how to bring low the proud and oppressive, and how to lift up the poor and

afflicted. When the judgements of God operate this way, people notice and **all wickedness stops its mouth**: <<*So the poor have hope, and injustice shuts its mouth*>> (Job 5:16), and: <<*Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God*>> (Romans 3:19).

Psalm 107:43 - Let the Wise Attend to These Things.

The final verse closes by inviting whoever is wise, i.e. those who genuinely seek to be skilful in godly living, to attend to these things; specifically, to the many ways in which God has displayed his steadfast love. Such a meditation will increase one's wisdom.

⁴³ Let those who are wise give heed to these things,
and consider the steadfast love of the Lord.

Psalm 107:43

Let those who are wise give heed to these things. The psalmist invited the singer to look at the way God works in the world, both in responding to those who cry out to him and in his ability to bring low and raise high. Wisdom instructs the believer and non-believer alike to take notice: <<*Who is wise enough to understand this? To whom has the mouth of the Lord spoken, so that they may declare it? Why is the land ruined and laid waste like a wilderness, so that no one passes through?*>> (Jeremiah 9:12), and: <<*Those who are wise understand these things; those who are discerning know them. For the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them*>> (Hosea 14:9).

And consider the steadfast love of the Lord. All people of faith understand the loving kindness, the covenant love, of God by the statements and promises of his Word. However, they also understand it by how he acts among people and in history – if they have the wisdom to see it. With this wisdom, they will understand **the steadfast love of the Lord.**