

Part 1 – Praise for Gathering the Redeemed

Now, we've come to a new 'phase' in the Book of the Psalms. On page 826 of the *Companion Bible* there is a helpful outline of the 'Deuteronomy Book', which we are now in. And it shows us that the 'theme' of this 'Deuteronomy Book' (the fifth, and final, 'book' of the Psalms) is **"God's Word is the Only Good"**. And that's because the subject of the book of Deuteronomy was God's Law, given (again) to the new generation who were about to enter into the Promised Land. The title of Deuteronomy, in the Hebrew Canon, is *"These are the Words"*. Thus, Deuteronomy contains the WORDS OF GOD, and consists almost wholly of the testimonies, statutes, and judgments of Yehovah. Hence, this 'Deuteronomy Book' of the Psalms has *the same leading subject*, i.e. 'God and His Word'. And that's why we'll find this 5th 'book' of the Psalms revealing that all blessing for man (Genesis, 1st book), all blessings for Israel (Exodus, 2nd book) all blessing in relation to sanctuary (Leviticus, 3rd book) and all blessing for the earth and nations (Numbers, 4th book) **are bound up in the Living Word of God!** To be 'bound up' means 'tied to' the living Word (John 1:1,14), which is what Jesus taught us in John 15 (the 'vine'). Since disobedience to God's Word is what brings sorrows to man, the dispersion to Israel, ruin of the temple and sorrows of the earth and other nations suffer (1-4 'books' of psalms), blessing can only come again **by the Word of God being written on our heart** (Jer 31, Heb 8). *This* is what the Holy Spirit *is in the process of*, i.e. teaching us to obey God's Laws (which He gave us *for our good*, Deut 10:13) *willingly*. And the only way we can 'write' God's Word (which is the only 'good thing' in us) upon our heart, and mind, is by taking time to study His Word each day (2 Tim 2:15), and to spiritually 'digest it' (*think about it*), so it becomes *a part of how we think* (our mind) and changes *what we desire* (our heart). For that's the *only* way our outward actions will ever *truly* change to be obedient to God's Law (John 17:3), which is *what* brings forth the *spiritual* 'fruit' of *righteousness* (Heb 12:11; James 3:18; Phil 1:11).

Moreover, we also learned that, while the structure of the other 'books' of the Psalms (Genesis, 1-41; Exodus, 42-72; Leviticus, 73-89; Numbers, 90-106) consists of two, or three, sections, **this book is** (like the Law of God itself) **a perfect whole**. It's also the only 'book' which has an *even number* of Psalms; and its first Psalm (107) is, at once, its 'key-note' and 'epitome'. And so, the subject/title of this first Psalm (107) is the **'The Delivering, and Healing, Living Word'**. Thus, while it begins with 'Praise for Yehovah's lovingkindness', it'll move into explaining the 'distress' that comes with disobedience *and* 'deliverance' that only 'THE WORD of GOD' can give us. And then it will move on to speak of 'judgment and blessing' before ending with another 'Praise for Yehovah's lovingkindness' (mercy).

Additionally, this chapter again has neither any subtitle, nor subscription, as many of the Psalms do. So, we don't know *who* wrote it, nor even at *what point in time* it was written. But regardless, we know that *no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the*

Holy Ghost (2 Peter 1:20-21). Further, we know that **all** scripture is given *by inspiration of God*, and is **profitable** for *doctrine*, for *reproof*, for *correction*, for **instruction in righteousness**: That the man of God may be perfect, thoroughly furnished unto all good works (2 Tim 3:16-4:1). So, this Psalm (as with the others) is *still* an *incredibly* enlightening *and* *prophetical* Psalm, which makes it well worth our studying it...

Psalm 107

1 O give thanks unto the LORD, for he is good: for his mercy endureth for ever.

Interestingly, this Psalm begins in nearly the same way as the prior Psalm (106) did. And we'll see (as we study further in the Psalms) that Psalms 118 also begins this way (vs 1) and has another similar statement, in verse 29. Further, Psalms 136 also uses similar phrases to this in verses 1-3, as well as verse 26. So then, the words '**give thanks**' means (in the context of this verse) **to revere** or **worship** with extended hands (#3034). And the word '**Lord**' here is God's sacred (and covenantal) name **Yehovah** [<https://t.me/BibleStudyTruth/946>] which means (the) **self-Existent** or **Eternal** (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And then the word '**good**' here does mean **good** (#2896), which simply means *The LORD is righteous in all his ways, and holy in all his works* (Ps 145:17) because *He is a God of truth and without iniquity, just and right is he* (Deut 32:4). And then the word '**mercy**' means **kindness** (#2617) and note that His mercy *endures forever* (always *and* into eternity, #5769).

So, the Psalmist begins by praising the Lord (YHWH) and giving a couple generic (but important nevertheless) reasons for doing so (for He is *good* *and* His *mercy* endures *forever*). And this will be something he continues to do, throughout out most of the Psalm - until verse 33 when He begins a 'new phase' of speaking of God's judgment verses His blessings (vs 33-41). So, as we work our way through studying this Psalm, you'll notice that the Psalmist will praise the Lord, speak of the troubles His children have (or will have), and then point out *how* **He delivers them through the healing (Living) Word** (the subject of this Psalm). So, this Psalm *strongly emphasizes why* we should praise the Lord, YHWH (verses 1,8,15,21,31) for the many times He is faithful to deliver us when we're in trouble and *sincerely* cry out for help, vs 6, 13, 19, 28) ...

Psalm 107

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

Now the Psalmist is calling for the 'redeemed of the Lord' to 'say so'... but, *what* are they to say? **Exactly** what verse 1 said: *O give thanks unto the LORD, for he is good: for his mercy endureth for ever*. So, the 'redeemed of the Lord' are called to give thanks unto the Lord (#3068, YHWH) *because* He's *always* good *and* His mercy continues on *forever*. Now, the word '**redeemed**' here

is a prim root that means *to redeem* (according to the Oriental law of kinship), i.e. *to be the next of kin* and, as such, *to buy back* a relative's property, marry his widow, etc. (#1350). Further, the word 'hand' here not only means *a hand*, but it's the open hand which indicates *power, means and direction* (#3027). And then the word 'enemy' means *a narrow, or tight place* (i.e. *trouble*) or an *opponent*, as *crowding* (#6862). So, to be redeemed means to 'be purchased' or, better said, to be 'bought back', and we see this verse is speaking of the Lord redeeming some people from the hand (power) of the enemy...

So then, this begs the question: *who are the 'redeemed' of the Lord?* Well, in the historical sense, Israel certainly were redeemed, by the Lord (YHVH), from bondage to the Egyptian's (Deut 7:8, 9:26, 15:15, ect.). And from this we see that 'to redeem' can *also* mean *to free from bondage*. And while this certainly was *physical* bondage back then (historically), there is another kind of 'redemption' that's far more important. For, as Paul points out (in Rom 6:16) *to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?* So, as Paul points out, when we *willingly* sin (as a lifestyle) we are in bondage (a slave) to it, which ultimately makes us slaves to Satan (Heb 2:14-15) who is the 'father of sin' (1 John 3:8). And truly, *all of have sinned and come short of the glory of God* (Rom 3:23). Thus, we all need to be freed (redeemed) from sin, so we do not have to die, spiritually - *for the wages of sin is death* (Rom 6:23). And that is exactly why God *sent his Son to be the propitiation for our sins* (Rom 6:23; 1 John 4:10); *and not for ours only, but also for the sins of the whole world* (1 John 2:2). The word '**propitiation**' means *atonement*, i.e. *an expiator* (#2434). As Paul further explains...

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

1 John 4:10

Paul explains more about this in Romans 8, when he declares that those who accept Jesus Christ (and sincerely try to obey the Word of God) are *not* condemned by the Law. And thus, they are considered God's children *because* they are striving to obey Him, from the heart. As verse 14 says, *For as many as are led by the Spirit of God, they are the sons of God*. And that's what Paul calls (in verse 6) being 'spiritually minded', which leads to life and peace. However, when we don't strive to obey God's Word (and Holy Spirit), we are being 'carnally minded' which only leads to *death*. While we all will die in the flesh (Heb 9:27) our 'inner man' (soul and spirit) does not have to die. And that's because **God has given us the opportunity to live forever**, through

faith in, and obedience to, Jesus Christ! But those who have not been ‘begotten of the Holy Spirit’ (which this fifth book of the Psalms teaches us about) are considered to be *spiritually* dead by God *as well as* not being His child (who will inherit *eternal* life and the privilege of ruling the earth, with Jesus Christ).

So, while in the historical sense, it was Israel who was redeemed by God (when He freed them from Egyptian bondage), redemption (of the soul and spirit) is for anyone *of any race* who accepts Jesus Christ as their Lord and Savior. You can learn more about this in the study on: **Jesus - Our Kinsman Redeemer** [<https://t.me/BibleStudyTruth/1347>]. As Paul wrote to the Romans: *For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus* (Rom 3:23-26). Therefore, those who have been freed from the ‘hand of the enemy’ (i.e. sin and Satan; Heb 2:14, Rom 6, etc.) truly will *freely* praise the Lord for His goodness and mercy (as Ps 107:1 called for).

Now, we could go *on and on* speaking of the precious redemption that Jesus’ blood shed gives us (Eph 1:3-14, Col 1:9-14, Heb 9:11-15 for just a few more examples), but suffice it to say (for this study) that those who are ‘redeemed’ *today* are those who have *truly* accepted Jesus Christ, repented for their sins (and continue to do so as they see them) and strive hard to obey God’s Word – both the written Word *and* the Holy Spirit. As Jesus said in John 8:31-32: **If ye continue in my word, then** *are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.* The word ‘**continue**’ here means *to stay* in a given place, state, relation or expectancy (#3306). So, Jesus was simply telling us that **if** we continue to study, and obey, His Word (*from the heart*) then we’ll know the truth (because God’s Word IS ‘the’ truth, John 17:17) and *that’s* (the truth) what sets us free (redeems us, Acts 2:33) from *spiritual* bondage of lies, sin and Satan’s deception - for he is not only the father of sin (1 John 3:8) but the ‘father of lies’ as well (John 8:44).

Psalm 107

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

Now, after speaking about the redemption (freedom) our Heavenly Father so graciously gives us (through Jesus Christ) – from the power of the enemy (who is ultimately Satan) – the Psalmist now speaks of our Heavenly Father gathering ‘them’ (the redeemed). And, importantly, this ‘gathering’ is *part of their redemption* (freeing them) from the ‘hand’ (power) of the enemy. The word ‘**gathered**’ here means *to grasp*, i.e. *collect* (#6908) and the word ‘**lands**’ means either *the earth at large*, or *partitively a land* (#776). Therefore, the subject of the prior verse (redemption)

is clearly connected to the ‘gathering’ spoken of in this verse. So (to reiterate), the ‘gathering’ is part of the redemption (from the power of the enemy) the Psalmist is referring to here.

Now, in order to be ‘gathered’ there *must* be a ‘scattering’. And there’s *many* times God warned Israel that they would be scattered throughout the nations *if they consistently* disobeyed Him (Lev 26:27-28, 33; Deut 4:23-31, 28:58, 64, 32:26; 1 Kings 14:15-16; Jer 9:13-16, Jer 10:21, Jer 18:15-17, Jer 23:2; Ezek 5:1-5, 8-15, Ezek 12:10-16, Ezek 17:19-21, Ezek 20:18-24, Ezek 22:14-16). And, we must understand that Israel’s ‘scattering amongst the nations’ was *a result of* their being taken captive (due to their *consistent* rebellion against God, from generation to generation). However, we must also understand that Israel’s being taken captive happened at two times. As 2 Kings 18 tells us, the king of Assyria invaded, conquered and took the Northern ten tribes of Israel away into captivity (vs 11), but then *he kept on going south*. And he was *very* successful, so much so that he came clear down to the capital of the southern kingdom of Judah (Jerusalem) and got ready to besiege it. However, since conquering a well-fortified city usually takes *years*, the king of Assyria tried to get Jerusalem to surrender to him, as 2 Kings 18 also tell us. But, because the southern kingdom of Judah actually had a good king ruling at the time (Hezekiah) he did not immediately surrender. Instead, he began to pray to the Lord (YHVH) and sent messengers to the prophet Isaiah. And, they wisely pointed out (to the prophet, Isaiah) how the king of Assyria *blasphemed* the Lord (YHVH) (they said He was unable to deliver Jerusalem) and asked (on behalf of Hezekiah) what they should do. And, through Isaiah, the Lord (YHVH) told them that He had *already heard* of the blasphemy of the Assyrians and (because of that) He would deliver Jerusalem. So, the point to our study is that, while all of the *northern* ten tribes of Israel were taken captive to the Assyrians, not *all* of the Israelites in the *southern* kingdom were taken captive to the Assyrians, albeit *many* of the people living in the southern kingdom of Judah *were* taken captive *when* the Assyrian king invaded the land. Therefore, *most all of Israel had already been taken captive to the Assyrians* at the time this Psalm was written... but not all. That was the first captivity. It was only years later that the rest of Israel (Judah and Benjamin) were taken captive to the Babylonians, and that was the second captivity.

Now, most people know how the Lord (YHVH) freed those living in Babylon, once the Medes and Persians conquered the Babylonians. As the books of Ezra and Nehemiah tell us, Cyrus allowed anyone who *wanted* to go back to the ‘Promise Land’ (what we now call ‘Palestine’) to do so. Thus, these people were not ‘scattered’ amongst all the nations (north, south, east and west). Further, this 3rd verse (here in Ps 107) is not speaking of the gathering *only* from the east (where Babylon was) but rather, from *all four directions of the earth*. So, clearly the gathering of those in Babylon is *not* what this verse (in Ps 107:3) is speaking of. So then... what **is** it speaking of? Well, there’s two options. And to understand the first option, we must understand that, when Assyria fell to the Babylonians, many of the Israelites (who had been taken captive by the Assyrians) *migrated out of their land of captivity* (out of Assyria) and they did not go back to their old homeland (in Palestine). Some migrated to the east (the Parthians) and some migrated to

the west (and north), through the Caucus Mountains and into what we call ‘Europe’ today. And some also migrated to the south too, thanks to Britian’s commonwealth of nations. And *that’s* how *they* (those taken captive to the Assyrians) were ‘scattered’ throughout the nations. It’s odd that so called ‘history scholars’ cannot figure out where people such as the Germans, Angle-Saxons, Gauls, Scythians, Picts, Goths, Visigoths, Jutes, Danes, Vikings, Vandals, Lombards, Franks, Burgundians, Ostrogoths (and so forth) came from when they ‘mysteriously’ appeared in Europe. The truth is quite simple: these people were descendants from the tribes of Israel! So, the *majority* of the ‘lost tribes of Israel’ were ‘scattered throughout the nations’, just as God had forewarned. But, some did not because they went back to their ‘homeland’ (in Palestine) after Cyrus issued his decree (Ezra 1).

Further, these migrations (of the so called ‘lost tribes of Israel’) were simply fulfilling the promise the Lord (YHVH) spoke in 2 Sam 7:10, at the same time he promised David that the Messiah would come through his ‘seed’ (i.e. descendants). For, the Lord (YHVH) promised to give Israel a ‘new promise land’ (a place of their own, appointed to them by God, 2 Sam 7:10), which was mostly in Europe and the Americas. That’s why God promised Jacob that he would be *fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins* (Gen 35:11), which was a promise that Jacob then gave to Joseph’s two sons before he died (Gen 48:19-20). And truly, Ephraim **did** become a ‘company (multitude) of nations’ (Great Britain) and Manasseh **did** become a ‘great people’ (the United States). So, just as God promised to ‘scatter’ Israel *among the heathen, and disperse them through the countries*, He also promised to re-gather them (Deut 30:1-10, Jer 23:2-8, Jer 29:10-14, Jer 30:10-11, Jer 31:10-11, Jer 31:35-37, Ezek 11:16-21, Ezek 20:33-44, Ezek 28:25-26, Ezek 34:11-16, 20-24, Ezek 36:22-2, Ezek 37:21-28). This is why Jesus *not only* told the disciples to spread the Gospel *to the lost tribes of Israel* (Mth 10:6), but He also told them to spread the Gospel *to all nations* (Mth 28:19). Therefore, the Gospel of Jesus Christ was taken to the ‘scattered tribes of Israel’ *as the apostles of Jesus Christ took the Gospel to ‘all nations’*. And that’s why the *Christian* nations arose in the ‘latter days’, which means in the time period *after* Jesus Christ’s First Advent.

And people well knew Israel was ‘scattered amongst the nations’ during the days that Jesus Christ lived. That’s why Jesus Himself said He was sent to the ‘lost sheep of Israel’ (Mth 15:24) *and* why James, and Peter, *both* wrote letters to the *scattered* Israelites (James 1:1; 1 Pt 1:1) *and* why Paul wrote to the Hebrews (in the book of Hebrews), which was a common name the gentiles used to refer to Israel. So, the point is that, since God promised to ‘scatter’ Israel *among the heathen, and disperse them through the countries*, He has indeed scattered them. But, He also promised to gather them and has done so during the Christian Era. However, that ‘gathering’ was *still not* the ‘ultimate’ gathering God prophesied of. For all of Israel is *not* ruled by the promised Messiah (Jesus Christ, Isa 9:6-7), nor are the ‘two-sticks’ (meaning the two nations Israel was divided into) put back together again, as prophesied of in Ezek 37. So, the question is: is this Psalm speaking of ‘gathering’ dispersed Israel into the powerful Christian nations that they are

today, **or** of the future (to us today) gathering that Jesus Christ will perform? For as Jesus Christ Himself said...

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

*31 And **he shall send his angels** with a great sound of a trumpet, **and they shall gather together his elect from the four winds, from one end of heaven to the other.***

Matt 24:29-31

First off, we shouldn't overlook the fact that Jesus said He would return immediately *after* the 'great tribulation' (that he warned us of in Mth 24:21), which is when Satan, and his fallen angels, will be cast *to earth*, to try and fool the world into *worshiping Satan* and letting him *rule the world* - as Paul warns in 2 Thess 2, and Jesus warned us of in Rev 12 (among other places, such as the book of Daniel). But, pertaining to our study (here in Ps 107), Jesus plainly told us that, when He returns, He would gather His 'elect' *from the 'four winds'*, which He then explains to be 'one end of heaven to the other'... which is *exactly* what this Psalm 107:3 says when it speaks of being gathered out of the lands, from the east, to the west, to the north to the south! Further, the Psalmist (here in Psalm 107:3) does not specify that, those who are gathered are *only* Israelites. Rather, it's speaking of those who are 'redeemed' being gathered from all corners of the earth... which (to reiterate) *is what Jesus Christ said He would do* (by His angels) *when He returns* (Matt 24 and Mk 13 both state this).

So, while some of Judah and Benjamin were indeed gathered back to Palestine, seventy years after they (but not most of Israel) were taken captive to the Babylonians. And while most of Israel (those who were scattered throughout the nations) was indeed gathered into 'their place' (2 Sam 7:10)... this 'gathering' (here in Ps 107:3) is likely prophesying of a *future* re-gathering, which means it is prophesying of the 'ultimate' re-gathering when Jesus Christ returns (at His Second Advent). For truly, *only* those who believe in Jesus Christ are the 'redeemed'! So, that includes any gentiles who believe upon (and remain faithful servants to) Jesus Christ as well as any Israelites *who do the same*. This also means it *excludes* anyone who does not believe in (and obey) Jesus Christ, no matter if they are gentiles or Israelites. For (to reiterate), this gathering (spoken of, here in Ps 107:3) is speaking *only* of those *who are redeemed*! And the *ultimate* redemption is (only) through Jesus Christ...

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

*12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, **having obtained eternal redemption for us.***

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

*15 And **for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, **they which are called might receive the promise of eternal inheritance.*****

Heb 9:11-15

We'll pick this up in part 2...

AMEN.