

November 2009

Psalm One

4. “*And whatsoever he doeth shall prosper.*” - וכל אשר יעשה יצליח:

And all, or everything, that he does prospers. The word for does is *asah*, one of the four words used for making something. ***Asah* – to make something out of existing materials.** ***Bara* – to make something out of nothing.** ***Yatsar* – the creation of the male body, with the idea of form and function.** ***Banah* – the creation of the female body, with the idea of embellishment and artistic beauty.**

Asah meant to make something out of existing materials, but the emphasis was on the idea of making something by one's labor! It's just that *asah* was usually employed with the idea that one labored with existing materials. So what it's telling us is that **God will bless the labor of the believer's hands, when he or she is living his life in obedience to God's Word.**

The word for *whatsoever* or *all*, is *kol* and gives the believer tremendous and flexibility in life. It tells us that a man isn't locked into just one job at one factory for life, or even in just one profession. In our modern, industrial age, where men are trained to be highly specialized in one small area, they begin to think that that's all they are able to do in life! They also tend to look to their job for their security; they become “locked-into” their jobs in their non-faith thinking and become slaves! Slaves to their jobs, slaves to the corporate world and slaves to debt.

Many times believer's will lock themselves into being slaves in the corporate world because they didn't curb their lust patterns and went into debt over lust gratification issues. “I can't quit because I'm in debt!” Other times they become slaves to the “company store” over security issues. “I can't quit because this is the only thing I know how to do!”

And because of a failure to exercise faith, and a failure or refusal to control their lusts, they have not only become slaves to their lusts and to debt, but are defeated in their mental attitudes leaving them with a sense of passive resignation and even hopelessness because they don't see any way out of it, and they have also become slaves to the corporate world of the Babylonian system along with all the other slaves, which Babylon so gleefully feeds upon.

But there is a way out of this system of slavery and it's found in the plan and blessing of God! A believer doesn't have to be bound by the thinking of, “I have to do this because it's the only thing I know how to do.” They can change their thinking over to, “I can do many things in life because God will provide for me and bless my labor!”

The key to success in this area is by avoiding the three negatives taught here and employing the two positives. It entails, first of all, that the believer believes this passage that God will bless his labors whatever they are. Secondly, it entails that the believer must now launch out, with the leading of the Holy Spirit, with that principle of faith securely tucked under his arms to other endeavors. Third, and assuming that he is in the area of God's will for his life, he will have to live daily by faith in the Word and promises of God.

The reason why so many people, believers included, are locked into jobs supplied by the government, the military-industrial complex, or the corporate world, is because they look to these jobs and the system for their **security**, instead of looking to the Lord! A point in passing, an **idol** was not just an object of worship, but an object of security! You looked to it for your security.

God has a perfect plan for our lives. One that will bring him glory, and one that will develop maturity and faith in us. And there are many things that we can do in life and many areas that we can do it in. And just maybe we can't stand our job at the factory and living in the big city. But even though God has something wonderful planned for us, we're afraid to move, because we don't have the faith to move. So there we are stuck in the city doing something we don't like. And more than likely it's having a negative effect on our families, like with Lot's family.

But for the believer to realize God's plan of blessing for their lives, they are going to have to step out in faith and live their lives by faith. And when we do we will find what we are better suited for, what we enjoy doing, and one where we can serve and glorify God. We may not make the money that we used to make back in Babylon, but God will provide our needs. We may not have the financial security that we once had, but God is our security. We may not have the glory we once did in our old jobs, but God will get the glory because we followed his plan.

The word for *prosper* here is the hiphil future of *tsalach*, which has the idea of going on through to completion, or to succeed at what you do. But the hiphil stem is **causative**, which tells us that the believer **will be caused to succeed!** And what or who is it that will cause the believer to succeed at what he does? **God! It is the grace of God that will cause the believer successful in life!**

Now before you assume that success means that you will have money, material possessions, notoriety, position in the community, and all the other things that are associated with it today, it doesn't. Success in the world system does, but not success in the grace plan of God. The idea of success is actually taking something, whatever the area, to its desired goal or completion, whether gardening, sewing, woodworking, painting, or any area you are interested in.

Remember, *whatsoever he doeth*, is to make something out of existing materials, to do things with our hands and minds. And we note here the choice we have in the matter, all that he does, or whatsoever he does, tells us that God gives us a choice in life as to what we want to spend our time in doing, or what we want to do to support ourselves! And whatever we choose to do, with the idea in mind of applying what we are told to do in this passage, **God will cause to succeed.**

A believer can have little or no money, just enough to get by on, but be successful at what he has chosen to do in life. He can have little of this world's goods and be a success. He may have no fame, no glory, no position in the community, be known to only a few, but be a great success! He may work with his hands in carpentry, or boot-making, or painting, or being just a handyman, but God has blessed him and caused him to be successful at what he does.

But he must stay away from the wrong kind of people! He absolutely must not take the advice of those who are negative to Bible Doctrine, which will be just the opposite of what God wants! He must not go down the path of sinning that so many have taken, and he must not associate with the *scoffers*. He also must delight himself in the teaching of God's Word and apply them to his life. But what exciting prospects this will leave him! This shows us that we have so many options in so many areas of life, all we have to do is go out in faith, trust the Lord, do what he says and God will bless us!

D. The case of the wicked. v.4

“*The ungodly are not so: but are like the chaff which the wind driveth away.*” Psalm 1:4

לֹא־כֵן הַרְשָׁעִים כִּי אִם־כֶּמֶץ אֲשֶׁר־תִּדְפֶנּוּ רוּחַ:

1. “*The ungodly are not so*” - לֹא־כֵן הַרְשָׁעִים -

The Psalmist now starkly contrasts the life of the wicked with those who walk with the Lord and he says that the wicked are not so. That is, they do not have God's blessing in their lives, they do not have any spiritual production, they do not walk by faith, they are not being prospered by God and in time they are taken away in judgment. They may have the prosperity of the world, but they do not have God's prosperity.

Oftentimes doctrinal believers will react over the prosperity of the wicked, as *Asaph* did in Psalm 73, and will incorrectly assume that God is blessing them, when they are actually reaping the benefits of going along with the world system run by the devil.

The Apostle Peter prophesied that in the last days scoffers will come on the scene asking where is this coming he promised? They not only scoff, but also follow after their fleshly lusts. “*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*” 2 Peter 3:3,4

2. “*But are like the chaff*” - כִּי אִם־כֶּמֶץ -

The word for *chaff*, *mots*, sometimes referred to the stubble left in the field after the harvest, sometimes to a larger concept, such as, the husk around the ear of corn, but usually to the light shell or husk around a grain of wheat.

When the time came for **harvesting** the wheat, which speaks of one of the steps involved in God's judgment, the sheaves were transported from the field, by men, donkeys, camels, oxen, carts, etc., to a centrally located place called the threshing floor.

The **threshing floor** was a level place, usually located close to the home or village, where the site had been prepared by picking out all the stones, then wetting the ground, followed by rolling or tamping the ground so it was hard, then a final sweeping. Around the entire area a border of stones was placed to surround the area to keep in all the grain. The level ground and its cleaning spoke of clearing out all the things that did not pertain to the two issues of harvesting the grain and getting rid of the chaff. The entire process of preparing the ground for the harvest spoke of preparing a people, nation, or area for judgment with the idea that none will be able to escape it.

Then a **threshing sledge**, a wooden platform with sharp teeth, was hooked up to a team of animals, while the driver, and sometimes his whole family would stand on the platform. Then, with the supply of unthreshed grain in the middle, they would pull it out as the sledge went around in circles allowing the sharp teeth on the sled to break the stalks of grain into small pieces and break the husks loose that were attached to the grain. All during this operation the partly threshed grain was turned over and over with a fork, sort of a *stirring* things up.

After the threshing sledge passed over the harvest, both the wheat and chaff experienced the sharp teeth of the sledge, which brings out the reality that **judgment was painful for both**. But now the **winnowing process** begins, where the wheat and chaff, which are still mixed together, are both thrown up into the air. (Have we ever thought that our lives were “up in the air” when going through a trial?)

Both the wheat and the chaff are thrown up into the air, but because the **grain** has weight and substance due to the life that is in it, it will fall back to the ground right over where it came from. While the **chaff**, because it has no weight or substance, is blown away from the area by the wind leaving only the grain in the area. The chaff has been separated from the grain and removed by judgment.

In this analogy between the **wheat** and the **chaff** we have a comparison between believers and unbelievers, and to a degree, between doctrinal believers and those believers who are in a state of reversionism and have turned away from walking with the Lord.

The **grain** has weight because it has doctrinal or spiritual life in it and because it serves a useful purpose for the Lord. While the **chaff** has no weight, because it has no doctrinal or spiritual life going on inside of it and because it is serving no real purpose. So it is in comparing the believer and the unbeliever. But there is also a comparison to be made between believers who are living in the Word of God giving them *weight* and *substance* in their souls and believers who have rejected the Word of God.

We also want to note that when the **harvest** (judgment) begins the hull is closely attached to the grain. Which speaks of how often we find that unbelievers or non-doctrinal believers have attached themselves to believers or doctrinal believers, or vice versa, by one means or another. Which has always been a problem for many, if not for most, of God's people here on earth. Their lives have become entangled with, or closely attached to, those who are not biblically oriented, or not even Christians at all! Which is one of the reasons why God can't bless them like he wants to. But when the harvest (judgment) begins, that is where the grain and the hull become detached from one another.

Which brings us down to the next phase of the whole process and that is the threshing floor and sledge. It is the **threshing sledge**, with its weight and sharp teeth, that breaks away, tears away the chaff from the grain. And it is the **Lord's judgment**, with the weight and pressure of the trials that we go through, that separates the chaff from us, or us from the chaff!

The sharp teeth of our trials and problems, and the heavy weight of the pressures of life that bear down on us, are not designed by God to cut us to pieces, **but to separate the chaff from us!** That is, when unbelievers, or believers who are not walking with the Lord, have attached themselves to us, or us to them, we will find, that in the Lord's appropriate time, God will implement a **threshing sledge** process in our lives designed to separate us from the chaff!

Another thing that we note about this is that this whole matter of harvesting, threshing and winnowing came about at a **certain time** of year. After the crop had grown, matured and dried, it was harvested and then it was separated. What this tells us is that when our lives have arrived at the place where our alliances and friendships have attached themselves to us, or us to them, through marriage, friendship, business, social life, etc., we will find that God has set a time when he will deal with all that with his threshing sledge of trials, pressure, suffering and discipline, not designed to hurt us, (although it does at times), but to separate from us the chaff.

The next thing we see in this process is the **winnowing**, where after the chaff has been separated from the grain, then both of them are thrown up into the air, where the wind catches the chaff and blows it away, while the grain falls back to the floor! This speaks of the concept of God driving (blowing) the unbeliever, or non doctrinal believer away from the believer or doctrinal believer, thus removing them from our lives.

The threshing process is often painful for us, for it touches us as well. The winnowing process can be painful because of the emotions involved, but usually it's freeing and pleasant afterward! Remember, it isn't the **wheat**, the doctrinal believer, that is blown away from the **chaff**, the non doctrinal one, **it is the chaff that is removed from the wheat!**

Every aspect of this whole process is significant and important to us, for it describes what the Father is doing with us in our lives and the various processes he uses to do it.

First, of course, is the fact that unbelievers, or non doctrinal believers, or believers who were doctrinal grace believers, (or assumedly so), then went negative to the Word, have become attached to the doctrinal believer in Christ. And the believer has **failed to separate** themselves from them.

Second, God does have a time for **judgment** set aside in his own mind as to when, where and how he will deal with this matter of separating his grace believers from the wrong types.

Third, is the matter of **harvesting**, which tells us that God has now begun turning his attention to dealing with the believer/unbeliever, believer/non doctrinal believer. He's bringing them in from the field to deal with them.

Fourth, is the matter of **threshing**. Sharp, hard trials and tremendous pressure are brought to bear on the relationship, whatever it may be. This is usually a very painful time for the believer as he or she goes through it, because he or she is being rolled over, crushed it seems, with sharp things hurting them at times. During this time teeth cut into the relationship, heightened by the pressure and the relationship is stirred up. But all this is designed by God to cut the chaff away from them.

Fifth, the matter of **winnowing** comes in and this is where God, after he has separated the wheat from the chaff by separating their attachment to each other, throws them both up into the air. Their lives, marriage, business, friendship are now up in the air. The wind now blows the unbeliever, or non doctrinal believer, away from the believer thus removing them from their lives. The difficult part, the one that causes the most pain is the separating process that breaks the attachment that the doctrinal believer has with the non doctrinal types. The final phase of God actually removing them from your life becomes a pleasant relief.

Sixth, the believer (wheat) having been freed from the attachment of the unbeliever/non doctrinal type, falls **back to the ground** where he was before, (the **local church**), surrounded by other believers who have gone through the same thing themselves. Once again he is in the company of the redeemed, who have been freed from the wicked or ungodly by the hand of God.

This process can come about as the result of God's judgment on a people, the land, a town or village, or even among believers in a local church in the New Testament. *"For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?"* 1 Peter 4:17

But it's not always about judgment either. It can be where God enters the picture to take measures to remove bad influences from us, and it can also be about being put into a testing situation where our faith and walk with the Lord will be put to the test, as it was with Job in the Old Testament and the Lord's disciples when Satan was going to *sift them as wheat!* *"Simon, Simon, Satan has asked (demanded permission - *exaiteo*) to sift you as wheat."* Luke 22:31

3. "Which the wind driveth away." - אשר־תִּדְפְּנוּ רוּחַ:

As we have seen in the **winnowing process**, both the grain and the chaff are thrown up into the air at the same time, but it is the wind that blows the chaff away from the grain. Thus the wind not only removes the chaff, the unbeliever or non doctrinal believer, from the believer/doctrinal believer, but also removes them from the geographical sphere of association, influence and activity, even from the local church congregation.

The word for wind in the Old Testament is *ruach* and was used for both the spirit of man and the wind, because the spirit was thought to be like the wind. Being driven, as in being driven by the wind, was a metaphor used in many ways.

One, in **God's judgment on his enemies**. "To the chief Musician, A Psalm or Song of David. Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God." Psalm 68:1,2

Two, in **military conquest**. "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow." Isaiah 41:2

Three, the **wicked are carried off by the east wind**. "The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place." Job 27:21

Four, **Jesus Christ drove away those who sought to do David harm**. "Let them be as chaff before the wind: and let the angel of the LORD chase them." Psalm 35:5

Five, the **destiny of God's enemies**. "O my God, make them like a wheel; as the stubble before the wind." Psalm 83:13

Six, of **Israel as God's agent of justice**. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the **whirlwind** shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel." Isaiah 41:15,16 The **whirlwind** referred to a strong gale that blew them far away.

Seven, of **our sins blowing us away from our walk with God**. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6

Eight, being **influenced by false doctrine** blows us away from our walk with God. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" Ephesians 4:14

Nine, **unbelief and emotional instability will blow us away from the spiritual life dynamic**. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." James 1:6-8

Once God begins the separating process, which can be painful at times because it breaks the attachment that the doctrinal believer has with the non doctrinal person, then the next phase is where the non doctrinal are removed from the doctrinal believer. In the case of **unbelievers** this is understandable because we know that we are not allowed to become attached to unbelievers, whether in friendship, marriage, business, etc.; we are to separate ourselves from them. When we don't, then God will step in and separate them from us!

But in the case of a **believer**, who is not walking with the Lord and living in the spiritual life dynamic, we have here someone who has the ability and spiritual equipment to live the Spirit filled life by faith in the Word as the Lord requires all of us to do, but they refuse to do so! They are living their lives to gratify their lusts, or living in their emotions, or are totally involved in the world system. The problem is they are not only hurting themselves, but they also have a negative influence on the doctrinal believer's life and the doctrinal believer needs to separate himself from them! When they don't, then God, in time, will step in and remove them from their lives. The result of which will be the business partnership failing or dissolving, the friendship breaking up and a marriage ending in divorce.

It is their reversionism that drove (blew) them away from the doctrinal center (of the local church today) and away from the doctrinal relationship that they had with other doctrinal believers. God separated them from the doctrinal believer, (usually some sort of emotional attachment, love, friendship, social), then, things were “up in the air” while they were making their decision, where they chose to follow the ways of the world system, stay in the flesh and pursue after some sin or another.

So in this context it was not a circumstance, war, judgment, etc., that *blew* them away from the doctrinal believer, but their own reversionistic lifestyle. **Reversionism** denotes that dynamic where a believer in Christ reverts back to a former lifestyle and practice. After believing on Christ as their Savior, they start attending a local church sitting under the teaching of Bible Doctrine. They live in their new natures by faith in the Word under the filling of the Holy Spirit. But somewhere along the line they turn away from that and go back to living in the flesh nature and start getting involved once again in the things of the world system. They're still saved, but living in reversionism.

Now the relationship between a doctrinal believer and a non doctrinal believer, or a believer and an unbeliever might exist for a long period of time. But there will be a time, like the harvest, when God turns his attention to the matter and deal with it. And when the winds of judgment come into the situation the unbeliever/non doctrinal believer, like the chaff, will be blown away or removed from the doctrinal believer and the local church.

Now the two types, represented by the wheat and chaff, exist in a closely attached relationship: marriage, friendship, business, love, some sort of relationship, etc., until the threshing sledge of God's justice and holiness comes into the picture with the result that the two are separated from each other. The close relationship, marriage, friendship, love feelings, emotional attachment, etc., and all attendant feelings are done away with. And then the other person departs and goes on with their lives.

Two believers can become attracted to each other because of their personalities, being in love with each other, related to one another, belonging to the same church or whatever. But while the one believer stays with the Word and wants to go on in the Christian life, the other one becomes influenced by false teachings, or the world system, or OSN gratification, etc..

The one is drifting away in their spirit into other things, while the doctrinal believer is remaining centered around Christ and his Word. But at the same time, there is still some sort of a close attachment between the two of them. The believer that is drifting away has had plenty of time to turn things around and make Bible Doctrine his priority once again, but doesn't. The believer, who is staying with doctrine, has had plenty of time to separate himself from them, but doesn't.

So now we have God entering into their situation to deal with it. The **gathering** phase is where he now begins to deal with them both. The **threshing** phase is where he uses things to break the relationship that they have. The **winnowing** phase is where everything is up in the air. And the **winds** of judgment is where the reversionistic believer is removed from the doctrinal believer. This is done in **discipline** on the reversionistic believer and for the **benefit** of the doctrinal believer so that they will be unhampered to continue on in their spiritual walk with the Lord.

E. The removal of the wicked. v.5

“Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.” Psalm 1:5

על־כן לא־יקמו רשעים במשפט וחטאים בעדת צדיקים:

1. *“Therefore the ungodly shall not stand in the judgment”* - על־כן לא־יקמו רשעים במשפט

The word for *stand* is *qum* and it meant to be able to resist or hold your position, to be able to persist in something or to continue on in the things you are doing, to be able to stand up against the judgments of God, to resist them, to prevent them from having any effect or impact on your life.

The chaff can resist the threshing sledge's teeth of judgment, but eventually the attachment to the grain will be separated. It can resist being thrown up into the air, but nevertheless it will be thrown up into the air. It can resist the wind, but the wind will prove too powerful for it. **The chaff cannot withstand the judgment of God! None of us can!**

Al-can, therefore, marks the conclusion of the passage. The wicked may think they have a future as they continue on in their wickedness pursuing after their lusts and other OSN activities, or in following after the things of the world system, or being involved in the teachings of the cults. They may think that their lives are going to continue on as they have been. But they do not see from God's perspective that they have no future! They will not be able to withstand the judgment of God when he turns his attention to them, whether in the present or at the judgment seat.

God judges **individuals** in their lives, both believers in Christ and unbelievers, on an individual basis. *“For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” 1 Corinthians 11:31,32*

But God also judges people by **groups**, whether a town or village, large cities, even nations. The Bible is full of references to his judgments of places like Ninevah, Sodom and Gomorrah, Tyre and Sidon, Jerusalem and others.

God not only judges individual **believers** in Christ, but he also judges the **churches** they attend! *“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?” 1 Peter 4:17*

When Christ returns to earth in judgment he is going to divide the sheep from the goats, the believers from the unbelievers. *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:” Matthew 25:31,32,41*

God is a God of justice and he judges, so it is no wonder that He enters into our relationships we have with other people, whether they are unbelievers or reversionistic believers, to separate them from us. But he does this for our sakes because they are having a negative influence on our faith and occupation with Christ through his Word.

God judges individuals, he judges families, churches, towns, villages, cities and nations. No one can withstand his judgment. Whether in the present or in the future, the wicked will not be able to stand up under the judgment of God. Whether it's sickness, or financial reversal, economic downturn, natural disasters, etc., the wicked will not be able to withstand the judgment of God and maintain the life and lifestyles that they have created for themselves. *“But God said unto him, **Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which **thou** hast provided?” Luke 12:20***

How are they going to pay for that house, when they have no money? How are they going to afford that new car, when the coffers dry up? What are they going to do when their job, which was their idol-security, is transported to a foreign country? (An idol was not only an object of worship, but an object of **security**). They worshiped Babylon's Corporation, but their "god" laid them off! How are they going to withstand the loss of their social life, when their friends have gone? Or when their spouse divorces them? How are they going to withstand God's judgments of sickness, disease, injury and death? The answer is they can't!

The people in America have become cocky and arrogant. They think that their bank accounts, their families or friends, or their abilities will save them. They think that the companies that they work for with their benefits of insurance and the rest will save them. And if all else fails, they think that the government will save them! But there is no government, no person, no corporation that can save them from God's judgment! They have made their jobs, their money, their bank accounts, their retirement funds, their insurance, the government, their strength, their health and their families their **idols**! But their idols will fail them in the judgment of God.

The word for *stand, qum*, had a variety of uses, many of them figurative, but it had the idea of maintaining one's self and position in life, whatever it happened to be. "*Therefore the ungodly shall not stand in the judgment*". The wicked will not be able to stand in the judgment of God, because his faith, his trust, his dependence is not upon God, but upon his false idols of Babylon!

No one is exempt from the judgment of God; no one can avoid it; no one can flee from it – not even **kings**! Nebuchadnezzar was the king of Babylon, the richest most powerful man on earth. In fact, he was what they thought of as a deified man, a god-king, an anti-Christ; living at home in his palace, content and prosperous. "*I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:*" Daniel 4:4, until *Yahweh* turned his attention in judgment toward him. How many in America today are living content and prosperous in their *palaces*, until *Yahweh* turns his attention in judgment toward them, or the nation they live in?

When *Yahweh* did, Nebuchadnezzar lost his mind, (sounds like zoanthropy), lost his position as king, was driven away from people, even his own people, and ate grass like an animal. And for seven years his body was drenched with the dew, his hair grew like the feathers of an eagle and his nails like the claws of a bird. Until he acknowledged that it was **heaven** that ruled the earth – **not him**! When he did, then his sanity was restored to him.

Many believers of all types are following after the world system in their mad rush for the pursuit of happiness and the gratification of their desires. And many have grabbed the brass ring and acquired money, homes, cars, clothes, furniture, the titillating social life, friends, the fame and the glory...but what are they going to do when God decides to judge them or their nation? Will they be able to stop him? **No!** Will their idols save them? **No!**

This passage deals with the presumptuous arrogance that the wicked have toward God, his Word, life and their lifestyles. They presume that nothing is going to happen to them and that they can continue on with their life as they have been and nothing can touch them. But this passage shows that there is an appointed time that God has in mind, a time that we do not know, when he will deal with them and all that will change!

They will be *blown away* by the winds of war, by their own sins, by the false teachings that they have clung to, by their emotional instability, by unbelief, by economic adversity, and by the counsel that they have accepted from unbelievers and reversionistic believers. They will be *blown to* dislocation, or homelessness, or operation OSN activity, or to the world system (that they loved so much), to the cults, to mental illness, to insanity, and sometimes to slavery and death, the sin unto death for believers.

2. “Nor sinners in the congregation of the righteous.” - והטאים בעדת צדיקים:

The wind of God's judgment blows them **to** their judgment, but it also blows them away **from** doctrinal believers, who continue to walk with the Lord and his Word, and from the assembly of the righteous. The emphasis of *edah* being on the assembly of the righteous, or the place where the righteous gather for worship and instruction in the Word. Today it would be the doctrinal local church.

So when God judges believers in a local church, as we have seen he does in 1 Peter 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?*”, where there will be a threshing sledge phase of relationships being separated, the winnowing phase of everything being up in the air as the **wheat**/doctrinal believer and the **chaff**/reversionistic believer are separated, with the reversionist being blown away from the local church, while the doctrinal believer falls back to the ground remaining in the church.

The word for congregation or assembly is *edah*. Now the translators of the Septuagint usually translated *edah* as *sunagoges* in the Greek, and the Rabbis narrowed it down to the local assembly in the synagogue, while the congregation in its entirety was known as the *kenista*.

In the Church age we make a distinction between the universal Church, or as we refer to it as the body of Christ, and the local church. The entire body of Christ is righteous in the eyes of God, due to their faith in Christ, but when these righteous believers congregate in a central place under the teaching of a Pastor, then we refer to that as a local church.

Edah has that idea of a local assembly of believers or righteous people. Now when one looked at a particular assembly, one would assume that it was an assembly of righteous believers, for after all, that was what it was supposed to be about! The same as a local church, one would naturally assume that everyone who attended there was a believer in Christ – a righteous person! But, as we see so often in life, things are not always as they seem to be. Not everybody who attends a local church is a believer in Christ, a righteous person, and not every believer in Christ lives righteously!

When we take the verb *qum*, to stand, to be able to resist or hold your position, to be able to persist in something, or to continue on in the things you are doing, whereas in regards to the judgment of God the ungodly will not be able to withstand God's judgment on them, and apply it in this concept of *sinners in the congregation of the righteous*, then what we see here is that the believer in Christ, who lives in a state of OSN rebelliousness and reversionism, will not continue on in the local doctrinal church, but be blown away by the wind of God's judgment.

The assembly of the righteous has always been the place where God's people on earth come together for the instruction in his Word, worship of God and fellowship with each other. In their own personal lives they are to live by faith in his Word, meditate on it during the week and apply it in their own lives. Which means that they are to curb the activity of their flesh natures, which we are able to do through the filling of the Holy Spirit and living in our new natures. We are also to live separated lifestyles from those who don't, whether unbelievers or believers in Christ. And we are not to follow after the world system by loving it and getting ourselves involved in it.

The judgment of God enters into the picture by removing the chaff from the wheat, that is to say, when certain individuals in a local church persist in a path of sinning, and there are examples of that in the NT, or persist in their associations with or their involvement with unsaved or reversionistic people in the world system and refuse to separate from them, or refuse to stop their lust and love for the things of the world, then when the judgment of God enters into the picture, God will separate the “*wheat*” believer from the “*chaff*” believer and remove them, not only from the doctrinal believer, but also from the local church. This is done to preserve the purity of the local congregation as to their own walk in life and their doctrinal walk with the Lord and his Word. Pastor Mike