
Perfected in the Word Ministry

“Don’t Be A Fool!”

Psalm 107

Sunday Evening Message

Perfected in the Word Ministry

May 5, 2013



Text:

Psalm 107 [KJV]

Introduction:

Today’s lesson is a word of knowledge – obtained from the historical events of God’s chosen, for the application of our daily lives. The message for today is the **107th Psalm**.

Webster’s Dictionary defines the noun “**fool**” to mean: a person lacking in judgment or prudence. The Hebrew word for **fool** is “**evivl**” (ev-eel’); which is interpreted as one who despises wisdom; one who mocks when guilty; one who is quarrelsome; or one who is licentious (one lacking legal or moral restraints; marked by disregard for strict rules of correctness). In comparison, one who is “**wise**” is characterized by: (1) the ability to govern and discipline oneself by the use of reason; (2) sagacity or shrewdness in the management of affairs; (3) skill and good judgment in the use of resources; (4) caution or circumspection as to danger or risk; one who is characterized by wisdom – marked by deep understanding, keen discernment, and a capacity for sound judgment; exercising sound judgment. The Hebrew word for **wise** is “**Chakam**” (khaw-kawm’); which is interpreted to mean: skilful (in technical work); wise (in administration); shrewd, crafty, cunning, wily, subtle; learned, shrewd (class of men); prudent; wise (ethically and religiously). Today’s topic is simply: “**Don’t Be A Fool!**”

Perfected in the Word Ministry

Background:

Psalm 107 represents the first psalm of the fifth categorized book of the Davidic Covenant. The theme of Book 5 is: ***“Praise and reflection on the return from exile and the beginning of a new era.”*** This psalm calls us to corporate praise; as denoted by the initial indicator: ***“O give thanks unto the Lord!”*** – An imperative call to praise! The core section or reason for praise is: ***“For his mercy endureth for ever!”*** And our response is through instruction of the events which lead us to praise toward God. Although this sacred hymn was not authored by David, it reflects faith in God, and the presence of God and the continuing encounter of God and His people in worship. Psalm 107 is a psalm of thanksgiving; and describes a situation of distress and how God delivered the psalmist. The psalmist promises to fulfill vows made to God during the distress and invites the congregation to join in thanksgiving and praise to God. This psalm shows us our need to acknowledge God’s work in our times of trouble and to witness to others of what God has done for us.

This psalm may be considered as an appendix to the two foregoing [Psalms 105 and 106]. Those represented the providence of God towards his chosen Israelites, who prefigured his gospel church: this, (1.) represents the providences of God to the children of men in general, and calls them to praise him for his kindness and mercy therein: particularly, **1.** In directing and gathering travelers, whom he had justly dispersed, ver. 1-7. **2.** In delivering prisoners, whom he had justly confined, ver. 8-14. **3.** In healing the sick, whom he had justly plagued, ver. 15-22. **4.** In relieving mariners, whom he had justly bestormed, ver. 23-30. **5.** In changing the condition of territories, persons, and families, at his pleasure, to the comfort of his people, and the restraining of wickedness, ver. 31-42. (2.) It encourageth me to a careful observation of God's providences, ver. 43. [Notes by John Brown of Haddington]

Perfected in the Word Ministry

I. The Theme: “Give Thanks to The Lord” [Psalm 107:1-3]

The title of this Psalm is *Hallelujah*, because it sets forth the praises of God for delivering such as are oppressed from four common miseries; after each of which is expressed those intercalary (inserted between other things or parts) verses: “*O that men would praise the Lord,*” “*They cried unto the Lord in their trouble.*” It also praises God for his providence in its effects. [The Adam Clarke Commentary]

Psalm 107 verses 1 through 3 present us with a preface in which the writer exhorts all to praise God, especially the redeemed. Here is a duty prescribed; and the reasons of it are immediately laid down. **1. He is good.** This is his nature. **2. His mercy endureth for ever.** This is the *stream* that flows from the *fountain* of his goodness. For they have had the fullest proof of this goodness, in being saved by the continuing stream of his mercy. Though many Jews returned into Jerusalem from various parts of the world, under the reigns of *Darius Hystaspes*, *Artaxerxes*, and *Alexander the Great*; yet this prophecy has its completion only under the Gospel, when all the ends of the earth hear the salvation of God. [The Adam Clarke Commentary]

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

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

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

These introductory verses call to remembrance of those (the “redeemed”) who had previously been delivered from perilous situations, from which God was the only source of their deliverance. In deed, our enemies can be found in every corner of the world ... from the north, south, east or western hemispheres. And truly, they lie in wait to bring about some form of persecution or torment; either on their own behalf,

Perfected in the Word Ministry

or at the behest of our God for our trespasses against Him. At the end of four upcoming comparisons or *similitude*, the theme of the first verse is repeated ... “**O give thanks unto the LORD, for he is good: for his mercy endureth for ever.**”

II. Exodus from Egypt to the Land of Canaan (The Desert Experience) [Psalm 107:4-9]

Psalm 107 verses 4 through 9 present a **declaration of his goodness** to the **travelers and strangers**, famished. Here begins the FINEST *comparison*: the Israelites in captivity are compared to a *traveler in a dreary, uninhabited, and barren desert*, spent with hunger and thirst, as well as by the fatigues of the journey, Psalms 107:5. [The Adam Clarke Commentary]

- ⁴ They wandered in the **wilderness** in a solitary way; they found no city to dwell in.
- ⁵ Hungry and thirsty, their soul fainted in them.
- ⁶ Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.
- ⁷ And he led them forth by the right way, that they might go to a city of habitation.
- ⁸ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- ⁹ For he satisfieth the longing soul, and filleth the hungry soul with goodness.

By now, we all have heard the story of captivity of the Israelites at the hand of Pharaoh Rameses II (the son of Seti I) in the land of Egypt. We have also heard of their deliverance through God’s servant Moses. The account of the Exodus from Egypt to the Land of Canaan is recorded in Exodus chapters 13 and 14. Even in this *deserted place*, the hand of the Lord proved miraculous toward the children of Israel; as He provided: (1) sweet water from a piece of wood in Marah and Elim; (2) manna and quail (bread and meat) for food in the Desert of Sin; (3) water from the rock in Rephidim. ***It is the fool who is quarrelsome!***

Perfected in the Word Ministry

“Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.” Even though there was much grumbling and complaining by the freed children of Israel – used to being provided for by their harsh slave-masters – the Lord God provided for their every need while in the wilderness of the desert. *“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”* We must respond to God’s providential care (even while going through a desert experience) by giving Him praise!

In testing us, God desires to know how far and how much we will put our trust in Him, as the source and provider for all our needs. Matthew 6:8 says that “God already knows what things we have need of, even before we ask Him!” In communicating with the church at Philippi, the Apostle Paul praises them for giving and receiving to his needs in the ministry [Philippians 4:15]. He specifically mentions the provisions Epaphroditus received of the Philippians in Thessalonica unto his necessity [Philippians 4:16-18]. And then he blessed them by saying: “But my God shall supply all your need according to his riches in glory by Christ Jesus” [Philippians 4:19]. This should be a source of inspiration to us ... that whatever your need, God shall supply it; because He is rich in all things, and has want of nothing! Peter also reminds us to “Cast[ing] all your care upon him; for he careth for you” [1Peter 5:7]. **“Don’t Be A Fool!”** *Trust in the Lord for your everything!*

Perfected in the Word Ministry

III. Exiled in Babylon because of their Rebellion [Psalm 107:10-16]

Psalm 107 verses 10 through 16 present a **declaration of his goodness** to the **prisoners and captives**.

Here begins the SECOND *similitude*, which he uses to illustrate the state of the captives in Babylon, viz., that of a *prisoner in a dreary dungeon*. **1.** *They sit in or inhabit darkness*. They have no light, no peace, no prosperity. **2.** “In the shadow of death.” The place where death reigns, over which he has projected his shadow; those against whom the sentence of death has been pronounced. **3.** They are *bound* in this darkness, have no liberty to revisit the light, and cannot escape from their executioners. **4.** They are *afflicted*, not only by want and privation in general, but they are tortured in the prison, *oni*, afflicted, humbled, distressed. **5.** Their fetters are such as they cannot break; they are *iron*. The reason of their being in this wretched state is given. [The Adam Clarke Commentary]

- ¹⁰ Such as sit in darkness and in the shadow of death, being bound in affliction and iron;
¹¹ Because they **rebelled** against the words of God, and contemned the counsel of the most High:
¹² Therefore he brought down their heart with labour; they fell down, and there was none to help.
¹³ Then they cried unto the LORD in their trouble, and he saved them out of their distresses.
¹⁴ He brought them out of darkness and the shadow of death, and brake their bands in sunder.
¹⁵ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
¹⁶ For he hath broken the gates of brass, and cut the bars of iron in sunder.

Concerning the period following the fall of Jerusalem at the hands of King Nebuchadnezzar and the Babylonians: As recorded in the Chronicles, the kingdom of Judah and Solomon’s temple in Jerusalem were destroyed because of the *stiff-necked* and *hard-heartedness* of the kings, priests and people of Judah. For centuries the kings and people of Judah did evil and detestable things in the eyes of the LORD, and *did not humble themselves* before the prophets who spoke the word of the LORD.

Perfected in the Word Ministry

Some of the evil and detestable things which were performed by King Manasseh were: (1) He rebuilt the high places his father Hezekiah had destroyed following the detestable practices of the nations the Lord had driven out before the Israelites; (2) He erected altars to Baal and made an Asherah pole, as Ahab king of Israel had done, and bowed down to all the starry hosts and worshiped them. – Asherahs were sacred trees or poles set up near an altar for idol worship of the Canaanite goddess Astarte (god of fortune and happiness), which was the supposed consort of Baal; (3) He sacrificed his own son in the fire; (4) practiced sorcery and divination; (5) consulted mediums and spiritists; (6) He took the carved Asherah pole he had made and put it in the temple of God; (7) He shed so much innocent blood that he filled Jerusalem from end to end. As punishment for their increasing sins, “[God] brought up against them the king of the Babylonians [Nebuchadnezzar], who carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons for *seventy sabbatical years*. [Reference 2Chronicles 36:15-21; Jeremiah 25:1-14 – The Fall of Jerusalem]

While suffering in captivity, the people began to complain as they quoted the proverb: “*The fathers have eaten sour grapes, and the children's teeth are set on edge?*” [Ezekiel 18:2b] – Which means: “*The fathers have partaken of sin, and their children suffer for it.*” In this statement, the Exile from Judah is blamed on the sins of their forefathers. The exiles further complained that “The way of the Lord is not just.” [Ezekiel 18:25,29] But then God reminded them that “It is [their] ways that are unjust!” **It is the fool who mocks when guilty!**

Perfected in the Word Ministry

The Lord God says: “If a righteous man turns from his righteousness and commits sin, he will die for it; because of the sin he has committed he will die. But if a wicked man turns away from the wickedness he has committed and does what is just and right, he will save his life. Because he considers all the offenses he has committed and turns away from them, he will surely live; he will not die. Therefore, O house of Israel, I will judge you, each one according to his ways, declares the Sovereign Lord. Repent! Turn away from all your offenses; then sin will not be your downfall. Rid yourselves of all the offenses you have committed, and get a *new heart* and a *new spirit*. Why will you die, O house of Israel? For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!” [Ezekiel 18:26-28,30-32]

“Don’t Be A Fool!” *Learn from past experiences!*

“Then they cried unto the LORD in their trouble, and he saved them out of their distresses.” In God’s mercy and in order to restore His holy name, which was profaned by the house of Israel while in captivity, He moved over the heart of King Cyrus of Persia to allow the remnant that survived the exile to return back to the provinces of Judah. *“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”* We must respond to God’s restoration (caused by our own rebellion) by giving Him praise!

Perfecting in the Word Ministry

IV. Transgression [Psalm 107:17-22]

Psalm 107 verses 17 through 22 present a **declaration of his goodness** to the **sick**. This is the THIRD *comparison*; the captivity being compared to *a person in a dangerous malady*. Our Version does not express this clause well: **Fools** *midderech pisham, because of the way of their transgressions, are afflicted*. Most human maladies are the fruits of **sin**; *misery* and **sin** are married together in bonds that can never be broken. [The Adam Clarke Commentary]

- ¹⁷ **Fools** because of their **transgression**, and because of their iniquities, are afflicted.
¹⁸ Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
¹⁹ Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.
²⁰ He sent his word, and healed them, and delivered them from their destructions.
²¹ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
²² And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

In *The Story of Job*, his youngest acquaintance (Elihu son of Barakel) was in contempt of Job's self-righteousness, and had these words: "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: ***So that his life abhorreth bread, and his soul dainty meat.***" [Job 33:14-20] ***It is the fool who despises wisdom!***

Perfected in the Word Ministry

“Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.” God placed Job in a position where he had to recognize who God is! Like Job, many of us only have a superficial knowledge of God ... from what he have heard through others. After God exposed himself to Job, Job said: “My ears had heard of you, but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes.” [Job 42:5,6] God restored Job and made him twice as prosperous as before after he prayed for his “miserable comforters” (Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite). ***“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”*** We must respond to God’s deliverance (caused by our own transgressions and iniquities) by giving Him sacrificial thanksgiving, and declaring his works with rejoicing! **“Don’t Be A Fool!”** ***Humble yourself before God, acknowledging your sins and trespasses against Him!***

Perfected in the Word Ministry

V. The Storms of Life [Psalm 107:23-32]

Psalm 107 verses 23 through 32 present a **declaration of his goodness** to the **mariners**. This is the FOURTH *comparison*. Their captivity was as dangerous and alarming as a dreadful tempest at sea to a weather-beaten mariner. [The Adam Clarke Commentary]

- 23 They that go down to the sea in ships, that do business in great waters;
24 These see the works of the LORD, and his wonders in the deep.
25 For he commandeth, and raiseth the **stormy** wind, which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.
28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
29 He maketh the storm a calm, so that the waves thereof are still.
30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.
31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

One day while Jesus was aboard the disciple's ship, there arose a great storm of wind, and the waves broke over the ship, so that it was nearly swamped with water. Jesus was in the stern of the ship, sleeping on a cushion; when the disciples woke him and said: "***Master, carest thou not that we perish?***" – or "***Don't you care if we drown?***" "Then Jesus "arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" [Mark 4:35-41] ***It is the fool who is licentious!*** [one who despises wisdom; one who mocks when guilty; one who is quarrelsome; one lacking legal or moral restraints; marked by disregard for strict rules of correctness]

Perfected in the Word Ministry

“Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.” God even protects the seamen and sailors of the deep sea; who all so well know the perils of the ocean and other great bodies of water. Sometimes we embark upon the sea of life, knowing full and well what dangers we will face once exposed to the wrath of an angry sea, but yet when we are tossed about by the waves of life in a tempestuous situation, God is faithful and just to rescue us from the sea of torment. *“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!”* We must respond to God’s deliverance (even though we expose ourselves to the pitfalls and dangers of an angry sea) by exalting Him in the congregation of the people, and praising Him in the assembly of the elders! **“Don’t Be A Fool!”** *Call upon Him in your time of trouble!*

Perfected in the Word Ministry

VI. The Summation [Psalm 107:33-43]

Psalm 107 verses 33 through 43 represent **a praise of God's power and providence**; which is evidently seen in the changes and varieties in the world, of which he gives many instances, that prove him to be the sole Disposer and Governor of the universe. And then provides the conclusion, which sets forth the use we are to make of it.

After having, as above, illustrated the state of the Jews in their captivity, and the deliverance which God wrought for them, he now turns to the general conduct of God in reference to the poor and needy; and ❶his gracious interpositions in their behalf, ❷the providential supply of their wants, and ❸his opposition to their oppressors. *On account of the wickedness of men*, he sometimes changes a *fruitful land into a desert*. See the general state of Egypt in the present time: once a fertile land; now an arid, sandy wilderness. Again, by his blessing on honest industry, he has changed deserts into highly fertile ground. And, as for the wickedness of their inhabitants, many lands are cursed and rendered barren; so, ***when a people acknowledge him in all their ways, he blesses their toil, gives them rain and fruitful seasons, and fills their hearts with joy and gladness.*** [The Adam Clarke Commentary]

- ³³ He turneth rivers into a wilderness, and the watersprings into dry ground;
³⁴ A fruitful land into barrenness, for the wickedness of them that dwell therein.
³⁵ He turneth the wilderness into a standing water, and dry ground into watersprings.
³⁶ And there he maketh the hungry to dwell, that they may prepare a city for habitation;
³⁷ And sow the fields, and plant vineyards, which may yield fruits of increase.
³⁸ He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
³⁹ Again, they are minished and brought low through oppression, affliction, and sorrow.
⁴⁰ He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.
⁴¹ Yet setteth he the poor on high from affliction, and maketh him families like a flock.
⁴² The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.
⁴³ Whoso is **wise**, and will observe these things, even they shall understand the lovingkindness of the LORD.

Perfected in the Word Ministry

Conclusion:

Saints and Children of the Body of Christ, we are no better today than the Israelites of our past. What have we done to stave off the wrath of God, because of our many transgressions against His commands? ***It is the tempter's job to tempt us in the area where we are most vulnerable.*** Even Jesus was tempted by Satan on three occasions after fasting forty days in the desert.” [Luke 4:1-13] But Jesus resisted the Devil, and he fled from him. [James 4:7: Submit yourselves therefore to God. Resist the devil, and he will flee from you.]

Today we continue to insult God, by mocking His commands and decrees for mankind. Saints, ***“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”*** [Galatians 6:7] We should call our attention to the wrath of God against the city of ***Sodom and Gomorrah*** for their grievous **sins** (where the spirit of ***homosexuality, sexual perversion, wickedness, and adultery*** was pervasive throughout the land); where God could not find ***50...45...40...30...20...or 10 righteous*** people. The land of Sodom and Gomorrah is no more, save the memory of its existence. But we have erected other cities comparable to Sodom and Gomorrah ... Las Vegas (referred to as Sin City), Los Angeles, San Francisco, Massachusetts, Vermont, London, and yes ... Baltimore. The countries of Canada, the Netherlands and Belgium also officially recognize ***same-sex marriage***.

Concerning ***Godlessness in the Last Days***, 2Timothy 3:1-9 reads in The Bible in Basic English as follows: “But be certain of this, that in the last days times of trouble will come. For men will be lovers of self, lovers of money, uplifted in pride, given to bitter words, going against the authority of their fathers, never giving praise, having no religion, without natural love, bitter haters, saying evil of others, violent and uncontrolled, hating all good, false to their friends, acting without thought, lifted up in mind, loving pleasure more than God; Having a form of religion, but turning their backs on the power of it: go not with these.

Perfected in the Word Ministry

For these are they who go secretly into houses, making prisoners of **foolish** women, weighted down with sin, turned from the way by their evil desires, ever learning, and never coming to the knowledge of what is true. And as James and Jambres went against Moses, so do these go against what is true: men of evil minds, who, tested by faith, are seen to be false. But they will go no farther: for their **foolish** behaviour will be clear to all men, as theirs was in the end.”

Concerning *God's Wrath Against Mankind*, Romans 1:18-32 reads in The Bible in Basic English as follows: “For there is a revelation of the wrath of God from heaven against all the wrongdoing and evil thoughts of men who keep down what is true by wrongdoing; because the knowledge of God may be seen in them, God having made it clear to them. For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made, so that men have no reason for wrongdoing: Because, having the knowledge of God, they did not give glory to God as God, and did not give praise, but their minds were full of **foolish** things, and their hearts, being without sense, were made dark. Seeming to be wise, they were in fact **foolish**, and by them the glory of the eternal God was changed and made into the image of man who is not eternal, and of birds and beasts and things which go on the earth. For this reason God gave them up to the evil desires of their hearts, working shame in their bodies with one another: Because by them the true word of God was changed into that which is false, and they gave worship and honour to the thing which is made, and not to him who made it, to whom be blessing for ever. So be it. For this reason God gave them up to evil passions, and their women were changing the natural use into one which is unnatural: And in the same way the men gave up the natural use of the

Perfected in the Word Ministry

woman and were burning in their desire for one another, men doing shame with men, and getting in their bodies the right reward of their evil-doing. And because they had not the mind to keep God in their knowledge, God gave them up to an evil mind, to do those things which are not right; being full of all wrongdoing, evil, desire for the goods of others, hate, envy, putting to death, fighting, deceit, cruel ways, evil talk, and false statements about others; hated by God, full of pride, without respect, full of loud talk, given to evil inventions, not honouring father or mother, without knowledge, not true to their undertakings, unkind, having no mercy: Who, though they have knowledge of the law of God, that the fate of those who do these things is death, not only go on doing these things themselves, but give approval to those who do them.”

The words of our Lord (concerning *Clean and Unclean*), as recorded in St. Mark 7:15,18b-23 reads in The Bible in Basic English as follows: “There is nothing outside the man which, going into him, is able to make him unclean: but the things which come out of the man are those which make the man unclean ... Do you not see that whatever goes into a man from outside is not able to make him unclean, because it goes not into the heart but into the stomach, and goes out with the waste? He said this, making all food clean ... That which comes out of the man, that makes the man unclean. Because from inside, from the heart of men, come evil thoughts and unclean pleasures, the taking of goods and of life, broken faith between husband and wife, the desire of wealth, wrongdoing, deceit, sins of the flesh, an evil eye, angry words, pride, foolish acts: All these evil things come from inside, and make the man unclean.”

Perfected in the Word Ministry

Indeed, this message is not for those who are reprobate nor those who (by their own words) do not believe in God; but it is to anyone who proclaims to be a child of God (as was the case with the Israelites in today's lesson). Romans chapter 6 provides a discourse on the subject: "***Dead to Sin, Alive in Christ.***" There is a single verse in this chapter that is quite sobering to any that would listen: "***What then? shall we sin, because we are not under the law, but under grace? God forbid.***" [Romans 6:15]

And just in case any of us perceives that God's elect leaders are exempt from God's judgment, Ephesians 6:12 reminds us that "***we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.***"

Saints and children of the Most High God, whatever your experience: (1) through the deserts of your symbolic Egypt; (2) through your exile to your spiritual Babylon; (3) through your Job experience; or (4) through the storms of life in a tempestuous sea, turn to God for your deliverance and restoration. We should learn from not only our recent experiences, but from the past experiences of historical events. The old adage, "*Experience is the best teacher*" should teach us to avoid situations that would separate us from the grace of God; and thereby stave off His hand of judgement.

Saints of God, "***The fool hath said in his heart, There is no God.*** They are corrupt, they have done abominable works, there is none that doeth good." [Psalm 14:1; 53:1] – "Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity." [Ecclesiastes 2:15] "**Don't Be A Fool!**"