

Part 2 – Praise When the Wicked are Plucked Out

In part 1 we learned that this Psalm is another Maschil Psalm, which means it's a Psalm of instruction to give us understanding. We also learned that it was written by David, after he heard how Doeg (an Edomite who was a servant of king Saul) had not only lied about the priest Ahimelech's encounter with David, but also *killed* him, *all* his family and even their animals, at the order of king Saul. So, David began the Psalm by mocking Doeg in calling him a 'mighty man' and asked why he boasted about doing such wickedness (murdering innocent and defenseless people, even the *priests* of God). Certainly, Doeg was *not* a mighty man and that was David's point. It's like a 'bully' only picking on those who are weaker than him. David also spoke about the lies of Doeg and compared them to a sharp razor because the lies he told caused innocent people to be 'sliced up' via the sword. David also pointed out that he loved evil more than good and would rather speak lies than truth. And David will now begin to tell Doeg the *consequences* (curse from God) of what his devouring words (lies) and deceitful tongue *will* bring upon him...

Psalm 52

5 God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

Now we see the 'curse' that comes from God upon those who love evil more than good and lying rather than speaking righteousness (vs 4). First off, the word 'God' here is again (as in verse 1) '**El**' (#410), which means the **Almighty God** who is **Omnipotent**; it shows His strength, power and might. 'El is the God Who *knows all* (first occ. Gen 14:18-22) **and sees all** (Gen 16:13) and that *performeth all things* for His people (Ps 57:2) and in Whom *all* the Divine attributes are concentrated. Now, the word '**destroy**' here means **to tear down** (#5422) and the words '**take thee away**' mean **to lay hold of**; especially **to pick up fire** (#2846). And then the words '**pluck thee out**' mean **to tear away** (#5255) and the words '**dwelling place**' mean **a tent** (#168) so it's referring to his house; the place where he lived. And the word '**root**' means indeed **to root** but also (by implication) **to pluck from it** (#8327). And the words '**land of the living**' refers to **living in a flesh body on earth**. So, David is prophesying of God's punishment that he is assured will come upon Doeg for the wicked things he has said and done (lying and murder). Now, the *Companion Bible* points out that the words - *he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living* – are a figure of speech (*Anabasis*, apx 6) which is an increase of emphasis, or sense, in successive sentences. So, it's not that he's speaking of *different* things here, but describing the same 'curse' that will come upon the Doeg in three different ways, *for emphasis*.

And David could be assured of this 'end result' for Doeg, because that's what our Heavenly Father promised would happen to those who, without repentance, do wickedly. After all, the reason the children of Israel inherited the Promise Land was not because of their own righteousness. But rather because God promised Abraham, Isaac and Jacob/Israel that He would give their descendants that land. And He made that promise because of the wickedness that the

‘heathen’ nations were doing (Deut 9:4-6). We can also look at God’s response to the wickedness done at Sodom and Gomorrah (Gen 19) to see the kind of vile things that were going on in the Promise Land (the land of Canaan) *and* God’s response to it, which was to *burn it all* with ‘brimstone and fire’ from heaven. Further, God also promised Israel that He would bring the curses (Lev 26, Deut 28) upon Israel *themselves* **if** they did wickedly, like the heathen nations before them. This was indeed a promise He kept. So, this was why David was so assured Doeg would not only lose his material wealth (that he likely stole from the priests he murdered) but also, that he would lose his own life. As the very first Psalm said, the wicked are like the chaff (vs 4), which is the *useless* part of the grain that is *discarded* (and usually burnt) after harvest. And verse 6 tells us that the way of the ungodly shall *perish*. But, this promise (that God will destroy the wicked) is truly written *all over* His Word. Remember what Psalms 37 taught us?

8 *Cease from anger; and forsake wrath: fret not thyself in any wise to do evil.*
9 *For **evildoers shall be cut off**: but those that wait upon the LORD, they shall inherit the earth.*
10 *For yet a little while, and **the wicked shall not be**: yea, thou shalt diligently consider his place, and **it shall not be**.*
11 *But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*
12 *The wicked plotteth against the just, and gnasheth upon him with his teeth.*
13 *The Lord shall laugh at him: **for he seeth that his day is coming**.*
14 *The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.*
15 ***Their sword shall enter into their own heart, and their bows shall be broken.***
16 *A little that a righteous man hath is better than the riches of many wicked.*
17 *For **the arms of the wicked shall be broken**: but the LORD upholdeth the righteous.*
18 *The LORD knoweth the days of the upright: and their inheritance shall be for ever.*
19 *They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.*
20 *But **the wicked shall perish**, and the enemies of the LORD shall be as the fat of lambs: **they shall consume; into smoke shall they consume away**.*
Ps 37:8-20

And these are just *a few* of the places that promise destruction for the wicked ones, who utterly refuse to repent for their sins and do what’s right. And the New Testament is full of these promises too. Consider what Jesus Himself said...

36 *Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.*
37 *He answered and said unto them, He that soweth the good seed is the Son of man;*
38 *The field is the world; the good seed are the children of the kingdom; but **the tares are the children of the wicked one**;*
39 *The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*
40 *As **therefore the tares are gathered and burned in the fire**; so shall it be in the end of this world.*

*41 The Son of man shall send forth his angels, and **they shall gather out of his kingdom all things that offend, and them which do iniquity;***

*42 **And shall cast them into a furnace of fire:** *there shall be wailing and gnashing of teeth.**

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear; let him hear.

Matt 13:36-43

When Jesus Christ returns, all the ‘tares’ (children of Satan, which include those who are not his literal children, but serve him by doing evil) will be gathered up and ‘burned’ - just as the tares in the parable. While many think of fire in only fleshly terms, the ‘furnace of fire’ being spoken of in vs 42 is not physical. It’s a spiritual fire which comes from having to face the truth when they’ve spent their entire life denying it. And that fire *burns deep*, into the *innermost* part of their wicked ‘inner man’. And the term ‘*wailing and gnashing of teeth*’ means they’ll be spiritually tormented *from the truth*. As our Heavenly Father said in Jer 23:30, *Is not my word **like as a fire**? saith the LORD; and like a hammer that breaketh the rock in pieces?* Isa 11:4 also tells us that, *with righteousness shall he judge the poor; and reprove with equity for the meek of the earth: and **he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*** This is speaking of what Jesus Christ will do at His Second Advent. And the wicked ones who die before then are tormented by this fire (the truth) when they are cast into ‘hell’, which is the ‘bad side’ of the spirital/heavenly dimension we all go to when we die (Lk 16). And even Satan himself will have to endure this spiritual fire from Jesus Christ. As 2 Thess 2:8 says: *then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.* Satan will undoubtedly be *humiliated* when he’s arrested by Jesus’ angel, as Rev 20:1-3 records. But he will be further humiliated when he gets a good ‘slicing’ by truth that comes from Jesus Christ Himself! And, as Rev 19:15 also says, this ‘sword’ will ‘fall upon’ *many others*, for ***out of his mouth goeth a sharp sword, that with it he should smite the nations:** and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.* To learn more about this, check out the following studies...

Parable of the Tares - <https://t.me/BibleStudyDownload/251>

Sinners Are Not Tormented Forever - <https://t.me/BibleStudyDownload/330>

So, while the Scriptures don’t record what ever became of Doeg, we can rest assured that his ‘end’ was not a pleasant one. Because our Heavenly Father is faithful to ‘reward’ the wicked ones for their evil deeds. Both in this life and (even more so) when Jesus Christ returns. And the history of the Bible gives us many examples of this too (1 Cor 10:11). Peter also warned about this...

*4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, **to be reserved unto judgment;***

*5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, **bringing in the flood upon the world of the ungodly;***

6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2 Peter 2:4-9

The fallen angels (from Gen 6) being cast to hell (prison in spiritual/heavenly dimension), the flood of Noah and the destruction of Sodom and Gomorrah are just *a few* examples of what happens to those who are wicked and refuse to repent. And, as Peter so well pointed out, our Heavenly Father well knows how to ‘reserve’ (#5083, to detain in prison) the wicked ones for the day of judgment. So, we *should* remember the vital lesson from Psalms 37. Even though it seems like the wicked ‘get away’ with evil, they are only digging their own grave. They **will** be punished for their unrepentant sins and *perfectly* so, for our Heavenly Father *is a man of war* (Ex 15:3) and *in righteousness he doth judge and make war* (#Rev 19:11).

Now, this verse also ends with another ‘selah’, which means to ‘stop and think’ about what has *been said* (vs 4) with what’s *about to be said* (vs 5). So, the ‘selah’ is connecting God’s judgment (vs 4) with the righteous onlookers (vs 6) ...

Psalms 52

6 The righteous also shall see, and fear, and shall laugh at him:

The word ‘**righteous**’ here means **just** (#6662) and comes from a prime root that means **to be** (or **make**) **right**, in a moral or forensic sense (#6663). And the word ‘**fear**’ can mean both to **fear** (as in be frightened) as well as morally to **revere** (#3372). And the word ‘**laugh**’ not only means to **laugh** but to do so *in pleasure or detraction* (which means, *to belittle the importance or value of someone or something, even to speak slightly about someone or something*). In other words, David’s simply pointing out that, when the righteous (those who love and serve our Heavenly Father) see the ‘curses’ (punishment) come upon Doeg (yea, on any wicked person) they not only get pleasure in seeing the wicked ‘get what they deserve’ but that also causes them to **revere** (honor) our Heavenly Father. And it also puts the ‘fear of God’ into them as well, because seeing the wicked get punished by God helps people realize that there is a ‘Higher Authority’ than those in the earthly government. And He does see all, know all and He **will** do something about the wickedness done on earth. Further, it also pleases people who are righteous to see the wicked get what they deserve. Because *the wicked ones hurt others*. And even if the righteous have not been directly affected by the wickedness done (as David) they still mourn for the harm done to others (i.e. the priests and their families who were killed). So, this verse isn’t saying that they’ll laugh in the sense of ‘ha ha, that’s funny’ but that the righteous will *delight* in seeing the wicked ones get what they *truly* deserve. But it also causes *great* reverence for the Lord (YHWH) as well because it reiterates the timeless truth that the wicked truly don’t get away with anything. Our

Heavenly Father *will* punish the wicked, *in due time*. And His ways in doing so, and the time He chooses to do so, are *always* best. By the way, this (being looked at with disdain) is also prophesied to happen to Satan. In the 14th chapter of Isaiah, the Lord speaks to Satan, by using the Assyrian as a ‘type’ for him. And, it is written that...

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

Isa 14:12-16

So, this *will* also happen to Satan. As Rev 20:1-3 declares, Satan will be arrested by a mighty angel when Jesus Christ returns and put in prison, sealed up for the entire Millennium. And, as 2 Thess 2:8 says, when he is ‘revealed’ (#601 exposed to really be Satan and *not* God) then the Lord shall ‘consume’ him (Satan) with the spirit of His mouth, for the brightness (manifestation, #2015) of Jesus’s return *will* ‘destroy’ (render him entirely powerless, #2673) Satan. In other words, before Jesus returns, Satan will lie a lot. And one of the biggest lies he’ll tell is that he is God Almighty (2 Thess 2:4). And he’ll even lie about our Heavenly Father and his holy angels in heaven (Rev 13:6). And he’ll do ‘great wonders’ that cause people to believe his lies (Rev 13:13-14). But this ‘great lie’ will come toppling down like a house of cards when Jesus Christ returns because *it’ll be obvious* that Satan is *not* God and he sure as heck does *not* have power over Jesus Christ. That’ll be shown untrue when Satan is arrested and locked up tightly in the bottomless pit for the entire Millenium, which Rev 20:1-3 tells us *will* happen. And, because Satan’s ego is so *huge* (Ezek 28, Isa 14), this will be worse than humiliating for him. And those who have been persecuted by him (and other wicked ones) before Jesus’ return will be quite happy to see the ‘snake’ get what he so rightfully deserves – *utter humiliation and defeat*.

Psalm 52

7 Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

This is what the righteous will say when they see the wicked get what they deserve. And while David’s speaking of Doeg here, it truly applies to *all* the wicked ones, who don’t repent. The word ‘**man**’ here in the Hebrew word *geber* (#1396), which means *a valiant man* or *warrior* and the word ‘**made**’ means *to put*. And the word ‘**God**’ is the ‘title’ *’Elohiym* (#430), which means *the Supreme God*, who is our *Creator*. And then the word ‘**strength**’ means *a fortified place* and, figuratively, *a defence* (#4581). So, the lesson to the ‘righteous’ onlookers is what happens when we don’t trust in the Supreme God, our Creator no matter how ‘strong’ or ‘mighty’ we think we are. Trusting in (being confident and sure, #982) and ‘strengthening’ (being stout,

#5810) ourselves in riches (accumulated wealth, #6239), *especially* that which is gotten from wickedness (eagerly coveting, #1942) simply doesn't benefit us, in the long term. We might enjoy earthly things *for a while*, but it will come back to 'bite us' in the rear end. As Psalms 49 so well explained, our flesh body is *not* going to live forever, *and* we *can't* take the material things we've collected on earth with us - no matter if they were gotten through wickedness or through God's blessing our hard work. So, it's utter foolishness to 'sell out' godly morals (the Word of God) just to get riches. They are, after all very temporary because enjoying them can only be done in the flesh body, which is also very temporary. Paul warns of this in Tim 6 when he warns us not to be covetous (which is idolatry, Col 3:5). So, even those who are rich from God blessing their hard work should be on guard not to let their heart depart from the Lord and lust after money. After all, ***the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*** (vs 10). That's why, in verses 6-8, Paul says that, ***godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.*** As Peter put it in 1 Peter 4:2, we should live the rest of our life here in the flesh *to do God's will*, not to serve carnal lusts. And even if someone who is wicked does live their entire flesh life with their riches, it's still not worth it to be stuck in 'hell' after they die. Or, if they're still living when Christ returns, being on the receiving end of His 'cup of wrath' isn't worth all the riches in the world! As Jesus so forthrightly said, *what shall it profit a man, if he shall gain the whole world, and lose his own soul?* (Mark 8:36)

Psalms 52

8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

David's now comparing the righteous ones (by using himself as an example) to the wicked ones. The righteous are indeed like a green olive tree, well protected in the House of God. And when we have His Holy Spirit (and Word) within us (in our 'inner man') then there is *nothing* that can spiritually harm us (Lk 10:19). Now, both times the word 'God' is used here, they are '**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*. And, interestingly, the olive tree was used in the Temple that Solomon built. Both to make the cherubim's that protected the Ark of the Covenant (1 Kings 6:23) and the doors that protected it (1 Kings 6:31-33). And the righteous man is also likened to *a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper* (Ps 1:3). And Jer 17:8 echo's this statement by saying those who trust in the Lord (YHWH) *shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*

And this is in stark contrast to the ungodly who are *like the chaff which the wind driveth away* (Ps 1:4); and those who trust in man and let their heart depart from the Lord are *like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited* (Jer 17:5-6). As anyone knows, plants (trees

included) need water to grow. And so it is with us *spiritually*. And that's essentially the lesson David's putting forth here. The righteous will be like a well-watered tree that is growing next to an eternal water source. When we keep our heart and mind firmly upon God's Word (daily studying it and keeping it at the forefront of our heart and mind) then we will spiritually grow just like a well-watered tree. As Jesus Christ told us in John 6:63, the Word of God is what gives us spiritual life. So, if we continue to draw from the Living Water of God's Word each day, we'll never run out of spiritual water that gives life to our soul. Psalms 37 also gave us a valuable lesson about this...

23 The steps of a good man are ordered by the LORD: and he delighteth in his way.
24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.
25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.
26 He is ever merciful, and lendeth; and his seed is blessed.
Ps 37:23-26

And again, this is in stark contrast with the wicked...

35 I have seen the wicked in great power, and spreading himself like a green bay tree.
36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.
Ps 37:35-36

And notice how David adds to the end of this verse 8 (in Ps 53) the fact that he trusted in God's mercy (not fully getting what we deserve) 'forever and ever'. This point was added because David knew he sinned at times, for we all fall short of God's righteousness (Rom 3:23). But when we humbly repent (as David did in the last Psalm 51) the Lord will be merciful to us and continue to give us the Living Waters (John 4) that we need so very much to live spiritually.

Moreover, the olive is also symbolic of the Holy Spirit and of truth, which are actually one in the same (John 15:26). Olive oil was also used to physically anoint people for this very purpose (the word 'oil' means oil from the olive, #8081). Olive oil was therefore also used to light the candlesticks in the Temple of God (Ex 27:20) and is also used, as an analogy, in Zech 4:11-14, to prophesy of the *truth* that the two witnesses will pour out when they are on earth testifying against the wicked ones, even Satan himself (Rev 11). As a matter of fact, "Christ" (#5547) means 'anointed', which comes from the base word meaning, 'to smear or rub with oil' (#5548). We can even find a part of God's sacred name ***Yehovah*** (#3068) in the Greek word for olive (#1636), which is "***El-ah-Yah***." Therefore, it should be no surprise that our Heavenly Father's Holy Spirit (which is truth) is symbolized by olive oil, for He is the oil that sustains our lamps (Mth 25:1-13). [**Oil Needed; Be Sure You're Ready** - <https://t.me/BibleStudyDownload/286>].

Psalm 52

*9 I will praise thee for ever, because thou hast done it: and I will **wait** on thy name; for it is good before thy saints.*

David now shows how much faith he has that the Lord (YHVH) *will* punish Doeg (yea, all unrepentant evil doers) by praising Him for it *before* it happened! He also ascribes *all* the glory for the wicked ‘getting what they deserve’ to our Heavenly Father. And we too can (and should) glorify Him for what we know will come to pass (Ps 22:23, 86:9, Rom 15:6, Mth 5:16, 1 Cor 6:20, 1 Pt 2:12). For, just as David was assured (because of what God’s Word told him) that Doeg would get punished by God for his wickedness, so too can we be assured He’ll do so in our lifetime. As it is written...

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
*7 Saying with a loud voice, **Fear God, and give glory to him; for the hour of his judgment is come: and worship him** that made heaven, and earth, and the sea, and the fountains of waters.*
8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 14:6-8

So, the call to glorify God will be part of the Gospel of the *true* Jesus Christ, that is spoken to warn people to repent for believing in Satan’s lies (and worshiping him), when he’s here on earth (Mth 10:18-22, Mk 13:9-13, Lk 21:12-19, Rev 11). As Jesus said in Matt 24:14, *this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.* And it’s also written...

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.
3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Rev 15:2-4

Indeed, our Heavenly Father’s name *will* be greatly glorified when Jesus Christ returns, for every knee *will* bow to Him and every tongue shall be forced to confess that He *alone* is truly the King of kings and Lord of lords (Isa 45:23, Rom 14:11, Phil 2:10). As our Heavenly Father said in Num 14:21: *as truly as I live, all the earth shall be filled with the glory of the LORD.* When the Lord (YHVH) swears by Himself, that means it WILL come to pass, no matter what! And He also won’t give His glory, or praise, to false gods or idols (Isa 42:8, Isa 48:11). As He said in Isa 66:18: *it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.*

And David also says that he'll 'wait' on the Lord's name which means to 'wait' upon *Him*. But, as we've learned from previous studies in the Psalms, this word '**wait**' doesn't mean to just sit around idly. In the Hebrew it's *qavah* (#6960), which is a prime root that means **to bind together** (perhaps by twisting), i.e. **collect**; (figuratively) **to expect**. So, as we are 'waiting' (patiently) for the return of Jesus Christ to punish all the wicked ones, we must continue to bind our soul to His through daily studying His Word, meditating on it and also incorporating it into our daily life. If we want to be found faithful when Jesus Christ returns (or when we die, whichever comes first) we *must* continue to follow Him *wholeheartedly*. As other Scriptures that use this word 'wait' also tell us...

*Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I **wait** all the day.*
Ps 25:5

***Wait** on the LORD: be of good courage, and he shall strengthen thine heart: **wait**, I say, on the LORD.*
Ps 27:14

*For evildoers shall be cut off: but those that **wait** upon the LORD, they shall inherit the earth.*
Ps 37:9

***Wait** on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*
Ps 37:34

And Ps 130:5 also says: *I **wait** for the LORD, my soul doth **wait**, and in his word do I hope.* As Paul told us in his letter to the Romans...

22 *For we know that the whole creation groaneth and travaileth in pain together until now.*

23 *And not only they, but ourselves also, which have the firstfruits of the Spirit, **even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.***

24 *For **we are saved by hope**: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

25 ***But if we hope for that we see not, then do we with patience wait for it.***

26 ***Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.***

27 *And he that searcheth the hearts knoweth what is the mind of the Spirit, **because he maketh intercession for the saints according to the will of God.***

28 *And we know that **all things work together for good to them that love God**, to them who are the called according to his purpose.*

Rom 8:22-28

So, this word ‘wait’ really means that we should ‘work while we wait’ as we are to serving the Lord (YHVH) by using our gift(s) to help others to turn back to our Heavenly Father, if only by the way we live our life (Mth 5:16). And David ends this verse 9 (in Ps 52) by stating that *it is good before thy saints*. He’s referring to the judgments that are going to come upon all the unrepentant sinners. It is ‘good’ to us because, anyone who doesn’t love our Heavenly Father deserves to be punished, because they do wicked things that need to be punished. First off, that’s true justice, but that’s also what teaches people why they should not sin. Sin doesn’t pay, in the end and that’s the lesson all people need to understand. So, when we see God’s ‘cup of wrath’ poured out upon all the wicked ones, and even the ‘workers of iniquity’ (Mth 7:21-23) when Jesus Christ returns, it indeed will be ‘good’ before all the ‘saints’ (those righteous onlookers). As Jesus Himself told us in Luke 21:28: *when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*.

To the chief Musician upon Ma'-ha-lath

This beautiful Psalm ends with a ‘subscription’, part of which we have seen before. So, by now we know that *To the chief Musician* means ‘to He that has the victory’ or ‘to He that gives the victory’ – which, of course, is Jesus Christ (apx 64). But what does the word *Ma'-ha-lath* mean? The *Companion Bible* has an appendix (65 IX) that explains that it means ‘the great dancing’. You can read that appendix via this link [<https://t.me/BestStudyBible/12>] if you don’t have a *Companion Bible*, for it gives a more detailed explanation as to why this word was added to the subtitle; but the jest of it is that: because of David’s past victories (over Goliath and the Philistines), he *knew* that the ‘Chief Musician’ was the one who *always* gives us the victory and thus, He (Jesus Christ) truly does give us occasion to ‘sing and dance’ *greatly*! As the great prophet, Jeremiah, foretold...

*10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, **He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.***

*11 **For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.***

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

*13 Then shall the virgin rejoice **in the dance**, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.*

Jer 31:10-13

And so it shall be...

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

*3 And **they sung as it were a new song before the throne**, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

*4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. **These were redeemed from among men, being the firstfruits unto God and to the Lamb.***

5 And in their mouth was found no guile: for they are without fault before the throne of God.

Rev 14:1-5

*1 Praise ye the LORD. **Sing unto the LORD a new song**, and his praise in the congregation of saints.*

*2 Let Israel rejoice in him that made him: let the children of Zion **be joyful in their King.***

*3 **Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.***

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

*5 **Let the saints be joyful in glory: let them sing aloud upon their beds.***

*6 **Let the high praises of God be in their mouth, and a twoedged sword in their hand;***

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

*9 To execute upon them the judgment written: **this honour have all his saints.** Praise ye the LORD.*

Ps 149

AMEN.