

Swords and Strength

Psa 52:1-6

Psa 52:1 To the chief Musician, Maschil, *A Psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

Psa 52:2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

Psa 52:3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

Psa 52:4 Thou lovest all devouring words, O *thou* deceitful tongue.

Psa 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.

Psa 52:6 The righteous also shall see, and fear, and shall laugh at him:

This study comes on heels of what is a very pivotal Psalm that speaks to the process of judgement that comes upon God's elect while we are in the earth. Judgement comes from the word of God which is the sharpest two edged sword, and God willing we will see the correlation of our own sword or iniquities which are likened unto the sword of Goliath which is a connected story to our psalm this evening.

David was granted victory over Goliath by the Lord with an outward victory over Goliath, but the greater battle that we all must fight the rest of our life is the inward battle of dying daily as the Lord shows us our own iniquities and how they are used to chasten and scourge us.

After King David repossessed the sword of Goliath from Ahimelech we read these verses in the book of Samuel.

1Sa 21:9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that here. And David said, *There is* none like that; give it me.

1Sa 21:10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

1Sa 21:11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

1Sa 21:12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

Here we find David taking back this sword which represents the iniquity of Goliath, his sword, his word, which was corrupt and against God's anointed and all of Israel. Right after David possesses the sword we read of how he was sore afraid.

David cannot cast out fear with this sword of Goliath, and we see a different spirit in David as he bears this sword of iniquity which is in type and shadow bringing torment and judgement upon us as our own iniquities are promised they will (Jer 2:19). God is showing us that when we trust in our own strength or the sin of another they become a part of us and our own iniquity or deceitful sword will chasten us.

Where God sends his accepted anointed servant of God in shadow and type and what He has him do is all very instructive for us today to know what we are to do now that we have come to learn of God's mercy and faithfulness to deliver us from all the giants in our land.

Psalms 52 carries on in that theme and brings out some very important correlations for us as to how we are to continue to overcome our beastly nature by the grace of God.

We are blessed to trust in the mercy of God in this age which mercy is demonstrated by God giving us power over the tongue and every sin of the world which can manifest from that tongue unless the Lord destroys it completely. It is God's sword alone that will give us victory over our Goliath sins within.

The tongue in the first man Adam is deceived into thinking that it is sharper than any two edged sword, and is likened unto a sword in God's word ([Pro 12:18](#) , [Rev 19:15](#)).

If we are judged today and our threshing floor purged today ([1Pe 4:17](#) , [Mat 3:12](#)) we will then be able to repossess that sword of Goliath in a positive manner like the cup of silver that was found in the sack of Joseph's brothers, carefully placed there as a symbol of their own iniquity that would chasten them. God is seeking this occasion against our flesh today so that we can learn how to do the same with the rest of the world whose swords (words) we will take and use to judge them in the lake of fire ([Joh 12:48](#)).

The sword of Goliath ([1Sa 21:9](#)) represents our own iniquities that judge us, and after we are judged and gone through the fire, and realize there is none righteous, we become like our Lord through this chastening and able to discern good and evil, or how God uses evil for good. God uses our own sword of iniquity to chasten us, and then grows us through this experience of evil to a place where we are able to rightly judge others ([Heb 5:14](#)).

We learn by the grace and faith of God given to us through Christ symbolized by the five loaves of bread given to David in this adjoining story found in ([1Sa 21:3](#)). It reminds us that God will thoroughly purge the threshing floor if we are going to be able to properly judge others in the ages to come and in matters of the church today ([Mat 3:12](#) , [Rev 15:8](#)). The threshing is part of the process where the seed is beaten off the plant and is ultimately turned into flour to be used to make bread ([Joh 12:24](#)).

thresh-ing floor

noun

1.a hard, level surface on which grain is threshed with a flail.

The revelation of Jesus Christ is given to very few today who are blessed to read and hear and keep the sayings of the prophecy today ([Rev 1:3](#)) so that we can be nourished and see our old man die daily until our last breath so that we can come up as saviors who have been shown such great long suffering and mercy that we can now bring healing through judgement upon Joseph's brothers as God's kings and priest who intimately understand the process of the threshing floor.

our first verse

[Psa 52:1](#) To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

God's goodness does endureth continually, and yet our flesh represented by Saul has to be reminded by Doeg the Edomite whose name means anxious. He is an Edomite and descendant of Esau who comes to warn our yet unperfected spirit that the sword is not going to depart from our flesh, as God prepares us for those things which are yet to come.

We are brought to our senses through those messengers that God sends our way, whether they be a righteous prophet like Nathan or whether they be Doeg the Edomite who represents the groaning spirit that God brings to us for those birth pangs which must come upon our old man Saul within.

Flesh is proud and easily takes comfort in its accomplishments both physically and spiritually and yet we are blessed to know that we live by every word and see the "mighty man" fall in ourselves in this life, hopefully seven full times which brings us unto the third day where we go unto perfection ([Luk 13:32](#)).

Regardless of what unfolds, it is all working together for the good for those who are called according to his purpose and who do have the love of God being shed abroad in their hearts convicting us that we are His sons ([Rom 8:16](#)) and that as sons we must receive chastening and scourging in order to be received ([Heb 12:6](#)) as we learn of how it is that "the goodness of God *endureth* continually."

any comments on this first verse?

[Psa 52:2](#) Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

We are a house divided with this type of sword or tongue (spirit) that is devilish ([Jas 3:15](#)) and able to cut the elect ([Rom 14:19](#) , [Gal 5:15](#)) and bring a deceitful spirit in our midst or a root of bitterness if the Lord allows this ([Heb 12:15](#)).

Christ tells us a house divided will not stand, and yet with the sword of God's word in our house we will stand and be more than conquerors through Christ ([2Sa 12:10](#) , [Rom 8:37](#)). It takes Christ's sword to root out all bitterness and deceit which is the spiritual process which is upon the house of God. Here are three verses that speak of that process:

[Exo 10:23](#) They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

[Exo 15:22](#) So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

[Num 10:33](#) And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

The "more" part of "more than conquerors" in [Rom 8:37](#) is to go from being judged by that sharp two edged sword all our lives to one day being blessed to dwell in the house of God in fulness. We are getting there little by little in a non linear process that is teaching us ([Exo 23:29](#)) to be able to rightly divide the word of God and use that word to tear down the old man within all the kingdoms of the world inwardly first so that outwardly we can judge the rest of the world after the body of Christ is judged today ([1Pe 4:17](#)).

Our own words and actions judge us today, and it is their/our own sword (Goliath's sword, strength in man's flesh and wisdom as opposed to [1Co 2:5](#)) which portrays that part of every one of us that will be judged in that day of our visitation ([1Pe 2:12](#) , [2Co 4:6](#) , [Mat 5:16](#)). Today we are judged and prepared through the judgement upon us to show mercy to the rest who will be judged in the lake of fire ([Joh 12:48](#) , [Mat 7:1-5](#) , [1Co 6:3](#) , [Rom 11:32](#)).

We naturally lean on our own understanding and wisdom and way that seems right unto us ([Pro 16:25](#) , [Pro 14:12](#)), and it is only after we are chastened with the sword of God's word that all of these qualities which are natural to our first man Adam's tongue can be halted and kept out of the way to the glory of God who is manifesting his sword or tongue through the body of Christ ([2Co 2:14](#)).

any comments on this verse?

[Psa 52:3](#) Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

[Psa 52:4](#) Thou lovest all devouring words, O *thou* deceitful tongue.

These two verses describe the condition of our hearts when we are not operating with the mind of Christ. It is a corrupt relationship that we all have with the words of this world at first that can still potentially devour us, as it only takes a little flame, a little root of bitterness to cause the whole house to be on fire ([Jas 3:5](#) , [Heb 12:15](#)). In this we are reminded to be diligent to examine our hearts day to day and pray that God will keep all leaven out of our midst, and more importantly grant us the sword of His word to destroy fire with fire by acknowledging that it is there in the first place when it does appear ([Joh 9:41](#) , [1Co 11:19](#)).

We pray for God's mercy today that he will cause us to be a people who are pure of heart and who are growing comfortable in this fire which is able to purge our tongues of all unrighteousness ([Isa 6:7](#) , [Isa 33:14](#)). The sinners in Zion will always be afraid or have fear of God when his judgements are in the earth ([Isa 26:9](#)), and it takes this judgement upon our sinful first man Adam today if we are going to be able to judge others in the lake of fire tomorrow ([Rev 20:10](#)). This fearfulness is a telling emotion that reveals that God is working with us in this age ([Ecc 12:13](#)). It is a fearful thing to fall into the hands of the Lord and it is the beginning of wisdom ([Heb 10:31](#) , [Pro 9:10](#)).

any comments on these two verses?

[Psa 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.

Judas was destroyed and rooted out of the land of the living just as Adam and Eve were. It is only when we apply these words to ourselves that they can be of any value to us. So we know that God's judgement on us must be thorough in order for nothing to remain. No flesh shall enter into the kingdom ([1Co 15:50](#)) is the same as saying, "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."

any comments on this verse?

[Psa 52:6](#) The righteous also shall see, and fear, and shall laugh at him:

When we are given the right perspective through the faith of Christ to believe who we are in Him we "shall see" and that seeing brings Godly fear into our souls because we are convinced of what God is doing, as his spirit bears witness within us that we are his ([Rom 8:16](#)), and that as his we are more than conquerors ([Rom 8:37](#)).

That laughter is brought about as a result of the conviction that God has given us to see that nothing can separate us from the love of God within or without when we are in his loving hands,

This victory that we even experience today as we go from glory to glory is all working together for the good of that other fold that Christ speaks of who will one day understand how God gave us to see in advance of them, for their benefit how faithful are the promises of God ([Rom 3:3-10](#), [1Ki 18:25-27](#)).

In this sense we laugh at the old man within us, but we don't dare ever mock anyone knowing that there is one event unto all men and all things are ours. It is written to appear that God would have us mock people as Elijah did but that is not God's spirit anymore than the sons of thunders desire to bring fire down on others who preached the name of Christ. God has called us in this age to come to see that the emphasis must always be within first and then we can rightly judge without with mercy and longsuffering as God has had on us.

any comments on this last verse?