

"for it is good before thy saints" Part 2
like a green olive tree in the house of God
Psa 52:8-9

Last week we looked at verse 7, which contrasts very well with verse 8 and 9 of Psalm 52.

We learned in verse 6 that the condition of the heart of God's elect is one to "see, and fear" and this concept is confirmed in ([Act 10:35](#))

Act 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

We fear God and work righteousness and are accepted of God ([Eph 1:6](#)) because it is Christ in us who is working that fear and trembling in us ([Isa 66:2](#)) both to will and to do of His good pleasure ([Php 2:13](#)). We are accepted in the beloved who is working in us to give us dominion over all the nations, languages, peoples and tongues within us, the nations spoken of in Act 10:35 and Rev 7:9.

[Rev 7:9](#) After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred's, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

If we look at the word 'nation' throughout God's word we can begin to see that it is the gaining of dominion over these nations that is akin to becoming "like a green olive tree in the house of God", and it will take much tribulation or many battles (growth spurts) with many nations within to keep bringing us back to the place where we "trust in the mercy of God for ever and ever" and understand this process that is unfolding within us for the good of all those nations without who will be brought into subjection unto Christ in their due time as well ([Isa 2:2](#) , [Mic 4:2](#) , [Zec 12:3](#)).

The Lord is going to make us a stone of stumbling toward all the nations just as Christ was to us in our appointed time ([Mat 21:44](#)). Like Christ we must be crushed first if we are going to come up as saviors who are going to bring healing to the nations that are drawn to us ([Isa 53:10](#)).

Nations within then nations without:

([Mat 28:18-20](#) , [1Co 15:27](#) , [Rev 13:7](#) , [Rev 12:5](#) , [Rev 11:18](#) , [Rev 11:9](#) , [Rev 10:11](#) , [Rev 7:9](#) , [Rev 2:26](#) , [Rev 1:3](#)).

Without judgement coming upon our many nations within us today ([1Pe 4:17](#)) in this age as God's first fruits, those days would not be shortened for the rest of the world ([Mat 24:22](#)). So with this in mind we can look at the shadows and types of those who

were being warned of God and judged by the Almighty and caused to move with fear, knowing that this was their reasonable service at that time in history and that all of this occurred for our sakes ([2Co 4:15](#)) to teach us to live lives that are godly and undefiled from the world ([Tit 2:12](#) , [1Pe 3:20](#) , [Mat 24:37](#) , [2Pe 3:15](#)). Again we see that God must work the entire process in order for us to become well grounded and rooted in the root of the olive tree Jesus Christ (these verses in Romans [Rom 11:17-21](#) parallel very well with what we are being told in Luke [Luk 21:36](#)).

Two patriarchs that remind us of this Godly fear that causes us to keep the sayings of the prophecies are Moses and Noah.

Moses moved with fear at first because of the fear of men ([Exo 2:14-15](#)) which is what we do when we're under the law, whereas later he feared God and moved according to what the Lord instructed him to do ([Heb 11:27](#)) which is a shadow of the godly fear that we are to grow into over time, as we learn to wait on the Lord and be of good courage and then He will strengthen our hearts ([Psa 27:14](#) , [Exo 20:20](#) , [Pro 29:25](#) , [Psa 118:6](#) , [Heb 13:6](#) , [Exo 14:13](#) , [Heb 11:26](#)).

Noah moved with fear and built an ark and carefully followed the instructions of the Lord ([Heb 11:7](#) , [Exo 15:26](#)).

Paul put into perspective what both of these men were moved to do by faith in this one verse in the new covenant ([Php 3:8](#)).

Peter was instructed of the Lord as to where his loyalties were to be, and how he was not to worry about others but follow him ([Joh 21:22](#)), and how that in following Christ and moving with fear all would be well for John, and all would work together for the good for him ([Rom 8:28](#)).

Each of these examples -- Noah, Moses, Paul and Peter -- each bring us back to a condition of mind that is needed in order to fulfill ([Rev 1:3](#)).

God tells us blessed is that man (Christ and his body) who I find so doing this at the end of our age ([Mat 24:45](#)). Blessed is that man who is able to read hear and keep the sayings of the prophecy and not be offended by the words of our Lord ([Joh 6:67](#) *the foundation (12) will not go away*, [Luk 7:23](#) , *what offends people is the word and is the reason we are hated of all men for his names' sake* [Mar 13:13](#) , [Joh 18:9](#)).

Not being offended of Christ's words is another way of saying we are receiving the living waters of God's word which are spirit ([Joh 6:63](#)) and those living waters are enabling us to grow in the grace and knowledge of our Lord and Savior. This is what it means to be "a green olive tree in the house of God" and it is given to very few in this age ([Rev 11:4](#) , [Zec 4:6](#)).

our first verse

Psa 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.

The green olive tree is able to trust in God and in His mercy for ever and ever because of the blessed relationship that they've been given to be able to read, hear and keep the sayings of the prophecy by the riverside of living waters where we are planted (Rev 1:3, Psa 1:1-3).

The effect of keeping the words of God that are given to few is prophesied in (Eze 3:3-8), and the house of Israel represents our hard hearted hearts that need to be miraculously changed, which God has promised He is going to do (Rev 10:9, Eze 36:26). God brings us to acknowledge this old heart, the first man Adam that must be destroyed as the word of God continues to wash us with living waters that we continually need to grow in order to remain unspotted from this world (Joh 7:38, Rom 5:5, Jas 1:27). Those living waters give us the power and soundness of mind to be able to carry out the work of God that we are called unto in this age as green olive trees planted by the riverside together (2Ti 1:7, 2Co 3:17).

The green olive tree is also a symbol of the two witnesses who are a symbol of the elect who are keeping the fiery words of God in this age (Rev 11:4-5, Jer 5:14). The symbolism of God's word for the most part is not known by the world and so without being able to properly discern the word and divide it there is no stay of bread or water to be had (Isa 3:1).

The sum of God's word is what we need to continue in if we are going to be set free (Joh 8:32). We are going to know what it is that we lack and need to go unto perfection by abiding in the light of God's word (1Jn 1:7, Php 3:13-15), and it will be by God's grace and faith that we will be given the conviction and boldness and right spiritual perspective to know that we can trust in the mercy of God as He receives us in this age as sons and daughters (*spiritual perspective* Joh 9:41, Rom 8:16, Heb 12:6).

So we can see through the sum of God's word that no one is 'just once saved always saved', but rather we must continue in the light of God's word in order to receive the spiritual photosynthesis we need to be healthy olive trees being given increase by our loving Father who gives the increase as we each learn to plant and water His precious vineyard which we are through Christ the vine (1Co 3:6, Joh 15:5).

We are incredibly blessed in this age to be able to "trust in the mercy of God" and to know that through Christ we are more than conquerors (Rom 8:37) because he is the author and finisher of our faith (Heb 12:2) and we are blessed to know that we are being built up in Christ both to will and to do of our Father's good pleasure which is to make us mature sons (Php 2:13, Eph 1:11).

any comments on this verse?

Psa 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.

The previous verse reminds us of God's care for us as his living olive plants, and that He has accomplished these things in us that bring us to want to praise God for his goodness which endures forever ([Psa 136:1](#) , [Psa 107:11-13](#) , [Psa 100:5](#)).

We "praise thee for ever" and we "wait on thy name" for "his mercy *endureth* for ever."

Because God "thou has done it" reminds us of God's sovereignty and power over the clay to make it anew which is what is "[good before thy saints](#)" These verses in particular are very bright to those who God is working with in this age and demonstrate the one will and purpose of our Great Creator ([Eph 1:11](#) , [Isa 43:19](#) , [Isa 65:17](#) , [Jer 18:6](#) , [Jer 18:4](#))

God's words and work are "[good before thy saints](#)" as we grow in our recognition of who we are in the Lord and where we fit in His plan and purpose for all of humanity ([Rom 12:5](#) , [1Co 1:26-27](#)).

We have this high calling of God in Christ described as a mark we are pressing toward ([Php 3:14](#)). It is accompanied with exceedingly great and precious promises ([2Pe 1:4](#)) which have been given to us to encourage us, and exhort and enlighten us so that God's purpose continues to be "[good before thy saints](#)" as we learn of the salvation of God and His loving plan that he has to redeem all of his creation ([1Co 15:22](#)) in the perfect order and manner in which he has ordained for all our good from the foundation of the world ([1Co 14:40](#) , [1Co 15:23](#) , [Rom 9:11](#)).

All mankind will be redeemed and brought to "praise thee for ever" and all will clearly know in the end that "thou hast done *it*" ([Gen 45:8](#)). Our prayer for each other is that we will "wait on thy name" [trust in God and the promises He has given us in His word [2Pe 1:4](#)] ([Mat 24:46](#)) for "***it is good before thy saints.***"

any comments on this last verse?