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When Doeg the Edomite Had Gone to Sha'ul Psalm 52: 1-9

For the director of music. A *maskil* of **David**.

When **Doeg the Edomite** had gone to **Sha'ul** and told **him,**

"David has gone to **the house of Ahimelech."**

When Doeg the Edomite had gone to Sha'ul DIG: What type of man was Doeg the Edomite? What was he willing to do that Sha'ul's officials were not? What was Doeg's boast? How does David account for Doeg's success? Why are the righteous often compared to trees (see **Psalm 1:3)? What did olive trees provide in David's time? How is David's trust in God evident in his actions?**

REFLECT: Doeg was someone who "used people and loved things." Do you see that attitude in yourself at all? In the past? What changed? Has anyone ever suffered for helping or taking a risk for you? Are you flourishing in the house of God? What is lacking in your spiritual life? What helps you flourish?

I will hope in Your name, for Your name is good.

This **Psalm** relates to one of **David's** bitterest experiences. In flight from **Sha'ul**, **David** had talked **Ahimelek the priest** into giving **him** a few provisions, but **Ahimelek** had been denounced to **the king**, and a whole priestly community was massacred. The informant was **Doeg the Edomite**, and it was **he** who carried out the slaughter (**to see link click Cx – Sha'ul Kills the Priests of Nov**).[388]



The contrast between the godless and the godly is cast in the figurative language of an **uprooted tree** and a fallen **tent** over against the common olive tree in the house of **YHVH**. Such are the ends of folly and wisdom. **Doeg** serves as a symbol of all evildoers, who will meet their well-deserved judgment; whereas **David** represents the righteous who will be exalted. The righteous will prevail, regardless of the opposition.[389]

A. The Folly of Evil: By means of a question followed by a series of accusations, the folly of evil is shown for what it is. **Why do you boast of evil, you mighty hero? Why do you boast all day long, you who are a disgrace in the eyes of God? He** not only does **evil,** but also prides **himself** in **it.** The treacherous man, **Doeg**, had a deceitful **tongue** as **sharp** as **a razor**, for what **he** said put an end to others **(James 3:6-8). He** thrived on a wicked and false way of life, loving **words** that destroyed people. **You who practice deceit, your tongue plots destruction; it is like a sharpened razor. You love evil rather than good, falsehood rather than speaking the truth. You love every harmful word, you deceitful tongue. Surely God will bring you down to everlasting ruin (Psalm 52:1-4).**

B. God's Complete Judgment: Because of such wickedness, **David** predicted that **YHVH will snatch you up and pluck you from your tent. He will uproot you from the land of the living**, that is, death would swiftly remove **him** forever **(Psalm 52:5).** A righteous **God** cannot and will not tolerate evil forever.

B. Wisdom Derived from God's Judgment: The righteous learn a lesson from the judgments of **YHVH**. Those who live and act independently of **Ha'Shem**, who trust in themselves at the expense of others will be brought down. Their fleeting security of power, riches and houses will all be taken away

and their lives will fall apart.[390] **The righteous will see and fear; they will laugh at you, saying, "Here now is the man who did not make Elohim his stronghold but trusted in his great wealth and grew strong by destroying others" (Psalm 52:6-7)! They** would see what happens to a person who trusts not in **ADONAI**, but in **his** own ill-gotten riches for **strength**.

A. The Blessing of Righteousness: In striking contrast to **Doeg**, the treacherous man, **David** portrayed **his** own blessed state in **the LORD**. **But I am like an olive tree flourishing in the house of God. In contrast to Doeg who is plucked out of his tent, David is a welcome guest in God's house. David** flourished because of **God's unfailing love,** which he said lasted **forever and ever.** So **he** vowed to go on **praising God for what He had done. David** would **always praise the name of God in the presence of His faithful people.** The godly response to **God's righteousness** is praise! **And I will hope in Your name, for Your name is good (Psalm 52:8-9). The name of YHVH** assures them that **God** is **righteous** and loving. **In addition to praising God for what He had just done, David will look forward to future demonstrations of the LORD's nature as the Protector of the righteous.**

*Dear heavenly **Father**, praise **You** for **Your** l**ovingkindness** and for always being **good**. **I trust in God's lovingkindness forever and ever. I will praise You forever for what You have done. I will hope in Your Name, for it is good (Psalm 52:10c-11)**. Thank **You** that all of **Your righteousness** is transferred to my spiritual bank account the moment I trusted in **You**. Thank You that I possess all of **Your righteousness**, minus Your deity. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (2 Corinthians 5:21).** Praise **You** for redeeming and **sealing** me with **Your Spirit**. **After you heard the message of truth – the Good News of your salvation – and when you put your trust in Him, you were sealed with the promised Ruach Ha'Kodesh. He is the guarantee of our inheritance, until the redemption of His possession – to His glorious praise (Ephesians 1:13-14)!** Praise **You** for being such a wonderful **Father** whom I can always trust, worship and praise! To **the One** who sits at **Your** right hand. Amen*