

Psalm 50

A Psalm of Asaph.

Psalm 50:

The psalm is a warning to the pilgrim of Zion to avoid hypocrisy and formalism before God.

The setting of the psalm is comparable to a courtroom: God, the Judge, appears in a theophany (verses 1-3), and calls for a hearing (verses 4-6), the heavens and earth being called as witnesses.

The accusations are twofold: God's people must realize that true worship does not consist of mere sacrifice, but of sacrifice offered with thanksgiving and faithfulness (verses 7-15).

Second, the wicked are denounced for not keeping God's law, though they pretend that they do (compare Matt. 7:21-23 for a similar denunciation).

In reality, they are those who "forget God" (verse 22), and then face certain destruction unless they repent.

Verses 1-23:

God Himself is quoted throughout the psalm.

Consequently, its form resembles the prophetic writings which specialized in the delivering of divine oracles.

Its major burden is to delineate the nature of true worship (i.e., "worship in spirit and truth", compare John 4:24).

The psalmist skillfully develops this burden in a polemical fashion with its exposures of externalism and hypocrisy.

The Lord God, the Supreme Judge, levels two felony charges against His professing people.

- I. Introduction: The Supreme Judge Enters to Preside (50:1-6).
- II. The Supreme Judge Levels Two Charges (50:7-21).
 - A. First Charge: Ritualism (50:7-15);
 - B. Second Charge: Rebellion (50:16-21).
- III. The Supreme Judge Offers a Solution (50:22-23).

"Title":

This is the first psalm has been entitled "A Psalm of Asaph" (compare Psalms 73-83 in Book III of Psalms).

For references to "Asaph", compare (1 Chron. 6:39; 15:16; 16:5; 25:1; 2 Chron. 5:12; 29:30; Ezra 2:40; Neh. 12:46).

Sometimes the simple “Asaph” may stand for the longer expression “the sons of Asaph”.

Each occasion needs to be examined to see what the relationship between a given psalm and “Asaph” might be. i.e., composed by, handed down by, or sung by this special Levitical choir.

Many older commentators feel that Psalm 50 was authored by the original “Asaph”.

Psalm 50:1 "The mighty God, [even] the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof."

The mighty God, even the LORD”:

The Divine Judge is introduced with three significant Old Testament names.

The first two are the short and longer forms of the most common word for “God” in the Old Testament, and the third is the name of Israel’s God par excellence, i.e., Yahweh (compare its historical origin in Exodus 3:14).

“From the rising of the sun unto the going down”:

A common Old Testament idiom conveying from east to west, i.e., all over the planet.

(See note on 16:1-2).

In the Hebrew “Mighty God” reads El, Elohim, Jehovah.

Could the use of these names for God used with a singular verb in some way be saying the same thing as is said in 1 John?

1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

The secret of the three being One will never be truly understood, until we are standing before God in heaven.

My own personal opinion of this is that there are three separate personalities of God who are One in Spirit.

God is Spirit, God is Light, and God is Love.

Enough said.

I will not get into an argument over this.

Everyone has a right to believe as they wish.

It truly is not important whether there are three in one, or one in three.

The thing that we all must believe is that He is and that He redeems those that believe that He is.

Almighty God means self existing One.

We do know that when He speaks, all the world must listen.

(In verse 1 above), it cannot only mean God speaking and us listening, but it can also mean that He called the world into existence with His Word.

Verses 2-3: God hath shined": Theses verses utilize the language of theophany (compare Exodus 19:16-19).

Psalm 50:2 "Out of Zion, the perfection of beauty, God hath shined."

The place where he was supposed to reside, and where he would now sit in judgment.

Or from whence he would come to a more public and conspicuous place, where all the world might see and hear the transactions.

"The perfection of beauty":

The most beautiful and amiable place of the whole world, because of the presence, and worship, and blessing of God, which was there, and there only.

"God hath shined":

I.e. hath appeared or manifested himself in a glorious manner, as judges do when they come to the judgment-seat.

We must look at this with spiritual eyes to understand.

Zion is symbolic of the church.

The only true beauty in this sinful world is the church of the Lord Jesus Christ.

We learned in Revelation that the Light of Jesus is in all churches who are professing Jesus as the Christ.

The Light of God should shine from the church as a beacon to draw the sinful world to the Lord.

Psalm 50:3 "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

That is, he will come to judgment.

This language is derived from the supposition that God "will" judge the world, and it shows that this doctrine was understood and believed by the Hebrews.

The New Testament has stated the fact that this will be done by the coming of his Son Jesus Christ to gather the nations before him, and to pronounce the final sentence on mankind (Matt. 25:31; Acts 17:31; 10:42; John 5:22).

"And shall not keep silence":

Contain himself, bear with the Jews any longer, but come forth in his wrath against them (see Psalm 50:21).

And it may also denote the great sound of the Gospel, and the very public ministration of it in the Gentile world, at or before this time, for the enlargement of Christ's kingdom in it.

"A fire shall devour before him":

Meaning either the fire of the divine word making its way among the Gentiles, consuming their idolatry, superstition, etc.

Or rather the fire of divine wrath coming upon the Jews to the uttermost and even it may be literally understood of the fire that consumed their city and temple, as was predicted (see Zechariah 11:1).

"And it shall be very tempestuous round about him":

The time of Jerusalem's destruction being such a time of trouble as has not been since the world began (Matt. 24:21).

I believe this Scripture is prophetic of the very time we live in.

Look with me at the next Scriptures about the coming of the Lord.

1 Thessalonians 4:16-17 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" "Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Look, with me, at what God is.

Hebrews 12:29 "For our God [is] a consuming fire."

To understand the Lord Jesus more fully, read 2 Thessalonians chapter one.

I will give just a few verses here to show that Jesus is not just Savior, but Judge as well.

2 Thessalonians 1:7-10 "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:" "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Just as fire came from the altar and killed Aaron's 2 sons who brought strange fire, Jesus is the Judge who brings destruction to unbelievers.

Verses 4-5:

"He shall call to the heavens ... the earth ... his people ... my saints":

He summons the heavens and the earth as personified witnesses for these charges He is about to level concerning His professing people (compare e.g., Deut. 32:1; Isa. 1:2).

Psalm 50:4 "He shall call to the heavens from above, and to the earth, that he may judge his people."

To hear what he shall say, when he will no longer keep silence.

And to be witnesses of the justice of his proceedings (see Isa. 1:2).

The Targum interprets this of the angels above on high, and of the righteous on the earth below.

And so Aben Ezra, Kimchi, and Ben Melech, explain it of the angels of heaven, and of the inhabitants of the earth.

"That he may judge his people":

Not that they, the heavens and the earth, the inhabitants of either, may judge his people.

But the Lord himself (as in Psalm 50:6); and this designs not the judgment of the whole world, nor that of his own covenant people.

Whom he judges when he corrects them in love, that they will not be condemned with the world.

When he vindicates them, and avenges them on their enemies, and then when he protects and saves them.

But the judgment of the Jewish nation, his professing people, the same that Peter speaks of (see 1 Peter 4:17).

Jesus is the Judge of all in heaven and earth, and under the earth.

All the world shall stand before the Lord on judgement day.

The sad thing is that judgement begins at the house of the Lord.

People, the church will be separated first.

You say, how can I say such a thing?

Not all who say Lord, Lord will be saved.

Jesus looks into the heart.

He judges what He sees in our heart.

Matthew 7:21-23 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Jesus gave His precious blood on Calvary to save all who would believe.

The Scripture from Matthew above indicates that not all who say they believe, actually believe in their heart.

We must all examine ourselves, and see if we truly do believe in our heart.

Psalm 50:5 "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

"A covenant with me by sacrifice":

Such a ratification of covenant is serious, sacred business (compare Exodus 24:3-8).

This reference to "sacrifice" will set the stage for His first felony charge (in verse 7).

The angels shall put in the sickle and reap at this time, and the wheat (believers in Christ), shall be carried to stand before Jesus in heaven.

The Sacrifice was Jesus.

Do you really believe that Jesus is your substitute for your sin?

Have you washed in the blood of the Lamb and been made white as snow?

Have you confessed your sin to Jesus and given your sin to Him on the cross, that you might in exchange receive His righteousness?

Who then are the saints of God?

Read (Romans chapter 10:9-10), and you will find the answer.

The covenant was the Abrahamic covenant.

Abraham's faith was counted unto him for righteousness.

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

Our faith in the Lord Jesus Christ is the only sacrifice we need.

Psalm 50:6 "And the heavens shall declare his righteousness: for God [is] judge himself. Selah."

Shall make it known, or announce it.

That is, the heavens, the heavenly inhabitants, will bear witness to the justness of the sentence, or will approve the sentence (see the notes at Psalm 50:4; compare 97:6).

"For God is Judge himself":

And not another, or by another.

And therefore, his judgments must be just and righteous, seeing he is just and true, loves righteousness, and is righteous in all his ways and works.

Selah here means pause and think on these things.

Jesus is Righteousness.

He is the Truth, He is Life, He is Light, He is Love.

All of the beings in heaven shall shout praises to God.

We know that the angels cry holy around the throne.

Verses 7-12 "Sacrifices" showed the worshiper's heart and priorities (1 Sam. 15:22; Hosea 6:6; 14:2; Rom. 12:1-2).

In Israel's case, the sacrifices testified "against" them.

Psalm 50:7 "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I [am] God, [even] thy God."

This is an address to the Jewish people, whom God has chosen to be his people above all others.

And who professed themselves to be his people.

But now a "Lo-ammi" (this was meaning "not my people", Hosea 1:9), was about to be written upon them.

Being a people uncircumcised in heart and ears, refusing to hear the great Prophet of the church, him that spake from heaven.

"And I will speak":

By way of accusation and charge, and in judgment against them for their sins and transgressions.

"O Israel, and I will testify against thee":

Or "to thee".

To thy face, and also produce witnesses, and bring sufficient evidence to prove the things laid to thy charge.

"I am God, even thy God":

Which is an aggravation of their sin against him, and is the reason why they should hearken to him (see Psalm 81:10).

These next few verses are spoken to both the physical house of Israel (Hebrews), and the spiritual house of Israel (Christians).

The request for us to hear is hearing with the inner man, not with the ear.

If we do not examine ourselves, God will do it for us.

God speaks against the physical house of Israel and condemns them for not recognizing Jesus as their Messiah.

His chosen people, over and over went astray and worshipped other gods.

When He sent His Own Son, they rejected Him.

The two times mentioned that He is God is to show that there is no question at all about it.

God had chosen the physical house of Israel out of all people to be His.

He showed His love for them, when He brought them out of Egypt with His mighty Hand.

They, of all nations of the world, were entrusted with the law of God.

They were His first love.

They were like the harlot wife in the book of Hosea.

They committed spiritual adultery over and over, and He forgave them over and over.

Nevertheless, He is still their God.

Psalm 50:8 "I will not reprove thee for thy sacrifices or thy burnt offerings, [to have been] continually before me."

"I will not reprove thee for thy sacrifices":

The Divine Judge's condemnations are directed not at the act of sacrifice but at the people's attitude in sacrificing (compare 1 Sam. 15:22; Psalms 40:6-8; 51:7; 69:30; Isa. 1:12; Jer. 7:21-26; Hosea 6:6; Micah 6:6-8).

God does not reprimand them for not keeping the very letter of the law.

He is concerned about something far more serious.

They knew the law, but they never had a personal relationship with the Lawgiver.

Many churches are making this same mistake today.

They go through the formality of a church service, but they are not in tune with the Spirit of God.

They have a religion, but not a relationship with God. In (2 Timothy chapter 3), it is called a form of religion, but denying the power thereof.

Verses 9-13: "I will take no bullock out of thy house":

God refuses mere ritual; it is an abomination to Him.

He, unlike the pagan deities, needs nothing; He created everything and owns everything.

Psalm 50:9 "I will take no bullock out of thy house, [nor] he goats out of thy folds."

That is, will accept of none; such sacrifices being no more agreeable to the will of God (see Hebrew 10:5).

The "bullock" is mentioned, that being a principal creature used in sacrifice.

As also the following.

"Nor he goats out of thy folds":

The reasons follow in the next scripture.

These were animals used in sacrifices.

God really was not ever interested in the formality of the offerings and the sacrifices.

He wanted their hearts to understand the meaning.

Psalm 50:10 "For every beast of the forest [is] mine, [and] the cattle upon a thousand hills."

By creation and preservation; and therefore, he stood in no need of their bullocks and he goats.

"And the cattle upon a thousand hills":

Meaning all the cattle in the whole world.

Psalm 50:11 "I know all the fowls of the mountains: and the wild beasts of the field [are] mine."

God not only knows them, but takes care of them.

Not a sparrow falls to the ground without his knowledge, and all the fowls of the air are fed by him (Matt. 10:29).

Therefore, He needed not their turtledoves and young pigeons, which were the only fowls used in sacrifice.

"And the wild beasts of the field are mine":

Which are mentioned in opposition to domestic ones, such as they had in their houses or folds (Psalm 50:9).

He is Creator God and everything was created by Him and for Him.

The Creator is always in control of His creation.

The world and everything, and everyone belong to Him.

He can do whatever He wishes with His creation.

Psalm 50:12 "If I were hungry, I would not tell thee: for the world [is] mine, and the fulness thereof."

I should not have occasion to apply to you; I should not be dependent on you.

"For the world is mine":

The earth; all that has been created.

He is saying, if He wanted it, He would just take it.

Everything is His anyway.

"And the fulness thereof":

All that fills the world; all that exists upon it.

The whole is at his disposal; to all that the earth produces he has a right.

This language is used to show the absurdity of the supposition that he was in any way dependent on man, or that the offering of sacrifice could be supposed in any way to lay him under obligation.

Psalm 50:13 "Will I eat the flesh of bulls, or drink the blood of goats?"

That is, express a pleasure or take delight and satisfaction in such kind of sacrifices, which can never take away sin.

No, I will not!

Wherefore other sacrifices, more agreeable to his nature, mind, and will, and to the Gospel dispensation, are mentioned in the following verse.

God has no need of anything.

Certainly, He is not guided by appetite as a man.

Psalm 50:14 "Offer unto God thanksgiving; and pay thy vows unto the most High:"

Which is a sacrifice (Psalm 50:23).

And the Jews say, that all sacrifices will cease in future time, the times of the Messiah, but the sacrifice of praise.

And this should be offered up for all mercies, temporal and spiritual.

And unto God, because they all come from Him.

And because such sacrifices are well pleasing to Him, and are no other than our reasonable service, and agreeably to His will.

And then are they offered up rightly when they are offered up through Christ, who is the great High Priest.

By whom they are acceptable unto God, and upon Him the altar, which sanctifies every gift, and by faith in Him, without which it is impossible to please God.

Some render the word "confession"; and in all thanksgivings it is necessary that men should confess their sins and unworthiness.

And acknowledge the goodness of God, and ascribe all the glory to Him.

For to Him, and Him only, is this sacrifice to be offered.

They were to carry out the true design of them by lives corresponding with the idea intended by such sacrifices - lives full of penitence, gratitude, love, obedience, submission, devotion.

This only could be acceptable worship.

Compare the notes at Isaiah 1:11-17. See also Psalm 76:11; Ecclesiastes 5:5.

"And pay thy vows unto the Most High":

Not ceremonial, but moral vows seem to be evidently meant here.

The things required in this Psalm being opposed to sacrifices, and all ceremonial observances and offerings, and preferred before them.

He means those substantial vows, promises, and covenants, bring the very soul of their sacrifices.

And to which their sacrifices were but appurtenances and seals.

Namely, the vows whereby they did affirm Jehovah to be their God, and engaged to walk in His ways (Deut. 26:17).

And to love, serve, and obey Him according to that solemn covenant which they entered into at Sinai (Exodus 24:3-8).

And which they often renewed, and indeed did implicitly repeat in all their sacrifices, which were appointed for this very end, to confirm this covenant.

Here is the sacrifice that always pleases Him (compare Psalm 51:17; Heb. 13:15).

The offerings we make to God should be given, because we are thankful for what God has done for us, and not because of the necessity to give.

2 Corinthians 9:7 "Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver."

Vows would be like tithes, or things you have promised to give.

Psalm 50:15 "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

This is another part of spiritual sacrifice or worship, which is much more acceptable to God than legal sacrifices.

Invocation of God includes all parts of religious worship, and particularly designs prayer.

As it does here, of which God, and he only, is the object.

And which should be performed in faith, in sincerity, and with fervency.

And though it should be made at all times, in private and in public, yet more especially should be attended to in a time of affliction.

Whether of soul or body, whether of a personal, family, or public kind (James 5:13).

And the encouragement to it is;

"I will deliver thee":

That is, out of trouble: as he is able.

So faithful is he that hath promised, and will do it.

The obligation follows;

"And thou shalt glorify me":

By offering praise (Psalm 50:23).

Ascribing the glory of the deliverance to God, and serving him in both righteousness and true holiness continually.

Verse 15 is the rest of verse 14.

He is saying, if you are faithful to me I will be faithful to you.

If you truly have your heart stayed upon God and desire to please Him in all that you do, pray and I will answer your prayer.

The effectual fervent prayer of a righteous man availeth much.

Verses 16-20: "The wicked":

Whereas the first charge dealt with a vertical relationship (compare the first tablet of the Ten Commandments), this one in verse 16 focuses on evidences of horizontal violations of covenant.

I.e., rebellion against God in the context of man to fellow man offenses (compare the second half of the Ten Commandments).

Psalm 50:16 "But unto the wicked God saith, What hast thou to do to declare my statutes, or [that] thou shouldest take my covenant in thy mouth?"

The wicked assumed that they were true Israelites.

They were familiar with the words of God's statutes, and with the terms of the covenant.

They claimed the right of enforcing them against others (Rom. 2:18-20).

While in their own persons they set them at nought (verses 18-20).

God declares that they have no right to assume to be teachers of others until they are able to teach themselves.

They are unfit even to "take his covenant in their mouth.":

This is saying, why do you say you are a believer when you are not?

This is a Christian in word only.

These have not just neglected to keep the law, but are outright liars.

You say you are believers in God, but your actions tell me differently.

He says, how dare you say you belong to me.

Psalm 50:17 "Seeing thou hatest instruction, and castest my words behind thee."

Or "correction"; to be reproved or reformed by the statutes and covenant they declared to others.

They taught others, but not themselves (Rom. 2:21).

Or evangelical instruction, the doctrines of grace, and of Christ.

For, as concerning the Gospel, they were enemies (Rom. 11:28).

And since they were haters of that, they ought not to have been teachers of others.

"And castest my words behind thee":

The doctrines of the Gospel, which they despised and rejected with the utmost abhorrence, as loathsome, and not fit to be looked upon and into.

And also the ordinances of it, the counsel of God, which they rejected against themselves (see Acts 13:45).

These people claim to be believers, and have never studied God's Word to find out what a believer really is.

This is the person who is rebellious.

They do not want the Holy Spirit, or any one telling them what to do.

They are not teachable.

They will not even read the Bible for themselves, and let it teach them.

Psalm 50:18 "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers."

Or "didst run with him".

Joined and agreed with him in the commission of the same things.

Which was literally true of the Scribes and Pharisees.

They devoured widows' houses, and robbed them of their substance, this was under a pretense of long prayers.

They consented to the deeds of Barabbas, a robber, when they preferred him to Jesus Christ.

And they joined with the thieves on the cross in reviling him.

And, in a spiritual sense, they stole away the word of the Lord.

Every man from his neighbor; took away the key of knowledge from the people, and put false glosses upon the sacred writings.

"And hast been a partaker with adulterers":

These teachers of the law were guilty both of theft and adultery (Rom. 2:21).

They are called by our Lord an adulterous generation (Matt. 12:39).

And they were so in a literal sense (see John 8:4); and in a figurative one, adulterating the word of God, and handling it deceitfully.

This is what I have said so often.

Do not fellowship with those who are involved in sinful acts.

If you do not condemn stealing, then you are a thief yourself.

The law calls you an accomplice.

If you fellowship with those who commit adultery, then it is as if you are saying it is alright to commit adultery.

In both cases, you are guilty by association.

Psalm 50:19 "Thou givest thy mouth to evil, and thy tongue frameth deceit."

To speak evil things against Christ, his doctrines, ordinances, ministers and people.

And to deliver out evil doctrines, pernicious to the souls of men.

"And thy tongue frameth deceit":

Puts and joins together deceitful words in a very artful manner, by which simple and unstable minds are beguiled.

Psalm 50:20 "Thou sittest [and] speakest against thy brother; thou slanderest thine own mother's son."

Either in the chair of Moses, or on the seat of judgment, in the great Sanhedrim of the nation.

Or, as Aben Ezra paraphrases it, "in the seat of the scornful".

"And speakest against thy brother": Even to pass sentence upon him, to put him to death for professing faith in Christ (Matt. 10:21).

"Thou slanderest thine own mother's son":

The apostles and disciples of Christ, who were their brethren and kinsmen according to the flesh.

And even our Lord Jesus Christ himself, who was bone of their bone, and flesh of their flesh.

This is speaking of a talebearer and someone who stirs up strife among the brethren.

We are looking at a two-faced evil person.

Their tongue is set on the fires of hell.

This is the opposite of do unto others, as you would have them do unto you.

This is a tongue of an evil person forming words fashioned in an evil heart.

Psalm 50:21 "These [things] hast thou done, and I kept silence; thou thoughtest that I was altogether [such a one] as thyself: [but] I will reprove thee, and set [them] in order before thine eyes."

"I kept silence ... I will reprove thee":

God's longsuffering grace must never be looked upon as laxity (2 Peter 3:3-10), nor abused.

His reckoning for rebellion will indeed be manifested.

Just Because God is longsuffering and patient, they thought He would not do what His Word says He will.

They were wrong.

God was trying to give them time to repent.

He is not willing that any should be lost.

He will not overrule their will.

If they are determined for destruction, then He will give them destruction.

Psalm 50:22 "Now consider this, ye that forget God, lest I tear [you] in pieces, and [there be] none to deliver."

"Now consider this":

Before destruction, mercifully comes an opportunity for deliberation and repentance.

The evils that had been committed, and repent of them.

For repentance is an afterthought and reconsideration of sin, and humiliation for it.

That the Lord, was not like them, not an approver of sin, but a reprover for it.

And what would be their latter end, what all this would issue in, in case of impenitence.

"Ye that forget God":

That there is a God, his being, perfections, word, works, and benefits.

"Lest I tear you in pieces":

As a lion, leopard, or bear (see Hosea 13:7).

Which was accomplished in the destruction of Jerusalem; when both their civil and ecclesiastical state were torn in pieces.

Their city and temple levelled with the ground, and not one stone left upon another.

And they scattered about in the earth.

"And there be none to deliver":

Which denotes their utter and irreparable ruin, till the time comes they shall turn to the Lord (see Isa. 42:22).

He is giving these terrible people one more warning to try to reach them, if it is at all possible.

If Satan attacks a person, they can run to God for help.

If God attacks you, there is no one above Him to save you.

He is saying for the last time, if I have to I will destroy you, but I do not want to destroy you if you will take this warning and repent.

Psalm 50:23 "Whoso offereth praise glorifieth me: and to him that ordereth [his] conversation [aright] will I show the salvation of God."

"Whoso offereth ... praise glorifieth me":

Compare verse 14.

This remains the remedy for mere ritualism.

The conclusions (of verses 22 and 23), came in reverse order, heightening the total impact of the psalm's two felony charges. i.e., the recounting of ritualism (verses 7-15); the recounting of rebellion (verses 16-21); the remedy of repentance for rebellion (verse 22); the remedy of repentance for ritualism (verse 23).

Praise is the sacrifice that God really wants from us.

Look at this next beautiful Scripture with me.

Romans 10:10 "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

My last statement on this is; repent and receive the righteousness of Jesus.

Truly believe in your heart and confess Jesus Christ with your mouth.

And believe in your heart His resurrection and YOU will be saved.

Psalm 50 Questions

1. Who has spoken in verse 1 of this lesson?
2. How far reaching is this message?
3. In Hebrew, what three names of God are in verse 1?
4. Why does the author believe a singular verb was used with the three?
5. What does Almighty God mean?
6. What is Zion symbolic of?
7. What is the only truly beautiful thing in this sinful world?
8. Which churches have the Light of Jesus?
9. Why is it important for the Light of God to shine brightly in the churches?
10. What does 1 Thessalonians chapter 4 tell us about the coming of the Lord?
11. Who takes vengeance on those who know not God?
12. Who will the Lord be glorified in?

13. Where does judgement begin?
14. Who is the Judge of all?
15. Will all people who profess Christianity be saved?
16. Who was the sacrifice for the believer?
17. Do you really believe that Jesus was your Substitute for your sin?
18. Who are the saints of God?
19. What was the covenant verse 5 is speaking of?
20. What does verse 6 say shall declare His righteousness?
21. Who is verse 7 of the lesson addressed to?
22. Who, of all nations of the world, were entrusted with God's law?
23. The spiritual adultery that Israel committed over and over against God can be compared to what book in the Bible?
24. Many people have a religion, but do not have a _____ with God.
25. Jesus was Creator God and all things were made ____ Him and _____ Him.
26. What are the vows mentioned in this verse?
27. What kind of prayer availeth much?
28. Who is verse 16 talking about?
29. Who hates instruction?
30. Verse 18 is speaking of sin by _____.
31. Why had God been silent up until now about their sin?
32. Whoso offereth praise _____ me.
33. What is the sacrifice that God really wants from us?