

## ***"Gather my saints together unto me"***

### ***part three***

### **"Offer unto God thanksgiving"**

[Psa 50:14-23](#)

Last week we looked at how the heavens declare God's righteousness through the elect who are used to judge the world within and without, but more specifically how God witnesses to us today through Christ as He reveals the Father to us through the body of Christ ([Mat 11:27](#) , [1Jn 4:17](#)). We judge all things but we don't measure the court which is without the temple ([Rev 11:1-2](#) , [1Co 2:15](#)).

What we do judge within and without ourselves is the leaven of the Pharisees ([Mar 8:15](#)) and the tabernacle that they serve ([Heb 13:10](#)) does not affect our altar/our cross with the diseases of Egypt ([Exo 15:26](#)). They have no right to eat at that altar today which is where God is doing a work of grace and faith in the temple which you are ([Eph 2:8](#) , [1Co 3:16](#)), not by outward signs that the Pharisees and "this generation" seek ([Mar 8:11-12](#)), but by our being gathered by the sacrifice of our daily dying where: "Then the heavens shall tell of His righteousness, For He, Elohim, is the Judge." ([Psa 50:5-6](#) CLV)

It is God's spirit alone ([Mat 13:11](#) , [Joh 16:13](#)) that enables us to be faithful witnesses to His sovereign plan which is going to redeem all of His creation in due time ([1Co 15:22](#) , [1Jn 2:2](#) , [1Ti 4:10](#) , [Ecc 3:11](#)). Today we are being redeemed by being given the ability to repent of our transgressions by his judgement, and to follow God carefully in all our ways ([Rom 2:6-11](#) , [Rom 2:4](#) , [Luk 8:15](#) , [Exo 15:26](#)).

We looked at the connection between the 144,000 of the tribes of Israel who were redeemed and how that redemption is a result of that gathering of the saints who must lose their lives in order to gain them ([Rev 7:4](#) , [Num 7:88](#) , [Rev 4:10](#)).

A major point discussed last week was how it is impossible for us to dedicate our lives at that altar (the cross of [Gal 2:20](#)) that we are dragged to ([Joh 6:44](#)) until we are anointed of the Lord, and by citing these verses to make this point:

[\(Num 7:88 , Rev 4:10\)](#) that is able to be a "**dedication of the altar, after that it was anointed.**" after we are anointed with the power of God's holy spirit ([Rom 12:1](#) , [Rev 11:3](#)).

This week's study will be focused on the thanksgiving we eventually bring to God after that we have been dragged and are received of God through the chastening and scourging ([Heb 12:6](#)) and suffering ([Act 14:22](#) , [2Ti 2:12](#) , [2Ti 3:12](#)) that we all go through in order to become an acceptable sacrifice unto our Father through Christ ([Joh 6:44](#) , [Eph 1:6](#)).

These much tribulations are the wonderful works of God that he is doing unto the sons of man ([Psa 107:31](#)) as He brings us to our wits' end but also blesses us to keep our eyes

FIXED <sup>G872</sup> on our safe haven Jesus Christ ([Heb 12:1-3](#) , [Psa 107:30](#)) who has promised us that he will be the author and finisher of our faith ([Heb 12:2](#)) who will not deny himself ([2Ti 2:13](#)) or lose any ([Joh 6:39](#)) except for that man of perdition within each of us who is being destroyed by the brightness of Christ's coming ([2Th 2:8](#)).

Looking (fixing) <sup>G872</sup> our eyes on Jesus the author and finisher of our faith (of [Heb 12:2](#))

## G872

aphorao

af-or-ah'-o

From [G575](#) and [G3708](#); to *consider* attentively: - look.

### **and our first verse:**

[Psa 50:14](#) Offer unto God thanksgiving <sup>H8426</sup> ; and pay thy vows <sup>H5088</sup> unto the most High:

## H8426

tôdâh

to-daw'

From [H3034](#); properly an *extension* of the hand, that is, (by implication) *avowal*, or (usually) *adoration*; specifically a *choir* of worshippers: - **confession**, (sacrifice of) praise, thanks (-giving, offering).

## H5088

neder nêder

neh'-der, nay'-der

From [H5087](#); a *promise* (to God); also (concretely) **a thing promised**: - vow ([-ed]).

It's interesting to note the word **confession** is connected to thanksgiving, and so we rejoice for the new creation that is being formed through the destruction of the old, and learn that much of our praise is wrapped around our thanks to God for these wonderful works that are making it possible for us to become something new, a new creation that could never come about unless God gave us the power to endure and obey his commandments and keep our promise, our vow to be a living sacrifice unto Him which is our divine service ([Rom 12:1](#)).

We present ourselves a living sacrifice transparent before the altar of God and if anything should come to mind that we have offended others we must go to that brother or are sacrifice at the altar is a vain exercise and meaningless before God ([Mat 5:23-25](#)).

The word thanksgiving <sup>H8426</sup> is connected throughout the old testament to sacrifices ([Lev 7:12-13](#) , [2Ch 29:31](#)) and confession ([Jos 7:19](#)) , again making the connection that God's goodness which leads us to repentance is something that we must give great thanks to God for and be sure that we are not bitter or despising the chastening of the Lord ([Pro 3:11-18](#)). All the blessing up to verse 18 of this proverb are proceeded by ([Pro 3:11](#) , [Pro 10:17](#)).

[Jos 7:19](#) And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession <sup>H8426</sup> unto him; and tell me now what thou hast done; hide *it* not from me.

*any comments on this first verse?*

[Psa 50:15](#) And call upon me in the day **of trouble** <sup>H6869</sup>: I will deliver thee, **and thou shalt glorify** <sup>H3515</sup> me.

The following three verses speak of this "day of trouble" for our first man Adam as "distress" "anguish" and "troubles" to give us a deeper sense of what the word means.

**Gen 35:3** And let us arise, and go up to Bethel; and I [Jacob] will make there an altar unto God, who answered me in the day of my distress <sup>H6869</sup>, and was with me in the way which I went.

**Gen 42:21** And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish <sup>H6869</sup> of his soul [Joseph's], when he besought us, and we would not hear; therefore is this distress <sup>H6869</sup> come upon us.

**Deu 31:17** Then my anger shall be kindled against them [the children of Israel] in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles <sup>H6869</sup> shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

We glorify God by going through this distress called "the day of trouble" also known as "the great day of the Lord" ([Zep 1:14-15](#)), and the first two verses that use this word "glorify" H3515, as it is used in this 15th verse, are found in ([Gen 13:2](#) and [Gen 18:20](#)):

**Gen 13:2** And Abram *was* very rich <sup>H3515</sup> in cattle, in silver, and in gold.

**Gen 18:20** And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous <sup>H3515</sup>;

Our riches, our silver, our gold -- as long as it is wrapped around the idol of our hearts because we are yet under the influence of Sodom and Gomorrah -- is grievous <sup>H3515</sup> in the eyes of the Lord, and is akin to the riches of the rich ruler who does not have a yet converted heart to come and sell all that you have and come and follow me of ([Luk 18:22-23](#)). This rich man has not yet been dragged through "the day of trouble" when we call upon God and He delivers us. It is only then that we shall glorify him.

*any comments on this verse?*

[Psa 50:16](#) But unto the wicked God saith, What hast thou to do to declare <sup>H5608</sup> [re-count, scribe] my statutes, or *that* thou shouldest take [bear, carry, support, endure] my covenant in thy mouth?

[Psa 50:17](#) Seeing thou hatest instruction [chastening, correction], and castest my words behind thee.

These verses are very revealing as they demonstrate that God looks at the heart and not the declaration or covenant that we profess with our mouth ([Luk 6:46](#) , [Mar 7:7](#) , [1Sa 16:7](#) , *who is it that God looks to?* [Act 9:26-27](#) , [Isa 66:2](#)). If we are going to be able to receive each other "is was and will be" we are going to have to always be granted this spirit of forgiveness and courage that was in Barnabas.

What it will take is a miracle in order for us to have lives that are measuring up (always a process) to what God alone can accomplish within each of us as He gives the increase and both softens our hearts to forgive the repentant, and softens our hearts to be the repentant when needed ([1Co 3:6](#) , [2Co 9:8](#)).

We all hate instruction at first "Seeing thou hatest instruction" ([Pro 3:11](#) , [Pro 1:8](#) , [Pro 23:22](#)) and cast God's words behind us, not even knowing that we are doing so, but when we are finally blessed to have an hunger and thirst for righteousness ([Psa 50:6](#) , [Mat 5:6](#)), our Lord is faithful to lead us into all truth ([Joh 16:13](#)), and gives us the power to abide in the truth and endure until the end ([Mat 24:13](#) , [Php 4:13](#)) if we are being worked with in this age ([Psa 50:5](#)).

*any comments on these verses?*

[Psa 50:18](#) When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

[Psa 50:19](#) Thou givest thy mouth to evil, and thy tongue frameth deceit.

[Psa 50:20](#) Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

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

This section of verses is speaking of the same disregard we have for God "hating [his] instruction", as we partake with spiritual adulterers which God allows for a season ([Rev 18:3-4](#)): "These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes." We are shown the idol of our hearts and how we are not like Him at all, naturally waxing rich in Babylon. God alone can bring us to see the spiritual depravity of our hearts ("I **will** reprove thee, and set *them* in order before thine eyes")

We are blessed to understand that God causes this blindness for contrast. The day of the Lord, the day of the one true light ([Joh 8:12](#)) **will** come into our hearts and minds and convict us of our own wretchedness ([Act 9:1-6](#)). This is the only way we can become the light of the world and have the singleness of Christ in each of our eyes ([Joh 14:6](#) , [Mat 5:14](#) , [Mat 6:22](#)).

[Mat 6:22](#) The light of the body is **the eye: if therefore thine eye be single, thy whole body shall be full of light.**

*any comments on these verses?*

[Psa 50:22](#) Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

[Psa 50:23](#) Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

When we are given to "consider this", it is another way that God allows us to spiritually wake up, "lest I tear *you* in pieces, and *there be* none to deliver"([Rev 3:19-20](#) , [2Co 7:11](#)). God willing, we will do this or that ([Jas 4:13](#)), remembering that the Urim and Thummim (light and darkness and the disposing of them both) ([Exo 28:30](#)) of our life is already written in a book and predetermined from the foundation of the world ([1Pe 1:20](#) , [Mat 25:34](#)).

If therefore we are granted to "offereth praise" that "glorifieth me" we will be recognizing the wonderful works of God (the judgement we have been speaking of these past 3 weeks) that lead us to become zealous in our service for God ([Eph 1:4](#) , [1Co 3:11](#) , [Eph 2:20](#)). We will be giving God the glory for leading us unto that repentance and for enabling us to be able to order our way of life and be given to see "the salvation of God" which is a free gift given to very few in this age ([Mat 22:14](#)).

*any comments on these last verses of our study?*