

"Gather my saints together unto me"

part two

"dedication of the altar"

[Psa 50:6-13](#)

Last week we talked about how the saints of God are gathered together unto Him, and how the spirit of God is working within the elect ([Rom 8:14](#) , [1Jn 4:6](#)). God's spirit gathers his people from the four corners of the world and His word which is spirit ([Joh 6:63](#)) does not return void ([Mar 13:27](#) , [1Jn 2:16](#) , [1Jn 2:2](#) , [Isa 55:11](#)).

The gathering of the saints will not occur without the breaking of bread or judgement upon our first man Adam as explained in ([Rev 7:1-12](#)), and it is through that judgement ([1Pe 4:17](#)) that we are nourished and changed as we go from glory to glory ([2Co 3:18](#)) without the camp where we present our bodies a living sacrifice as Christ did and does through us ([Rom 12:1](#) , [Heb 13:13-15](#) , [Col 1:27](#)).

[Mar 13:27](#) **And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost **G206** part of the earth to the uttermost **G206** part of heaven.**

[Mar 6:43](#) And they took up twelve baskets full of the fragments, and of the fishes.

G206

ἄκρον

akron

ak'-ron

Neuter of an adjective probably akin to the base of [G188](#); the *extremity*: - one end . . . other, tip, top, uttermost part.

These twelve tribes that are gathered of the Lord explained in ([Rev 7:1-12](#)) symbolize those who hear the voice of the true shepherd today and consequently are led of the spirit ([Zec 14:2](#) , [Joe 3:2](#) , [Rev 20:8](#)). The man of perdition meets His maker within all these twelve tribes ([2Th 2:8](#)) who are going to be redeemed unto God by going through and coming out of the great tribulation ([1Co 10:13](#) , [Rev 7:14](#)).

To be gathered of the Lord is to be dragged there by God ([Joh 6:44](#)), and it is the day of the Lord or the time when there/our visitation is upon our carnal life that is the greatest and most blessed and wonderful event that could ever happen to us in this age ([Luk 19:43-45](#) , [Psa 107:31](#) , [Luk 10:20](#)). Verse 45 of Luke 19 explains to us what the day of visitation is and verses 43 and 44 of Luke 19 demonstrate the spiritual blindness in our hearts just prior to our road to Damascus experience ([Act 9:1-3](#)).

This week we will look at how the heavens declare his righteousness through the elect who are used to judge the world within and without, but more specifically God witnesses to us today through Christ as He reveals the Father to us through the body. We are inte-

grally connected to the process because of God's spirit dwelling within us and giving us the ability to be faithful witnesses to His sovereign plan of the redemption of all His creation ([Rev 11:1-3](#) , [Rom 8:22-23](#) , [1Co 15:22](#) , [1Jn 2:2](#) , [1Ti 4:10](#))

Our maturation in Christ over this symbolic three and a half years of witnessing brings us to be able to gather all the nations within us as explained in ([Rev 7:1-12](#)). Judgement is what brings us to be able to be led of the spirit of God ([Rom 8:14](#)), as we learn obedience through the things which we suffer ([Heb 5:8](#) , [Rom 2:4](#)) which in turn will enable us to be sent to do the greater works that God has called us unto ([Joh 20:21](#) , [Joh 14:12](#)).

It will be by the faith of Christ that we are going to be convinced that we are the symbolic 144,000 ([Rev 7:4](#)) or the 24 bullock of ([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](#)).

The faith or offering of that faith unto God is a gift freely received and given back ([Eph 2:8](#)) to our Father ([Mat 10:8](#) , [Mat 25:40](#)) as we present ourselves a living sacrifice to go through the fiery trials which test us and make us an accepted salted sacrifice through Christ ([Mar 9:49](#) , [Exo 29:18](#) , [Eph 1:6](#)). The peace offering can only be accomplished by Christ through us ([Eph 2:14](#)) enabling us to present ourselves a living sacrifice as Christ did for the sins of the world (peace offering: [Lev 3:1-17](#) , living bird: [Lev 14:4-7](#) , [1Jn 4:17](#)).

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What is in our heavens will determined what comes out of our hearts ([Pro 23:7](#)), and if we are granted in this age to purify those heavens and follow Christ through the fire, we will find ourselves selling all the false doctrines that at one time we considered our wealth ([Mat 19:21](#)), and although we will progressively lose our life ([Mat 16:25](#) , [Exo 23:29](#)), we will find the strength of Christ's life to replace our worldly wisdom ([1Co 2:5](#) , [Heb 4:10-11](#) , [1Co 9:25-27](#)) which was just a house built on sand, that needed to fall and be rebuilt again by the Lord ([Mat 7:27](#) , [Psa 127:1](#)).

We are so incredibly blessed today ([Rev 1:3](#)) to no longer be shadow boxing ([1Co 9:26](#)), but rather going blow to blow with the reality of Jesus Christ who is our shepherd leading us down a narrow path ([Mat 7:14](#)) that compares spirit with spirit ([1Co 2:13](#)) using those objects that cast the shadows as our flesh is dragged where it does not want to go but God will get us there ([Joh 21:18](#) , [Mat 20:22-23](#) , [Dan 3:20-21](#)).

As we just read in the preceding verses flesh is condemned in the process of salvation, and learns obedience by the things which it suffers just as Christ did ([Heb 5:8](#)). Learning obedience does not necessarily mean that we were acting in disobedience, as we know that Christ never sinned ([Heb 4:15](#)) but yet learned obedience through suffering. We on the other hand do both, we learn obedience by the things we suffer without sinning, and other times we fall ([Pro 26:16](#) , [1Ki 19:18](#)) and suffer the consequence of suffering for unrighteousness sake ([Rom 6:21](#) , [Joh 15:16](#)) verses suffering for righteous-

ness sake ([1Pe 3:14](#)). God has determined this course of falling and being redeemed for the trespass offering that we are. We are not to despise the process as it is all unfolding according to the counsel of His will and working together for the good for those who love God in this age and who are called according to His purpose ([Rom 2:4](#) , [Eph 1:11](#) , [Rom 8:28](#)).

We naturally contend with this process of falling as mentioned in these verses ([Isa 63:17](#) , [Rom 9:20](#)) until the Lord matures us enough to realize that this process is another needful part that fills up what is lacking in the afflictions of Christ ([Col 1:24](#)) as it is Christ who is working in us both to will and to do of God's good pleasure which is to offer us as an acceptable sin and trespass offering to the rest of the world ([Php 2:13](#)). We will be able to nourish the world with the trespass offering that we have lived and experienced, just as we will be able to nourish and build the world up with the sin offering that we have and are experiencing through Christ today ([Isa 53:6](#) , [Rom 9:18](#) , [Rom 9:20](#) , [Isa 45:9](#) , [Rom 7:23](#)). This anointing that is upon the Lord and his Christ [G5547](#) ([G5547 2Co 1:3](#) , [G5547 Act 4:26](#) , [Act 9:5](#)) is what makes it possible for us to be dedicated at the altar which is the cross ([Num 7:88](#))

[Num 7:88](#) And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, **after that it was anointed.**

[Zec 4:6](#) Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

[Mic 6:8](#) He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

[Jas 1:21](#) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

G5547

[Χριστός](#)

Christos

khris-tos'

From [G5548](#); *anointed*, that is, the *Messiah*, an epithet of Jesus: - Christ.

What is the wealth of the rich young ruler?

We are reminded in the story of Shadrach Meshach and Abednego that a healing of the body is not what defines true conversion, if that were the case these men would not have made this statement ([Dan 3:16-18](#)). Healings have there place ([1Co 12:28-30](#) , [Mar 8:23](#) , [Joh 9:6-7](#)) and God willing we will always remember the words of our Lord which remind us that it is the spiritual healing and giving of eyes to see and ears to hear the true gospel which Christ and His body receive that leads us to the greater works be-

ing accomplished that Christ spoke of in ([Joh 14:12](#)). When our names are written in heaven we are being told that God has purposed for us to hear and see the true gospel of God in advance of the multitudes ([Joh 20:29](#) , [Luk 10:20](#)) and that in order for the rest of the world to see spiritually and hear spiritually there must be a foundation laid which is why the order of the gifts is laid out in the manner that they are as we are sent just as the healed blind man was sent (apostle) from the pool of Siloam.

[1Co 12:28](#) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

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It is important to remember that the outward miracles will always draw the unbelieving and believing, but disciples indeed continue in the truth regardless of whether they are healed or not, and are given to recognize the need to put off our flesh and receive the body and blood of Christ which offends our natural first man Adam ([Joh 6:53-58](#) , [Joh 6:66-67](#) , [Luk 7:23](#) , [Psa 119:165](#))

This part of scripture in Dan 3 that we were looking at is a shadow of the strong delusion that keeps others in the court because they like Nebuchadnezzar want to serve this God who does these great miracles ([Dan 3:28-29](#)) forgetting immediately the part of their discussion that being delivered from the fire or being destroyed by the fire was not what was important to them but rather the faith to believe that God was able to do what He promised without them having to see any physical results one way or the other ([Joh 20:29](#) , [2Co 5:16](#)).

This week's study will be about recognizing how "our heavens shall declare his righteousness" solely because God is judging us today and making it possible through an anointing to endure through that judgement so we can "go and sell all that we have" (spiritual lies of Babylon's idols wrapped around our yet carnal hearts) and come and follow me as we dedicate our life at the altar of God ([Mat 19:21](#)).

[Num 7:88](#) And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, **after that it was anointed.**

Our first verse:

[Psa 50:6](#) And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

Our heavens are our minds which are able to "declare his righteousness:" if "God *is* judge himself" within those heavens ([1Pe 4:17](#) , [Gal 3:29](#) , [Rom 8:9](#)).

any comments on this verse?

Psa 50:7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

When God testifies against us it is not a good thing for the flesh, because we know that the testimony of Jesus is a spirit of prophecy (Rev 19:10) which spirit is going to judge everything that can be judged within our heavens. This testimony of Jesus that is good news for the new man brings us to know God and his son Jesus Christ (Psa 83:18 , Joh 17:3)

Psa 83:18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

any comments on this verse?

Psa 50:8 I will not reprove H3198 thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

Psa 50:9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

Psa 50:10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

The reason God does not *reprove* H3198 (dispute, judge, maintain, plead, reason (together), rebuke, reprove) thee for thy sacrifices is explained in the next couple of verses. When God is not judging us, our iniquities separate us from God (Isa 59:2) and our sacrifices come from "out of thy house" and "out of thy folds" because we do not yet realize that "every beast of the forest *is* mine, *and* the cattle upon a thousand hills. " including the beasts that we all are (Ecc 3:18). We start off doing many wonderful works which in their appointed time will be judged so that we give God the glory for those works and no longer glory in our flesh (1Co 4:7 , Col 3:23 , 1Co 10:31)

H3198

yâkach

yaw-kakh'

A primitive root; to *be right* (that is, correct); reciprocally to *argue*; causatively to *decide*, *justify* or *convict*: - appoint, argue, chasten, convince, correct (-ion), daysman, dispute, judge, maintain, plead, reason (together), rebuke, reprove (-r), surely, in any wise.

any comments on these verses?

Psa 50:11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

Psa 50:12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

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

These three verses are saying the same thing as the last three verses. God is questioning us and if we are given to hear all these rhetorical questions against the back drop of knowing that He is sovereign and that we have no free moral agency it becomes very clear that we bring nothing to the throne of God and God has everything to offer to us.

God knows all the spirits which He has created "I know all the fowls of the mountains:" and the "wild beasts of the field *are* mine." tells us that God knows every soul of man which is the same nephesh as any other beast (Ecc 3:19 , Luk 16:15).

God can help us keep our eyes on the finish product (Heb 12:2) and process of 'gathering His saints together unto Him' as we go from glory to glory in our Lord and remember that "He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." (Ecc 3:11) but the man of God can know as he searches them out and they will be plain unto them (Pro 3:6 , Pro 8:8-9)

any comments on these last verses?