

BIBLE CLASS 11.09.2025 PSALM 50:5 GATHER MY SAINTS UNTO ME, THOSE
THAT HAVE MADE A COVENANT WITH ME BY SACRIFICE.

Asaph was a priest and a seer, who ministered continuously before the Ark of the Covenant in which the Law of the Testimony was kept, and he was a superintendent of the Tabernacle.

This psalm is described as a Psalm of Asaph, and it was written in one of the blackest moments in David's life, about 9 months after he had committed adultery with Bathsheba and she had borne him a son and Nathan the prophet first brought his attention to the horrible crimes he had committed even adultery and murder (2 Sam.12:13) and Yahweh told David through Nathan how because of the enormity of his sins, the killing of Uriah by the sword of the Ammonites, the sword would never depart from his family. In addition to this the child that had been born would certainly die. David confessed his sins and prayed for his child, but in vain. David comforted Bathsheba and together they had another son who was named Solomon. This episode gave rise to Psalm 32

Psalm 32 *A Psalm of David. (A Maskil= be instructed).* How blessed is he whose transgression is forgiven, whose sin is covered! How blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no deceit! When I kept silent *about my sin*, my body wasted away through my groaning all day long. For day and night Thy hand was heavy upon me; my vitality was drained away *as with the fever heat of summer*. Selah. I acknowledged my sin to Thee, and my iniquity I did not hide; I said, I will confess my transgressions to the LORD"; And Thou didst forgive the guilt of my sin. Selah. Therefore, let everyone who is godly pray to Thee in a time when Thou might be found; surely in a flood of great waters they shall not reach him. Thou art my hiding place; Thou dost preserve me from trouble; Thou dost surround me with songs of deliverance. Selah. I will instruct you and teach you in the way which you should go; I will counsel you with my eye upon you. Do not be as the horse or as the mule which have no understanding, whose trappings include bit and bridle to hold them in check, *Otherwise* they will not come near to you. Many are the sorrows of the wicked; but he who trusts in the LORD, lovingkindness shall surround him. Be glad in the LORD and rejoice, you righteous ones, and shout for joy, all you who are upright in heart.

This Psalm has been helpful to all who are aware of their sins. For true believers who become convicted in their hearts, and wish to be restored again

it is essential that they confess their sins to the Almighty through the Lord Jesus Christ and to seek forgiveness and reconciliation to the brothers and sisters in their Ecclesia.

Asaph's ministry in his day was before the Ark of the Covenant which bore the Mercy Seat above the Ark. It was the place where God met with man, here forgiveness and salvation were available on the basis of the shedding of blood.

When sin was confessed the worshipper admitted that he was worthy of death and promised to change. When such a promise was given, God could shine forth in the splendour of reconciliation and forgiveness and salvation. How wonderful is God's mercy in the provision of his only son Christ Jesus as a mercy sea, (Rom.3:25). This unfolding drama of God's love in this Psalm reveals that He is not out to condemn us but to save us. The apostle Paul put it in this way in Romans 8:31-34 "What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? *It is* God that justifies. For we are saved by hope: but hope that is seen is not hope: for what a man sees, why does he yet hope for? God will not condone sin, but he will freely forgive if we respond to His gracious requirements".

Is this psalm referring to the judgement seat when Christ returns? Not directly. Yahweh did certainly arise in the past to judge the nation of Israel, found them guilty, punishing them with exile, war and destruction. He continually sent prophets to turn them back from destruction, but most refused their warnings. The judgment in this psalm verses 16-23 concludes with an appeal to repent, but at the final Judgment seat, the wicked will not be given any opportunity to repent. Instead there will be rejection and the second death. However the judgment in Psalm 50 is a national judgement against Israel, who are defined as the "saints" and "my people" of verses; the parallelism of verse 7: 4-7 indicates '**people**' and '**Israel**' referring to the same group.

There is an order of the judgment and the bestowal of immortality.

"The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may

judge his people. Gather my saints (sanctified ones) together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God *is* judge himself. Selah. (Psalm 50:1-6)

God had kept silence for a long time and the wicked assumed that God was not concerned with their behaviour (see v.21). But suddenly and unexpectedly throughout the world, (v1) from the rising of the sun to its going down God will manifest his power. The Hebrew words here are used in Joshua 22:22 and it is first expressed among the last words of Moses in Deuteronomy 4:26 and 30:18-19. The heavens and the earth were the witnesses to the nation's behaviour and the certainty of its destruction. However the purpose of God would not be defeated for "Out of Zion, the perfection of beauty, God hath shined" Here in the time of Solomon the power, the glory and the beauty of Yahweh was manifest and for a short period God dwelt among his people. We are aware of the history of the decline of Israel and the various exiles the nation experienced, all directed by the Almighty to "the heavens above and the earth that he might judge his people." History gives witness to God's punishment to his people and also those who have shown their hatred towards his people throughout their history; but included in Saints are those who have responded to the Gospel of his beloved son Christ Jesus. The invitation is expressed in the directive, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" The word saints in Hebrew is '*Chasidim*' and refers to those who are the objects of Yahweh's lovingkindness. He comes as a Judge to all his people but among the group there are those whom he loves. The Ark of the Covenant spoke of a meeting by appointment between God and man. It was the focal point of glory, mercy, testimony, covenant relationship and forgiveness through the shedding of blood, all of which were compressed into vital symbols wrought in each part of the structure. It was the antitype of those who had made a *covenant ...by sacrifice*. The principles of that sacrifice were to be outworked in those who desire to become part of the cherubic glory.

By definition the "holy ones" are connected with the covenant of sacrifice. It defines their level of responsibility and the basis of their inspection. They have responded to the offer of forgiveness through the shedding of blood, and they are now, like the animal which represented them, about to be flayed open by the Judge. He is ready to inspect and search for blemishes, just like the priest did to the sacrifices of the people. Privilege of worship and fellowship also brings responsibility and scrutiny of our motives.

D.H.H. (selected and amended)