

## **God Shall Judge His People - Psalm 50.**

**Presented 22 August, 2020 by Adrian Ebens**

Well it's a wonderful Sabbath today. It's a very, very special Sabbath today because my cousin Fiona is here. So glad you could come, and everybody else, of course. But I haven't seen my cousin for a while, so it's a real blessing that we can be together. I just want to share with you a few praise points before we pray. And we've had some tremendous happenings take place.

We recently had the book, Identity Wars translated into Portuguese by a dear friend, Nelson. Nelson is facing a number of challenges of his own. He's confined to a wheelchair and he doesn't have the use of his legs. But he has faithfully been translating a number of our books into Portuguese, was living in Canada, moved to Arkansas and came to some of the meetings that we were doing in Georgia at the end of last year and we spent some time together. He was very motivated to translate for us. And so he's translating flat out and he translated this book, Identity Wars in a very short period of time and I was a bit concerned about the quality of the translation having been done that quick. But we sent it to some people in Brazil. One of them was a minister who had been a minister of the Adventist Church, but became a believer in the Father, and the Son, and was removed from his position like myself. And he read this book and he fell in love with the book, and so I knew that the translation was good.

So he captured the thought of the book. And of course, this is the book that you, Fiona read a few years ago, Identity Wars. So I was so blessed by your response, that was, it was wonderful. So anyway, there's a group of believers over there in Brazil, up to 100,000 of them believing in the Father and Son message over there. And they like many of us, have had their challenges. But Daniel Bernhart, who is our manager of Talking Rock Sabbath Chapel, he contacted him. And we've

been sharing back and forth together. He is now turning this into a video book in Portuguese for us. And just last night, we received the news that he's able to join with us on a much more permanent basis. And he has been sharing this book with a number of people and he's keen to get some of the other books shared. So it's going to go through Brazil very quickly because we have many believers there in Brazil.

So I was very, very excited to receive that that news. I was dancing on clouds I can assure you, and a big thank you to Nelson, who translated this for us. And he has done at least 10 books now from English into Portuguese, and they're being checked and edited by some other folk as well.

So that was just a wonderful thrill for me. And the pastor there, his name is Pastor Rogerio, always said, as soon as you are able we want you to come to Brazil, we will have an auditorium ready for you that will fill a thousand people. So that's serious. So we're looking forward to going to Brazil when this covid nonsense is over. But I don't want to say too much about covid. I'm exercising my discipline and being circumspect about the things that I say on that particular subject.

I just want to pray, to pray for the leaders and pray for those in authority. And that's what I'm determined to do, that the Lord will bless us in regard to this thing. So I just wanted to share that with you. I can also share with you that we've made some decisions this week that will ensure that we are able to continue to work. I don't want to say too much about this subject now, but I think most of us who are observing are aware that part of the present crisis is an intentional determination to collapse our economy. That's very evident to anybody who's awake. So we know that the economies are going to be collapsed. Many of the currencies of the world are going to become worthless. We know this. So we have been able to take some decisions to make sure that the source, our source materials are going to be available in all the major continents of the world where we have our contacts and people that we're working with, that we will have printed

matter, hardcopy, not digital, hard copy printed in several countries around the world, and that we will be able to provide them with the resources to continue to share those around the world. So I'm very happy to announce that's the decision we've taken and we're just praying that God will allow us to make that possible.

So I was very excited that we could take those decisions so that the storehouse of God's word that we have stored up over the last seven years particularly, we will be able to feed God's people and the world when they are starving because of the famine for the word of God in the world. And this famine has to come because the world is not interested in a completely loving, merciful, gracious God. The world wants to worship a God that kills, destroys and burns His children. That's what Christianity has invested itself in. That's what I was raised on. And I want to talk a little bit more about that subject and why the atheists of the world are atheists, many of them, and why so many people reject Christianity because of its violent views of God. Same in Islam, same in Judaism, violent views of God, and all the way our Savior leads us.

And we've been we've been on a journey over the last number of years and being able to show from the word of God that He is just who He claims to be. I want to pray and then I want to share with you some thoughts before I get into do a bit of Bible study on Psalms Chapter 50. And the title I've given to this subject is God Shall Judge His People.

So let's kneel together and we will pray. Father, it's such a delight to be able to kneel before You and to know that we are your beloved children and You have revealed to us your love through your only begotten Son, who is our Savior, who has reconciled us and redeemed us. And through the shedding of His blood, we come to realize, how evil our human nature is and that we killed You as a human race. But still, Father, you forgave us for killing your Son. And here we see the love of God. Here we see the forgiveness of God magnified and revealed. And we pray that You would guide us as we study the word

of God together, that You would bless my words and that You would protect me, that I speak the word of truth only. In Jesus name, amen.

As I've been meditating, it seemed fitting for me that my journey began in earnest in studying the subject of the character of God, which Gavin gave a beautiful presentation showing many beautiful quotes that have become precious to me. It seemed fitting that the penny should drop in my mind about the truth of God's character while I was touring in the Netherlands. It makes sense, doesn't it? In my father's homeland when I went to visit, the street where my father was raised, the street was called Ousterhaus Strat. I was able to visit with the lady who lived there, she allowed me to go in and I was able to visit inside the place where my father was raised. And so that was a tremendous blessing. And I read a book there while I was in the Netherlands called Light on the Dark Side of God. And that book placed a thought in my mind. And it was simply this John 14, verse nine. 'If you, Philip, had seen me, you have seen the Father'. And it suddenly struck me when Jesus was here on earth, He never killed anyone. And if you've seen Me, you've seen the Father. And the thought came into my mind. Oh, wow, wow. Could it be true, could it really be true, that Jesus fully revealed the character of the Father? This is what He came to do. This is what He came to show us. And I thought, oh, how am I going to explain all the stories in the Old Testament? How could it be possible? It's not possible. How could this be possible? I knelt down and I said, Father, if this is truth please guide me. Please help me. Help me, I want to believe this. It's beautiful to think of this, but there's so many stories in the Old Testament like the flood and Sodom and Gomorrah and Mount Sinai and all the genocide of all those pagan nations that worship false gods. How do we explain all these stories? Could it be true that I could harmonize all of these stories? And that became the journey which has now concluded, and I can say with absolute confidence that Jesus is the full manifestation of the Father and that God keeps His own commandments, which says one of them, 'thou shalt not kill', our Father doesn't kill, and that He wouldn't ask us to do anything that He himself would not do because He is our example and

that the law itself is a transcript of the character of God. And so as I was meditating on these things this week, I penned it's a Psalm of Praise to our Father and His Son, I just had to write some words I wanted to share with you. Just some of my feelings and I wrote this down, dear Father in heaven, deep in my soul, I cry out to you in gratitude for the mercy and the beauty of Your loving character. I can't stop thinking about how lovely You are and how much You have done to reach down to our rebellious and wretched human race. You have carried us for six thousand years with astounding patience and forbearance that I can't comprehend, it is amazing, the nonsense that this world has engaged in. And our Father puts up with it. He puts up with it every day. He gives us breath. He gives the human race breath. He gives all the nations of the world breath. And such wickedness is being done in the world today. And yet He allows it to continue. I have to write about it, so deep is Your love, so vast is Your grace, I have to speak about it, I can't contain it. I have to write about it. Think about it. It consumes all my thoughts. It walks with me every day. The things of this world are meaningless and do not attract me like they did before. The things that the world used to attract me when I was younger, but not anymore. I long to dwell always in Your presence, I pray to be faithful to You and walk in all your loving commands that are only for my best good. I love and honor Your precious Sabbath and your Feasts that revive the soul and assure me of your never failing love. You are worthy of glory and honor and praise forever and ever. And I will sing Your praises always and forever. You have given freely to me the spirit of your begotten Son that loves You, with such an intense and perfect love. I am honored to receive it. What price could I place upon it? It is beyond measure to receive a spirit that is deeply in love with the Father and always honors His commandments and loves His law. And it's just given to you. You don't have to manufacture it. You don't have to work it up. It's just given to, you know, no long pilgrimages and focusing of energies of the soul. It's just believe, and He'll give it to. Blessed Lord Jesus, You are my treasure and joy, the Father has ordained that we will live together forever. Just thinking about it to live together forever with Jesus and I'm eager and overjoyed at the

thought of it. Your spirit is my greatest desire. Your love is my constant theme. It gives me comfort and courage in the face of this looming crisis above the anger and violence and the threat of harm. Your tender hand guides me and comforts my soul. I'm not afraid when I'm with You.

How do you prepare for the new world order? You need to be in love with Jesus and His Father. That's how you prepare. If I focus for too long on the things of this world, I start to freak out. I start to worry, I start to panic. But when I think about Jesus and I think about how 'I will never leave you nor forsake you', then I calm down. It's going to be OK.

I feel secure, and I trust You will work with me all the way through the shadow of death to the other side. I just had to tell You how much I love you. I testified to my friends into the world that You are all together lovely. It flows out of my soul. I cannot contain it. I know You will triumph over Your enemies. I know, Father, that You will make your Son's enemies His footstool, for may they know how truly beautiful You are. Grant us strength to shine like lights in a dark place that all the world will know that we know You. We really do know You. I just had to write that. I really do know You. And You will seal us with your spirit forever and we will never wander from you again, but live happily at your side forever and ever. Even so, let it be in Jesus name. Amen.

So that just gives you a little bit of what I'm feeling this week, what I'm experiencing as I think about our wonderful Father and his only begotten Son.

And I just want to share with you some preliminary thoughts before we go into the subject in Psalms Chapter fifty, we will do a little bit of Bible study, will go a little bit deeper and just look at some very interesting things.

The way I was raised, the way I was taught, was essentially this in regard to the plan of salvation, that God's justice demanded death. That my violation of His commandments required - He required my death to satisfy the justice of His law. And so in order to satisfy that demand of justice, God sent His Son. And His Son took my place. Now there is elements in this that are true, but the way it was framed, the way it was expressed to me, was that God's justice was satisfied in the brutal bloody slaughter of His Son. And the world looks on and says; 'What? you want me to love you, and so you kill your own Son in the most horrendous and bloody way possible, and that's supposed to make me love you. That actually makes me very nervous. And if I don't accept this blood sacrifice, you're going to burn me alive in hell.

Now, when you put it in those terms, it sounds very confronting, doesn't it? But as Christians, the way we are raised, we don't think about it quite like that. We just know that Jesus died for our sins - and He did, and that through His resurrection, we have eternal life - and we do. And that because we are part of the faithful remnant of God, we don't have to fear the fires of hell - and we don't. But somehow we missed the picture, and we look upon those people in the world that live sinful lives and live outside of God's law.

And in some way, we can find some kind of sick satisfaction in the thought that we're not evil like them and that we're going to go to heaven and they're going to go to hell because they're evil and we're not. You see, Christianity needs wicked people so that they can feel better about themselves. That's the reality, and having grown up in a small Protestant community like Seventh Day Adventism, that feeling is intensified. We are part of God's faithful remnant and all of the other churches in the world are wicked and evil, and they're going to hell. And we must do everything we can to save these people from the wickedness, and again, there's an element of truth in this, but the way it was framed, the way that it was expressed, the way that I understood it, and I willingly allowed my mind to this understanding because I am infected with this same disease of thinking that I am better than other men and women.

Do you have that disease? Do you get afflicted with that sometimes that you think that you're better than other people? I get afflicted with that disease. I ask God to deliver me from it because we are all children of God. We are all His children. None of us are better than anybody else. Nothing that you have ever done merits you to God more than any other person. We are all on the same level, regardless of what we have done.

And so, this idea about the death of Christ as we began to study a number of years ago, and I have detailed this or at least introduced it in the book, Cross Examined and Cross Encountered. And what we are offering in here is a different perspective on the cross of Christ. Did Christ have to die in order for us to be saved? The answer is unequivocally, yes, He did. But the question is who required this sacrifice? Was it our Father in heaven or was it us under the influence of Satan who wanted to destroy the Son of God so that we, under the Stockholm Syndrome of the world, became convinced of the kidnappers demands that Christ should die in order that we should have eternal life. The human race became convinced of this idea, and the only way that God could redeem the human race was to yield up His only begotten Son to us, that we would then kill Him and then become convinced - Now God will forgive us, for we have offered the most perfect sacrifice, the gift of His only Son. That sacrifice has been offered. Now God is appeased.

And when we use that word appeased, we should be a little bit nervous, shouldn't we? Appeasement of a deity through blood sacrifice is in its most blatant reality, paganism. It is a pagan concept. And this is why I believe that Daniel fainted in Daniel Chapter eight, when he saw the principles of paganism lifted up into Christianity. And this is just a footnote for those who know and those who understand. Yes, I do believe the Adventist pioneers had the correct view of the daily. Just for those who want to know.



That this pagan view of atonement became enthroned in Christian thought, in Christian understanding. And so, when you actually study the scriptures, you find something a little bit different and you start to read it and Gavin read this for us, open your Bibles, I'll put it up on the screen as well. I'll open up the for those who don't have the scriptures with them and I'll put it up on the screen. Here's an application called E-Sword that is a biblical term, so that's all right.

I want to turn to John 17 verse three, and we just want to analyze some of the key text of the Christian faith to understand.

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

Let us come to verse three, what does it tell us? What is life eternal? How do we obtain eternal life; 'that they might know Thee the only true God'. And where is a statement here of blood sacrifice? Where is the blood sacrifice? This is the definition of eternal life. There's no statement here about blood sacrifice anywhere. This is life eternal. What? 'That you know who God is and Jesus Christ whom Thou has sent'. And that's why in verse four He says this, 'I have glorified the on earth'. I have finished the work'.

Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

How could Jesus finish the work that His Father gave Him to do on the night before He died? That's what He didn't He? 'I finished the work that You gave me to do'. So what was the work that the Father gave the Son to do? 'I have glorified Thee on the earth', I have revealed your character, I've shown them what you're really like, that your mercy is merciful, grace and long suffering, abounding in goodness and truth. God's work was to reveal His character because it's when you understand the character of God, you have salvation. The only problem for the human race is that it was impossible for us to believe

it, unless somebody died. The only way that we could have access to this beautiful truth is through the death of His only begotten Son.

And in this truth is revealed in the unfathomable love of God, that He would yield up His Son to our demands for blood sacrifice, our pagan evil, wicked way of thinking, He delivered up His Son to our concepts of atonement in order to buy us back. And so truly, we are purchased through the blood of Christ. Truly, it is the blood of Christ that cleanses us from all sin. But it's not in the way that we were taught. I don't believe that, because of the words of God himself. It doesn't say this is life eternal, that you accept the death of my Son and His shed blood, and if you accept this, I will acquit you of your wickedness. It doesn't say that.

It just says 'life eternal, that they might know the only true God in Jesus Christ whom thou hast sent', and when you know God and when you know who He is, you will know that every whit of God's character is revealed in the Torah. That His law is a transcript (as Gavin showed us that the law is a transcript) of His character, when you know God, you will manifest it in being Torah observant. It will manifest in you not as works as our beloved Jewish brethren have fallen into like many of us have fallen into. But it will be given to you that you will walk in His statutes and in His judgement and in His laws, you will walk in them because they are a manifestation of the character, of Jehovah.

What I'm saying, is for many people, particularly Christians, pretty revolutionary, isn't it? It's different, but Jesus said himself, 'I finished the work'. I've already done it - oops! I'm 24 hours too early. Isn't the very heart of Christianity the death of Jesus Christ? Jesus says, I'm already done, I'm done, I'm finished.

And don't those of us who read the Desire of Ages, aren't we aware that on the night that Jesus was in the garden - and when did Jesus shed his blood? It was on the Thursday night, wasn't it? He sweat drops of blood. There was a blood atonement on the Thursday night

and He would have died that night, wouldn't He? And nobody would have known! But the reason He had to die on the cross was for you and I to become aware of how wicked our human nature is in that we all are guilty of the murder of the Son of God and that God still, in the face about the murder of His son, He was willing to forgive us.

And then the love of God is magnified. There's a very, very famous song that is sung, and I'm just thinking, how has the song go? 'On the cross...God's wrath was satisfied', NO! On the cross, God's love was magnified!

There's a complete difference. But in order to convince us that the ransom price was paid because we agreed with Satan that a ransom had to be paid, we agreed with the devil because we had his mind, because the carnal mind is enmity against God, not subject to the law of God. Neither indeed can it be, as it says in Romans 8:7. We agreed with him. And so once we saw the death of the lamb, humanity then could entertain the idea, 'I could be forgiven'. And that's why the death of Christ is essential, but it's essential for us to understand the character of God, and we need to look at this text and let's put it in its fullest context.

Psalms 40:6. What does God say?

Psa 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

'Sacrifice an offering Thou didst', what? You didn't want it. You did not want sacrifice, any sacrifice. 'Mine ears hast Thou opened', are you ears opened? Are you listening? 'Burnt offering and sin offering Thou hast not required'. That's what Jehovah says.

I didn't require this, you required this, you thought that I was like you, but I'm willing to give it to you. If this is what will convince you that I will forgive you, I'll give it to you. But I didn't require it. Just in case we missed that, because many people say, but in the Book of Exodus, it

says that God's people were commanded to offer lambs, but let's have a little bit of a look.

Jer 7:22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices

Jeremiah 7:22. What does it say? 'For I spake not unto your father's nor commanded them in the day that I brought them out of the land of Egypt', concerning what? 'Burnt offerings and sacrifices', I didn't command them concerning these things. And I remember reading that verse for the first time and I said, Oh, but Father, you did! You did command them concerning these things. So you're going to have to explain this to me, because I'm a little bit confused now. The Bible's not matching up anymore for me. I'm a bit confused, like you said you didn't, but I read in Exodus through Moses you did do this. And well, you can read more about that as I'm not going to go to that subject today about the sacrificial system, but we know one thing for sure that Daniel says and Daniel 9:27 that when He would come, 'He would cause sacrifice and oblation to cease'. And when you understand His character and when you understand the love of God and as it's fully revealed to you, you will realize God never wanted this. He never desired this at all. That's beautiful! That makes so much more sense.

And there's a lot more that can be said on the subject and there's a lot more that we have said on the subject in the books, Natural Justice and Atonement and Key to Empowering Third Angel's Message. We've gone into the whole justice system. And yes, it does take time to study, but to study these things and to have your mind jolted like this, many people say, you know what, I've invested 50, 60 years into what I believe already. And you know what? I'm not giving it up. I'm not going to change. Well, there's some of us who've lived under that system, and it's killed us and we can't live under it anymore.

We had to find a way to live inside of our heads. Many people say, oh, I just don't think about God burning the wicked. Just don't think about it just when you're standing on the walls of Zion, just get a very, very big pair of ear-muffs and put them over your head and a very, very, very dark pair of Rayban sunglasses and just pretend it's not happening. As they scream in agony, howling in agony, and you have the thought that it's God that's doing it to them.

Are you going to feel very comfortable living in that environment for the rest of eternity, because if you put one step, you step one line out, you're gone. That's not heaven. That's actually hell. That's an eternal internment. That's an eternal prison camp. That's North Korea on steroids. And I'm not going there. No way, so I know these things are confronting, but when I read the New Testament, when I read the Old Testament, I'm getting a very different picture of the character of God. And if you feel a little bit of intensity in my voice, it's because I'm very excited. Because I found something in here - that it all fits together and it all makes sense, and it proves that my Father is not a killer. He didn't want blood. He didn't desire a sacrifice. He just wanted His children back. And He's willing to give whatever He could to get them back. That excites me!

That is a message that I can take to every nation, kindred tongue and people. Your Father, He doesn't want to kill you. He's not going to burn you. He's not going to destroy you. And guess what, Christianity, you've completely messed up this book. You've completely screwed it up. And I'm guilty of just as much as anybody else because I was a minister, I taught these things to people, I completely messed it up in my understanding. And for that, I'm very, very sorry. But at least God forgives. He's always ready to forgive. And so before we begin on our point in Psalms 50, we need to come to a very important verse. And that is in John 5:22.

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son

If there's words in the Bible that you want to believe, it's the red words of Jesus. John 5:22, what does it say; 'for the Father, judgeth', what? 'Judgeth no man'. Really? Let's just unpack this a little bit. We'll take this into the the Strongs Numbers, 'judgeth'.

Joh 5:22 For<sup>G1063</sup> (G3761) the<sup>G3588</sup> Father<sup>G3962</sup> judgeth<sup>G2919</sup> no man,<sup>G3762</sup> but<sup>G235</sup> hath committed<sup>G1325</sup> all<sup>G3956</sup> judgment<sup>G2920</sup> unto the<sup>G3588</sup> Son:<sup>G5207</sup>

## G2920

κρίσις

krisis

*kree'-sis*

(Subjectively or objectively, for or against); by extension a *tribunal*; by implication *justice* (specifically *divine law*): - accusation, condemnation, damnation, judgment.

'To decide, by implication, condemn, punish'. What did Jesus say? The Father condemns and punishes how many men? None. That one verse completely revolutionized my life, completely changed my life. I cried for days. I thought my Father was the great judge and He sat up there, and every time I did something wrong, I'm thinking, oh God, I'm going to die. Save me, help me. I'm sorry. I'm really, really. I'm sorry, don't kill me. But maybe some Christians are just satisfied in their meaningless rounds and rituals, and it doesn't seem to bother them, but I wanted to please my Father. I wanted to do the right thing. And when I would do the wrong thing, I thought, oh, sorry, sorry. I'm so sorry. And then Jesus tells me this, 'My father doesn't condemn anyone' because it says in verse 22, but then it says, 'but hath committed all judgement' unto who?

**Joh 5:22** For the Father judgeth no man, but hath committed all judgment unto the Son

So the Son's going to judge me. We'll, just wait on a minute, just wait. John, Chapter eight, what is what does Jesus say about Himself in judgement? Let's have a look. John 8:15, 'you judge after the flesh; I judge no man'.

Joh 8:15 Ye<sup>G5210</sup> judge<sup>G2919</sup> after<sup>G2596</sup> the<sup>G3588</sup> flesh;<sup>G4561</sup> I<sup>G1473</sup> judge<sup>G2919</sup> no man.<sup>G3762</sup>

Same words, same Greek word, 'Judge G2919'. I don't condemn or punish anyone. My Father doesn't judge or punish anyone either. So what then is the judgement of God? This is the question we need to answer from Scripture. If the Father doesn't condemn and punish anyone and all these statements - because we have plenty of statements, let's just hold on, buckle yourself up, we'll go to Revelation 14 and we'll scare you a bit. Let's read a few scary verses, shall we? Just to remind ourselves of other things that are in the Bible.

Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

We'll go to Revelation 14 and we will look at verse nine. 'And the third angel followed them saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be

tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb'.

You read a verse like that and you're like, Oh, okay - so I don't want to receive the Mark of the Beast or its image. When you read that on the surface, that's what it seems to be saying very directly, that God is going to inflict hellfire upon you for this.

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

'And the smoke of their torment ascendeth up for ever and ever: and they have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name'. So how do we how do we relate to these things? Well, we've written plenty on this. The books Acts of Our Gentle God and Agape are the places where we start to look at some aspects of the character of God. While I'm thinking of it, specifically on the death of the wicked, we have the book called Consuming Fire, put together by Deyan Delchev who is our translator in Bulgaria, and Kevin Mullins, who's up in Maine in the US. What does this mean? Because we need to understand what consuming fire means. What is that fire?

But let's go now to Psalms 50 and let's have a look at the judgement of God. And let's just do a bit of Bible study here.

**Psa 50:1 A Psalm of Asaph.** The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

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

Psa 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.



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

'The mighty God, even the Lord had 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'. And then it says in verse three, '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', what? 'Judge His people'. All right. So this is sounding pretty intense. This fire that devours before Him and it's very tempestuous round about Him and he's going to judge His people.

That reminds me a little bit of Daniel 7, 'The judgement was set, the books were opened. A fire went forth from before Him'. Which that word, 'fire' there actually in Hebrew, can mean shining river, and the fact that God has shine could tell you a little bit about what actually that fire is. So let's see now in verse four, He says 'He shall judge his people'. What does God do in this judgement? Let's read carefully verse 5,

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

'Gather my saints together unto Me; those that have made a covenant with Me by sacrifice'. Now here's the sacrifice, the covenant by sacrifice. We need to think about this. Verse 6,

Psa 50:6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

'And the heavens shall declare His righteousness: for God is judge himself, Selah'. What is the word, selah mean? A peace that means meditation, it's so you just stop and think about that for a minute, just

pause and think about this for a bit. This is pretty intense. God is judge himself. And how does God judge?

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.

Verse 7, 'Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God'. So if God says he's going to testify against you. What does that suggest that God is doing if God is testifying against you? What is He doing? He's condemning you. He's prosecuting you. Now in light of the words of Jesus and what Jesus has said. let's drill down, let's get a little bit deeper. Let's first look at the Hebrew words in E-Sword. Verse seven, what does it say?

Psa 50:7 Hear,<sup>H8085</sup> O my people,<sup>H5971</sup> and I will speak;<sup>H1696</sup> O Israel,<sup>H3478</sup> and I will testify<sup>H5749</sup> against thee: I<sup>H595</sup> *am* God,<sup>H430</sup> *even* thy God.<sup>H430</sup>

It says, 'I will testify' (wherever you see a number there's a Hebrew word, OK?), 'Against thee'. Is there a Hebrew word connected to against thee? There's not, it just says 'I will testify'. Well, let's just make sure on this. I want to go drill down a little bit deeper now in Hebrew, I don't want to scare people, but you know that words can have variants of meanings that can mean a range of different things. Well, in the Hebrew language, you have the capacity to work out what those variants are more specifically than what's been translated in English. And we can see what tense this is in. So if we look at the word 'testify', I need to go to a version that includes what they called tense voice and mood.

The screenshot shows a Bible software window with the following text in the main pane:

judge<sup>H8199</sup> [HGH8802] himself.  
Selah<sup>H5542</sup>.  
**Psa 50:7** Hear<sup>H8085</sup> [HGH8798], O my  
people<sup>H5971</sup>, and I will speak<sup>H1696</sup>  
[HGH8762]; O Israel<sup>H3478</sup>, and I will  
testify<sup>H5749</sup> [HGH8686] against thee: I  
am God<sup>H430</sup>, even thy God<sup>H430</sup>.  
**Psa 50:8** I will not reprove<sup>H3198</sup>  
[HGH8686] thee for thy sacrifices<sup>H2077</sup> or  
thy burnt offerings<sup>H5930</sup>, to have been  
continually<sup>H8548</sup> before me.  
**Psa 50:9** I will take<sup>H3947</sup> [HGH8799] no  
bullock<sup>H6499</sup> out of thy house<sup>H1004</sup>, nor

The right-hand pane shows a dictionary entry for **H8686**:

Stem	Meaning
-Hiphil	See [H8818]
Mood -Imperfect	See [H8811]
Count-4043	

I'm going to come back to here and it's verse seven. And we see next to the word is the Hebrew word, which is (H749) 'ood' testify and then next to it is the tense voice and mood. So if I go to my dictionary and I look that up, it tells you what case it is. And there's a case called Hiphil.

It doesn't matter whether you know what that means or not, it's irrelevant. I'm just telling you this is one of the variants of a number of variables that this word could mean. And so this variant is Hiphil. So if we go back to here in verse seven, we look at the word testify and then we go to this dictionary, Brown Driver and Briggs', and here tells you the meanings of the different variants.

## H5749

TIV

`ûd

## BDB Definition:

1) to return, repeat, go about, do again

1a) (Piel) to surround, go round and round

1b) (Pilel) to restore, relieve

1c) (Hithpalel) to be restored

2) to bear witness

2a) (Qal) to bear witness, say again and again

2b) (Hiphil)

2b1) to testify, bear witness

2b2) to cause to testify, take or call as witness, invoke

2b3) to protest, affirm solemnly, warn, exhort or enjoin solemnly, admonish, charge

2c) (Hophal) to protest, give warning

**Part of Speech:** verb

**A Related Word by BDB/Strong's Number:** a primitive root

Here 'Piel' is to surround, to go around, to restore, relieve, in 'Hithpalel' to be restored, 'Qal' to bear witness, say again and again. 'Hiphil' to testify to bear witness. And this is the interesting thing about this case is that it can be to testify or bear witness or to cause to testify, take or call as a witness, invoke or to protest, affirm solemnly warn, exhort or enjoined, solemnly admonish charge. Is that anything in here that suggests condemnation? There is nothing, is there?

God is going to testify. He's going to admonish you. He's going to encourage you. But the King James translators, living in the dark ages, and it's named that for a reason, they include the words '*against thee*'. But that's not what the Hebrew says. Hebrew says, I'm going to testify, I'm going to be a witness. That's what He's going to do.

Now, the next verse is interesting as well, and it reflects the human thinking of man, and this is what God says,

Psa 50:8 I will not<sup>H3808</sup> reprove<sup>H3198</sup> thee for<sup>H5921</sup> thy sacrifices<sup>H2077</sup> or thy burnt offerings,<sup>H5930</sup> *to have been* continually<sup>H8548</sup> before<sup>H5048</sup> me.

'I will not reprove thee for thy sacrifices, or thy burnt offerings'. Now, see these three words here (to have been), see how they're in italic and there's a slightly grey down there, not in the original. So the translators are saying 'to have been continually before me', what is the translator trying to say here? You should have done this, you should have been offering sacrifices. But that's not what the Hebrew was actually saying. Now, to get a better idea of what Hebrew is saying in the first seven, I use the Youngs Literal translation. Notice what it says, verse 8

Psa 50:8 Not for thy sacrifices do I reprove thee, Yea, thy burnt-offerings *Are* before Me continually.

'Not for thy sacrifices do I reprove thee, Yea, thy burnt offerings are before Me continually'. Now, it doesn't say that should've been offered. It just says what God is saying, I'm not going to reprove you for offering blood sacrifices to me. I know this is how you think, I know this is how you function in your mind. But I'm not going to reprove you for this. Because if God says I'm going to testify, and then He says, you know, you should have been offering these blood sacrifices and you haven't done it. But that's not what God is saying... I'm not going to condemn you, I'm not going to reprove you for offering burnt offerings and sacrifices. I understand you have this need to offer these things. This is how *you* believe and I have allowed these things to take place because through this I can teach you something about My character through your false conceptions of who I am. I can 1) show you how wicked you are that you would kill My own Son, and 2) I can tell you I'm still going to forgive you even though you've done this. Does that make sense?

So 'I'm not going to reprove you', and what I'm suggesting to you is that the King James translation in these two verses has missed the

point. God says in the judgement, 'I'm going to testify, I'm going to testify. I'm not going to reprove you for offering these blood sacrifices, which I didn't want, to obey, is better than sacrifice'. 1 Samuel 15 says it over and over and over 'to obey is better than sacrifice'. So what does God say? 'I'm not going to reprove you', and then He goes on and he says - we'll come back the King James Psalm 50:9,

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

'I will take no bullock out of thy house, nor he goats out of thy folds'. But aren't you supposed to use bullocks and he goats for sacrifices? He says, 'I'm not going to take them out of your folds'. Whoa, what's He talking about?

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

Verse 10, 'For every beast of the forest is mine', now you have a lot of people interpret this as saying all animals are mine. I can do with them whatever. If I want to kill them, if I want to destroy them, I can do it myself. I don't need you. No, He's saying those animals belong to Me, they're mine. I don't want them killed. That's what He's saying, I don't want all these animals slaughtered and this is what He says,

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?

'I know all the fowls of the mountains: and the wild beasts of the field. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof'. And then He says this, 'Will I eat the flesh of bulls, or

drink the blood of goats'? Do you think that's what kind of God I am that I need to be satisfied with the flesh and blood of animals? I'm not satisfied by these things. This is not who I am, this is God testifying to us. He's testifying in the judgement. And this is what He tells you (verse 14),

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

'Offer unto God thanksgiving'. This is what He wants; give thanks. 'And pay your vows', or keep your promises. 'unto the most high'. Now it's only with the spirit of Christ in us that we can keep our promises to God, our promises are like ropes of sand. And then He says,

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

'And call upon Me in the day of trouble'. And what does He say, 'I will deliver thee, and thou shalt glorify me', glorify, reveal My character, ye shall glorify Me. So to those who have made a covenant with God and have chosen to walk in His ways, this is how the judgement goes. He tells you, I'm not going to reprove you for your belief in sacrifices. I'm not going to because I understood you needed this to come to Me. I'm not going to reprove you for this. But I'm telling you, do you think I should eat the blood of goats and have the flesh of bulls. He says, it's not My character, I'm testifying to you. That's not My character. And He says, and when everything goes bad, (which is it's about to do) He tells us this, 'Offer unto God thanksgiving. Keep your promises or I will help you keep your promises to Me and call upon Me in the day of trouble, and I will deliver thee and thou shalt glorify Me'.

That's God's judgement. God's judgement is: I will not forsake you. God's judgement is: I will hear your voice when you are in extreme

trouble and I will deliver you. That's God's judgement. That's good news, isn't it?

Judgement begins with the house of God, as to what we think about His character, we're the ones being tested on what God is like. There's a number of other texts that I could look at. All right, so now we turn to the wicked, let's see what He says to the wicked, in God's judgement, this is how God judges and what He said to the wicked.

Psa 50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?

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

'What hast thou to do to declare My statutes, or that thou shouldst take my commandment in thy mouth? Seeing thou hatest instruction, and castest My words behind thee'. You can't speak about justice and mercy and things because you don't know My system, you don't know how I operate. Why are you doing this? It's only going to hurt you.

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.

Verse 18-19, 'When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit'. Is God saying this in condemnation or is he testifying? Look, this is the situation. This is just reality. It is what it is, because in the end, we see what God does.

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



He says '*you* sit and speak against your brother. You slander your own mother's son'. Your own brother, you slander him, you speak evil against him.

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.

Verse 21, 'These things have thou done, and I kept silence; thou thought that I was altogether such as one as thyself, but I will reprove thee, and set them in order before thine eyes'. I want to suggest to you this where the King James translators could not help themselves. They had to get in on the act. Verse 22

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.

'Now consider this, ye that forget God, lest I tear you (you is a supplied word) in pieces'. Is God going to tear people in pieces? If you're going to tear someone in pieces, you have to make a judgement in your mind, don't you? And that judgement is condemnation. You can't tear someone in pieces unless you condemn that person first. And God says through His Son, I don't condemn anybody. So how do we reconcile this? Well, I looked up this word 'lest I tear', I looked at it in the same word and the same mood or tense. I looked through the Bible to see if I could find this anywhere else. And I found it in Hosea 5:14

Hos 5:14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

Hos 5:15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

And this will give you the definition of what He means here in Hosea Chapter five. And this is what he says, verse 14 'for I will be under

Ephraim as a lion and as a young lion to the house of Judah: I, even I will tear'. And do what? 'And go away'. So what's the tearing? 'I will tear myself away from you', 'I will take away, and none shall rescue. I will go and return to my place till they acknowledge their offence and seek My face: in their affliction they will seek Me early'. So God is hanging on to His child, the child is refusing to listen, the child is trying to break his Father's fingers and make his Father let go. And finally, the Father has to, in agony, tear Himself away from his child because his child will not listen to Him, will not take on His instruction. He hates His instruction. The Father is forced to tear Himself away, which is like tearing flesh. And then there is none to deliver. And in that moment where there is none to deliver, He hopes that they will seek His face and that they will turn and seek Him. This is God's judgement. Psalm 50:22 'Now consider this ye that forget God lest I tear Myself away', because look again. Look again what it says here.

Psa 50:22 Now<sup>H4994</sup> consider<sup>H995</sup> this,<sup>H2063</sup> ye that forget<sup>H7911</sup> God,<sup>H433</sup> lest<sup>H6435</sup> I tear *you* in pieces,<sup>H2963</sup> and *there be* none<sup>H369</sup> to deliver.<sup>H5337</sup>

See where it says, 'I tear you in pieces', there's only one Hebrew word for that whole sentence and it's simply 'tear'. That's all it is. 'Now, consider this ye that forget God lest I tear... tear myself, and then when I'm gone, there's none to deliver you'.

You have to dig deeper to harmonize these things and to realize - hang on, because why do I have to do this? People say, oh, you're twisting the Bible. And I simply say, well, Yashua said that my Father doesn't condemn anyone. And this sounds very much like condemnation to me. So I have to try and reconcile this somehow. And so I've got to go into the Hebrew. I got to try and make it fit because my little pea brain is trying to work this out. I'm trying to make it fit. And when I look at it, I go, huh, that's easy. They've (translators) added all these extra words. They've tried to make it work the way they understand it, but it doesn't mean it's the right way. And so God is saying, I'm going to have

to tear Myself away from you. It's agony to Me. This is what Jesus did to the Pharisees. He said, oh, Jerusalem, Jerusalem, you that destroy the prophets and those that are sent unto you. How I wanted to gather you as a hen gathers her chickens and you would not. Your house is left unto you - desolate. So I take Myself away. I hate to do this. I don't want to do this. But you force Me to do it and in being torn away from them, He's hoping that they will realize their calamity and in their extremity, they will call upon God like Jehoshaphat did when he foolishly got into bed with Ahab and went to war with him and nearly died. He cried out to God and God delivered him.

God, let him go down that path, God allowed. He tore himself away from Jehoshaphat and He allowed him to go into battle and he nearly died. But then he cried out to God and God delivered him. And this is what He hopes to do for the wicked. So this is His words to the wicked.

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

This is to the wicked, He says, 'Whoso offereth praise, glorifieth Me, and to him that ordereth his conversation aright will I show the salvation of God'. So what is God's judgement? Salvation! This is how God judges His people, both the righteous and the wicked. To the righteous He says, I'm not going to reprove you for your sacrifices and your blood sacrifices and your pagan offerings. I had to accept them because there was no other way I could get through to you. But I'm telling you that you should offer thankfulness and praise. The sacrifices of God are a broken and a contrite spirit. Praises to God is the sacrifices that we are called to offer. And if you call upon Me in a day of trouble, I will deliver you. That's God's judgement.

But He says the same thing to the wicked. He's saying the same thing. Except He's saying to the wicked, who told you to take My statutes into your mouth? You don't know what you're talking about and it's hurting you. You think you know what you're doing, but you don't. He's

not condemning them. He's just saying, look, this is the facts. This is just the way it is. But, I'm going to tear myself away from you because you've demanded it of Me, because you don't really know who I am, you claim to know Me, you use My name.

Did you ever see. I saw a video and it was very, very distressing for me, but it was a group of American soldiers and they were saying there's no God like Jehovah in full army - American army kit. And they're praising Jehovah with all their weapons and all this stuff on their body. And that was sickening to me. That was really offensive, but. God saying, look, you shouldn't take My name in your mouth when you really don't know what you're talking about, because that's not My character. I don't wear army fatigues and go out and kill people. That's not Me. That's you. So please, you know, before you take My name, go and learn what it means. I would have mercy and not sacrifice, and so 'Whoso offereth praise glorifieth Me'.

And this gives me great confidence that the judgement of God will judge His people in both cases, it is a judgement that brings healing. And I want to talk more about this. I've written some of this into the new book, As You Judge, that God's judgement is always about healing. God's judgement is never about condemnation.

So when you are in extremity, when you are in difficulty and all the world is going to come down upon us and the Marxist philosophies that are descending upon this nation as we speak, the communism that is manifest - when these things start to happen and you get into extremity, and you are tempted and you begin to become afraid and then you begin to manifest that character that, you know is *not* Christ like, and then you feel condemned, remember Psalm Chapter 50 in your extremity. If you call upon God and you glorify Him and you offer Him praise and say, I believe that you will still deliver me, regardless of all the sinful and wicked things that I've done, you are a God of mercy. You are a God of grace. And I believe in your mercy, even though I've completely messed it up, even though I did what Peter did - what did

Peter do? He swore and he brought curses down on himself in front of his Messiah. And still he was offered salvation, even though he completely messed it up. And some of us are going to go through, most of us are going to go through - all forsook Him and fled.

We're going to go through this. But God is saying to you 'remember, in my judgement of you, when I take myself away' and our Father is about to tear Himself away because the world has said, we don't want you anymore. We want to live our sinful, immoral lives. We want to do whatever we want. And the great rich man and the mighty men of this world, we've decided that having eight billion people on this planet is too much. We're going to halve the population... We won't go to that subject. God is going to tear Himself away and allow extremity to take place. And so that those of us, whoever will; 'whoever shall call upon the name of the Lord shall be saved'. That's God's judgement.

And He will save you and He will never condemn you. The thing that helps me the most in my current challenges is God has shown me the weaknesses of my character and being the individual that I am, I have plenty of them. God says to me, 'Adrian, I don't - I'm not condemning you. I'm not condemning you for your weaknesses'. Do you know how freeing that is? I hope you do. Oh, God is not condemning me. I feel condemned. 'Well, Adrian, that because you're condemning yourself and because Satan is condemning you, you and the devil are ganging up on you and trying to condemn yourself. I'm not condemning you. I'm loving you. I'm offering you another way out. Just believe in my mercy and my grace and I will deliver you'.

So that's why I'm so excited. That's God's judgement. That's my Father's judgement. So think about the Father's judgement in Psalm 50, both for the wicked and the righteous. Remember, Jesus, didn't come to save the righteous but sinners. That's me. He came to save people like me who can mess up and do the wrong thing. And I pray that this has encouraged you and I know we went into some scriptures a little bit deeper. And I know some people groan 'it's too much for me'. But when I read the words of Jesus and I see what He says about

his Father and then I go back to the Old Testament, I've got to harmonize this somehow, I've got to make sense out of this. And what the Father has shown me is that men in the goodness of their hearts, they tried to bring the Bible to me in English. And I'm so glad that they put it in English. They did the best they could. But thank God we had men like James Strong and others that showed us, well, this is actually connected to Hebrew words. And those Hebrew words can have a different variant and a different meaning to what they have written. And if you take out the supplied words, what the authors in Hebrew actually wrote makes much more sense than what some of the passages ie: 'I will tear you in pieces'.

Come on. Yeah, I can understand people in the court of King Henry the eighth to write stuff like that. Yeah, I get that, those who are running from the pope. Yep, I understand that. But what Jesus says of the Father is what I believe is truth. And I thank God that He's enabled us to put these together in a way that makes sense of all these things.

All right, let's kneel and pray. Father, I give you thanks that we can serve you a Father that does not condemn, does not destroy and kill people. Does not desire sacrifice and offering, yet you had to do these things to convince us and to show us our great need. Thank you, Lord Jesus, you were willing to die for us. And I thank you that you rose from the grave. Your resurrection is our hope of everlasting life. And we thank you for this, but we pray that you would teach us how to understand the scriptures, that the definition of eternal life is simply to know who you are and to know that you are a God of love. And we thank you that in our extremity, we simply need to call upon you and say, Father, I believe in your mercy. I believe in your grace. I believe that you will deliver me, even though I'm unworthy, even though I have done many, many wrong things. I believe in your mercy that you forgive me and you will deliver me and you will deliver us. This is your judgement, your healing judgement. And I thank you, Father in Jesus name. Amen.