

## THE PSALMS

**Series: Selected Psalms Phase 2**

**Psalm 50: The Imminent/Irreversible Judgment of God. Psalm 50:1-23**

**Today's Study: Psalm 50:7-23, Part B: Stating the Fundamentals on Which the Judgment will be Done.**

### INTRODUCTION

#### 1. **Highlights from Psa. 50:1-6 Part A**

Solemn Representation of the Scenes of God's Impending Judgment.

##### (a) **Summons to the World, God is Speaking. Psa. 50:1**

He (God) is introduced as the **"Mighty One"** (NKJV) **Elohim**: This emphasizes God's absolute power and supremacy, highlighting His role as the ultimate Judge who summons the earth to hear His divine verdict.

##### (b) **Sacred Revelation of God in Blazing Light of Glory. Psa. 50:2**

God will appear in Zion, the place where His presence was once manifested, in the blazing light of perfection and beauty (Psa. 50:2; 48:2; Lam. 2:15).

##### (c) **Settled and Unchangeable God Will Come Like a Consuming Flame. Psa. 50:3**

(1) It has been and continues to be an established fact that God will judge the world.

- This fact was clearly understood and believed by the Hebrews. (Psa. 9:8, 17-20; 10:12-18, NB Vv. 16-18; Prov. 11:23; Ecc. 12:14; Rom. 2:1-10, NB Vv. 2-3; Rev. 20:11-15, NB v. 12)
- The New Testament has stated the fact that this judgment will be done by God's Son, Jesus Christ, who will gather the nations before Him and distinction will be made between the righteous and the wicked and He will pronounce the ultimate sentence on those who rejected God and rebelled against His will. (Matt. 25:31-46, NB Vv. 31-33; Acts 10:34-43, NB v. 42; 17:21; John 5:22).

(2) The imagery presented here, Psa. 50:3, is that of God's arrival with **"fire"** and **"storm" (tempestuous)**, also noted in the events of Mount Sinai (see Ex. 19:16-19), which emphasizes the solemn and awe-inspiring nature of God's presence.

##### (d) **Subpoena Issued in Heaven and On Earth. Psa. 50:4**

God calls upon the heavens and the earth to witness His judgment of His people, emphasizing the solemnity and fairness of His actions and gravity of their covenant relationship. He is a righteous judge who holds His covenant people accountable. The verse, Psa. 50:4, highlights the accountability of God's people to Him and the seriousness of their covenant relationship.

(e) **Saints/The Covenant Makers Stand Before God. Psa. 50:5**

The idea here, Psa. 50:5, is that they (the saints) have professed to be the people of God; that they have entered into a relationship with Him, or have bound themselves in the most solemn manner to be His; that they have done this in connection with sacrifices which accompany their worship, that they have brought their sacrifices or blood offerings as a pledge that they have committed themselves to be His, and will sincerely be His.

(f) **Standard of His Judgment is Righteousness. Psa. 50:6**

The immediate point in the passage before us is the fact that “**God**” will preside in the judgment, demonstrates that the acts of Judgment, will be “**right**”, and will be as the “**heavens**” – the universe – will approve; such that all the world will proclaim them to be right. **There is no higher evidence, and that it ought to be done, than the fact that God has done it.**

2. **Key Verse Psalm 50**

*“He who brings an offering of praise and thanksgiving honors and glorifies Me; and he who orders his way aright [who prepares the way that I may show him], to him I will demonstrate the salvation of God” (Psa. 50:23, The Amplified Bible)*

**THE EXPOSITION****Psa. 50:7-23, Part B: Stating the Fundamentals on Which the Judgment Would Be Pursued.****A. Warning Against Vain Ritualistic Worship – To God! Psa. 50:7-15**1. **Stating the facts and grounds on which they will be judged.** Read Psa. 50:7

Psalm 50:7 is part of a rebuke from God to Israel; **it highlights the superficiality of their religious practices.** God reveals that their sacrifices and rituals are not genuine expressions of worship, as they neglect His commandments and live lives filled with sin. **This emphasizes the importance of sincere devotion over mere formality in religious observance.**

(a) Stating the principles and grounds on which the judgment will be prosecuted.  
(Psa. 50:7a)

(1) God Himself is now introduced as speaking, and stating the principles on which the judgment will proceed.

- The solemn scene now opens and God Himself speaks, especially as rebuking the disposition to rely on the mere forms of religion, while its spirituality and its power are denied.
- The particular address is made to the **people of God, or to Israel**, because the purpose of the psalmist was to rebuke the prevailing tendency to rely on outward performances and rules.

- (2) Israel was God's people (see Deut. 7:6-11, NB v. 11; etc.); they professed to be His, however, as noted in our passage (Psa. 50), they did not live like His people (see Hosea 1 and 2, NB 1:9; etc.). They lived in rebellion against God's will maintaining an attitude and lifestyle of the stiff-necked and uncircumcised (Ex. 32:9; Deut. 31:24-30, NB Vv. 27-29; Zech. 7:11; Acts 7:51-53).
- (3) **A very important factor to be noted:**  
 It is not merely **that** a person hears God, in that they are aware of His words. **It matters how a person hears God – do they take sincere interest in His message? Are they willing to submit to His will?**  
 The reality is, God always speaks the truth and has something life-changing to say. After Christ presented the parable about "The Seeds and Soils" (Luke 8:1-15), He stated: **"Therefore take heed now how you hear . . ."** (Luke 8:18). The parable teaches the importance of preparing the heart to receive and respond to the word of God.
- (b) Solemn warning and exhortation . . . addressing their transgressions. (Psa. 50:7b)
- (1) Israel had always regarded God as their Helper because He was their covenant Partner (see verse 5). But if they have broken the covenant, He becomes their judge.
- (2) **" . . . O Israel, I will testify to you and against you: . . ."** (Psa. 50:7b Amp. Bible).
- I will plead with you and declare My charge or indictment against you.
  - I will speak against you in judgment for your sins and transgressions.
  - I will testify against you to your face with evidence that will prove the things laid against you in my charge.
  - I will protest unto you of a solemn warning and exhortation (Psa. 81:8).
- (c) Sovereign God exercises His right to judge. (Psa. 50:7c)
- (1) Before confronting the Hebrew people with their sin, the LORD established His right to judge them.
- **First**, He is God (*Elohim*) – the one and only all-powerful God, the Creator and Ruler of all humans and the universe. All authority is His and His alone!
  - **Second**, He is their God, the personal God of Israel.  
 God has selected them as His chosen people. He had established His covenant with them. Over and over again, He displayed His wonder-working power on their behalf. Because of this, the Hebrews were accountable to Him in a way no other people of the earth were accountable. They knew God personally and had a unique relationship with Him.
- (2) God has a right to exercise His authority; He was reminding Israel: *"I am the true God, and therefore I have a right to speak; I am your God, the God who has been your Protector, acknowledged as the God of the nation – and*

*therefore I claim the right to declare the great principles which pertain to true worship, and which constitute true religion."*

2. **Sacrifices are not the issues on which they are judged.** Psa. 50:8
  - (a) Charges against them was not because of a lack of sacrifices. (Psa. 50:8a)  
God had a controversy with the Jews and it was not because of neglect of ceremonial institutions; they had not failed to offer their sacrifices. **The charge – the reproof – relates to other matters; to the want of a proper spirit, to the withholding of the heart in connection with such offerings.**
  - (b) Continually, they offered sacrifices, however, all was not well. (Psa. 50:8b)
    - (1) They were being judged because of their hypocrisy. The true issue is that the sacrifices were being offered without genuine faith and devotion. **God sees through the outward performances and recognizes the internal transformation.**
    - (2) Note the phrase: *"... Which are continually before Me"* (Psa. 50:8b): which suggests that the sacrifices were numerous and regular, not lacking; however, this outward performance was not sufficient.
    - (3) God desires a heart of genuine devotion and obedience, rather than a mere performance of rituals. This is highlighted in the conclusion of Psalm 50, where praises and a right way of life are presented as true worship.
3. **Setting the facts straight, their concept of God is wrong.** Psa. 50:9-13
  - (a) **Psa. 50:9-10:** In obedience to the law, it was right and proper to offer such sacrifices; the objective here is not to express disapproval to these offerings. What is being conveyed here (Psa. 50:9-13) is that God did not need such offerings; His existence and capabilities are not dependent on them. Because all beasts of the earth and all the fowls of the mountains are His.

**Preacher's Outline & Sermon Bible notes:**

*"The LORD called the people back to the heart of worship, emphatically reminding them that He did not need their sacrifices (v. 9). God is totally sufficient. He can take care of Himself without our help or anyone else's. He already possesses the earth and everything in it (v. 10; Psa. 24:1). Why should He take their bulls and goats when He owns the cattle on a thousand hills? The lesson is clear: God does not command us to give to Him because He need something from us."*

- (b) Another important factor to be noted here, Psa. 50:9-13, is that **God is not only "self-sufficient" but He is "omniscient" or "all-knowing"**.
  - (1) He knows where every creature on earth is at any given time (v. 11).
  - (2) Indeed, beloved, God is the Creator and Sustainer of all things (Gen. 1:1; Psa. 104; Col. 1:6-17; Rev. 4:11; etc.).

- (3) As conveyed in our text (Psa. 50:9-13), if God were hungry, He would have no need to come to us for help! Besides, God is not like us; He is not human being who need food to survive.
  - (4) The Hebrews addressed, as noted in Psalm 50 were warned not to rest in externalism but to conduct themselves, in all occasions towards God as their God.
    - Instead of focusing on external rituals, God desires genuine devotion, gratitude, and obedience from the heart, not just offerings and performances.
    - The worship challenge given as seen in our text, is based on ritualism and devoid of heartfelt devotion.
4. **Sacrifices of praise and thanksgiving, that is acceptable.** Psa. 50:14
- (a) The divine summons here is a call for transformation; for them to relinquish external rituals and focus on internal sincerity, emphasizing that gratitude and faithfulness as that which is most pleasing to God.
  - (b) Undoubtedly, the offering that is most pleasing to God is our ***“thanksgiving”*** and the payment of our ***“vows”*** to Him . . . **done in sincerity!**
5. **Surety of present help in time of need guaranteed.** Psa. 50:15
- (a) **Calling upon God** is both our duty and an awesome privilege of all true worshippers of God. To do so this show where the heart is, as really as direct acts of praise and thanksgiving. Such act shows that the heart has a proper appreciation of the memories of God, and that it truly confides in Him. It assures us that God is always accessible and will help and intervene.
  - (b) ***“ . . . I will deliver you, . . . ”*** (Psa. 50:15b) – or ***“I will rescue you!”*** This is guaranteed deliverance from trouble, whatever, wherever, whenever, etc. ... **“YES HE WILL!!”**
    - (1) As necessary, in this life, in accordance with the frequent promises of His word (See **Psa. 46:1**; Deut. 33:27; Psa. 27:5; 31:20; 71:3; Zech. 9:12; etc.)
    - (2) ***“ . . . and you shall glorify Me.”*** (50:15b) . . . Note two brief comments:
      - Barnes notes:  
***“There is no way in which we can honor God more, or show more clearly that we truly confide in Him, than by going to Him when everything seems to be dark; when His own ways and dealings are wholly incomprehensible to us, and committing all into His hands.”***
      - Emphasis is also made on the fact that the act of deliverance should lead to praise and glorification of God. It suggests that the believer should recognize God’s work and give Him the glory for their deliverance.

**B. Wicked and Hypocritical Behavior Are Subjected to Judgment. Psa. 50:16-21**

- 1. **Charges made known, highlighting the outward professed devotion while living in sin.** Psa. 50:16-20

- (a) They lived contrary to what they preached and teach. Evidently, those addressed were Jewish teachers and leaders of worship. (Psa. 50:16)
- (1) The objective here, is to reprove the leaders and teachers of the people who were under the form of religion, gave themselves up to a course of life inconsistent with true service of God.
    - They consistently proclaim God's laws, publicly declaring His requirements before the people and strongly encourage the congregation to fully cling to God's covenant.
    - Nevertheless, while they command the people to obey God, they practiced sin in their own lives. For this reason, their religious acts were empty, meaningless, and unacceptable to God.
  - (2) **The lesson being taught here, is that they who profess to declare the law of a holy God should themselves be holy; that they who profess to teach the principles and doctrines of true religion should themselves be examples of purity and holiness.**
  - (3) Beloved, this verse, Psa. 50:16, reinforces the fact that all believers need to examine themselves and that their faith is authentic and reflected in their actions.
- (b) What they require of others they actually despised. Actually, they taught the word of God but had a contempt for it. (Psa. 50:17).
- (1) **"Seeing you need instruction . . ."** (15:7a): They give instruction, and told others what they should do, for this fed their pride and made them great, and by this craft they got their living; but they hated to receive instructions from God Himself, for that would be a check upon them and a humiliation to them.
  - (2) **". . . And cast My words behind you?"** (Psa. 50:17b): They seemed to set God's word before them by their external professionalism but in their manner of living, their lifestyle, cast God's word behind them ignoring that which God requires of them.
    - **". . . And cast My words behind you?"** (Psa. 50:17b): This verse, Psa. 50:17, is a powerful statement of condemnation by God, highlighting hypocrisy and rejection of instruction. It signifies a deliberate disregard for His laws and a preference for personal desire over obedience.
    - It highlights a serious lack of respect and obedience towards God's teaching. The people are rebuked for deliberately ignoring God's command and treating His word with contempt. As implied before, they are shown to be unwilling to be taught and have rejected God's instructions.
- (c) Compliance with piracy (robbery) and willingly dishonest. (Psa. 50:18)
- (1) **"When you saw a thief . . ."** (50:18a): When you have been seen or found one who was intending to commit theft, then, instead of rebuking or exposing him, you have been willing to act with him, and to divide the profits.

- The main point noted here in our text, is that they were willing to do so even when observing the outward duties of religion, and when professed to be the true worshippers of God.
  - Also note: “. . . **you consented with him, . . .**” (50:18a): That is to say, you delight in him, or had pleasure in him. He was a man of your own heart.
- (2) “. . . **And have been a partaker with adulterers.**” (Psa. 50:18b NKJV) . . . the Amplified Bible: “. . . **and you have taken part with adulterers.**”
- Barnes notes:  
*“The idea here is, that they were associated in practice with adulterers; they were guilty of that crime as others were. The point of the remark here is, that they did this under the cloak of piety, and when they were scrupulous and faithful in offering sacrifices, and in performing all external rites of religion.*
  - The call here, Psa. 50:18, is for genuine relationship. As we have seen before this is a warning and appeal to those who claim to be devoted to God, urging them to examine their hearts and lives ensuring that their actions align with their profession of faith.
- (d) Actively engaged in evil speech: foul profane language, lies, deceit, and slander (Psa. 50:19-20)
- (1) The evil and destructive use of the tongue. (Psa. 50:19)
- **“You give your mouth to evil, . . .”** (50:19a): This indicates contrivance (scheme, plan, plot, etc.) and deliberation in living. It knits or links deceit, therefore, the fact is: **“One lie begets another, and one fraud requires another to cover it.”**
  - The people gave themselves to evil; they were saturated in evil: falsehood, malice, deceit, slander, deception and detraction.
- (2) Backbiting and slandering, even those within the family. (see verse 20)
- The emphasis here, is bringing to focus the general character of falsehood and slander, there is now the added fact that they were guilty of this most aggravated, conceivable offence against their nearest relations, **the members of their own family.**
    - The words: **“You sit”** (v. 20a NKJV), doubtlessly refer to the fact that they would do this when enjoying social contact with them; in confidential conversation; when words of peace; not of slander might be properly expected.
    - The word **“brother”** (v. 20a), might be used as denoting any man, or anyone of the same nation; but the phrase which is added: **“. . . your own mother’s son.”** (v. 20b NKJV), shows that it is here to be taken in the strictest sense.
  - **“. . . You slander . . .”** (50:20b NKJV), or **“You are given to ruin”** . . . has been translated by some scholars as: **“Thou (You) wilt (will) aim a blow.”** (Inserts mine).

- According to the time in which our text is associated, the nearest relationship, then, was where there was the same mother and the same father. Referring to one as a brother meant having the same mother.
- In essence the idea conveyed here, Psa. 50:20, is that while professing religion and performing its external rites, with the most scrupulous care they were guilty of the basest crimes and showed an entire want of moral principles of natural affection. External worship, however zealously performed, could not be acceptable in such circumstances to a holy God.

## 2. Caution given, strongly emphasizing the price of their hypocrisy. Psa. 50:21

Because God ***“kept silent”*** (Psa. 50:21a); not bringing immediate judgment, the hypocrites thought He was not seriously offended by their actions. The LORD issued a stern warning to those hypocrites; He presented the facts to them: He would not always remain silent or be patient while they continued to violate His holy laws.

- (a) ***“These things you have done, and I kept silent; . . .”*** (Psa. 50:21a NKJV): While they did these things – while they committed these abominations – He did not interfere.

He did not come forth in His anger to destroy them. He had borne all this with patience and longsuffering. He allows time for repentance and change, but some misused this forbearance, misunderstanding it for leniency.

- (b) ***“. . . You thought that I was altogether like you; . . .”*** (Psa. 50:21b NKJV): They supposed that God would be satisfied with forms of religion as they were; that all He required was proper offering and sacrifice; that He did not regard principle, justice, pure morality, sincerity, even as they themselves did not. They also believed that He would not be strict to punish sin, or to reprove them for it, if these forms were kept up, even as they were not disposed to be rigid on the subject.

- (c) ***“. . . But I will rebuke you, And set them in order before your eyes.”*** (Psa. 50:21c NKJV): God will not allow their misjudgment to continue. He will rebuke them and set their sins in order before their eyes, meaning, He will make their transgressions clear and obvious to them.

### (d) Practical Application ... Psalm 50:21:

- (1) It reminds us to consider the consequences of our actions and recognize that God’s ways are not our ways.
- (2) It encourages us to seek His guidance and take His word seriously.
- (3) We are reminded to take God’s patience seriously and not to assume that His silence means He is okay with sin.

## 3. Counsel given . . . to all who had forgotten God; they are to heed His petition. Psa. 50:22-23

(a) **Choice to be made clarified: either they heed the warning given or experience God's ferocious wrath.** (Psa. 50:22)

(1) The fair warning given of the dreadful doom of hypocrites. They were to heed these warnings or face God's ferocious wrath. (Psa. 50:22a)

- The exhortation given by God was for the Hebrews to consider the seriousness of what He was telling them and the decision it forced them to make.
- Matthew Henry notes:  
*"Forgetfulness of God is at the bottom of all the wickedness of the wicked. Those that know God, and yet do not obey Him, do certainly forget Him. Those that forget God forget themselves; and it will never be right with them until they consider, and so recover themselves. Consideration is the first step towards conversion."*

(2) Note God's stern warning of the potential consequences of forgetting God:  
***"... Lest I tear you in pieces, And there is none to deliver; ..."*** (Psa. 50:22b NKJV).

- Those that will not consider the warnings of God's word will certainly be torn in pieces by the execution of His wrath.
- This severe warning (Psa. 50:22b), was given to the Hebrews who were chosen by God and with whom a covenant was established.  
 As noted before, this warning highlights the potential consequences of forgetting God. It suggests a breakdown and devastation, with no one capable of helping. The presentation here, expresses a sense of utter helplessness and finality.

(3) Barnes notes:

*"There 'is' a point of time in relation to all sinners when no one, not even the Redeemer – the great merciful Mediator – will interpose to save; when the sinner will be left to be dealt with by simple, pure, unmixed and unmitigated 'justice'; when mercy and kindness have done their work in regard to them in vain; and when they will be left to the 'mere desert' of their sins. At this point there is no power that can deliver them."*

(b) **Contrast noted: In comparison to the vain way of living, they are to give genuine praise and glory to God!!** (Psa. 50:23)

(1) In essence, the psalm states that offering sacrifices of praise and thanksgiving honor God, and to those who walk in righteousness, He will show His salvation.

- Essentially, God values praises and a life lived according to His ways, and He will reveal and give His saving grace to those who demonstrate both.
- We can summarize by noting: The psalm (Psalm 50), emphasizes the importance of thankfulness and righteous living in honoring God and experiencing His salvation.

(2) **Note a few highlights (Briefly Noted):**

- ***“Whoever offers praise glorifies Me . . .”*** (Psa. 50:23a NKJV)  
*“The idea is, that the worship which God requires is ‘praise’ it is not mere external act of homage, it is not the presentation of a bloody sacrifice, it is not a mere outward form: it is that which proceeds from the heart, and which shows that there is a spirit of true thankfulness, adoration, and love.”* (Barnes)
- ***“ . . . And to him who orders his conduct aright . . .”*** (Psa.50:25b NKJV):  
That is, he focuses on his lifestyle, attentive to his conduct, etc. endeavoring that by God’s grace to stay on the **“narrow pathway”** (Matt. 7:13-14), he is determined to **“press on”** (Phill. 3:14), to the better days ahead... living according to the perfect will of God, enabled by the Blessed Holy Spirit!!
- ***“ . . . I will show the salvation of God”*** (Psa. 50:23c) NKJV  
***“ . . . the salvation of God”***: is the salvation of which God is the author; or, which He alone can give.  
The idea here is, that where there is a true desire to find the way of truth and salvation, God will impart needful guidance. He will not allow anyone seeking Him to wander away and be lost (Psa. 25:9; 48:14; 73:24; Isa. 42:16; Luke 1:79; etc.).
- The phrase here, Psa. 50:23c): In summary reminds everyone that anyone who wholeheartedly repent in seeking salvation, God will reveal to them His deliverance! They will personally experience the victory that only comes by Him . . . indeed, **“mercy there is great and grace is free!!”** All MUST sincerely commit to Him, believe and receive the most precious and valuable gift ... **“ETERNAL LIFE!!”**

### The Hymn: “At Calvary

Years I spent in vanity and pride,  
Caring not my Lord was crucified,  
Knowing not it was for me He died on Calvary.

### Refrain

Mercy there was great, and grace was free;  
Pardon there was multiplied to me,  
There my burdened soul found liberty,  
At Calvary

By God’s Word at last my sin I learned;  
Then I trembled at the law I’d spurned,  
Till my guilty soul imploring turned To Calvary  
Now I’ve giv’n to Jesus everything,  
Now I gladly own Him as my King,  
Now my raptured soul can only sing

Of Calvary.

Oh, the love that drew salvation's plan!  
 Oh, the grace that brought it down to man!  
 Oh, the mighty gulf that God did span  
 At calvary!

**John 3:16-18 Amplified Bible:**

*"For God so greatly loved and dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish but have eternal (everlasting) life.*

*For God did not send the Son into the world in order to judge (to reject, to condemn, to pass sentence on) the world, but that the world might find salvation and be made safe and sound through Him.*

*He who believes in Him [who clings to, trusts in, relies on Him] is not judged [he who trusts in Him never comes up for judgment; for him there is no rejection, no condemnation—he incurs no damnation]; but he who does not believe (cleave to, rely on, trust in Him) is judged already [he has already been convicted and has already received his sentence] because he has not believed in and trusted in the name of the only begotten Son of God. [He is condemned for refusing to let his trust rest in Christ's name.]"*

**PSALM 50 Part B**  
**Review Questions**

1. What caption would you give to Psa. 50:7-15?

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2. What is specifically revealed about Israel's religious practices, as noted in Psa. 50:7?

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3. Briefly explain the statement: "It is not merely that a person hears God, in that they are of His words."

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4. What important lesson taught in the parable of "The Seeds and Soils." (Luke 8"1-15?

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5. Complete by choosing the correct answer.  
Sentence taken from a comment on Psa. 50:8b.

... God sees through the outward performances and \_\_\_\_\_  
 \_\_\_\_\_.

- (a) Remembers man's continued rebellion.
- (b) Recognizes the internal transformation.
- (c) Sympathizes with man's hypocrisy.
- (d) Recognizes man's depraved nature

6. What was the objective of the rebuke noted in Psa. 50:9-13?

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7. In essence, what powerful challenge/warning given to the Hebrews, noted in the address recorded in Psalm 50?

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8. In Psa. 50:14, what is the summons given and what offering is noted as being most pleasing to God?

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9. Complete the following.

Barnes comment on Psa. 50:15b

*"There is no way in which we can (a) \_\_\_\_\_ God more, or (b) \_\_\_\_\_ more clearly that we truly (c) \_\_\_\_\_ in Him, than by (d) \_\_\_\_\_ to Him when (e) \_\_\_\_\_ seems to be (f) \_\_\_\_\_; when His own ways and (g) \_\_\_\_\_ are wholly (h) \_\_\_\_\_ to us, and (i) \_\_\_\_\_ all into His (j) \_\_\_\_\_."*

10. Answer True or False.

*According to Psa. 50:16, those addressed, were the poor, rejected and unlearned.*

Explain your answer, briefly noting the objective intended in this address.

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11. Complete the following.

One of the comments on Psa. 50:16.

The (a) \_\_\_\_\_ being taught here, is that they who (b) \_\_\_\_\_ to (c) \_\_\_\_\_ the (d) \_\_\_\_\_ of a (e) \_\_\_\_\_ God should (f) \_\_\_\_\_ be holy; that they who (g) \_\_\_\_\_ to (h) \_\_\_\_\_ the (i) \_\_\_\_\_ and (j) \_\_\_\_\_ of true religion should themselves be (k) \_\_\_\_\_ of (l) \_\_\_\_\_ and (m) \_\_\_\_\_.

12. Briefly note two areas of rebuke observed in Psa. 50:17.

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13. Briefly explain the rebuke noted in Psa. 50:19.

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14. Complete by choosing the correct answer.

A sentence taken fro one of the comments on Psa. 50:19-20.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
\_\_\_\_\_, could not be acceptable in such circumstances to a holy God.

- (a) Emotional worship sincerely/zealously performed
- (b) Emotional worship that is noisy
- (c) Worship services involving clapping/dancing
- (d) External worship, however zealously performed

15. Note three important lessons taught in Psa. 50:21

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16. What option given to the hypocrites as noted in Psa. 50:22?

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17. Complete the following.

A comment by Matthew Henry on Psa. 50:22.

"(a) \_\_\_\_\_ of God is at the (b) \_\_\_\_\_ of all the  
(c) \_\_\_\_\_ of the wicked. Those that know God, and yet do not  
(d) \_\_\_\_\_ Him, do (e) \_\_\_\_\_ Him. Those that (f) \_\_\_\_\_ God  
forget (g) \_\_\_\_\_; and it will (h) \_\_\_\_\_ be right with them until  
they (i) \_\_\_\_\_ and so (j) \_\_\_\_\_ themselves. Consideration is  
the first step towards (k) \_\_\_\_\_."

18. Answer True or False. Explain your answer.

There will be a time when there will be no source that can deliver the unrepentant sinner.

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19. Complete by choosing the correct answer.

One of the pointers noted on Psa. 50:23.

Essentially, God \_\_\_\_\_ according to His ways, and He will reveal and give His saving grace to those who demonstrate both.

- (a) values loyal service above righteous living
- (b) values praises and a life lived
- (c) values above everything, excitement and popularity
- (d) values beautiful buildings more than loyalty

20. Briefly explain the phrases noted in Psa. 50:23.

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