

Rhema Christian Center  
Triumphant Tuesday Bible Study  
Psalm 50  
Eddie Poindexter  
May 31, 2022

## **Psalm 50**

### **Psalm of Judgment - A Psalm of Asaph**

**Theme:** *The contrast between true and false faith. God desires sincere thanks, trust, and praise.*

**Author:** *Asaph, one of David's chief musicians.*

*Asaph "back story" : Asaph meaning - "Who gathers together"*

*The Psalms of Asaph are the twelve Psalms numbers 50 and 73-83 in the "Masoretic text", and as 49 and 72-82 in the Septuagint. They are located in the book of Psalms. Asaph is said to either be the author or the transcriber of these Psalms. He may not have said these Psalms but transcribed the words of David.*

This Psalms intention:

- A. A proof of the carnal Jews, both those that rested in the external performances of their religion, and were negligent in the more excellent duties of prayer and praise, and those that expounded the Law to others, but lived wicked lives themselves.
- B. A prediction of the abolishing of the *ceremonial* law, and of the introduction of a *spiritual* way of worship in and by the kingdom of the Messiah - **(John 4:23-24 NLT) "Yet the time is coming and has now come when the true worshippers will worship the Father in the Spirit and in the truth, for they are the kind of worshippers the Father seeks. 24) God is Spirit, and His worshippers must worship in the Spirit and in the truth."**
- C. A representation of the Day of Judgment, in which God will call mankind to an account concerning their observance of those things that they have been taught; mankind will be judged "*according to what is written in the books.*" Christ is fitly represented speaking as a judge, when He speaks as a lawgiver.

- I. Verses 1-6, The glorious appearance of the Prince that gives law and judgment
- II. Verses 7-15, Instruction given to His worshippers, to turn their sacrifices into prayers.
- III. Verses 16-20, A rebuke to those who pretend to worship God, but live in disobedience to His commands.
- IV. Verses 17-22 Their doom and warning given to all to look to their behavior as well as to their devotions.
- V. Verse 23, These instructions and admonitions the Church must take to itself, and give to others, in singing this Psalm.

### **The Majesty of Messiah**

Every seventh year, during the Feast of Tabernacles, the priest were obligated to read the law to the people and explain its meaning (Deut. 31:9-18), and this psalm may have been written for such an occasion. The emphasis is on the consistent godly living that should result from true spiritual worship.

#### **Introduction:**

God judges people for treating him lightly.

*First* - he speaks to the superficially religious people who bring their sacrifices but are only going through the motions (50:1-15). They do not honor God with true praise and thankfulness.

*Second* - he chides evil, hard-hearted people for their wicked words and immoral lives (50:16-22). He asks the superficially religious for genuine thanksgiving and trust, and he warns the evil people to consider their deeds, lest he destroy them in his anger.

**The Holy Judge:** (vv, 1-6 TPT)

**1. The God of god's, the mighty Lord himself, has spoken! He shouts out over all the people of the earth in every brilliant sunrise, and every brilliant sunset, saying, "Listen to me!" 2. God's glory-light shines out of the Zion-realm with the realm of perfect beauty. 3. With rumble of thunder he approaches; he will not be silent, for he comes with an ear splitting sound! All around him are furious flames of fire, and preceding him is the dazzling blaze of his glory. 4. Here he comes to judge his people! He summons his court with heaven and earth as his jury, saying, 5. Gather all my lovers, my godly ones whose hearts are one with me - those who entered into my holy covenant by sacrifices upon the altar." 6. And the heavens declare his justice: "God himself will be their judge, and he will judge them with righteousness! Pause in his presence (selah)**

Asaph begins his psalm by describing God's final judgment of people on earth. Surprisingly, we read that God's great fury leveled against his own people (or at least who claim to be his). God's judgment must first begin with his own children

(1 Pt.4:17 NLT) "For the time has come for judgment, and it must begin with God's household. And if judgment begins with us, what terrible fate awaits those who have never obeyed God's good news".

The psalm closes with a call to all worshippers to be faithful to God (50:23).

Human judges are called "the Honorable";

But this judge is called "the Mighty One" (El), "God" (Elohim), "the LORD" (Jehovah), and "the most High", (Elyon).

He is Judge, prosecutor, and jury; he knows all about those who are on trial! He calls heaven and earth to witness the proceedings (vv1,4,6).

When a judge enters a courtroom, everybody stands respectfully; but God's entrance into this assembly is accompanied by the shining of His glory and a fiery tempest.

When we forget the transcendence of God, we find it easier to sin!  
God is judge, and judgment begins with His own people.  
They are “godly ones,” that is, a people set apart exclusively for the Lord,  
because of the holy covenant (vv.5,16; Exd. 19:1-9).

The purpose of this trial was not to judge and condemn the sinner but to  
expose their sins and give them opportunity to repent and return to the  
Lord.

***The Heartless Worshippers*** (vv 7-15 KJV)

**7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. 8. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. 9. I will take no bullock out of thy house, nor he goats out of thy folds. 10. For every beast of the forest is mine, and the cattle upon a thousand hills. 11. I know all the fowls of the mountains: and the wild beast of the field are mine. 12. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. 13. Will I eat the flesh of bulls, or drink the blood of goats? 14. Offer unto God thanksgiving; and pay thy vows unto the Most High: 15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.**

“Hear, O my people, has a majestic ring to it (Deut. 6:4 Hear, O Israel: The LORD our God is one LORD:

The Lord speaks first to those who are indeed His people, but their hearts are not in their worship. Their devotion is faithful but only routine. Like the church at Ephesus, they had “left thy first love” (Rev. 2:4) and were worshiping the Lord out of habit and not from the heart. Outwardly, they were doing what the Lord commanded and honoring the daily sacrifices (Ex. 29:38-42), but inwardly they lacked love and fellowship with God. They forgot that God wanted their (hearts) before He wanted their sacrifices (Isa. 1:11-15: Jer.7: 21-23).

God’s perfect moral nature demands that sin be judged by death: but people could offer an animal to God as a substitute for their own lives, symbolizing their faith in the merciful, forgiving God. However, the people were offering sacrifices and forgetting their ***significance!*** The very act of sacrifice showed that they had once agreed to follow God wholeheartedly. But now their hearts were not in it.

(We) may fall into the same pattern when we participate in “religious activities”, tithe, or attend church out of habit or conformity rather than out of heartfelt love and obedience. God desires righteousness, not empty rituals.

The sacrifices that the Lord commanded were indeed important to the spiritual life of the nation, but they did no good to the worshippers unless there was faith in the heart and a desire to honor the Lord.

What the Lord wanted from His people was thanksgiving from their hearts, obedience to His Word, prayer, and a desire to honor Him in everything (vv14-15).

But the Lord doesn't want ritualism and formalism. He wants our worship to come from the (heart)!

**The hypocritical sinner:** (vv 16-21 KJV)

***16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou should take my covenants in thy mouth? 17. Seeing thou hatest instruction, and castest my words behind thee. 18. When thou sawest a thief, then thou contented with him, and hast been partakers with adulterers. 19. Thou givest thy mouth to evil, and thy tongue frameth deceit. 20. Thou sittest and speakest against thy brother, thou slanderest thy own mothers son. 21. These things hast thou done, and I kept silence, thou thoughtest that I was all together such an one as thyself: but I will reprove thee, and set them in order before thine eyes.***

Some people glibly recite God's laws, but are filled with deceit and evil. They claim his promises, but refuse to obey him. This is sin, and God will judge people for it.

After breaking God's law they would go to the sanctuary and act very religious so they could cover up their sins. They had no respect for God's Word (v 17) and not only consented to the sins of others but participated in them and enjoyed doing so (vv 18-20).

Once gain, the silence of God is mentioned (vv 21; 3). God is longsuffering with sinners, but these wicked people interpreted God's silence as His approval. By His silence he is not condoning sin, nor is he indifferent to it. Instead, he is withholding deserved punishment, giving time for people to repent (2 Pt. 2:9).

God takes no pleasure in the death of the wicked and wants them to turn from evil (Ezk. 33:11). But this silence does not last for ever...a time of punishment will surely come. We, too, are hypocrites when we don't believe what we say. To let this inconsistency remain shows we are not true followers of God.

**The Honest Worshipper:** (vv 22-23 TPT)

***22. This is your last chance, my final warning. Your time is up! Turn away from all this evil, or the next time you hear from me will be when I am coming to pass judgment upon you. I will snatch you away, and no one will be there to help you escape my judgment. 23. The life that pleases me is a life lived in the (gratitude of grace), always choosing to walk with me in what is right. This is the sacrifice I desire from you. If you do this, more of my salvation will unfold for you.***

In the two closing verses, the writer (Asaph), succinctly {in a brief and clearly expressed manner} summarized the characteristics of the kind of worshipper God is seeking. The true worshipper has a proper fear of the Lord and seeks only to honor Him in their worship. They obey God's will and are able to experience ("see") the salvation of the Lord.

When you combine these characteristics with **(vv14-15) gratitude to God, obedience, prayer, and a desire to glorify God**...you have a description of worshippers who bring joy to the heart of God.

References:

Warren Wiersbe- BE Worshipful  
Life Application Study Bible KJV  
The Passion Translation Bible  
Mark A. Copeland- Psalm Study Guide